OUT OF CHARACTER: THE IMPACT OF EGALITARIANISM ON A

CONSERVATIVES' CHOICE TO PURCHASE FAIR-TRADE PRODUCTS

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Abstract

Although past literature has established the significance of the fair-trade movement to the pursuit of social equity for underdeveloped producers, consumers remain reluctant to patronise products marketed as fair-trade. Here, this behaviour is investigated using a more nuanced approach, one that combines the 'knowns' about consumer behaviour (e.g., tendency to avoid costs), with psychological insights grounded in the ideological factors that may underpin readiness to patronize fair-trade products based on the social equity goals of such products. Specifically, in the current literature, it is not clear to what extent political ideology, egalitarianism, and meritocracy might play a role in people's ethical consumption decision-making process. These factors may influence patronage intentions, given the connection between fair-trade products and social equity. But limited research has systematically unpacked this possibility. This thesis' research attempts to fill this void by examining the role that political affiliation and ideological leanings (e.g., egalitarianism), could play in shaping patronage of fair-trade products (or otherwise engaging in ethical consumerism).

The research aims of this thesis is to understand whether the patronage of fair-trade products can be systematically explained by consumers' political affiliation and ideological leanings. Specifically, the goal is to test (a) whether those of the political left would report a greater preference for fair-trade products relative to those on the political right, given their "liberal advantage" when it comes to a clamour for social justice. Likewise, this research looks to how (b) ideological leanings towards egalitarianism and meritocracy guides the fair-trade patronage intentions of people on the political left and right. A final aim was to also see whether there are cross-cultural differences, e.g., between Malaysia (a high-power distance culture) and US (a low power distance culture) that may moderate the impact of ideological leanings on fair-trade patronage. High power distance cultures may be much more accepting of inequality than low power distance cultures, and this could have an impact on the extent to

which liberals and conservatives heed to the social equity message implied by fair trade products, relative to their counterparts in low power distance cultures, where the egalitarian norm may be more widespread.

A between-subjects, experimental design was adopted, with participants being randomly assigned to one of two experimental conditions: fair-trade framed product (i.e., social justice condition) vs. quality framed product (i.e., control condition). This approach was used to isolate the sort of message that people on the political left and right are likely to heed to. The moderators of this focal independent variable (i.e., message framing), were political affiliation (i.e., left vs. right) and egalitarianism (high vs. low). The dependent (i.e., outcome) variable was product patronage intentions (operationalised in the current study as participants' intention to purchase and to search for an advertised chocolate brand that was either framed around fair-trade or the traditional emphasis on quality).

At the theoretical level, the present research is expected to unpack the question of whether the political affiliation or the ideology beliefs that people subscribe to is more influential when it comes to ethical consumption, or whether their interactive effects in this regard matter more. Culture is also believed to play a role in the processes envisaged in this thesis. At a practical level, the current research should provide some insight on how leverage on political affiliations and ideological leanings to encourage ethical consumerism (especially in the context of fair-trade movement). Instead of taking the traditional marketing approach towards encouraging social-justice product patronage, producers and the relevant organisations can investigate more nuanced, ideology-appealing approaches that would be more relevant to a politically heterogeneous consumer population.

PUBLISHED WORKS

Journal article (in press)

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Conference presentation

Wong, R. M. M. & Owuamalam, C. (2019). Does Political Ideology Influence People's Desire to Patronise Fair-Trade Products Despite Price Premiums? Presented at the Society of Australasian Social Psychologist 2019 Conference, Sydney, Australia.

Chapter 1: Introduction

1.1   Overview

This chapter presents an overview of the research project, beginning with the introduction of ethical consumerism – specifically the fair-trade movement. Subsequent sections will detail a brief history of the fair-trade movement and its current situations, concluding with the significance of this research and its possible contributions to the area of consumer research.

1.2   General statement of the problem area

Consumer behaviour has been rapidly evolving, with the average consumer becoming increasingly empowered to exercise their purchasing power to advocate for ethical causes (Chowdhury, 2020; Coelho, 2015; Davies & Gutsche, 2016; Ladhari & Tchetgna, 2017). They are driven by sustainability concerns and engage in purchasing behaviour that would improve the quality of life for various stakeholders like producers, retailers, and other consumers (Caruana & Chatzidakis, 2014; Schlaile et al., 2018; Villa Castaño et al., 2016). One such movement that concerns social sustainability is the fair-trade (FT) movement, which suggests that social inequalities may potentially be reduced through the provision of fairer compensation to disadvantaged producers (Dragusanu et al., 2014; Skarstein, 2007). The FT movement derives this compensation through price premiums which are attached to said products, as a form of redistributive justice towards marginalised producers (Doran, 2010). Through these compensations, marginalised producer communities would be able to invest in socioeconomic development, such as improving public infrastructure (Linton, 2012).

The main challenge faced by the FT movement is its low market share (Brunner, 2014), which is reportedly at 0.35% of the global retail market (Statista, 2019). This is

despite large corporations such as Nike, Amazon, and IKEA adopting business models that boost the sales of their fair-trade products (Paharia, 2020). Although the gap between consumers' actual purchase behaviour and their attitudes toward ethical products is not limited to fair-trade branded products (see Ajzen, 1991, theory of planned behaviour; Casais & Faria, 2022; Govind et al., 2019), it is possible too that the price premiums may encourage consumers to seek cheaper alternatives (C. L. Campbell et al., 2015; Hustvedt & Bernard, 2010). This is despite an increased interest in addressing economic and social inequality, as described in the United Nation's Sustainable Development Goal 10 (United Nations, 2015). As a result, marginalised producers still face a steep, uphill climb towards mainstream acceptance by consumers. This is especially challenging when the success of the FT movement remains dependent on active and continuous purchase of FT products. Then, how can FT product patronage be enhanced, without losing the price premiums that service the fair-trade movement's social justice agenda?

Aside from conventional marketing literature, research has examined the influence of psychological factors on product patronage—including perceived justice (E. S.-T. Wang & Chen, 2019), moral obligation and self-identity (Beldad & Hegner, 2018), and trust in the FT label (Konuk, 2019; Kossmann & Gomez-Suarez, 2019). These studies often point to the ideological profiles of consumers, and how that may sway their intentions to patronize products that would satisfy those ideologies. Given that the FT movement is, in essence, a social justifying mechanism, it would be reasonable to examine the impact of individual differences in political ideology and egalitarianism on the evaluative process leading to the purchase of a fair-trade branded product (see also Gohary et al., 2023; Usslepp et al., 2022).

Moreover, current literature derives its conclusions from Western consumers, and that of non-Western consumers have been largely understudied. Excluding the potential contribution of this subset of consumers would be disadvantageous since the unique

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psychological composition would allow for more nuanced findings (Hassan et al., 2022). For instance, Western conservatives are reportedly less inclined to support social justice causes (Jost, 2019a), and are associated with increased system justification beliefs, social dominance orientation, and right-wing attitudes (e.g., Dietrich, 2011; Graham et al., 2009; Kidwell et al., 2013; Lammers & Baldwin, 2018), which effectively serve as proxies for egalitarian attitudes. But does this mean that conservatives are entirely incapable of exhibiting egalitarian attitudes? Especially in countries with high levels of partisanship (e.g., US)? Similarly, are these findings applicable to a non-Western sample? How different would the results be in comparison with conservative regions around the world?

This is an important question when looking at regions with high levels of conservatism and social stratification, such as in Southeast Asia. Countries like Thailand, Malaysia, and Singapore have reported a steady increase in economic performance that is expected to continue(Statista, 2023), suggesting an unmet market potential for FT products. However, will the high level of conservatism prevent them from seeing the appeal of FT consumption? If that is so, then is the FT movement doomed in non-Western regions? Prior to unpacking these nuances, it is important to first establish the history of fair-trade and the preceding challenges and factors leading up to its present-day condition.

1.2.1 Fair-trade movement: Background, Challenges, and Current Status

1.2.1.1 Background of Fair-trade Movement

Aside from buying organic food or environmentally friendly products, consumers are purchasing fair-trade products as another form of ethical consumption activity that helps marginalised workers (Witkowski & Reddy, 2010). The fair-trade (FT) movement was developed as a response to unfair trade practices, where small-scale producers in developing

countries face reduced comparative advantages, unlike their developed counterparts.

Established in 1998, FINE, the informal association of fair-trade networks (Fairtrade

Labelling Organisations International (FLO), International Fair-Trade Association (now the

World Fair Trade Organisation, WFTO), Network of European Worldshops (NEWS!), and

the European Fair-Trade Association (EFTA)), defines fair-trade as:

> a trading partnership, based on dialogue, transparency, and respect, that seeks greater
>
> equity in international trade. It contributes to sustainable development by offering better
>
> trading conditions to, and securing the rights of, marginalized producers and workers –
>
> especially in the South. Fair trade organizations, backed by consumers, are engaged
>
> actively in supporting producers, awareness raising and in campaigning for changes in the
>
> rules and practice of conventional international trade. (FINE, 2001 as cited in The Global
>
> Fair Trade Movement, 2018, p. 11).

The overall objectives of FT are to improve: 1) working and living conditions of

marginalised producers and their workers (Andorfer & Liebe, 2015), and 2) achieve

environmental sustainability (Raynolds & Bennett, 2015). Producers would be able to retain

some form of competitiveness in global trade, and consumers will be more conscious of

moral issues and protection of labour rights (Lee et al., 2015). The FT system involves the

entire supply chain, and producers are compensated using a unique pricing model, which

requires small-scale producers to firstly work together in a cooperative. The functioning

cooperative improves bargaining power and allows for a minimum price to be set, and the

additional premium implemented is later invested back into the local community (Liu,

2021b). FT products are differentiated by the 'Fairtrade' label (see Figure 1), which was

introduced in 2002 and signals to consumers that the product is socially sustainable (Sarti et

al., 2018; Verhoef & Van Doorn, 2016). Hence, the FT initiative presents consumers with the

opportunity to address increasing social inequalities in marginalised countries. Moreover,

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corporations who engage in the FT movement also benefit from the improve reputation and differentiation from rivals.

Figure 1

Fairtrade logo

However, one of the notable challenges of FT is the lack of sales (Liu, 2021a), and this disadvantages producers who only receive the FT premium when there are consistent sales. The resulting low market share of FT is evidence of the attitude-behaviour gap: whereby consumers value ethical motives but do not engage in behaviour that reflects it (Andorfer & Liebe, 2012; De Pelsmacker & Janssens, 2007; Johnstone & Tan, 2015). There are a few reasons why that may be the case.

Firstly, the price premiums may make the FT product less palatable for price conscious consumers, (Bissinger, 2019; Marconi et al., 2017). The price difference is one major reason consumers do not purchase such products (Cailleba & Casteran, 2010; Gleim et al., 2013), despite their benefits. An obvious solution would be to reduce the prices to increase its competitiveness with conventional rivals, but this would defeat the purpose of the FT movement. The goal of the premium is to ensure that producers are being paid fairly, and

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they have enough to improve their standards of living. By lowering the premiums, then the advantages would be negligible, making the entire movement obsolete. Hence, focusing on this challenge would not be productive, as it would be more important to look at what can encourage consumers to purchase the product despite the premiums.

Likewise, there is also the question of competing ethical values that may discourage FT consumption. Marginalised producers are oftentimes from developing countries (Ayuba & Bakut, 2014; Eriksen et al., 2021; Murshed, 2002), whereas FT consumers are presumably from more affluent communities who can afford the premiums and consider ethical criterion in their purchasing decisions (Altenburger, 2022; Bosangit et al., 2023). Although the FT movement is also concerned about environmental sustainability (D. Singh, 2019), it is focused on sustainable practices by producers themselves, which may inadvertently have the self-sabotaging effect of incurring more costs (Dalsgaard, 2022; Gao & Souza, 2022; Rodemeier, 2023), which would in turn increase the floor price of FT products and thus perpetuate the non-engagement in FT consumption. Moreover, the increased carbon emissions may discourage consumers who are more concerned about the environment. Again, it would be important to determine what can encourage consumers to consider FT as an ethical option.

Thirdly, awareness and accessibility may also pose a challenge to FT consumption, especially in countries where there is limited awareness or accessibility to such products. Unlike the US, which has been steadily gaining awareness of FT (Fairtrade America, 2021), Malaysian consumers are likely to derive information about FT from private corporations (e.g., The Body Shop, see Figure 2), and even then, it is not widespread.

Figure 2

The Body Shop Malaysia's Fair-trade Initiative
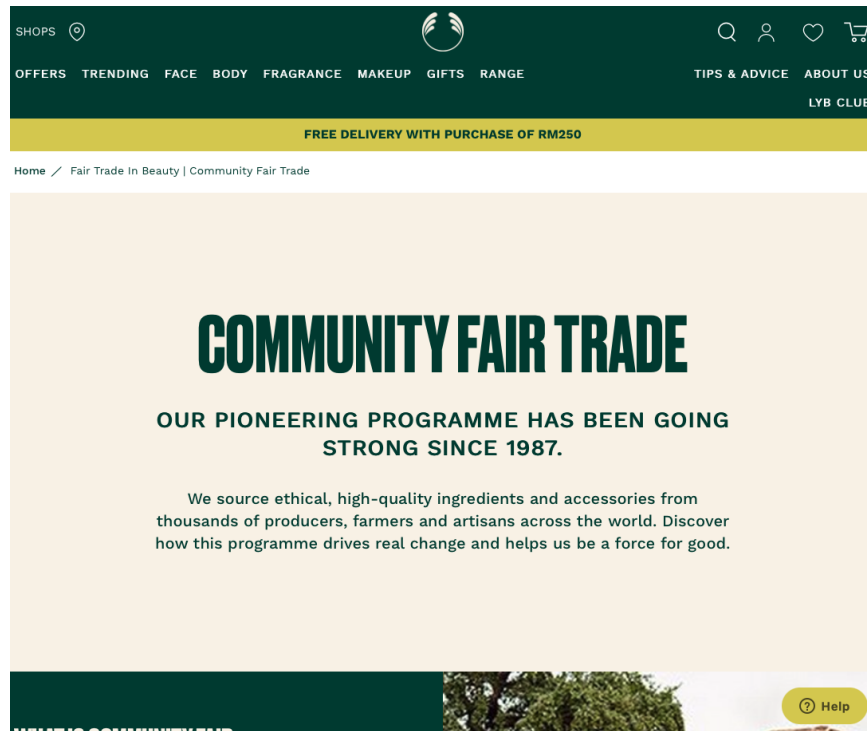
This lack of knowledge results in a lack of familiarity, which might lead consumers to choose conventional products and ignore the source of the cacao of the product they consume (e.g, McEachern & Mcclean, 2002). There is also the possibility that if consumers were to see the label, they would not be able to understand what it stands for. Consumer involvement is reportedly an important factor when it comes to intention to purchase (e.g., Ghali-Zinoubi & Toukabri, 2019; Sharma & Klein, 2020), and it suggests that consumers who are more willing to seek information about a brand that aligns with their values would be more receptive to purchasing the product, even if it costs more. Yet another possibility is that consumers may simply not know about the low production conditions of cocoa farmers. Hence, emphasising the benefits of FT may potentially encourage consumers to engage in FT consumption.

Lastly, the licensing process of FT products itself may pose a challenge, as consumers may be reluctant to trust what ethical labels represent (Andorfer & Liebe, 2015; De Pelsmacker & Janssens, 2007; Rousseau, 2015; E. S.-T. Wang & Chen, 2019). The reason being that the impact of engaging in ethical consumption cannot be directly observed, hence creating uncertainty and distrust. Regardless, American consumers do reportedly prefer third-party certification over self-regulation policies (Fairtrade America, 2021), suggesting that for American consumers at least, FT labelling may be useful.

An underlying theme within these challenges is the suggestion that increased saliency of FT's benefits does positively influence consumers' evaluative process and potentially increases their intention to purchase. This provides a compelling research avenue, one that would be tested in this thesis.

1.3   Significance of the study

Engagement with ethical consumption has been gaining traction (Campbell, 2022; Dentsu, 2022; Ethical Consumer, 2023) as consumers are becoming more concerned about the social and environmental impact of their consumption habits. Reports have further indicated an uptick of consumers indicating an awareness and intention to purchase ethically (Ethical Consumer, 2021; Statista, 2022). Yet the prevailing intention-behaviour gap for fair-trade products remain, despite its reported benefits to producers marginalised by international trade. Given that sustained, continued fair-trade consumption would narrow the economic and social gap between more developed and less develop producers, it would be pertinent to find strategies to increase fair-trade consumption.

The current study seeks to contribute to existing knowledge of fair-trade consumption by understanding psychological factors that influence the consumers decision-making process. Unlike previous studies that highlights economic perspectives, such as budget

constraints and preferences as inhibitors of fair-trade consumption (Andorfer & Liebe, 2012),

the current study considers the more meaningful psychological factors of political ideology

and egalitarianism. The reason for this focus hinges on how fair-trade consumption

contradicts prevailing free-market principles (Opal & Nicholls, 2005) by hinging on

consumers self-driven desire to provide marginalised producers a helping hand.

Research has so far investigated the impact of those on either side of the right-left

political spectrum on perceptions towards social justice (Jost, Nosek, et al., 2008) and

consumer behaviour (Jost, 2017b), but it has yet to consider its implication on fair-trade

products. It can be preliminarily suggested that consumption of fair-trade products would be

less likely by those on the political right compared to their left-leaning counterparts due to

their desire to maintain status quo, and resistance to change (e.g., Jost, 2017b). This has yet to

be tested in the fair-trade context and is of interest due to the representation of fair-trade as an

equalising mechanism, which destabilises the status quo through change. The findings of this

study contribute to current theory in a few ways. Primarily, it challenges the prevailing notion

that subscription to political ideology remains rigid (see the rigidity-of-the-right hypothesis,

Tetlock, 1983), and individuals are largely predictable in their decision-making behaviour.

Previous work has suggested that individuals consumption behaviour can be due to their

political ideology, but the findings of this study have revealed that an additional factor (i.e.,

egalitarianism) may potentially override existing political ideology. This contribution allows

for a myriad of application in a variety of contexts, especially in the burgeoning area of

ethical consumerism.

However, due to instances of conflicting behaviour by those who lean politically

right, egalitarianism was also discussed, given its clear links to the order of social groups

(Kteily et al., 2017). It was posited that those with higher levels of egalitarianism would be

keener to engage in fair-trade consumption than their less egalitarianist counterparts, to

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address this social inequality. Again, this has yet to be tested in the fair-trade context, and considering how one may lean politically right but have egalitarian values, provides another research avenue. At the time of this study, it was one of the first to be conducted that investigated the impact of political ideology and egalitarianism on fair-trade consumption.

In practical terms, the overall findings from this study could provide practical advice for marketers and fair-trade organisations in terms of encouraging the consumption of fair-trade products. Moreover, most research conducted in this area looked at developed countries, but the potential of a developing country in contributing to the improvement of marginalised producers is oftentimes overlooked. Hence, the present research could provide useful information on how to promote fair-trade consumption among consumers in Malaysia as well.

1.4   Chapter summary and conclusions

This chapter demonstrates that need for research to be done on the drivers of FT consumption. An overview of FT was first presented, followed by the key challenges that is faced by the movement. It was concluded that improving saliency of the FT benefits would be the most viable option to increase FT consumption. However, the psychological mechanisms for convincing consumers to engage in FT consumption will be discussed in the next chapter.

Chapter 2: Literature review

2.1   Overview

This chapter introduces the background of political ideology and its nuances as established by research. This includes how left (and right) political ideology has been defined in literature thus far, the discourse on the single or multidimensionality of the left-right divergence, and its impact on the decision-making process. This is followed by a corollary discussion of egalitarianism, which includes the varying conceptions of (anti-) egalitarianism, how it is commonly measured, and the impact of injustice saliency. The chapter will then conclude with a summary of the key points of the chapter.

2.2   What is ideology?

This section begins by discussing the basic definition of ideology, which, as proposed by Erikson and Tedin (2003, p. 24), is "a set of beliefs about the proper order of society and how it can be achieved". A similar definition was suggested by Denzau and North (2000, p.24) but included the role of social groups: "ideologies are the shared framework of mental models that groups of individuals possess that provide both an interpretation of the environment and a prescription as to how that environment should be structured". The concept of a shared ideology suggests that it fulfils the psychological needs or motivates that are relational, epistemic, and existential (Eidelman & Crandall, 2014), as it can be utilised to interpret the social world and address the normatively appropriate way of addressing life's challenges. These conceptualisations are the basis of elective affinities (Von Goethe, 1999) whereby individuals are reciprocally selecting ideas that align with their interests, whilst these ideas are simultaneously selecting them.

Ideologies may vary contextually, but are often described as containing enduring beliefs, opinions, and values regarding a group, class, constituency, or society (Freeden,

2001; Knight, 2006). Individuals rely on these pre-existing assumptions to interpret the current condition of the world and idealise how it could be improved through acceptable social, economic, and political means. They are not necessarily socially shared unanimously and can reflect competing life philosophies which subsequently elicit its respective social, cognitive, and motivational trends (see Jost, 2006).

There has been long-standing tension between philosophers and social scientists about whether ideologies (political or otherwise) should be described in a critical tone or in a more value-neutral perspective (Jost, Nosek, et al., 2008; Knight, 2006). The former position originates from Marx and Engels (1970) view that ideologies encourage some level of disillusioned justification for exploitative social relations, and it is supported by Mannheim (2013, p.55), who posits ideologies as "more or less conscious disguises of the real nature of a situation". Habermas (1985) further characterises ideology as "systematically distorted communication", and this pejorative portrayal of ideology has persisted to a certain degree in social psychological theories of social dominance and system justification (Jost et al., 2004; Sidanius & Pratto, 2001). This highly negative conceptualisation is contrasted empirically, as sociology, psychology, and political science posit value-neutral perspectives, whereby ideology refers to a belief system which consists of a "configuration of ideas and attitudes in which the elements are bound together by some form of constraint or functional interdependence" (Converse, 1964, p. 206).

In this vein, ideology is deemed to be an organising device (Knight, 2006), with the cognitive utility in structuring political knowledge and expertise. The extent to which the public is ideological is confined to how stable, logical, coherent, consistent, and relatively sophisticated their attitudes are (e.g., Alexandre et al., 2021; Azevedo et al., 2019; Converse, 2000). Jost et al. (2008) propose that these two approaches are not mutually exclusive in that the established belief systems are multifunctional (i.e., epistemic, existential, and relational).

Their review proposes that ideology reflects the attempt to organise and understand information regarding the political world and the tendency to rationalise the way things are or the desire for change (e.g., Jost, 2020; Jost et al., 2003b, 2003a, 2022).

Hence, ideology is assumed to be a form of schema (i.e., a learned network of knowledge that consists of beliefs, opinions, and values that are interrelated) that is used by individuals to make sense of a complicated world (Conover & Feldman, 1984; Duncan, 2005; Erikson & Tedin, 2003; Feldman & Huddy, 2014; Feldman & Johnston, 2014; Sinno et al., 2022; Young, 2009). The subsequent sections provide further explanation on political ideology, and the respective concepts that will be referred to throughout this chapter.

2.3   Political ideology, change, and the status quo

Discussion of the political system often includes the consideration of social and economic values, given the concerns regarding the role of the government, and how political ideology specifically concerns itself with: (1) how society should be organised, and (2) the most appropriate way to achieve this desired societal order through public policies, which inevitably relates back to economic structure. Baradat & Phillips (2016) proposed that individuals at each point of the political ideological spectrum have an attitude to change the existing political system (i.e., the status quo) by adopting certain policies or by pursuing certain courses of action. It would be noteworthy to emphasise the fluidity of the term status quo, and how it should not be taken too literally when discussing the positions in the spectrum. For instance, conservatives are tradition-driven and epistemically resistant to institutional change (e.g., Blee & Creasap, 2010), but there may be specific conditions where they would wish for such changes. Instead of analysing the immediate desire for change, it would be more accurate to look to whether the change is intended to fundamentally change society or keep it the same. These changes can be further classified as progressive versus

retrogressive change, with the former referring to socially novel practices, and the latter being a return to previously used practices.

When arranged alongside the left-right political spectrum (see Figure 3), a more helpful view regarding the dynamics between political ideology, change, and the status quo[1], emerges.

Figure 3

The relationship between status quo, the political spectrum, and change.
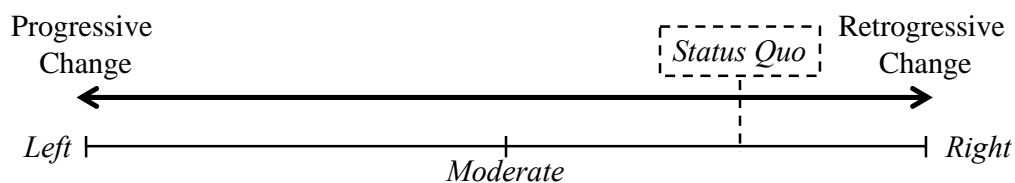
For this thesis, the status quo refers to the legitimacy of the inequality faced by marginalised producers, and change relates to the evaluation of the decision to patronise fair-trade products, and the conclusion of whether said change is progressive or retrogressive. To further understand how change can be perceived differently, it is important to identify the core attributes of those who identify as political left (or right).

2.3.1 The Left-Liberal

Those who situate themselves on the left of the political spectrum are typically advocates of social equality and egalitarianism, frequently opposing systems that maintain

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[1] The status quo illustrated in Figure 1 is hypothetical, and it is likely that it will move in accordance with the norms of society at any given time. For instance, Malaysia has a right-leaning view towards LGBTQ, so everyone to the left is considered progressive (including conservatives).

social hierarchy (Jost, 2017a, 2019a; Smith & Tatalovich, 2003). The opposition towards dominance-based hierarchical structure is based on the perspective that such structure is illegitimate, due to instances where an individual attains higher position due to luck or social connections (Ordabayeva & Fernandes, 2018). Some instances where progressive changes have been undertaken by leftists include the advancement of LGBTQ rights (Cohen, 2018; Worthen, 2020; Wynne, 2019), protecting multiculturalism (Gale & Staerklé, 2019; Kymlicka, 2018), and abolishing the death penalty (Bones & Sabriseilabi, 2018; Jones, 2018).

Adjacent terminologies have been associated with left-leaning politics, each with its own etymology and usage. Specifically, the labels 'left' and 'liberals' are often used interchangeably, but they have slightly different meanings when considering context. Due to these nuances, it would be relevant to clarify any potential disagreements regarding the terms used in this thesis. Historically, liberalism has adopted several core ideas into its moral and political philosophy. First is the concept of natural rights, of which both classical and contemporary branches agree exists, but diverges with regards to its interpretation between Locke's classical ideals, and Rawls contemporary definition (Marens, 2007; Simmons, 1983). Classical liberals endorse negative freedom, whereby freedom should only be limited to prevent harm to other individuals (i.e., Harm Principle, as described in Holtug, 2002). Unlike their philosophical predecessors, contemporary liberalism subscribes to positive freedom, and emphasises the equality of opportunity for all (Rawls, 2004). The second fundamental difference is the government's role in relation to natural rights. Classical liberals believe that the government seeks to oppress people and are of the mind "that government governs best which governs least" (Thoreau, 1848).

Conversely, contemporary liberals are aware of how economic power may eventually just be as equally oppressive as political power, and thus view the government as a potential

tool to correct this inequality through protective and regulatory measures. For instance, the principle of social welfare (e.g., progressive taxation or national health care provision) is one that is defended by contemporary liberals (Sterling et al., 2019), as it posits that the state has the responsibility to intervene in the lives of citizens to ensure a basic standard of living. Social welfare satisfies the core values of contemporary liberalism: positive freedom, and equal opportunity (i.e., egalitarianism). In this case, contemporary liberalism is closer to today's image and reputation of the politically left, or as they also known, leftists.

Similarly, Europe favours the even more modern neoclassical liberalism, which is more inclined towards free-markets, global commerce, and humanitarian concerns (Wilkinson, 2019). The subscription to the neoclassical liberal ideology relates to the upholding of civil liberties, stressing robust private property rights and the belief that everyone is a free and equal member of society (Clark, 2016; Freeman, 2018; Plante, 2019; Schnellenbach, 2015). This ideology strengthens the link between civil liberties with democracy and capitalism. Whilst liberals would consider themselves leftists (or as being 'on the left'), leftists would consider those whose political orientation somewhere left of liberalism for 'left' and 'left of centre'. This results in those who lean right generalising 'the left' and 'leftist' as vast swathes of people to their left.

"Leftist" commonly refers to the swathes of individuals to the left of the political spectrum, and the public associates the left with the liberalism given the high similarity between the two. Most notably, the social goal of leftism aligns with that of liberalism's commitment to equal opportunity, but once again diverges in the ideal method to achieve it. There is a reportedly uncharacteristic aggression associated with the left, especially when it comes to the exercise of civil liberties. The imposition of a politically correct (PC) culture to avoid causing offense has resulted in the ironic curtailing by the left of free speech (Reinelt, 2011). Such as in the controversial case of Hamline University in 2022, which involved the

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conflict between academic freedom and religious consideration. Whilst the move was initially applauded by the leftists, concerns were later raised as to the increased stifling of academic freedom in liberal educational institutions (Norris, 2020). However, it is important to understand the underlying motive behind such tensions. For leftists, the aim is to disengage from 'performative activism', and instead address accessible conditions to create an awareness regarding the stratification of society (Allebach, 2021). To do so would be to target the exploitative system in a more effective way. For instance, the mistrust of police agencies due to negligence and prejudice in the United States has fuelled demonstrations to reform – or even defund – the police (Cobbina-Dungy & Jones-Brown, 2023). Such framing of the world through power dynamics has also resulted in anti-capitalist and anti- hierarchy attitudes, although these sentiments are reserved for those on the extreme end of the left (Baradat & Phillips, 2016). These attitudes are in direct opposition to those held by liberals, who believe some government intervention is beneficial, even expected to a certain extent.

For leftists, the rejection of capitalist consumerism stems from the perceived exploitation of both human and environmental resources, and the emphasis on strong government intervention in the economy to combat this exploitation. Moreover, this advocacy for the redistribution of economic power reflects that of a healthy democratic system (Cumbers, 2020; Wilkinson, 2019). As Acemoglu et al. (2015) highlights, non-democratic societies often distribute power to the politically powerful at the expense of the rest of society, generating greater inequality (e.g., South Africa's Apartheid). Redistribution is also considered an important feature in democracy, even if it is not the most important (Acemoglu et al., 2015; Knutsen & Wegmann, 2016).

Left politics can be further distinguished by its own spectrum that ranges from centre-left (or moderate-left) to far-left (also called ultra-left). Those in the political centre (or moderates) are in an interesting position in the political spectrum, as it implies no intense

ideological commitment to the left or right. Baradat & Phillips (2016) suggests that moderates is a useful term in political discourse when referring to those who are liberal in some things, but conservative in others. So, to be centre-left, individuals are more likely to exhibit slightly more preference for liberal (or left) ideologies. For instance, one who reports themselves to be centre-left may be supportive of progressive taxation of the wealthy, but reject the furthering of LGBTQ rights.

Contrarily, those in the far left and ultra-left represent the subscription to more radical ideals, strongly rejecting capitalism and mainstream democracy, preferring a socialist society based on economic, political, and social democracy (Jungkunz, 2019). The far (or radical) left have been associated with various forms of anarchism, communism, anti-capitalism, and eco-terrorism (e.g., Gerodimos, 2015). However, attention should also be paid to the ways the liberal-left terminology is defined globally. Any political left group's position on the political spectrum is dependent on any rival ideological group: leftists would situate liberals as centre-left, whilst they would be considered generally on the left of the spectrum by the right (Allebach, 2021).

For instance, the Socialist Party of France (SPS) and the Communist Party of India (CPI) are both considered to be politically left, as both parties value creating a more equal society and removing class privilege. This is consistent with the previous discussion regarding liberalism and leftism. However, the SPS is considered to be centre-left, as they seek incremental reduction of inequality through a democratic balance of private enterprise and government intervention (Topaloff, 2012). It is important to note that as a socialist party, the goal is to provide equal opportunity, which aligns with the ideals of contemporary liberalism. Economically, that means that supporting undermining society's capitalist superstructure through actions such as democratizing workplaces with unions (Osgood, 2022; Sandberg, 2020).

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Conversely, the CPI's policies place them on the far-left (Chadha, 2020), given their preference for an authoritarian state where individual liberties are sacrificed to attain greater equality. The emphasis is on the state's control of the economy, to remove any barriers to equality (e.g., connections, monopolies). For communists, they eschew contemporary liberalism through the expression of extreme anti-capitalist sentiments, advocating for the complete annihilation of capitalism through radical actions such as forcibly seizing the means of production, or even the abolition of private property to make way for collective ownership. In this case, they are considered not to be liberals, and simply to be of the left in the political spectrum. With leftism, the outcomes may vary, but are all focused on assigning the reason for social malaise as being capitalism.

Further complicating the situation is how a political party is identified globally based on its policies, rather than the party name itself. For instance, the Liberal Democratic Party of Japan (LDP) promotes itself as liberal but is only so comparative to their political rivals, as their economic policies are internationally regarded as conservative-neoliberal in nature (Tomita et al., 2019). Similarly, Canada's Liberal Party is placed at centre-left, as they offer social and economic reforms consistent with conservatism whilst implementing government intervention (Lang, 2010).

Hence, the liberal-leftist terminology does overlap to the extent that they can be used interchangeably, but it would be prudent to exercise caution and clarify which term is appropriate when taking context into consideration. The key takeaway would be that for the left (including liberals), they believe that a structurally hierarchical status quo would require progressive change. The intensity of this progressive change would depend on the degree of ideological commitment to the left (or liberalism). In the context of this thesis, the expected outcome would be that those on the political left would wish to progressively change the status quo of marginalised producers, by engaging in fair-trade product patronage.

2.3.2   The Right-Conservative

On the other end of the spectrum, the political right advocates of free-market enterprise, robust private ownership, and elitism (Blee & Creasap, 2010). Those who align themselves with the right maintain the legitimacy of social hierarchies and argue that inequalities are the natural outcomes of traditional social differences or market economy competition (Bobbio, 1996). Some instances where retrogressive changes have been undertaken by the right to return to a familiar status quo include the denial of climate change (Krange et al., 2019), anti-abortion sentiments (Prusaczyk & Hodson, 2018), nationalism (Zúquete, 2015), and increased religious identification (Lockhart et al., 2020).

This separation between the left and right are characteristic to the conventional, single dimension spectrum (McClosky & Chong, 1985). As with the left, scholars have yet to come to a consensus regarding the uniformity of political terminology, and oftentimes the labels 'right' and 'conservative' are used interchangeably (Huddy et al., 2013). Baradat & Phillips (2016) identifies two distinct sub-types that exist within the right: conservative and reactionary, with moderates as a distinct, neutral sub-type on its own as discussed previously. Their categorisation is a condensation of Ball & Bellamy's (2003) five sub-types: reactionary, moderate, radical, extreme, and new, of which the last three share enough similar characteristics to be recategorized into either the more recent conservative, reactionary, or moderate sub-types. Unlike the left, these labels are more easily confounded with the increase of political polarisation.

Traditional conservatism has its philosophical roots in Burke's argument that society should be stratified: governed by those that are genetically and socially superior, whilst those who are inferior should acquiesce to their governance (Jones, 2017). This lends philosophical credence to how conservatives are more likely to support the prevailing status quo regardless of how unfair it is (Jost, 2019a). However, this would also be dependent on how close the

status quo is to themselves. For instance, the overturning of Roe v Wade is a form of retrogressive change, as the decriminalisation of abortion had initially brought the status quo further away from conservatives, who object to abortion based on moral incompatibility (Alston, 2021). Regardless, it would be erroneous to assume that the support for inequality is due to malevolent intent, but it is because of their system-justifying view that the current system is fair, despite its flaws (Napier, Bettinsoli, et al., 2020).

The opposition towards progressive change can also be sourced to their reliance on established practices derived from religious and authoritarian roots (Baradat & Phillips, 2016). They diverge from the left at this point, as they disregard equality based on the enormous variations in qualities amongst people. The rejection of egalitarian systems by the right is linked to the belief that imposing equality of outcome undermines personal merit, initiative, and enterprise whilst encouraging mediocrity, social conformity, and limiting personal freedom (Grant, 2003; Sterling et al., 2019). Other core components of conservatism revolve around patriotism, free-enterprise capitalism, and traditional moral order (Jost, 2017a). Interestingly, the rejection of government intervention in the economy parallels that of classical liberalism, with the point of contention being whether all humans should be considered equal (or not).

Conversely, the label 'rightists' has been gradually associated with reactionary groups that engage in incivility, especially in the US (Lewis, 2018; Miller-Idriss, 2022). For instance, the US Capitol Riots of 2021 that was instigated by violent right-wing groups that were supporters of Donald Trump (Druzin et al., 2022). Their actions reflected the decline of democracy in the US, as the support for Donald Trump's controversial rhetoric allowed elements of the reactionary right into the Republican party (Espinoza, 2022). Unlike contemporary liberals that view government intervention as potentially empowering the disenfranchised, the reactionary right desires an absolutist government to dominate

disfavoured social groups (Kelly, 2019; Lowe, 2020). On the political continuum, the reactionary right movements have been increasingly moving rightward, away from other less radical movements. Subjectively, the reactionary right is distinguished from other forms of right-wing movements by the rejection of the democratic process and heightened nationalism (Durham, 2007; Eatwell, 2003; Goodwin, 2006; Vertigans, 2007). This rejection is likely due to their impatience at the speed of change towards their desired status quo. Other common descriptors associated with such movements include some degree of racism or religious fundamentalism. For instance, terms such as 'white separatists', 'white nationalist' or 'white supremacist' have been adopted to reflect the racial domination that is central in the reactionary movements (Blee & Creasap, 2010; Dobratz & Shanks-Meile, 2000).

Although conservatives fall generally to the 'right-wing' of the axis of political beliefs, they differ from the reactionary right with regards to their extremism. This discrepancy leads conservatives to generally reject other labels, such as 'right-wing' and 'far-right' due to the negative and belittling connotations attached (De Witte, 2006). However, it is admittedly difficult to conclusively label any movement as right-wing or conservative, as they are likely to have elements of both. For instance, the anti-abortion movement is conservative due to its links with religion, but the violence against abortion clinics reflects the more extreme right-wing's hostility (Piazza, 2017).

Again, the conservative-right application varies globally, as it would be dependent on the policies they adopt. For instance, the UK's Conservative Party and the US Republicans are both regarded as conservatives, as they both believe that a free-market and individual achievement are the primary factors behind economic prosperity. This is tangentially linked with the foregoing discussion about a stratified society, as limited government intervention would hypothetically reinforce the domination of superior groups. However, the Conservative Party is more ideologically closer to the Democrats in social policy (Bump,

2013). For instance, the Conservative Party's 2010 introduction of equal marriage rights for the LGBT+ community (Hayton & McEnhill, 2015) echoed that of the Democrats landmark legislation to protect the rights of same-sex marriage (Karni, 2022).

Conversely, the US Republican party – which is more aligned to traditional conservatism – has increasingly fallen in line with right-wing populism in Europe (Berlet & Sunshine, 2019; Greven, 2016). Though both countries can trace their right-wing populism to religion, the former heavily emphasises religious fundamentalism whilst the latter does not (Haynes, 2020). For instance, Donald Trump's political framing of immigrants as collective threats is consistent with the right-wing's perception of immigrants being social destabilizing forces (Béland, 2020). However, Republicans may view immigrants as potentially threatening their traditional, Christian values, whilst European right-wing parties may be more concerned about the threat to their 'enlightened' society (Haynes, 2020; Kende & Krekó, 2020). Similarly, Malaysia's Parti Islam Se-Malaysia (PAS) seeks retrogressive changes based on Islamic fundamentalism to change the status quo in their favour (Noor, 2014; Weiss, 2020). In these examples, the prevailing 'us-versus-them' mindset can be traced back to the adherence to traditional, religious values (Zúquete, 2015). For nationalists, the goal is to defend the nation's 'true' identity from corruptive elements (Hanson & O'Dwyer, 2019; Kende & Krekó, 2020). Right-wing nationalism has its roots in Romantic nationalism, which posits that a nation's identity is derived from its language, race, culture, religion, and customs (Kaminsky, 2012; Wolloch, 2022). This culminates to the rejection of deviations from cultural norms and supports the preservation of a nations culture and heritage (Hiel & Kossowska, 2007).

Identifying the traits that are linked to the right is undeniably challenging, given the obfuscation between the two. It would be sensible to specify the term being used, and to explain the context to prevent any potential misinterpretations. It is easy to denounce the

reasoning of the right as cruel, but for scholarly purposes, the information presented remains objective. Hence, the key takeaway from this section would be that for the right (including conservatives), a stratified society is viewed as legitimate due to the perceived superiority of certain social groups. The legitimacy of these groups is derived from retrospective sources (e.g., religion) that have been proven to be reliable. As such, they would favour retrogressive change to bring the status quo back to a place that they are familiar with. However, the intensity of this desire for retrogressive change would once again depend on the degree of ideological commitment to the right (or conservatism). In the context of this thesis, it is expected that those on the politically right would engage in behaviour that would maintain the status quo of disadvantaged producers by not engaging in fair-trade product patronage. Again, it would be essential to emphasise that the lack of engagement with fair-trade product patronage is not due to malevolent intent, but because the right may view any interventions as undermining the merit of other producers.

In summary, available literature regarding the conventional left-right political system indicates that the political parties diverge in: (a) advocating or resisting social change, and (b) rejecting or accepting inequality (Erikson & Tedin, 2003; Jost, 2017b; B. C. Rathbun, 2007). However, literature also suggests an alternative arrangement to the number and content of the basic ideological dimensions, which the following sub-section would demonstrate.

2.3.3 Arrangement of political ideology: May I have some more?

Establishing the core attributes of the left and right inevitably leads to the question of whether a single of multidimensional arrangement should be utilised (e.g., Carmines & D'Amico, 2015; Converse, 2006; Duckitt, 2001; Fowler et al., 2022; Sinno et al., 2022; Treier & Hillygus, 2009; Zmigrod, 2022). The significance and convenience of the familiar, left-right system has been agreed upon by scholars and non-academic groups alike (e.g.,

Fiorina, 2002; Muirhead & Rosenblum, 2020; West & Iyengar, 2020) and it is likely that the nuances may be of scholarly interest, but less appealing to the public, who may be cognitively relying on other evaluation factors. For instance, voters may be influenced by gender-based prejudice when evaluating political candidates (Ditonto, 2019), and the source of these prejudices can arguably be traced back to preferred ideology (Austin & Jackson, 2019).

Regardless, scholars remain sceptical as to whether the public are even organised enough to conform to the typical left-right ideological structures when organising their own political attitudes (e.g., Claessens et al., 2020; de Vries et al., 2013; Hare, 2022; Swedlow, 2008). Moreover, there is a reasonable concern regarding the validity of the self-reported, single survey item of where participants place themselves along the left-right continuum. Fortunately, enough research has addressed this question of whether individuals are truly ignorant of their own ideology (Furnham & Fenton-O'Creevy, 2018; Jost, 2006; Jost, Glaser, Sulloway, et al., 2003; Jost, Nosek, et al., 2008; Mikołajczak & Becker, 2019; Sibley et al., 2012). For instance, Jost (2006) debunks this apprehension in their research as they found that self-placement was a strong predictor of voting intentions in the American National Elections between 1972 and 2004. This supports the perspective that political ideological self-placement can influence the attitudes (and eventually the behaviour) of an individual, especially in the present era of increased media accessibility (Ramírez-Dueñas & Vinuesa-Tejero, 2021; Simons, 2022; van Asperdt, 2021). Individuals can and will utilise a familiar subset of ideological principles that allow them to imperfectly organise their political attitudes and make sense of social and political affairs. This further maintains the theoretical utility and empirical validity of the conventional left-right continuum.

Another argument against the unidimensional structure of political ideology posits that the model is insufficient in capturing the entirety of one's political attitude and should

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instead include more dimensions that captures a variety of attitudes instead (e.g., Feldman & Huddy, 2014; Sinno et al., 2022). Yet another opposition is the suggestion that the left-right divergence is more representative in a unipolar (rather than a bipolar) model, which is not reflected in the usual left-right spectrum (e.g., Enyedi & Bértoa, 2022; Sterling et al., 2020). These arguments are not entirely baseless, as research indicates that measures of attitudes associated with the left and right are rarely completely mutually exclusive, as observed by Kerlinger (2022, pp.224-226).

For instance, research has suggested that political ideology can be orthogonally categorized into attitudes concerned with social or cultural matters and those that are focused on economic matters (Alesina & Tabellini, 2022; Ares, 2022; Azevedo et al., 2019; De Vries et al., 2013; Duckitt et al., 2002). That leads to the development of the term libertarians (those who are socially liberal but economically conservative) and populist (those who are socially conservative and economically liberal). This orthogonal separation has led to interesting research discoveries. For instance, low socioeconomic status (SES) individuals are likely to be interested in right-wing ideology due to social or cultural issues, whilst those who are of high socioeconomic status (SES) refer to the economic perspective of right-wing ideology (Derks, 2006; Napier & Jost, 2008a).

It would be reasonable to assume that certain dimensions can be collapsed into the unidimensional measure, but on the condition that the individual is highly engaged and motivated when it comes to political activity. This holds true when it is tested against existing theories of electoral competition and decision-making, as voters are not overly burdened by informational demands when they are given the liberty to evaluate the dimensions in their own space (Nasr, 2021; Vitriol et al., 2019). The left-right ideological cues are easy to utilise when an individual is sufficiently motivated and cognitively sophisticated enough to match their own preferences with those of optimal political candidates that they believe would

perform better (e.g., see Vegetti & Mancosu, 2020). The applicability of the left-right continuum and being highly knowledgeable or engaged in politics is further highlighted in evaluations of liberal and conservative attitudes (Gauja & Grömping, 2020; Jardina & Traugott, 2019; Levy et al., 2019). Evidence also suggests that prolonged bipartisan conflict is capable of constraining ideological dimensions into the left-right continuum, such as in the case in the US (Batto & Beaulieu, 2020; Laebens & Öztürk, 2021).

Hence, though it may be possible to conceptualise a multidimensional political ideology that encompasses social and economic needs, the need to reduce information demands and an increased level of knowledge and engagement allows for the utilisation of the simpler, unidimensional structure. This is reflected in Nilsson and Jost's (2020), right-leaning orientation was still positively associated with social and economic conservativism. In this thesis, it is expected that respondents (who are from countries with pre-existing political partisanship) are engaged and motivated enough to accurately place themselves along the unidimensional left-right spectrum. Moreover, as the fair-trade movement involves both economic and social properties, it would be convenient to use the left-right spectrum to reduce the cognitive burden on respondents.

2.3.4   Consequences of Political Ideology

Now that the contents and structure of the left-right ideology have been established, evidence suggests that the adoption of these ideologies has important social and political consequences. The most obvious outcome of political ideology orientation is the impact on political behaviours such as voting. Empirically, self-reported liberals predictably support positions conventionally associated as left or left-of-centre, favourably judge and even vote for liberal politicians, whereas self-identified conservatives unsurprisingly advocate for right or right-of-centre positions, positively evaluate and vote for conservative politicians (e.g.,

Caprara & Vecchione, 2018; Conover, 1984; Haas et al., 2019; Malka & Lelkes, 2010). As

mentioned, ideological dispositions are amongst the most reliable predictors of political

preferences (e.g., Federico & Malka, 2018; Feldman & Huddy, 2014; Haas et al., 2019;

Kubin & Brandt, 2020; Pennycook et al., 2022; Xu et al., 2016).

Outside of politics, the evaluation using the left-right dichotomy can still be observed,

even in the choice of activities. For instance, liberals were more interested in activities that

appealed to their openness (e.g., travel), whilst conservatives were more favourable towards

predictable activities (e.g., drinking alcohol, watching television) (e.g., Carney et al., 2008;

Jost, 2006; Jost, Nosek, et al., 2008). These findings corroborate the idea that ideological

divergence can be reflected in personality, but the direction of these influence has remained a

mystery. It is likely that identification with specific ideologies serve as a form of reflection

and reinforcement of social and personal preferences.

Ideological preferences are also reliable predictors of an individual's personal values,

as leftists have consistently exhibited greater egalitarianism as compared to rightists. These

attitudes are surprisingly observable in the Implicit Association Test, where liberals displayed

both implicit and explicitly preferences for items that reflect conventional left-wing ideology

(e.g., flexible and progress), whilst conservatives indicated a preference for the opposites that

were reflective of traditional right-wing ideology (e.g., stable and tradition) (Jost, 2019b;

Marvel & Resh, 2019; Shirodkar, 2019). The self-placement along the ideological continuum

also had an effect in situations where justice evaluations were required, and in the area of

social stratifications. Conservatives consistently expressed favourable attitudes towards

equity and meritocracy as internal attributes towards life outcomes, compared to their liberal

counterparts. Morally, it is also likely that conservatives can be considered to have

incorporated traditional religious concerns (e.g., authority) during moral evaluations (Butt,

2018; Evans & Tonge, 2018; Machado, 2018; Mathews et al., 2019; Middendorp, 2019;

Reynolds et al., 2020). Hence, it can be concluded that ideological preferences are reliable predictors of a variety of personal attributes. Nonetheless, it is important to consider the psychological perspective of ideology, which suggests that there is a possibility that individuals may behave in an ideologically meaningful way when exposed to salient stimuli without ever being consciously aware of it.

For instance, Simonson (2008) posits the idea is that individuals have "stable, inherent preferences" and are drawn to certain belief systems that fulfil these social and psychological forces that are not necessarily salient or obvious to them. These predispositions clarify the origins of individual differences in the selection of attitudes that make up their ideological structure (e.g., Khan et al., 2013).

Socially, intergroup attitudes are strongly associated with ideological self-placement, with conservatives (or those in the right-wing orientation) engaging in stereotyping, prejudicial and intolerant behaviours mostly towards low-status or marginalised outgroups (e.g., Altemeyer, 1983; Beyer, 2020; Clifford, 2020; Duckitt & Sibley, 2007; Olcaysoy Okten & Saribay, 2019; Sidanius & Pratto, 2001; Stern & Axt, 2021). This behaviour is not unusual in research and not attributable to socially desirable responding., but the motivational basis of these intergroup biases is commonly debated (e.g., Bagnis et al., 2019; Hamley et al., 2020; Kawakami et al., 2022). Conservatives are reportedly more likely to engage or endorse subtle and obvious forms of racism, which directly conflicts with egalitarian ideals (Spencer, 2021). These preferences are also adopted and translated into political communications, where conservatives are more likely to incorporate racial elements than their liberal counterparts, and having more success in using these negative racial implications to win over their supporters.

Political orientation has significant impact on ingroup-outgroup evaluations, especially when it comes to one's own status within their respective group. Conservatives

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typically favour ingroup, high-status members, whilst displaying outgroup favouritism for low-status groups (Jost, 2019a, 2020; Jost, Kay, et al., 2009; Van der Toorn & Jost, 2014) . In research, this has been exemplified in Jost et al. (2004), where increase in political conservatism resulted in a stronger preference for heterosexual/ anti-homosexual rhetoric when implicitly and explicitly measured for heterosexual and homosexuals. This encourages the view that conservatism is a system-justifying ideology, as even disadvantaged members indicate that they would implicitly and explicitly perpetuate this inequality (Badaan et al., 2020; Howard et al., 2022; Jost, Nosek, et al., 2008). The differences in intergroup attitudes between liberals and conservatives can be associated with the epistemic, existential, and relational motives in ideology. The purpose of stereotypes is to reduce mental load, and create order in a chaotic world. For conservatives, their heightened need to avoid ambiguity, novelty, uncertainty and complexity to sustain order, structure and closure (Jost, 2020), which might explain their general acceptance of prejudicial attitudes. Flexibility of thinking styles has been long associated with relationship between intolerance of ambiguity and prejudice (e.g., Chung et al., 2015; Furnham & Marks, 2013; Sagioglou & Forstmann, 2013), the way the need for structure is associated with right-wing authoritarianism. This needs further influences negative perceptions towards the LGBTQ community (Arcieri & DeLucia, 2022), and the development of system-justifying stereotypes (Jost, 2015; Owuamalam et al., 2017) further identify that the need for cognitive closure is a reliable predictor of stereotyping, prejudice, right-wing authoritarianism, conservatism, and racism.

Intergroup hostility and degree of prejudice may have its links with existential motives in conservatives, as observed in terror management research (Naveh-Kedem & Sverdlik, 2019; Reiss & Jonas, 2019). However, mortality salience can only increase prejudice only when there is already a predisposition of prejudicial attitudes (Glad, 2022; K. Lewis & David, 2019). Further links between political orientation and increased stereotyping

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and prejudice have been evidenced, with threats to self-esteem worsening the latter (J. A. Hunter et al., 2022; Jost et al., 2018; Ridgeway & Markus, 2022). Emotionally, disgust is a predictive factor of intergroup hostility and prejudice, along with political conservatism (de Barros et al., 2022; Elad-Strenger et al., 2020; Giner-Sorolla & Russell, 2019; Ruisch et al., 2022; Xu et al., 2019). Unsurprisingly, relational needs easily explain the need to maintain solidarity within one's own ingroup, and this can facilitate the development of discriminatory behaviour towards outgroup members (Tajfel, 1974) as the justification of unequal treatment increases.

The evidence presented provides a bigger picture regarding the role of ideology as expanding beyond an organising device to facilitate judgments about political objects, but it is also a means to rationalise and explain behaviour. Specifically, political ideologies either affirm or reject the prevailing social system (Bobbio, 1996; Jost, Federico, et al., 2008; Knight, 2006; Van der Toorn & Jost, 2014). The system justification theory derives its foundation from the view that individuals engage in behaviours to maintain the status quo using social judgements or adherence to an existing ideology (e.g., conservatism) that would allow them to satisfy their epistemic, existential, and relational needs (Azevedo et al., 2019; Jost, 2019a). From a political perspective, system justification provides a sense of stability in the social system, as its mechanisms incorporate fairness and legitimacy into social, economic, and political arrangements (Caricati & Owuamalam, 2020; Friesen et al., 2019; Jost, Blount, et al., 2003; Osborne et al., 2019).

It is highly possible that ideology explains and justifies social stratification in a way that alleviates any cognitive discomfort derived from the awareness of systemic injustice or inequality(e.g., Becker, 2020; Napier et al., 2020; Trump, 2020). This perspective prevails when taking into consideration that system-justifying beliefs and their endorsements are associated with an increase in positive emotions and a simultaneous decrease in negative

affect (Bahamondes et al., 2021; Jost et al., 2019; Napier & Jost, 2008b; Wienk et al., 2022).

To understand this strange effect of conservatives being self-reportedly happier than liberals, Napier et al. (2020)discovered that the degree of which an individual rationalises inequality in society plays a role in the association between political ideology and subjective well-being. This purported happiness gap is influenced by income inequality, with liberals experiencing a worsening of subjective well-being with an increase in inequality. Hence, it does appear that system-justifying beliefs provide some sort of buffer against the negative consequences of social stratification and allows for conservatives to preserve their sense of well-being (Bahamondes et al., 2021; Napier, Suppes, et al., 2020).

The consequences of political ideology can be readily observed in intergroup attitudes, especially when ideology serves as a system-justifying (or challenging) device. This further supports the suggestion that political ideology is appropriate to consider when considering fair-trade product patronage. However, it would be erroneous to overestimate the hold political ideology has on social stratification. As described, political ideology is not necessarily rigid nor inflexible, and can be influenced by other ideologies, as the following sub-section demonstrates.

2.4   Egalitarians unite.

The influence of political ideology extends to the preference of equality in the context of societal intergroup relations, with conservatives adopting more system-justifying beliefs to fulfil their epistemic, relational, and motivational needs. Here, the influence of egalitarianism – essentially the belief system that opposes system-justification – often espoused by liberals, would be discussed.

Egalitarianism advocates for the equality of all people, regardless of factors such as race, gender, nationality, religion, or socioeconomic status (Sheehy-Skeffington & Thomsen,

2020). It espouses the belief that all people are entitled to the same rights and opportunities, and that the distribution of resources (tangible and intangible) within a society should be as equal as possible. This contrasts a preferential distribution of resources that are based on dominance, hierarchy, or authority. However, it is important to note that attitudes that disfavour equal distribution of resources in society are not malicious in nature but reflect the perception that the current distribution is already equitable (Cappelen et al., 2022; Goto, 2022). Hence, it can be surmised that distributive fairness is not the same as equality, as it is based upon a set of rules derived from a relational context.

Moreover, egalitarianism is connected to the generic human tendency to empathize with the misfortune of others (Stevens et al., 2021). Although not taking political ideology into consideration, Lucas and Kteily's (2018) work in the UK and US across eight studies provides preliminary support for the foregoing proposition that strong endorsement of the egalitarian worldview enhanced an empathic orientation towards people in disadvantaged conditions. Even in non-Western societies (e.g., Malaysia), there is evidence too that strong egalitarian values ordinarily increase an orientation to help those in need (Owuamalam & Matos, 2019). This suggests that the generic human norms of compassion and altruistic intentions toward the needy could also be strong amongst some individuals on the political right as well.

2.4.1 Conceptualising egalitarianism

Although the distinctions between different types of egalitarianism vary with regards to how equity would be achieved, the fundamental principle revolves around removing barriers to which justice is achieved. In research, various conceptualisations of egalitarianism have been identified, each addressing different interpretations and applications of equitable distribution within society.

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One form of egalitarianism is luck egalitarianism, which is a philosophical theory that asserts that inequalities in society should be eliminated to the extent that they result from circumstances beyond an individual's control, such as natural abilities, family background, or social circumstances (Lippert-Rasmussen, 2015). Influenced by John Rawls' proposition that distribution should not be due to arbitrary factors, luck egalitarianism looks to combine meritocracy and distributive justice by demanding that variations in affluence should be determined by responsible, conscious choices rather than unchosen circumstances (Arneson, 2004). Luck egalitarians believe that it is unfair for individuals to be disadvantaged or advantaged due to factors that are beyond their control, and that a just society should provide opportunities for all individuals to succeed based on their own efforts and abilities (Spafford, 2022). Supporters of luck egalitarianism espouse the distinguishment between outcomes derived from brute luck (e.g., genetic misfortunes) and those that are the result of conscious choices (Go, 2021). However, the measure of affluence is still up for debate, with scholars disagreeing on whether material wealth, psychological happiness, or some other factor would be appropriate (e.g., Boyce et al., 2006; Decancq, 2020; Doku et al., 2010).

On the other hand, economic egalitarianism focuses on the distribution of economic resources and opportunities. Specifically, economic egalitarians recognise the benefits of globalisation, and emphasises the need to equally distribute gains within a population (regardless of wealth and status) to decrease inequality (Leigh, 2022). This would lead to the support a variety of policies and practices to promote economic equality, even amongst immigrants (Emmenegger & Klemmensen, 2013; Ziller, 2022). Yet another conceptualisation is social egalitarianism, which advocates for the equality of all people, with a particular focus on issues of social justice and the elimination of discrimination and oppression (Kteily et al., 2017). Social egalitarians believe that all people should be treated with equal respect and dignity, and that social hierarchies and discrimination based on factors such as race, gender,

nationality, religion, or sexual orientation should be eliminated. For social egalitarians, their support focuses on social equality, such as system-challenging collective action that would challenge the prevailing status quo (Ho & Kteily, 2020; Rao & Power, 2021)

Political egalitarianism, on the other hand, advocates for the equality of all people, with a particular focus on issues of political representation and participation (Mason, 2006; Pellegrini-Masini et al., 2020; Scheffler, 2017). This form of egalitarianism looks at the political system and how it should be structured to ensure that everyone has an equal opportunity to participate and be heard. Political egalitarians may support a variety of practices and policies to promote political equality, such as gender equality and civil rights to increase political participation and representation among marginalised groups (Brighouse & Olin Wright, 2008; Lewis Jr, 2021; Nath, 2020; Pampel, 2011; Shorrocks, 2018; Sigman & Lindberg, 2019). Regardless of how egalitarianism is conceptualised, the prevailing impression is that social progress can be measured by the decline in inequality between higher and lower status groups in society (Georgeac & Rattan, 2022).

2.4.2 *Measuring egalitarianism*

Methodologically, research relies on the Social Dominance Orientation (Pratto et al., 1994) and Right-Wing Authoritarianism (Altemeyer, 1983) to study the behaviour of individuals who hold system-justifying (i.e., non-egalitarian) beliefs. Right-Wing Authoritarianism is characterised by the degree of submissiveness to authority figures, aggressiveness towards individuals (or groups) that is perceived to be sanctioned by said authorities, and adherences to 'approved' norms and social conventions (Altemeyer, 1983). Research supports this view as individuals who score high in right wing authoritarianism tend to have a high degree of obedience to authority, encourage negative attitudes towards outgroups, and a willingness to accept inequality among groups (Cohrs & Asbrock, 2009;

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Faragó et al., 2019; Mallinas et al., 2020). As a result, there is a tendency to be more supportive of authoritarian leaders and systems of government, which consequently leads to a strict obedience to laws and rules, even when they may be unfair or oppressive. Right-wing authoritarianism is often associated with more conservative political ideologies, which tend to prioritize order, stability, and traditional values, and may be more sceptical of change and reform (M. S. Wilson & Sibley, 2013). However, it is important to note that right-wing authoritarianism is a personality trait and is not limited to any political ideology (see left-wing authoritarianism, Costello et al., 2022).

Conversely, social dominance orientation focuses on the desire for social hierarchy, and a preference for dominant group over subordinate ones (Pratto et al., 1994). Unlike right-wing authoritarianism, this preference is not influenced by the perception of authorities. Individuals who score high in this trait may favour policies that maintain or enhance in-group dominance at the expense of out-groups (e.g., Austin & Jackson, 2019; Holt & Sweitzer, 2020; Lobato et al., 2020). Although empirically evidenced to be mutually exclusive from each other, social dominance orientation can predict support for authoritarianism and conservative political ideology (Nilsson & Jost, 2020).

Research utilising social dominance explains the dynamics of group-based hierarchy and oppression but has been infrequently used to understand the dynamics of social change towards greater equality (Becker, 2020; Lucas & Kteily, 2018). For instance, individuals who score low in social dominance are reportedly more supportive of system-challenging policies and the respective collective actions to equalise the standing of low and high-status groups (Ho & Kteily, 2020). Similarly, those who score higher in social dominance levels tended to incorrectly recall having seen less hierarchy than they had encountered, whereas those who score lower incorrectly remembered more (Kteily et al., 2017). This perception of a large disparity mediates support for system-challenging social policies such as affirmative action

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and social welfare. Conversely, the opposite is true, and those who subscribe to higher levels of social dominance would potentially prefer system-justifying policies and their respective collective actions to maintain the status quo.

Hence, egalitarianism remains an important factor when discussing the subject of social justice and its impact on intergroup relations. Methodologically, quantifying social dominance would provide an avenue to compare acceptance of system justification, especially when considering the substructures within political ideology that may further contribute to acceptance of hierarchy and low-status group injustice. In the case of this thesis, it is expected that high levels of egalitarianism encourage individuals to engage in behaviours that would correct this perceived injustice, which in this case would be to purchase fair-trade products.

2.5 Fair-trade: Reconstructing consumerism

The fair-trade movement is a form of ethical consumerism (alternatively known as ethical consumption, ethical purchasing, or even sustainable consumerism), whereby consumers purchase goods with lowered social and environmental costs (Anderson & Anderson, 2015). Ethical consumerism focuses on leveraging consumer agency (through dollar voting) in pushing companies to be transparent in their ethical practices (Semeen & Islam, 2021). The expression of ethical consumerism remains heterogenous, dependent on individuals and socio-spatial contexts, whilst considering environmental and societal impacts of consumption (Carrington et al., 2021; Cherrier, 2007).

Although the concept of ethical consumerism is by no means new (Nava, 1991), there has been renewed interest (Hassan et al., 2022; Kuokkanen & Sun, 2020). This interest is also maintained by the constantly evolving scope of consumer ethical concerns, which subsequently makes inter-disciplinary definitional clarity challenging. For instance, ethical

consumption is terminologically used more commonly than consumer ethics, which has a broader connotation (Barnett et al., 2010). Similarly, conventional marketing research on green consumption looks at consumption motivated by environmental concerns (e.g., Jaiswal et al., 2020; Shiel et al., 2020), whereas psychological research additionally considers social aspects (e.g., Boobalan et al., 2021; Sun et al., 2022). This results in a wealth of literature regarding environmental-focused ethical consumption but limited on the effects of ethical consumption and social justice. Another aspect of ethical consumerism to consider is where corporations can implement ethical practices that would appeal to consumers. Typically, ethical consumerism demands can affect both direct entities in the supply chain (e.g., marginalised producers in fair-trade affiliated communities) and indirect beneficiaries in the commodity chain (Hawkins, 2011; Olson et al., 2016). These findings form the basis of the conceptualisation of ethical consumption and all its adjacent terms as "overarching concept[s] used to describe the consumption of goods made with special concern for environmental and social impact" (Global, 2019, p. 8).

This definition is consistent with the notion of fair-trade, where consumption of products "aims to secure the rights of marginalised producers and workers" (Global, 2019, p. 8) whilst also being concerned about environmental sustainability (Fairtrade International, 2022). To do so, a price premium is imposed, which is intended to improve the overall production infrastructure and quality of life of producers (Alemany et al., 2022; Doran, 2009). These price premiums are than equitably redistributed by the fair-trade cooperative (Naegele, 2020), who have the additional benefit of increased bargaining power (Candemir et al., 2021). However, a prominent downside to this price premium is that comparatively, the cost is not linked to the quality of the product, which may be relatively the same as other conventionally priced products (Cranfield et al., 2010). This trade-off faced by consumers could potentially result in a downward demand for fair-trade products (Bürgin & Wilken,

2022; Sun & Wang, 2020), and brings about what other factors may influence the consumption of fair-trade products.

2.5.1 *Aligning intent with impact*

Central to this thesis is the fair-trade movement and the psychological processes behind the drivers of said consumption. The moral dimension of fair-trade suggests that consumers may be motivated to overlook the price premiums due to prosocial attitudes or values (Akhtar et al., 2021; Basso et al., 2021; Doran, 2009; Gillani et al., 2021; López-Fernández, 2020; Robichaud & Yu, 2022). However, the willingness to purchase fair-trade products can be the result of a myriad of sources, as described in the following section.

A prerequisite for fair-trade consumption is that consumers are both aware and knowledgeable about the products (Bennett, 2023; Pavlovskaia & Kara, 2022). From a marketing standpoint, labels attached to fair-trade products are the primary source of knowledge and awareness amongst consumers (Basu & Hicks, 2008; Cranfield et al., 2010; Didier & Lucie, 2008). Labelling has been established to be effective tools of communication (Donato & D'Aniello, 2022) and a potential factor in reducing the impact of price on the decision-making process (Osburg et al., 2017). Labels are oftentimes the only way consumers can get any information regarding a product (Siraj et al., 2022), and this is an important consideration when it comes to fair-trade products, as labels are oftentimes the only way for consumers to be aware of the benefits of fair-trade products (Ruggeri et al., 2021; Schouteten et al., 2021). The implication of labels is that upon the purchase of a fair-trade products, there is a trust-based guarantee that there has been a compliance to fair-trade standards throughout the supply chain. Existing research cautiously acknowledges that labels do have a positive effect on willingness to purchase fair-trade goods (Berry & Romero, 2021; Rousseau, 2015; Schouteten et al., 2021). From a logical perspective, consumers may not have the time nor interest to search about the benefits of a product at their own time (Vecchio & Annunziata,

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2015), and hence may rely on labels to get the information they need to decide (Aitken et al., 2020).

Despite its benefits, labels may have the opposite intended effect on consumers and serve as a barrier for consumption. A study by Kavanaugh and Quinlan (2020) identified the issue of misunderstanding labels as having the effect of generating more food waste. Specifically, participants in that study misunderstood simple terminology associated with food safety. This suggests that the limitations of labels are not limited to overcomplicated concepts. This is also highlighted in a commentary by Brown et al. (2020), where it is emphasised that aside from trust and transparency – which is essential for any labelling scheme (Gorton et al., 2021; Rupprecht et al., 2020; Watanabe et al., 2020) – conceptualisation of these concepts need to be clear to avoid misrepresentation for political or commercial purposes (Annunziata et al., 2011; Ikonen et al., 2020). Moreover, there is also the need to consider the consumers acceptance of the information presented on those labels (Barnett et al., 2010; Vecchio & Annunziata, 2015), which can be unfortunately challenged by instances of controversies (Akoyi & Maertens, 2018; Maertens, 2019), which erodes trust in the label.

It is highly unlikely that these issues with labels would be resolved any time soon, and this brings about further query on whether other factors motivate consumers to consume fair-trade products. In other words, what would make a consumer put in the cognitive effort to purchase fair-trade products. As emphasised throughout this thesis, fair-trade elicits deliberations that are typically based on prosocial attitudes (Basso et al., 2021), and these attitudes are suggested to be positively associated with purchase intentions (Sun & Wang, 2020), depending on its saliency (Zerbini et al., 2019). For instance, Chatzidakis et al. (2016) identified a combination of personal norm and self-identity as key predictors of purchase intentions. This is conceptually consistent with the proposition that consumers are already

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ethically oriented if they are interested in fair-trade (Sparks & Shepherd, 2002). Specifically, with fair-trade products, this pre-existing consumer orientation can manifest in the form of consumer involvement, which serves as an interesting opportunity to investigate how to segment the market to increase willingness to purchase (Bezençon & Blili, 2011). Moreover, self-identify comes in many forms and can be expressed in different ways, such as through identification with a political ideology.

A unique question arises from how this pre-existing ethical orientation is influenced by political ideology, which (as described previously) serves as an organising device for attitudes. Adaval and Wyer Jr (2022) proposes that the differences present in political ideology has a significant impact on the consumer decision-making process. Kwon et al. (2022) provides an intriguing example of this generalisation, where conservatives responded favourably (relative to their liberal counterparts), to framed stimulus'. Likewise, Ding et al. (2022) discovered that these adherence to conservative-liberal values can transfer to a sense of appreciation in gift-giving contexts. In these cases, the divergence in values between the political left and right has the potential of affecting the decision-making process. Research has identified several components in the goals of fair-trade that may come into direct alignment or contradiction with one's political ideology, and this would subsequently shape consumer orientation towards fair-trade.

The goals of fair-trade are centred around social concerns of justice and equity between the marginalised and privileged. This need for change creates a tension with the tenets of conservatism (Usslepp et al., 2022), which rejects change based on the concern of destabilising what has been established. Likewise, the rejection of change is further exacerbated by the threat of a marginalised producers status changing, which would encourage conservatives to protect their dominance and privilege (Han et al., 2019). This status threat is also associated with perceived perceptions of meritocracy (Duckitt, 2006),

which is challenged by fair-trades price premium that offers marginalised producers an additional opportunity to catch up with their competitors. Interestingly, the prominent personal value of universalism and benevolence that encourages fair-trade consumption has a negative effect on conservative Republicans (Burns & Ibrahim, 2020), which further supports the prospective effect of political ideology on fair-trade consumption.

Although these effects could be reasonably deduced from understanding the characteristics of the opposing political ideologies (Jost, 2017b; Jost, Federico, et al., 2009a), there remains some gaps in the current knowledge that needed to be addressed at the time of this study. Most studies have investigated the association between political ideology and consumerism from the perspective of brand preference, boycotting specific brands that promote values ascribed by the consumer, or even marketing pitches (e.g., Caldwell et al., 2020; Irmak et al., 2020; Kam & Deichert, 2020). Although the results provide invaluable insights into existing body of knowledge, it does not consider the situation where the underpinning philosophy of the product itself limits the ability for it to be alternatively framed (Kiessel, 2022). For instance, a study by Goode et al. (2010) found that for a neutral product like a car, appealing to the conservatives conventional metaphor and the liberals attraction to novel experiences in advertising message could potentially influence purchase intentions. This effect is unlikely to be replicated in a product like fair-trade, which is already underpinned by social justice values and driven by the need to change existing market practices. With political ideology, the prospect of change, threat to status, and meritocracy (Jost, 2017b; Jost, Federico, et al., 2009a) provides the basis of which consumers would form their consumption orientation (Crockett & Wallendorf, 2004; Flight & Coker, 2021; Weber et al., 2021) and affect how they would perceive and interpret information regarding fair-trade (van der Steen & Maeseele, 2021). Likewise, the social aspect of fair-trade is presumably more appealing to those who subscribe to egalitarian beliefs, given its pragmatic ability to

assist marginalised producers reach a competitive level that would match those of their well-off counterparts. In this thesis, it is expected that the results would support those of Gohary et al. (2023). Specifically, right-leaning political ideology would be less supportive of fair-trade and be more likely to reject it. Similarly, those who have higher levels of egalitarianism would be more likely to embrace fair-trade given its potential equalising ability.

2.6   Chapter summary and conclusions

This chapter provided the background of the thesis's variables, specifically political ideology, egalitarianism, and fair-trade. The linkage between political ideology and egalitarianism is evident in the context of social justice, especially when considering potential actions that can be taken to reduce injustices faced by marginalised groups. The following chapter will discuss the conceptual framework utilised in this study based on the literature reviewed and expand on the relationships between the variables in this thesis.

Chapter 3: Conceptual Framework

3.1   Overview

This chapter presents the conceptual framework of this thesis, developed through the literature review discussed in the previous chapter. It begins with a review of the US and Malaysia, along with the justification that makes them suitable for comparison. This is followed by an assessment of the relationship between political ideology, egalitarianism, and fair-trade product purchase decisions. Finally, the research gaps addressed will be identified, along with its respective hypotheses and proposed studies.

3.2   The role of culture in formation of behavioural intentions

Hofstede's (1984) theory of cultural dimensions was originally used as a means for comparative research in organisational behaviour, but it has proven useful in multiple contexts, including psychological research (Zhou & Kwon, 2020). The key advantage of this theory is that it efficiently reflects the effect of society's culture on the values of its members, and how these values relate to behaviour, using a structure derived from factor analysis (Adeoye & Tomei, 2014). Of the five cultural dimensions, power distance (PD) seems particularly salient when comparing the US and Malaysia. PD acknowledges the inevitability of inequality, from the perspective of individual uniqueness, rather than domination. However, PD does consider that one of the most salient aspects of inequality is the degree of power – conceptualised as the ability to influence or change the behaviour of others – one exerts over others. This is congruent with the discussion regarding social hierarchy and egalitarianism, only that it is more focused on cross-cultural differences. For more context, PD mainly refers to the extent lower status members expect and accept the unequal distribution of power, and how this inequality is socially endorsed. This may sound familiar in the legitimization of social stratification that was discussed in the earlier chapter. In the

context of political behaviour, higher PD societies are more inclined to be hierarchically structured and tend to have more authoritarian forms of government (Hofstede et al., 2010; Inglehart, 2004). Conversely, lower PD societies exhibit more egalitarianism, with a preference for democratic governments.

3.2.1   United States

The United States (US) is a country that objectively scores lower in the PDI compared to Malaysia, at 59-62 out of 100 (Hofstede et al., 2010). Although this generally means that the US is a country with a medium degree of PD, it is still significantly lower than Malaysia. This suggests that inequality is challenged to a certain extent but can also be tolerated under specific conditions. Socially, the US has featured some prominent social movements, such as the Occupy Wall Street demonstrations (Langer et al., 2019), and the Black Lives Matter movement (Jones, 2020). These events are indicative of the collective ability to confront structural inequality and the desire to distribute power evenly throughout society. It is interesting to note that like Malaysia, the US is ethnically and culturally diverse, but it is likely that the lower PD is due to the philosophical influence of Europe's Age of Enlightenment, which promoted ideals such as reason and individual liberty (Hoeveler, 2007).

The consequences of cultural dispositions are often reflected in the political structure of a country. For instance, the US is characterized by democratic systems of governance (cf Hofstede et al., 2010), despite being increasingly subjected to increased polarisation (M. H. Graham & Svolik, 2020). The US is dominated by the two-party political system (i.e., Democrats and Republicans), that have very distinctive ideologies. Specifically, the Democrat ideology is more aligned with modern liberalism, whilst the Republican ideology leans towards conservatism. Polarisation between these two parties remains prominent in the

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US, and it is likely that the cultural structure of individual liberty in the US empowers individuals to openly challenge inequality, creating more partisanship. Moreover, this empowerment also encourages individuals to source information from multiple sources and question authority, which creates further division (Ross Arguedas et al., 2022). Unlike countries with higher PD, increase bipartisanship is not necessarily frowned upon, as it reflects deeper cultural roots of individuality.

When it comes to ethical consumerism, there is an abundance of studies that focuses on the American population. These studies have been conducted in a myriad of contexts, whether it is in the form of understanding green purchase intentions from a cross-cultural perspective (Patel et al., 2020), the effects of visual stimuli on vegan attitudes (Earle et al., 2019), Gen Z's perception on the sustainable food market (Su et al., 2019), and the consumption of sustainable clothing amongst young adults (Diddi et al., 2019). These studies provide some support regarding the receptivity and willingness of American consumers to engage in ethical consumption. Similarly, research on fair-trade consumptions looks to American consumers when identifying Willingness-To-Purchase (WTP) (Bürgin & Wilken, 2022), perceived healthfulness (Berry & Romero, 2021), and consumer segmentation (Robichaud & Yu, 2022) as drivers for fair-trade product consumption. At the time of developing this thesis, the researcher was unable to find recent studies that explicitly investigated the importance of political ideology and egalitarianism on fair-trade consumption. However, at the time of the write-up, a recently published study by Gohary et al. (2023) revealed that conservatives would be less willing to engage in fair-trade consumption due to lower levels of egalitarianism. Although it provided credence to the dynamics of political ideology in fair-trade consumption, data were collected exclusively from American consumers. It did not consider cross-cultural implications, as this thesis does.

3.2.2 Malaysia

Malaysia's score of 100 (out of 100) in the Power Distance Index (PDI) indicates that there is an acceptance of a hierarchical order in which social inequality is legitimised (Hofstede, 2001). The drivers behind the endorsement of inequality have been largely understudied, but research on neighbouring countries provides some insight as to why the PD in Malaysia remains the highest globally. For instance, Meredith et al. (1994) has established that in traditional Asian culture, the distribution of power is often dependent on gender, age, and generation. It is likely that Malaysia's multi-cultural composition further maintains this position, as the country's culture is an amalgamation of adherence to hierarchical Confucian values, Islamic principles, and Hinduism. This perception is also carried into other relational contexts, such as in organisational behaviour (Abu Bakar & Connaughton, 2019) and political discourse. For instance, Nair's (2019) review on Southeast Asian nations suggests that the prevalent "face-saving" practices associated with Asian culture are a contributor to the maintenance of social hierarchy. It can be observed that authoritarian regimes remain in power (Aspinall, 2015; Jones, 2014; Thompson, 2016) due to conflict avoidance through "face-saving" subservience.

Malaysia's political parties reflect these cultural inclinations, as most are characterised by a deference to authority, and acceptance of hierarchies and differences in status. For instance, Malaysia's dominant political parties are the United Malays National Organisation (UMNO) and Parti Islam Se-Malaysia (PAS). Based on literature, UMNO and PAS can be internationally categorised as nationalist, right-wing political parties due to their race-based policies (Halim et al., 2021; Saat, 2019). Despite the inequality imposed, the historical dominance of UMNO and PAS in Malaysia's political arena gives some insight into the maintenance of social stratification by the country in general. Moreover, despite the 2022 elections resulting in the investiture of the more moderate-left political coalition of

Pakatan Harapan, the transition was not without opposition (Ufen, 2021). Limited research has been conducted on the reaction and implications of this period of political turmoil, but the nature of Malaysia's culture provides some perspective as to why the conservative coalition remained in power for so long. Consistent with the principles of conservatism, Malaysian culture reverts to seniority and experience when distributing power, and "face-saving" discourages dissent amongst individuals as it would create conflict and embarrassment. This pattern has contributed to the long-standing dominancy of Malaysia's conservative political coalition, and the tension the newer, left-leaning replacement has brought about.

Unlike the US, research on ethical consumerism in Malaysia remains limited, but what has been studied so far is the conceptualisation of ethical consumption as being environmental sustainability (e.g., Azizan & Suki, 2014; Nasir et al., 2021). Limited, if any, research points to Malaysian consumers viewing mainstream ethical consumption as a social equalising mechanism. Research on ethical consumption in Southeast Asia has yielded resulted similar results, although Polomski et al. (2021) provides the assertion that prioritisation of ethical consumption is not high due to the prioritisation of GDP growth, despite awareness growing amongst the middle class. Conflictingly, the results of Li and Kalas' (2021) meta-analysis suggests that the willingness of Asian consumers to engage in ethical consumption may exceed those of their North American counterparts. However, the study only considered a very narrow subset of preferences associated with ethical consumption. Hence, the study conducted in this thesis would provide a clearer understanding of the receptivity of Malaysian consumers towards fair-trade consumption when considering political ideology and egalitarianism. Moreover, the lack of data on Malaysian consumers provides the foundation for this thesis' cross-cultural comparisons given the wealth of data from the US to compare with.

From a theoretical standpoint, Malaysia and US are significantly culturally different, and these differences provide the research avenue for this thesis. The multicultural aspect of both countries removes the possibility of cultural homogeneity being a confounding variable, but the deeply rooted philosophical roots provides a stabilizing factor to ensure that the observed cultural practices are not a passing phase. These cultural differences are further reflected the political climate of the respective countries, which the researcher believes would provide unique contributions when comparing the decision to purchase fair-trade products.

3.3   Assessing the relationship between the variables

3.3.1   Political ideology and consumer behaviour

Prior to discussing the relationship between the variables, it is first important to conceptualise the terminology utilised in this thesis. In research, the terms 'political ideology' and 'political affiliation' are often used interchangeably, and it has been shown that political ideology and affiliation are often closely aligned, but are distinct from each other (Cruz, 2017; Diemer et al., 2019). The former (e.g., conservative, liberal) reflects one's core values that emerged early in life and consequently shaped by personal predispositions (e.g., personality), and cultural influences (Van Bavel & Pereira, 2018). Political affiliation (e.g., Republican, Democrat, Barisan National, Parti Muda) reflects these political ideologies, but is further influenced by additional factors such as familial history, religious affiliation, and in-group formations (Van Bavel & Pereria, 2018). Considering the potential generalizability of the thesis' results, 'political ideology' would be more appropriate as it relates to a set of values commonly attributed to specific groups of people, rather than distinctive political parties. This suitability is sustained when considering that although the descriptions that distinguish the conventional left-right political ideologies are traditionally Western-centric,

these characteristics are still shared to a certain extent between countries (Cheng & Jacobs, 2020; Clulow et al., 2021; Warren, 2019).

To reiterate, literature has identified the core divergences between the left and right as being: (a) advocating vs. resisting social change, and (b) rejecting vs. accepting social inequality (Jost, 2017a, 2017b). These ideological divergences have been empirically proven to be associated with personality traits (Hirsh et al., 2010; Oyserman & Schwarz, 2017), cognitive processing styles (Jost, Glaser, Sulloway, et al., 2003; Kugler et al., 2014), motivational concerns (Jost, 2017b; Paharia, 2020), and psychological values (Jost, Glaser, Sulloway, et al., 2003; Jung et al., 2017a). The effects of political ideology have also been extensively investigated in a variety of contexts, such as in organisational behaviour (Swigart et al., 2020), susceptibility to fake news during a health crisis (Calvillo et al., 2020), and energy technologies (Clulow et al., 2021).

Conventional marketing studies have also identified political ideology as a predictor of consumer behaviour (Carrington et al., 2021; Chan & Ilicic, 2019; Farmer et al., 2021; Khan et al., 2013; Koivula et al., 2020; Ordabayeva & Fernandes, 2018b; Park, 2018; Ulver & Laurell, 2020). For instance, higher levels of conservatism encouraged preference for established national brands (Khan et al., 2013) and domestic brands over international brands (Cutright et al., 2011). Conservatism was also a significant driver for brand attachment (Chan et al., 2013), luxury brand product consumption (J. C. Kim et al., 2018), and preference for utilitarian over hedonic products (Farmer et al., 2014).

Aside from product preference, political ideology is further able to influence receptivity towards message framing. For instance, Duhachek, Tormala and Han (2014) found that progress-focused messaging encouraged brand loyalty amongst leftists while for rightist, tradition-focused messaging was more influential in this regard as it appealed to the epistemic need to maintain tradition as espoused by rightists. The left and right also

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predictably behaved differently in terms of prosocial behaviours such as charitable behaviours (Farmer et al., 2020), and recycling participation (Jung et al., 2017b).

The effect of political ideology may also be transposed in cases of ethical consumerism and its underlying morality mechanism. For instance, Caldwell et al. (2020) reaffirms that political ideology does have an impact on consumer preference via its influence on moral development. This is an important factor as moral behaviours that are considered prosocial are expressed differently by those on either side of the left-right political spectrum. Given that political ideologies are activated upon exposure to novel stimuli (Jost, 2017b), and these further influences perspective-taking abilities (Usslepp et al., 2022), there is a high possibility that political ideology would have an influential role on fair-trade consumption behaviour. In other words, when individuals are exposed to novel stimuli in the form of fair-trade products, their political ideologies would be activated, and depending on the resulting perspective-taking, they may choose to consume fair-trade products. This view is supported by how fair-trade is commonly framed with descriptions such as 'fair' and 'equal' (Popa Sârghie & Pracejus, 2023), which is reportedly more effective for liberals compared to conservatives (Morris, 2020; Shavitt, 2017).

The drivers behind product consumption and their relationship with one another is vast and complex, but understanding the representation of the fair-trade movement as a social equalizing device and political ideology reacts to the respective ideological goals is the first step in unpacking these relationships. Hence, the following hypotheses was presented:

H1a: Right-leaning American consumers will be less likely (relative to their left-leaning counterparts) to engage in fair-trade consumption.

H1b: Right-leaning Malaysian consumers will be less likely (relative to their left-leaning counterparts) to engage in fair-trade consumption.

H1c: American egalitarians will be more likely (relative to their non-egalitarian counterparts) to engage in fair-trade consumption.

H1d: Malaysian egalitarians will be more likely (relative to their non-egalitarian counterparts) to engage in fair-trade consumption.

3.3.2 *Political ideology and egalitarianism*

An underlying mechanism behind the discussion regarding political ideology and consumer behaviour is the rigidity-of-the-right hypothesis (RRH; Tetlock, 1983), which posits that conservatism is congenial to people who are cognitively, motivationally, and ideologically rigid (Adorno, 2019; Jost, Glaser, Sulloway, et al., 2003; Wilson, 1973). However, this theory is subject to immense controversy, as detailed in Costello, Bowes, Baldwin, et al.'s (2022) meta-analytic review. Moreover, it is difficult to reconcile the RRH when presented with contradictory evidence (Jost & Kende, 2020; Zmigrod, 2020).

For instance, Verkuyten, Kollar, Gale, & Yogeeswaran (2022) discovered that stronger political conservatism predicts more positive outgroup attitudes (e.g., immigrants), whilst Caricati (2019) reports a decrease in system justification amongst extreme conservatives. Similarly, conservatives may be paradoxically supportive of climate change mitigation (Gillis et al., 2021). These effects are not confined to conservatives exclusively, as there have been instances when liberals have exhibited anti-cultural pluralism (Langer et al., 2020; Poynting & Briskman, 2018). In another instance, liberals have been reported to engage in left-wing authoritarianism (Conway III, Houck, Gornick, & Repke, 2018), of which heightened obedience to authority has been more commonly reported amongst right-wing individuals (Manson, 2020). Endorsement for conspiracies were also reportedly similar amongst liberals and conservatives (Enders et al., 2022), which contradicted previous findings that conservatives, rather than liberals, were more susceptible to conspiracy theories.

These examples suggest that there may be other drivers of behaviour that may be activated (under certain conditions) to override existing political ideologies. For instance, Hasson et al. (2018) concluded that conservative consumers are more self-interested and only contribute to prosocial activities if they are consistent with their benefits and show only social empathy towards other conservatives. These findings are interesting, as conservatism is also strongly associated with religiosity (Malka et al., 2012), which typically encourages prosocial behaviours.

To understand the phenomenon, Stevens, Jago, Jasko, & Heyman (2021) proposed that ideological similarity between political camps could also promote bipartisan patterns of behaviour. For instance, Talaifar & Swann Jr (2019) indicate that cognitive closure and alignment with country identity encouraged both liberals and conservatives to display bipartisanship. Similarly, bipartisanship was found amongst both Republicans and Democrats with regards to climate change, and both parties supported renewable energy mandates rather than carbon tax, to address the problem (Lee & Stecula, 2021). Van Boven, Ehret, and Sherman (2018) proposed that the partisanship gap is exaggerated by partisan evaluations of policies associated with the opposing party. When it comes to fair-trade consumption, egalitarianism may be a suitable point of reference, given the prominent role of social equity in the fair-trade movement Ngcwangu (2021).

Literature highlights the key cognitive difference between liberals and conservatives as being the motivational tendency to maintain the societal status quo, even if the hierarchical structure comes at the expense of relatively lower-status groups (Jost, 2017b; Jost et al., 2004). This inclination is characteristic to conservatives, and has its origins in the system justification theory, which explains why disadvantaged groups may be content with their marginalised positions (Jost, 2019a). The status quo (with all its inequalities) may be rationalised as fair, natural, or perhaps even inevitable (Napier, Bettinsoli, et al., 2020;

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Owuamalam et al., 2017). This potentially produces out-group favouritism, the acceptance of inferiority amongst low-status groups and superiority of relatively higher status groups. Hence, the social justification theory's core idea is the notion that individuals are both supporters and victims of system-developed norms (Owuamalam et al., 2017). The potential cost of challenging the status quo is also considered, and further sustains the environment where inequality tends to perpetuate. Thus, system-justifying actions are implied to be engaged to justify – or maintain – the prevailing status quo, regardless of its impact to other groups. Conversely, left-wing political orientation is a likely predictor for movements that promote social change that directly challenges system-justification (i.e., system-challenging) and seeks to establish more social equality (Becker, 2020). Liberals are likely to engage in collective action, a form of social mobilisation that are organised around a creating long-term progressive social change (Wagoner et al., 2018). Collective action typically aligns it with the group-based interests of low-status groups, and potentially conflicts with high-status groups interests by aiming to upend – or at the very least, attenuate – their privileged position within society (Osborne et al., 2019). Hence, if an action is seen to be system-challenging, it implies that the goal of engaging in said behaviour is to challenge – or upend – the current status quo, to equalise the status of groups in society.

However, it is important to reiterate that social change can be advocated by both conservatives and liberals (as discussed in the previous chapter). Similarly, collective action is not exclusive to liberals, as Jost et al. (2017) and Osborne et al. (2019) has shown in their study on a model of collective action that explicitly incorporates ideology. Thus, it is important to differentiate between system-justifying versus system-challenging collective action (De Cristofaro et al., 2022; Rao & Power, 2021). Given fair-trade consumption is essentially a form of collective action, it is possible to increase consumption in both liberals and conservatives, on the condition that the collective action in question (i.e., fair-trade

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consumption) is either perceived as system-justifying (by the right) or system-challenging (by the left).

For liberals (or those with left political orientations), the evaluation of fair-trade consumption as a progressive collective action is straightforward. The fair-trade movement promotes social change through better wages, decent working conditions, and a fairer deal for marginalised producers in developing countries (De Pelsmacker et al., 2005). By engaging in fair-trade consumption, liberals would be engaging in progressive change that challenges the prevailing status quo of conventional trade "which traditionally discriminates against the poorest, weakest producers" (Usslepp et al., 2022).

For conservatives (or those with right-leaning political orientations), the evaluation is complicated due to the context of existing research. Scholars often seek to understand the ideologies that perpetuate inequality, concentrating primarily on the hierarchy-enhancing ideologies that antiegalitarians leverage to maintain inequality. For instance, an orientation towards merit, deservingness, and self-determinism (Duckitt, 2001; Duckitt & Sibley, 2010; Jost, 2017a; Rangel & Keller, 2011) is often the source of resistance to egalitarianism by the right. This suggests that a merit-based opposition to social justice might be due to the perception that certain social justice acts are incompatible with existing ideas about what constitutes as just and fair.

The social justice paradigm associated with the fair-trade movement is oftentimes contextualised into the consumers perception of what is fair. Political ideologies divergence in terms of the support of a hierarchical society is further reflected in the negative association between political ideology and Social Dominance Orientation (SDO), which is further negatively associated with fair-trade consumption. It has been observed that higher levels of support towards group-based hierarchies (i.e., higher levels of SDO), are barriers of fair-trade consumption, likely due to perceptions of fairness (Canova et al., 2023; Gohary et al., 2023;

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Rios et al., 2015; Usslepp et al., 2022). Unsurprisingly, the importance of SDO is also evident in a conservatives decision-making process (Han et al., 2019), which further lends credence to the hypothesised relationship between political ideology, egalitarianism, and fair-trade consumption. This is despite the SDO being merely one of the many differences between those on either end of the political spectrum but is the most relevant when discussing social justice movements such as the fair-trade.

Interestingly, it can be conversely argued that the hierarchy-enhancing beliefs typically associated with antiegalitarians (e.g., meritocracy) may in fact convince them that purchasing fair-trade products is system-justifying. Interestingly, egalitarianism does share – to a certain extent – meritocratic values, which are often associated with ring-wing political ideology (de Leon & Kay, 2020; Jost, Federico, et al., 2009b). Meritocracy fundamentally advocates for equal opportunities for individuals to advance based on qualification, rather than arbitrary reasons such as connections, gender, ethnicity, or involuntary attributes (C.-H. Kim & Choi, 2017). The principle of meritocracy overlaps with that of luck egalitarianism, and – somewhat paradoxically – with modern liberalism (e.g., Madeira et al., 2019; Mijs, 2021). Through this perspective, meritocracy is only applicable if the environment must be equal from the start, and disadvantaged groups (e.g., disadvantaged producers) may not be working from that equal opportunity perspective as they are inherently disadvantaged (Cappelen et al., 2022).

Thus, the current status quo of conventional trade does not allow producers to compete fairly, and engagement in fair-trade consumption would, in theory, represent regressive change to equalise the field of trade. Research discussed so far has indicated that egalitarianism has moderating effect on the relationship between political ideology and fair-trade consumption, whereby the relationship between political ideology and fair-trade would differ between those with high or low egalitarian levels. The reason for this proposition is

because those who lean towards the right-side of the political spectrum would theoretically be less interested in correcting a state of social inequality that they perceive as inevitable or well-deserved, but depending on level of egalitarianism, could potentially behave in a manner that would contradict current research.

To gain a better insight into this issue, the following hypotheses was developed:

H2a: The association between political ideology and fair-trade consumption will be moderated by egalitarianism for American consumers.

H2b: The association between political ideology and fair-trade consumption will be moderated by egalitarianism for Malaysian consumers.

3.3.3   Producer nation status, political ideology, and egalitarianism

Research investigates the discrepancy between high-status versus low-status groups within a country, such as with minorities, or people of lower socioeconomic status (Bahamondes et al., 2022; Jost, 2019a; Waldfogel et al., 2021) The application of this high versus low status discrepancy that is more representative of this thesis' context can be found in traditional marketing literature, with consumer ethnocentrism used to represent the disposition that influences the decision to purchase foreign-made products (Shimp & Sharma, 1987). Studies on consumer ethnocentrism and knowledge of country-of-origin posit that these factors do heighten perceptions of risk towards foreign product, and thus affecting intention to purchase (Ortega-Egea & García-de-Frutos, 2021; Xin & Seo, 2019).

Ethnocentric consumption as a form of political support is not uncommon, as it remains a way for individuals to show their support for different political causes (Castelló & Mihelj, 2018). Moreover, the association between consumer ethnocentrism and conservative attitudes has been previously established (Bizumic, 2019; Bryła, 2021; Chopra & Chaudhary, 2022; Oleniuch & Cichocka, 2019), and this engagement carries a nationalistic connotation

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(Pekkanen & Penttilä, 2021; Upadhyay & Singh, 2006), a trait that is often associated with conservatives, and suggest the potential for animosity towards another country, especially when they are perceived to be an out-group (Abdul-Latif & Abdul-Talib, 2022; Bryła, 2021; De Nisco et al., 2020; Zeren et al., 2020). This sense of nationalism

Although research that looks at consumer ethnocentrism and fair-trade consumption is limited, it can be presumed that consumer ethnocentrism reflects a lack in priority towards egalitarianism, and since conservatives are notably predisposed towards maintenance of hierarchy, they would be inversely influenced by the country of origin. Again, it is important to note that conservatives are not inherently anti-egalitarian, but they perceive the current status quo as already just.

Moreover, Balabanis & Siamagka (2021)'s meta-analysis in traditional marketing literature suggests that the effect of consumer ethnocentrism is conditional on cultural values and economic situation, with results indicating that societies that do not subscribe to egalitarian values are more consumer ethnocentric. This further suggests that consumer ethnocentrism – which may be construed as system-justifying – may be alleviated with the saliency of egalitarianism, which reduces the effect of system-justification beliefs and/ or enhances system-challenging ones. In other words, individuals who are low in egalitarianism values should show a reduced preference for fair-trade products from low-status countries compared to those on the other end of the spectrum, and the saliency of these beliefs may offset the impact of political ideology. It is reasoned that for low-status producer nations, one would be more inclined to purchase fair-trade products if they have high levels of egalitarianism, regardless of political ideology. For intermediate-status producer nations, this relationship has yet to be explored and will be tested in this thesis, and for high-status producer nations, one would not be as inclined to engage in fair-trade consumption relative to

the lower-status producer nation, especially if egalitarian levels were low. Hence the proposed hypothesis is:

H3: The association between political ideology and fair-trade consumption will be moderated by producer nation status.

3.3.4 *Sensitivity to injustice, political ideology, and egalitarianism*

Sensitivity to injustice is presented in this thesis as a construct that taps into dispositional social justice, and how one's orientation towards it would either encourage or discourage fair-trade consumption and fair-trade. Sensitivity to injustice is impactful for individuals who finding meaning in upholding justice (Rothschild & Keefer, 2022), and has a significant association with the development of morality directed at others (Carney & Enos, 2017; Strauß & Bondü, 2022). This posits that those who are sensitive to injustice would potentially attempt to address this injustice by whatever means that is accessible to them.

The follow-up query would be if there was any potential difference in response when the injustice is directed at oneself or others. In terms of political psychology, the weaponization of concerns regarding injustice is reflective of political attitudes (e.g., Brutger & Rathbun, 2021; Kim & Hall, 2023; Rothmund et al., 2020), with right-leaning individuals likely more sensitive towards injustice directed at themself rather than others (Bondü et al., 2021; Öngel & Tabancali, 2022). In other words, right-learning individuals would see to correct any injustices directed towards themselves, rather than the marginalised 'others' around them. Subsequently, these fairness concerns are also crucial in understanding support for international trade deals, and perceptions of what is considered equitable (Brutger & Rathbun, 2021; Rathbun et al., 2022). Consumer studies also reflect how sensitivity to injustice may impact engagement with socially responsible consumption behaviour (Nicolai et al., 2022; Palacios-González & Chamorro-Mera, 2020). Specifically, White et al.'s (2012)

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study addresses the intention-behaviour gap in fair-trade consumption and suggests that may be alleviated by the provision of options for justice restoration and emphasising the need for fairness.

Overall, this concept of fairness is tangentially related to egalitarianism, as discussed in the previous section. The relationship between the two is evident when considering that egalitarianism advocates equality amongst social groups, and sensitivity to social injustice potentially manifests as taking actions to reduce any perceived injustice faced by disadvantaged groups. research strongly suggest that sensitivity to injustice could have a moderating role in the relationship between political ideology and fair-trade consumption, in that individuals with increased sensitivity to injustice would be more likely to engage in fair-trade consumption. What is proposed is that sensitivity to injustice, regardless of whether directed at oneself or others, is centred around fairness, and is conceptually related to egalitarianism, potentially serving as its proxy. Based on literature, it is reasoned that when a sense of injustice is activated, those with higher levels of egalitarianism would be more inclined to engage with fair-trade consumption to correct this injustice, regardless of political ideology. For those with lower levels of egalitarianism, activation of sensitivity to injustice would not make much of a difference, and only those who are situated on the political left would be more inclined to engage in fair-trade consumption.

Thus, the proposed hypothesis:

H4: The association between political ideology and fair-trade consumption will be moderated by sensitivity to injustice.

3.4   Research Aims

Several research gaps have been identified through the literature review and development of conceptual model, which has assisted in the subsequent identification of the

research aims. The first aim of this research is to quantitatively assess if Malaysian and American conservatives behave similarly towards fair-trade consumption, as described by Usslepp et al. (2022) and Gohary et al. (2023). Similarly, the research intends to investigate if both Malaysian and American egalitarians are supportive fair-trade consumption. Existing research is mostly framed in the context of Western cultures but fails to provide insight into the replicability of the results in a country that is more politically conservative, such as in Malaysia. The results would not only contribute to existing psychological and marketing literature, but challenge practitioners who wish to increase fair-trade's market share in other countries.

Secondly, this thesis aims to investigate if egalitarianism serves as an effective moderator in the relationship between political ideology and fair-trade consumption. Research conducted has so far been consistent in that conservatism is associated with system-justification beliefs. Again, the results have been on Western populations, and few of those have been conducted to examine the effects of egalitarianism on liberals and conservatives (separate) decision to purchase fair-trade products. As such, this study aims to explore if the relationship between political ideology and fair-trade consumption for a Malaysian consumer is moderated by egalitarianism. Furthermore, this research will be able to provide a more comprehensive look into whether egalitarianism is an effective moderator for liberals and conservatives consumers separately, rather than just focusing on conservatives. A key contribution of this investigations results would be to literature regarding the rigidity of the right hypothesis.

Thirdly, literature suggests alternative drivers of fair-trade consumption that represent egalitarianism, such as sensitivity to injustice and saliency of producer nation status. This study aims to discover whether these drivers are applicable for Malaysian and American consumers, and if levels of egalitarianism are effective moderators in those relationships. The

expected findings will examine if the perceived status of producer nations and sensitivity to injustice would still produce an enhancing effect like those observed for fair-trade messaging.

Lastly, this thesis would contribute to the limited knowledge that is available regarding the relationship between political ideology, egalitarianism, and fair-trade consumption in Southeast Asia. At the time of this study, existing literature in the context of Southeast Asia has investigated the variables of this study individually, unlike Gohary et al. (2023) or Usslepp et al. (2022). For instance, research on ethical consumerism in Southeast Asia has focused on variables such as socioeconomic status (Akhtar et al., 2021), and the impact of green marketing on a younger demographic (Taufique & Islam, 2021). This gap is further emphasised in a meta-analysis by Quoquab & Mohammad (2020), which not only identified limited work done in Malaysia, but also highlighted the studies looked mainly at environmental concerns. Similarly, the discourage regarding fair-trade consumption has so far at the time of research only been on neighbouring Asian countries and limited to coffee (J. Kim et al., 2023; Priyambodo & Kholil, 2021). The insufficiency of information regarding the linkage between conservatism, egalitarianism, and fair-trade consumption has been a research avenue that is addressed by this thesis.

3.5   Outline of proposed studies

3.5.1   Phase 1

This phase was conducted to pre-test this thesis' assumption that conservatives and liberals would be more inclined to engage in fair-trade consumption (see Figure 4). It includes the development of the initial methodology, which was further refined following the results of the study.

Figure 4

Conceptual framework for Phase 1
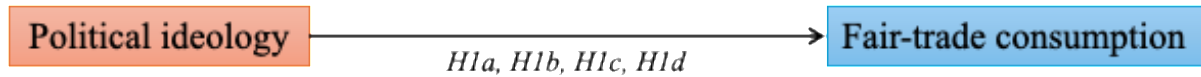
3.5.2 Phase 2A, 2B, 2C

In these phases, the role of egalitarianism as a moderator in the relationship between political ideology and fair-trade consumption was examined (see Figure 5). Phase 2A was conducted in the US, whilst Phase 2B was conducted in Malaysia. The results provided opportunity for cross-cultural comparison, which addressed the first and second research aims of this thesis. Phase 2C's post-hoc tests further validated the assumptions regarding: (a) the extent rightists (and leftists) endorsed egalitarian ideology, and (b) the difference in egalitarian endorsement between the two countries.

Figure 5

Conceptual framework for Phase 2
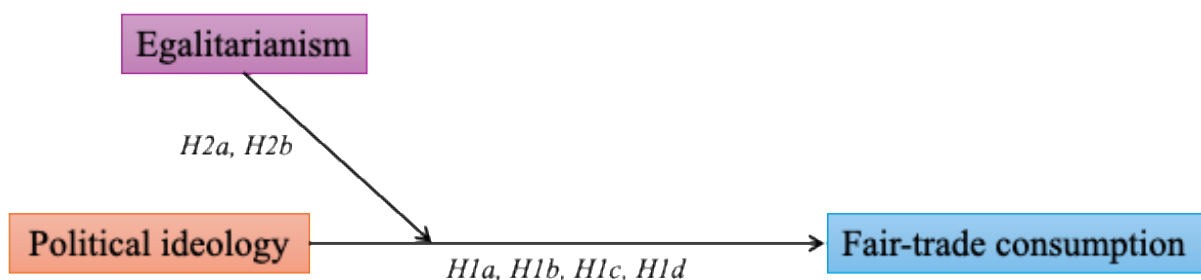
3.5.3 Phase 3A, 3B, 3C, 3D

In Phase 3A and 3B, the replicability of the trends found in Phase 2A and 2C are investigated when the treatment effects (i.e., social justice framed product messaging) are

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experimentally untangled from the potentially confounding effect of country status, partially addressing the third research aim. A mediated-moderation approach is also used in Phase 3C to further address the third research aim, by directly examine the mechanism of heightened sensitivity to injustice and its influence on product patronage intentions amongst egalitarians who are exposed to a social justice-framed product messaging (see Figure 6). Lastly, Phase 3D meta-analysed the main effect of message framing across the full-scale studies and investigated the moderating role of egalitarianism in the process.

Figure 6

Conceptual framework for Phase 3
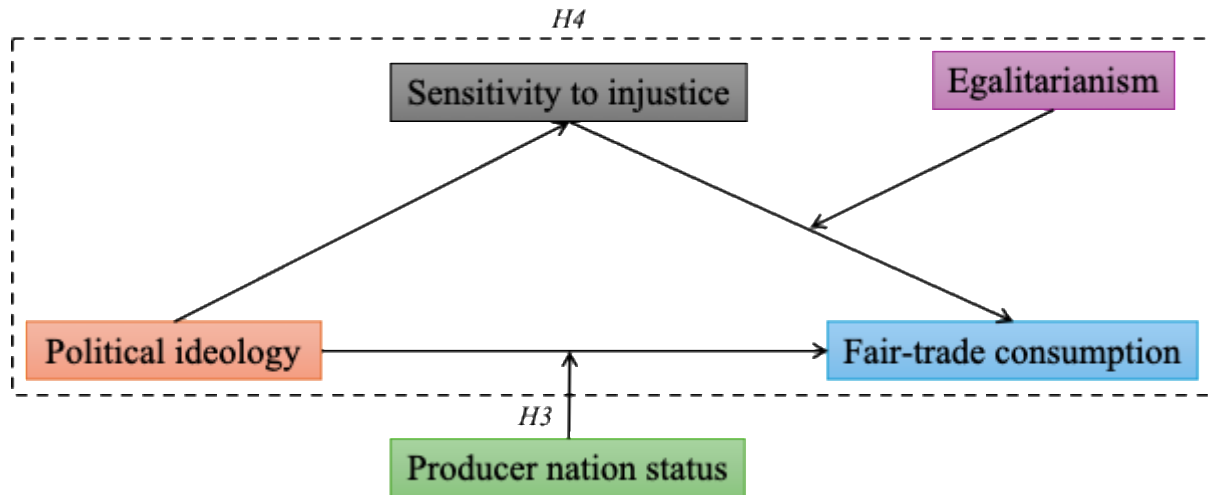
3.6   Chapter summary and conclusions

This chapter has presented the conceptual framework utilised in this thesis, derived from the literature review and assessment of the relationship between the variables. The key highlights of this chapter are that firstly, current literature looks at political ideology and egalitarianism separately in the context of ethical consumer behaviour. Secondly, fair-trade product patronage could potentially be perceived as system-justifying or system-challenging behaviour, which in turn can be influenced by political ideology and egalitarianism. However, egalitarianism may exert a stronger influence than political ideology in the context of fair-trade product patronage, due to its ties with social equity. Having presented the general overview of the conceptual framework, along with the research aims, the respective hypotheses, and the outline of the proposed studies, the next chapter will describe the development process of the research methodology utilised in this thesis.

Chapter 4: Research Methodology

4.1   Overview

      This chapter presents the development process of the research methodology for the studies conducted as part of this thesis. It begins by explaining the rationale for the approach used in this study, before describing the initial methodology, which includes the sampling method used, the settings and instruments employed, as well as the procedures, ethical considerations, and data analysis strategies. Phase 1 of the thesis conducted will be discussed, along with the results and the next steps.

4.2   Rationale for the Research Design

      The overall goal of this thesis is to develop an understanding of the moderating effect of egalitarianism on the association between political ideology and fair-trade consumption. To achieve this, this thesis utilised an experimental vignette in addition to the traditional quantitative survey method. This approach comprised of two components: (a) a vignette experiment as the core element, and (b) a traditional survey to supplementarily capture additional participant-specific characteristics which are the covariates in the analysis of the data (Atzmüller & Steiner, 2010).

      In research, vignette experiments normally use concise, systematically varied descriptions of situations or individuals (i.e., vignettes), with the purpose of eliciting beliefs, attitudes, or behaviours that are related to the presented descriptions (Aguinis & Bradley, 2014). The vignettes used in these experiments are oftentimes developed by combining the factorial levels that are relevant to the study. The aim of a vignette study is to isolate and evaluate the importance of the contextualised factors, and to understand how it may causally influence the responses of an individual who has been exposed to the hypothetical setting (Steiner et al., 2016).

This approach is useful in that it counterbalances both the external and internal validity weakness of traditional experiments and survey methodology, with the experimental design of vignette studies ensuring a high internal validity (Sniderman & Grob, 1996). Vignettes provide several advantages in comparison to traditional survey questions (as summarised by Steiner et al. (2016), such as providing a multivalent representation of a hypothetical situation of individual, which embeds the corresponding questions in a realistic context. This makes the questions less abstract and more concrete than standard survey questions. Moreover, the nature of vignettes permits the investigation of multiple factors contained within the vignette itself by estimating and testing the interaction effects. The flexibility of vignettes is advantageous as well, as they can be carried out in different formats with different purposes. For instance, vignettes have been used in educational research (Skilling & Stylianides, 2020), police procedural justice (Nivette et al., 2022), or even geographical research (Rabbiosi & Vanolo, 2017). Similarly, this flexibility allows experimental control over the manipulated antecedents, and discourages participants from answering in a socially desirable or politically correct manner, especially with regards to sensitive topics (Aguinis & Bradley, 2014). A certain distancing effect is created by vignettes that discourages participants from answering from their own viewpoints (e.g., Bendelow, 1993; Constant et al., 1994), as they would be providing responses after utilising contextual information, rather than compensating with their own biases. Lastly, the novelty of vignettes keeps participants engaged, ensuring that there is not attentional distraction. These advantages increase the internal and construct validity, as well as the reliability of the experimental design of vignettes. The internal validity and reliability can be further increased by including design elements like anchoring vignettes or even blocking the vignette experiment through respondent strata and interviewers.

The nature of experimental vignettes reveals important insights into causal relationships, and as the goal of this research is to determine the extent of political ideology and egalitarianism in influencing the decision to purchase fair-trade goods, a between-subjects, the "paper people" variant of the vignette experiment was selected. This meant that participants were only exposed to one vignette and comparisons were made across their responses (Atzmüller & Steiner, 2010). To obtain a comparative view of the influence political ideology and egalitarianism would have on the decision to purchase fair-trade products, it would be logical that this thesis would utilise a vignette that has been generated by factorially combining the level of factors considered as relevant for the study. This will improve internal validity when exploring the degree of influence political ideology and egalitarianism would have on the decision to purchase fair-trade products and allow for easy replicability in different cultural contexts for comparison purposes. Moreover, a vignette and survey experimental design would allow for the analysis of factors that were relevant to the research question whilst excluding those that might confound the results.

The paper people variant in vignette studies investigates the participants' responses towards hypothetical situations, and has been widely applied in various research contexts, such as leadership (Steinmann et al., 2020), healthcare (Chita-Tegmark et al., 2019), job security (Carusone et al., 2021), the influence of stereotypes (Murphy & DeNisi, 2022), and ethics (Hoyt et al., 2013). Its suitability is evident when the aim is to evaluate explicit processes and outcomes whereby participants are aware and able to provide information. Vignettes would allow these distinctive contributions to be isolated and examined, which would not be possible in surveys (Silva et al., 2019). Also, the standardisation of the overall design and vignettes would improve replication opportunities, which would further the generalisability of results.

Nonetheless, understanding the issues related to vignette experiments provides better understanding of how to improve its usage in research. For instance, the hypothetical nature of vignettes may not elicit the same response from participants in 'real life' (Lohrke et al., 2010). This poses a challenge as it would be difficult to recreate certain contextual pressures, such as that from high-stakes, decision-making scenarios. This critique is not unusual, as there has been instances when an outcome is only determined to be possible exclusively under experimental circumstance. Aguinis and Bradley (2014) proposes to address this issue by increasing the experimental-natural similarity (e.g., Taylor, 2006) which would increase the level of immersion of participants. In doing so, participants would be more likely to recall important information (Hughes & Huby, 2002), as they would experience more experimental realism. Immersive techniques here refer to controlling for distractors (or 'natural noise') that a more realistic setting may contain. Paper vignettes do contain fewer distractions than if behaviour is directly observed, but the more life-like a scenario, the more likely they are to contain 'noise' (Kandemir & Budd, 2018; Sampson & Johannessen, 2020). Hence, it would be pertinent to control for these distractors to maintain the internal validity of the experiment. However, as the current thesis seeks to investigate the magnitude of an influence, rather than develop an entirely novel model, vignettes would still provide reliable, authentic responses that would address the aims of the research. A vignette methodology would allow for the addition of factors considered important, without compromising the realism.

The present methodology would also include the use of traditional surveys, which is a very popular method of data collection due to its convenience, especially when attempting to provide statistically valid estimates of behaviours in a large population. In this case, the population in question is the Malaysian and American populations, and this study seeks to provide an estimate pertaining to the assumption that liberals or egalitarians would report a greater preference for fair-trade products relative to conservatives, or non-egalitarians.

Data collection through survey provides several benefits in research. A prominent advantage would be the relatively low-cost involved in collecting data from a potentially large and geographically diverse population. This is especially true given the convenience of online hosting platforms such as Qualtrics. The use of Qualtrics in the data collection process would be further discussed in the subsequent sections of this chapter. Another benefit of surveys is that they are generally reliable and are free of interviewer bias as participants can answer at their own pace and would feel less pressure to provide a socially appropriate answer. The validity of the study's findings is also ensured, as most established questionnaires used in psychological research have been psychometrically validated. The characteristics of the questionnaires utilised in this study will be briefly discussed in the subsequent sections, but a more extensive examination of them will be presented in Chapter 5.

4.3 Phase 1

4.3.1 Rationale

Phase 1 was conducted as a pilot study in preparation of a full-scale study, as it allows for research materials (e.g., questionnaires) to be pre-tested and validated. This allows researchers to detect any problems that exist in the research tool and refine their study to attain more precise, conclusive results. Practically, this eliminates the potential waste of resources such as finances and time in quantitative studies, as the appropriate instruments would yield more accurate, usable data (Van Teijlingen & Hundley, 2010). Despite their value, pilot studies are rarely reported in their entirety and are often used as justifications for research methods, which lends to the fallacy that pilot studies have limited value.

In this thesis, the goal of the pilot study was to test the current investigation's underlying assumption that liberals would report a greater preference for fair-trade products relative to conservatives. Assuming the anticipated results pan out here in Malaysia, then this would provide the basis for a cross-cultural exploration to be more certain with regards to the robustness of the patterns that we uncover.

4.3.2   Sample

4.3.2.1   Sampling Strategy

Random sampling without replacement would have been the ideal sampling method for this study, but this was impossible given time and resource constraints. Hence, a convenience, snowball sampling method was utilised. The responses to the research instruments were collected via the distribution of the online survey link that was hosted on Qualtrics digital survey hosting platform. A QR code that led to the survey was shared in a few classrooms, with permission given by the lecturers in charge. The link to the online survey was further shared on social media platforms (e.g., LinkedIn, Facebook), and the invitation also contained the inclusion and exclusion criteria for participating in the research.

To mitigate the risk of having participants who did not fit the criteria of the target sample (i.e., Malaysians above 18 years of age and able to speak and understand English fluently), detailed instructions pertaining to the demographic qualifications were included in the invitation to join the survey. The online survey was also designed with a forced response item where participants had to indicate their nationality and age prior to being allowed to answer the questionnaire. This served to reduce the possibility that underaged Malaysians would participate in the survey.

4.3.2.2   Sample Size

A total of 150 participants were collected through convenience sampling, but due to participant attrition and incomplete responses, only 85 participants were suitable for analysis.

Pilot studies do not have the primary purpose of hypothesis testing, and as a result sample sizes are normally not calculated. There has been variance in the recommendation with regards to sample size, ranging from 30 samples per group (Browne, 1995), to as little as 12 per group (Julious, 2005). The determination of an appropriate sample size in pilot studies serves to determine the feasibility of participant recruitment or study design, rather than ensuring appropriate power for hypothesis testing. Hence, the feasibility of procedures or methods was sufficiently based on the informal guidelines from the researcher's seasoned supervisor.

4.3.2.3   Description of Participants

Despite the low number of responses obtained, the sample still had unique characteristics, likely due to the data collection method used in this study. The sample consisted of participants who ranged between the ages of 18 to 59, with a mean age of 22.38 years. The gender of participants was somewhat equally divided, with 52.9% females and the remaining 47.1% being males. The employment of participants was heavily skewed, with only 22.94% non-students, and the remaining 77.6% being students. However, this could be explained by the data collection method which mostly involved distributing the survey to students.

4.3.3   Setting

Participants recruited on-site had the freedom to complete the survey at their own pace, as did participants who were recruited through social media platforms, with the

additional freedom to complete the survey in a location of their choice. As the participant recruitment was conducted online, the digital survey was completed via Qualtrics, an online platform.

4.3.4 Research Design

A between-subjects, discrete choice experimental design was adopted for this study, with participants randomly assigned to one of two experimental conditions: fair-trade (i.e., social justice) or non-fair-trade (i.e., control).

4.3.5 Data Analysis Strategy

This thesis primarily utilised two forms of regression analysis: moderated logistic regression and moderated linear regression analysis, given the interest in probing any possible interactions between the predictor variable X (i.e., political ideology) and the outcome variable Y (i.e., fair-trade consumption), and if these interactions were dependent on the value of the moderator variable M (i.e., egalitarianism) (Hayes, 2017). In iterations of this model, the regression coefficient is indicative of the degree of interaction between the variables.

The key difference is that moderated logistic regression is suitable for binary outcome variables (Harris, 2019, 2021), of which the first and second phase of the overall thesis utilised. Subsequently, moderated linear regression was utilised as the outcome variable was changed to be on a continuous scale. Given that the goal of both analyses was the same, the subsequent justification is applicable for both techniques. Multiple regression analysis is an appropriate technique to utilise in this thesis given the factorial, experimental design of this study, where the manipulation is message framing (i.e., fair-trade, or non -fair-trade condition), and the aim is to observe the interactions between the variables (Igartua & Hayes,

2021). It has been used in various psychological studies (e.g., Binu Raj, 2021; Wegmann et al., 2020), and in consumer-based contexts where the moderating variable was either continuous (Eberhardt et al., 2021), or categorical (Xue et al., 2020). In this thesis, the threat of multicollinearity has been reduced by mean-centering the continuous moderators (Black & Babin, 2019; Hair Jr et al., 2021). Although multicollinearity might not have a significant impact (Echambadi & Hess, 2007), interpretation of the interaction is eased by mean-centering (Hayes, 2017). Likewise, the manipulated variables were effect-coded prior to analysis (Hardy, 1993).

In Phase 3, additional mediation-moderation analysis (Igartua & Hayes, 2021) was conducted, whereby it was posited that political ideology (X) affects fair-trade consumption (Y) through sensitivity to injustice (M), and this mediation effect is moderated by egalitarianism (W). This analysis provides more nuanced insight into the relationship between variables (Edwards & Konold, 2020), and is more efficient than testing each direct and indirect relationship separately. This analysis has also been applied in several psychological contexts (e.g., Gupta & Srivastava, 2020; Li et al., 2020) and in consumer-related studies (Kuanr et al., 2020; A. Sharma et al., 2022), suggesting that it is reliable to use in this thesis' context. Fairchild and MacKinnon (2009) suggests that the best practice to implement this analysis is to first engage in an a priori model identification of a suitable third variable. This identification has been discussed in Chapter 3 and forms the basis of the statistical model used here. In the analysis, bootstrapping was used to enhance the robustness and reliability of the mediation-moderation analysis, along with facilitating the examination of conditional indirect effects (Singh & Xie, 2008).

4.3.6 *Experimental Vignette Construction*

The experimental vignette was constructed based on the framework recommended by Skilling & Stylianides (2020), which consists of thirteen characteristics nestled into three key elements (see Figure 7).

Figure 7

Vignette framework
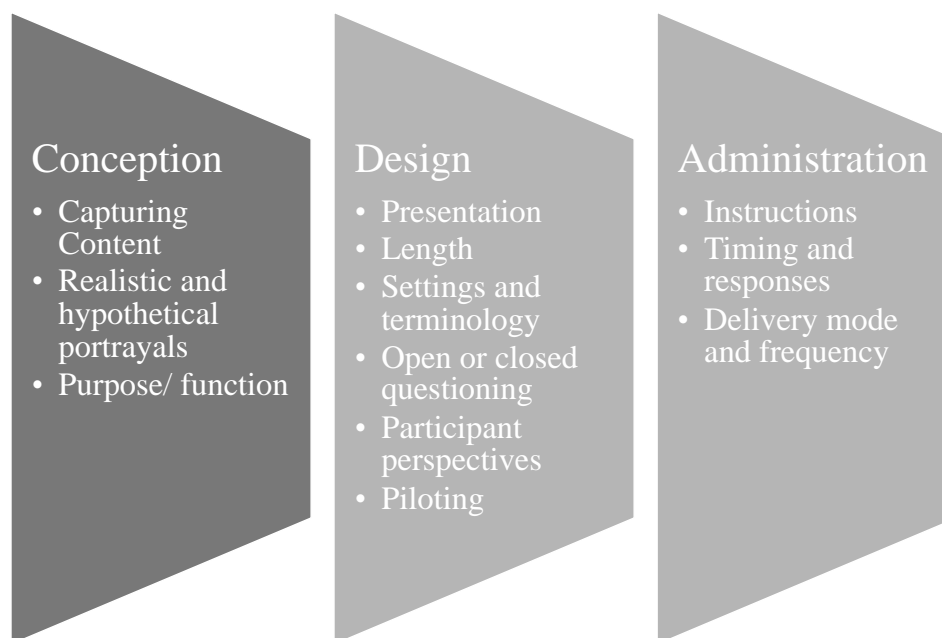
According to the framework, the first step is to consider the conception of the vignette, specifically identifying whether to use existing information or to construct new material to capture relevant content that would be meaningful to participants (Cohen et al., 2011). Sources of information vary, but for this thesis, a combination of real-life events and practical experience from the researcher's supervisor was utilised. It was decided that to control the factorial variables to be studied, the vignette content would be constructed with new material.

Parallel to this step is the need to ensure that the hypothetical vignette content is concrete enough to be realistic to render the portrayal to be plausible or credible but abstract enough to allow for the flexibility of forming one's own interpretation (Poulou, 2001). For this step, an article-style vignette that described the launch of a new chocolate range (dubbed the 'Heritage' range) that was produced by a fictional chocolatier – Cocoa Haus – was constructed. Chocolate was selected as the key product due to its links with fair-trade(Del Prete & Samoggia, 2020), and the possibility for preference against other fair-trade linked products such as coffee or flowers. The vignette also focused on fair-trade elements as the experimental condition, as it was representative of social justice causes, and contained characteristics that would be accepted or rejected by individuals on either end of the political (and egalitarian) spectrum. The control condition had similar conditions, with the only difference being that no fair-trade qualities were described, to maintain a neutral yet realistic portrayal. For the vignette developed in this thesis, the main purpose and function was to elicit responses from the participants on whether they would purchase or search for the chocolate product, even if it was priced slightly higher than non-fair-trade alternatives. The treatment conditions are like that of Zerbini et al. (2019), who included conventional and pro-social elements to either increase or reduce saliency of fair-trade goals.

An article-style vignette was utilised as it would be possible to convey concise information to participants that has a realistic feel to it, to elicit the most natural as possible response from them. This style presents information in a manner that is structured and requires only closed-ended responses. The length of the article was also considered, and the vignette developed aimed to be short and brief to maintain the participants interest whilst also tapping into their egalitarian values. Next, the terminology and setting were considered, and the language used was familiar to participants without being overly complex or cognitively demanding.

With regards to open or closed questioning, the participants were required to answer two close-ended questions that served as two dependent (i.e., outcome) variables. These questions were intention to purchase and intention to search for the chocolate. Intention to purchase was measured on a binary scale (0 = No, 1 = Yes), and intention to search on a continuous scale (1 = extremely unlikely, 7 = extremely likely). It is important to note that intention to purchase is not the same as actual purchase behaviour, as no money was exchanged, and this variable merely quantified the participants' intention to purchase the product in a hypothetical scenario.

The choice of a binary response was to potentially lower the cognitive burden on participants, who would already have to read the vignette and process the information that has been provided (Chan, 2022). Research into the validity of binary response outcomes have also proven it to be just as reliable as Likert scales (Dolnicar, 2003; Dolnicar & Leisch, 2012; McLauchlan et al., 2020), making it a suitable choice for this study. Additionally, participants were also asked to respond to a second question that was measured on a continuous scale, designed to accommodate the potential nuance of people's proclivities towards the product that they had been exposed to ("To what extent would you be willing to search for this product during your next shopping trip?" 1 = extremely unlikely, 7 = extremely likely). It was presumed that participants who were interested in purchasing the hypothetical chocolate product would be inclined to spend more cognitive energy to evaluate their response. Hence both questions tap an intention to purchase the product, only that Question 1 was simpler, whereas Question 2 provided some flexibility/nuance in their choices. These close-ended questions were selected to allow for quantitative probing to their responses.

Prior to the administration of the vignette in a full-scale study, the two experimental vignettes were piloted to assess their authenticity and comparability, specifically whether participants were able to relate to the hypothetical narrative and respond accordingly. In the

fair-trade (social justice) salient condition (see Appendix A), participants read a vignette that was framed to emphasize the fair-trade goals of Cocoa Haus's newest launch. In this instance, Cocoa Haus launched a Cocoa Commitment Initiative (CCI) which sought to utilise profits generated from the increase in price to improve living conditions of their cocoa producers through various community-based initiatives. Conversely, in the non-fair-trade (quality) salient condition (see Appendix B), the article emphasized more quality-based characteristics of Cocoa Haus' Heritage chocolate bars. In that condition, Cocoa Haus' long-standing history as a chocolatier and reputation for quality is emphasised, with no mention of any fair-trade initiatives that would benefit their cocoa producer, and the increase in price is solely due to the improved quality of the chocolate.

Rather than using the Fairtrade label and name, the CCI represented FT goals as Malaysian consumers are more exposed to FT initiatives developed by private enterprises, and even though American consumers may prefer a third-party regulatory board certification, it is believed that presenting the products with partitioned pricing (PP; as described by Bürgin and Wilken (2022), would reduce the uncertainty and increase their intentions to purchase.

4.3.7   *Additional instruments*

4.3.7.1   *Political ideology*

The moderating covariate was political ideology, measured by a single-item scale developed by Napier and Jost (2008b). Responses were on a 10-point Likert scale (1 = 'Left-wing' to 10 = 'Right-wing'), with lower scores indicating a more liberal political orientation. According to Jost (2006), ideological self-placement was an extremely strong predictor of voting intentions, suggesting that this left-right continuum would be theoretically and methodologically useful. However, given that this scale has been often used in Western

population, this pilot study presents an opportunity to test its suitability on the Malaysian population.

4.3.7.2   *Egalitarianism*

Following Lucas & Kteily (2018), we measured egalitarianism using an abridged version of the social dominance orientation scale (SDO-7; Pratto, Sidanius, Stallworth, & Malle, 1994). This 8-item scale measures an individual's preference for group-based inequality (e.g.: "Sometimes other groups must be kept in their place") and this feeds into the subject of equity that is at issue in this investigation. Responses were collected on a 7-point Likert scale (1 = *strongly disagree*, 7 = *strongly agree, α = 0.95*): scores across items were reversed and then averaged, so that high scores indicated stronger egalitarian beliefs. Conceptually, the SDO-7 was chosen over the Right-Wing Authoritarianism (RWA) scale as the SDO-7 was reflective of group-based dominance, rather than obedience to authority. With fair-trade consumption, the concern was regarding the status of marginalised producers (the global out-group), and their position in global trade. The SDO-7 was also just as equally robust in measuring preference for anti-egalitarian and hierarchical attitudes (Gordon, 2022; Ho et al., 2015), and its brevity reduces the cognitive load on participants (Sandy et al., 2017).

4.3.8   *Data Collection Procedure*

Participants who completed the survey online were required to first indicate in the forced response item that they had read the participant information sheet (See Appendix C) informed consent letter and were willingly giving consent to participate in the study before they were allowed to proceed to the subsequent sections of the survey. Participants first completed the demographics section, followed by the political ideology measure, then they

were presented with the vignette before lastly completing the outcome variables. The vignettes were randomly assigned, and items within these measures were presented in a randomised order. They were then presented with the debrief sheet (see Appendix D) The entire process took approximately 15 to 20 minutes to complete.

4.3.9 Ethical Considerations

Ethical approval was obtained from the Faculty of Arts and Social Sciences Research Ethics Sub-Committee of (FASS2018-0017/DOAP/RWMM20065218) (see Appendix E). The approval covered the following areas:

4.3.9.1 Informed consent

Participants were only allowed to proceed once they provided their informed consent. This was obtained after being briefed about the aims of the research, the data collection procedure, any potential risks, and rights as a participant.

4.3.9.2 Voluntary participation

Participants were informed that their participation was completely voluntary, and there were no consequences should they choose to withdraw their participation. They were also informed that withdrawal could occur at any time throughout the data collection process, and for any reason.

4.3.9.3 Privacy and confidentiality

Participants were ensured of their anonymity and confidentiality in this study, as the researcher would be utilising participant IDs during the data analysis process. No personally

identifying information would be requested aside from age, gender, and ethnicity, but participants were reminded that it was solely for research purposes.

4.3.10 Results

4.3.10.1 Statistical model

A moderated logistic regression analysis was conducted via the PROCESS Macro for SPSS (Model 1). This statistical test was chosen given the interest in whether the participants binary choice is a function of the moderating variable (i.e., political ideology) and experimental condition (i.e., message framing). It was also useful in providing an interaction term between the two. The inference criteria used the standard $p < .05$ for determining if the moderated regression analysis suggest that the results were significantly different from those expected if the null hypothesis were correct.

4.3.10.2 Assumptions tests

For the binary outcome variable of 'Intention to Purchase', the assumptions tests for a logistic regression analysis were conducted. First, Cook's distance was computed to ensure that there were no extreme outliers in the dataset. The dataset had values between 0.02 to 0.03, which were well below the suggested threshold of 1 (Cook & Weisberg, 1982), indicating that no single data point was exerting any undue influence on the model. Second, the assumption that all that observations were independent of each other was fulfilled given that the research design was between-subjects, and no participant was assigned into both experimental conditions. Since that the independent variable was categorical, the presence of multicollinearity and linearity of independent variables and log odds were not applicable to be assessed.

4.3.10.3 Effect of message framing on intention to purchase fair-trade products as a function

of political orientation.

Results of the moderated logistic regression are summarized in Table 1 (Appendix F).

Political orientation did not reliably predict an intention to purchase to FT products that

participants read about ($B = -0.07$, $p = 0.53$), and participants seemed to express a reduced

intention to purchase FT products overall ($B = -0.11$, $p = 0.82$). Although the political

orientation* message framing interaction was not statistically significant, an informal

assessment of the simple slopes with regards to the effect of message framing on intentions to

purchase FT products for liberals and conservatives revealed divergent pattern of results that

are consistent with our theorising (see Figure 8).

Table 1

Moderated Logistic Regression Analysis by Political Orientation

Variables	*B*	SE	Z	*p*-value	95% CI
a) Political orientation	-0.07	0.12	-0.62	0.53	(-0.77, 0.11)
b) Condition	-0.11	0.45	-0.23	0.82	(-0.99, 0.78)
a) × b) Interaction	-0.35	0.23	-1.50	0.13	(-0.81, 0.11)

Note. Condition was effect-coded, so that FT-framed messaging was 1, and non-FT-framed

message was 0.

Figure 8

Intention To Purchase Based on Political Orientation
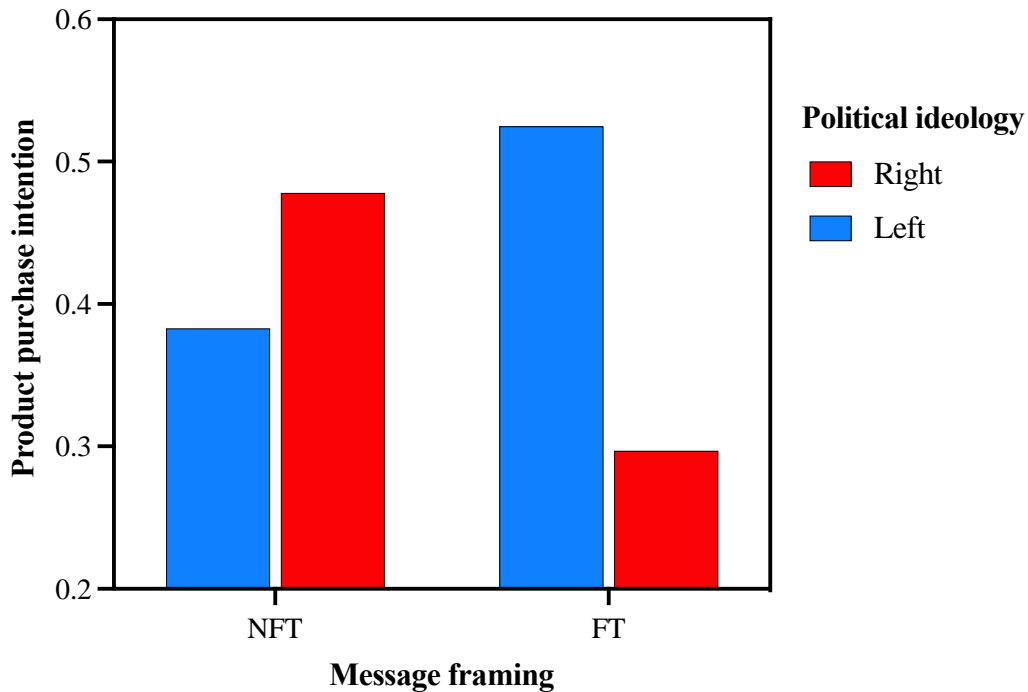
Note: Standard error bars are unavailable as the variable was measured on a binary scale (0 = No, 1 = Yes).

4.3.10.4 Effect of message framing on intention to purchase FT product as a function of egalitarianism.

Results of the moderated logistic regression are summarized in Table 2 (Appendix G). Egalitarianism did not reliably predict an intention to purchase to FT products that participants read about, and participants seemed to express a reduced intention to purchase FT products overall. Although the egalitarianism*message framing interaction was not statistically significant, an informal assessment of the simple slopes with regards to the effect of message framing on intentions to purchase FT products for egalitarians and non-

egalitarians revealed divergent pattern of results that are consistent with our theorising (see Figure 9).

Table 2

Moderated Logistic Regression Analysis by Egalitarianism

Variables	*B*	SE	Z	*p*-value	95% CI
a) Egalitarianism	-0.16	0.18	-0.87	0.39	(-0.52, 0.20)
b) Condition	-0.08	0.44	-0.17	0.87	(-0.97, 0.79)
a) × b) Interaction	0.11	0.36	0.29	0.77	(-0.61, 0.82)

Note. Condition was effect-coded, so that FT-framed messaging was 1, and non-FT-framed message was 0.

Figure 9

Intention To Purchase Based on Egalitarianism
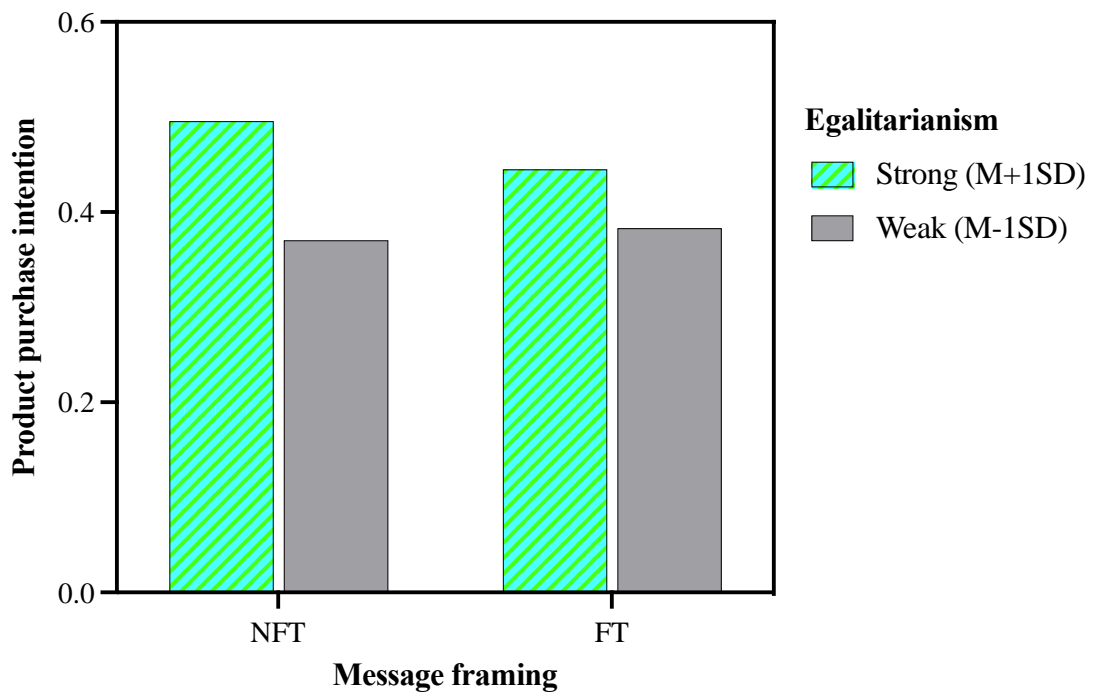
4.3.11 Discussion

The purpose of this pilot was to test the basic ideas underlying this thesis – namely, whether liberals and conservative were sensitive to product messages framed to emphasise FT (i.e., social justice) or non-FT (i.e., quality). Although neither the main nor interactive effects in this pilot exploration emerged 'statistically significant' in the conventional sense (i.e., $p < .05$), the data patterns were indeed somewhat informative. It provided some tentative support that liberals might indeed be more sensitive to a social justice (than a quality) framing of the fictitious chocolate brand that participants were exposed to. Interestingly, the pattern of results for conservatives tended to go in the opposite direction: with them being more sensitive to quality than social justice framing. Despite these encouraging pilot results, it is important to exercise an appropriately high level of caution in the interpretational value of these trends since none of corresponding estimates were statistically reliable.

4.3.11.1 Implications and limitations

It is equally important to note that the number of observations (i.e., data units) in the current investigation was less than ideal. That is, the analysis was based on 85 observations when the ideal sample size to achieve statistical power is around 200. It is entirely possible that the nonsignificant results were simply due to the underpowered sample size that was caused by participant attrition and drop-out. To address this issue, subsequent studies planned to incentivise participants to discourage dropouts (e.g., the use of candies for face-to-face recruitment, or actual monetary payments via Prolific.ac recruitment platform).

A second limitation in the current study was the fact that majority of the participants were Chinese Malaysians and, the named spokesperson in the vignette also had a Malaysian Chinese name (i.e., Mr. Calvin Wong). This overlap between the participants' ethnic identity and the identity of the spokesperson in the vignette that they read, could have elicited ingroup

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bias, and that may have neutralised effects that might have resulted from the experimental treatment or participants' political identity for that matter. The suggestion that the often-powerful pull towards ingroup favouritism could have dimmed the impact of our experimental treatments is consistent with the social identity tradition (SIT; Tajfel, 1974) and self-categorization theory (Turner & Oakes, 1986). Nonetheless, given that the patterns for liberals and conservatives were in the predicted direction, it might be possible to reduce the possibility of ingroup favouritism contaminating results by eliminating (or at least reducing) the congruence of (or correspondence between) participants' ethnicity with the subject in the vignette that they read. The next study (discussed in the subsequent chapters) aimed to address these issues.

4.4   Chapter summary and conclusions

This chapter explains the rationale for the research design adopted in the subsequent studies to answer the research questions. It subsequently presents the pilot study that was used to identify any potential issues with the methodology. The results of the pilot study have provided foundational data in understanding how political ideology influences the purchase of fair-trade products, and avenues for improvements the design of the subsequent studies. The next chapter will present the findings of the study conducted to explore the next research question of whether an egalitarian worldview might encourage conservatives to favour social justice framed products.

Chapter 5: Might an egalitarian worldview encourage conservatives to favour social justice framed products?

5.1　Overview

This chapter presents Phases 2A to 2C that was carried out to identify the moderating effect of egalitarianism in the association between political ideology and fair-trade consumption. The results from Phase 2A and 2B suggested that social justice-framed products did increase FT patronage intentions, regardless of country or political dispositions. This supports the thesis that subscription to egalitarian worldviews would encourage individuals on either end of the political spectrum to engage in FT consumption, or at least indicate some support for it. The follow-up post-hoc tests conducted in Phase 2C further validate the prevailing assumption that: 1) there were cross-cultural differences between egalitarianism in US and Malaysia, and 2) right-leaning individuals were capable of holding egalitarian beliefs.

5.2　Methodology

As these two quantitative studies were conducted to compare cross-cultural effects between American and Malaysian participants, the methodology for both studies were relatively identical, save for the sampling strategy. Hence, it will be jointly discussed in this section. Phase 2A and 2B uses the same approach as in Phase 1, with minor amendments made to the vignettes and surveys as a method of data collection.

5.2.1　Amendments to the experimental protocol

5.2.1.1　Experimental vignette

As mentioned in Chapter 4, there was a possibility of in-group bias from the mention of a spokesperson in the experimental vignette. To reduce the possibility of this bias affecting the participants decision, the name of the spokesperson was removed.

5.2.1.2 Presentation of dependent variables

The survey was modified to present both scales that measured the participants' willingness to search and buy the product following exposure to the experimental condition. That is, unlike the approach used in the pilot study where one of the questions was made conditional on the one before it, both questions were presented to reduce the chances of data attrition.

5.2.2 Research design

A between-subjects design was adopted, with participants being randomly assigned to one of two experimental conditions: fair-trade framed product (i.e., social justice condition) vs. quality framed product (i.e., control condition). The other two predictor variables were egalitarianism and political affiliation, which were continuous variables. The outcome variable was product patronage intentions, operationalised in the current study as participants' intention to search for (continuous variable) and to purchase (binary variable) the advertised chocolate brand.

5.2.3 Sample

5.2.3.1 Sampling strategy

Phase 2A utilised a quota sampling method, with American participants recruited via Prolific Academic, an online participant recruitment platform. This was done for convenience

purposes, as attempting to access American participants from Malaysia without incentivising or utilising these platforms would have made it particularly challenging. Participants who successfully completed the survey link hosted on the Qualtrics digital survey hosting platform received a payment of £5.00 per hour (pro-rated) for their time. Equal gender representation was ensured to offset any gender-specific differences (e.g., Lombardo et al., 2019; Osman & Sobal, 2006).

Phase 2B relied on a convenience and snowball sampling method. The responses analysed in this study were obtained via an online distribution of the survey link hosted on the Qualtrics digital survey hosting platform. The link to the online survey and the requirements for joining the research was also shared on social media platforms (e.g., LinkedIn, Facebook). To mitigate the risk of having respondents who did not fit the demographic requirements of the study (i.e., Malaysians who were above 18 and able to speak and understand English fluently), detailed instructions pertaining to the demographic qualifications required to take part in the study was posted along with the link, and the online survey was designed with a forced response item where respondents had to indicate their nationality, before they were allowed to answer the survey. This served to ensure that respondents to the survey were Malaysians and above the age of 18. Participants who did not complete the study in its entirety would have their data excluded from the analysis.

5.2.3.2   *Sample size*

A small effect size of $f = 0.25$, with alpha set at 0.05 and power at 80% was assumed for this series. For Phase 2A, 200 American participants were recruited through Prolific Academic platform, mindful of limited resources. Phase 2B's sample size estimation was derived from the two primary interaction effects tested in Phase 2A. Based on a meta-analysis of Phase 2A's effect sizes for the 2-way interaction between message framing and

egalitarianism (f = 0.23), and assuming that alpha is set at 0.05, power at 95%, along with 4 independent cells of the research design, G*Power estimated that at least 252 participants would suffice. Another aspect of the investigation involved the estimation of an adequate sample to power the 3-way interaction involving message framing, egalitarianism, and political affiliation. Using the meta-analysed effect size of the 3-way interaction terms relating to the two outcome variables in Phase 2A (f = .06), again assuming alpha = 0.05, power = 95%, and 8 cells of a 2 x 2 x 2 design, G*Power estimated that 3,612 cases would be needed. The cost of recruiting participants this size to a 15-minute study in Prolific, at £5 p/hr., pro rata (i.e., minimum payment) would be £4,515, and this amount (~MYR25,205.00) was far beyond the resource available to the entire research team, including a graduate student lead author. Nonetheless, to inspire confidence in the outcome of the 3-way interaction analysis, the researchers relied, once again, on the bootstrap empirical simulation approach that was used in Phase 2A.

5.2.3.3 *Description of participants*

Phase 2A's American sample was chosen to test the sensitivity of political ideology and egalitarianism on a politically polarised culture such as in the United States. Participants ranged from 18 to 63 years old (M = 31.63, SD = 10.38) and was evenly split with 50% males and 50% females. Employment was heavily skewed, with most participants (72.5%) reported as non-students, and the remaining 27.5% being students.

In Phase 2B, after accounting for participant attrition and missing data, 269 Malaysian responses were left, which was more than sufficient given our *a priori* estimated n-size of 252. This sample was instructive because, the US scores 40 on Hofstede's power distance index (a measure of the extent to which cultures are accepting of inegalitarian norms), while the relevant score for Malaysia is 100 (Achim, 2016). Hence, one might argue that in

Malaysia where the power distance is large, and inegalitarian attitudes are stronger, that a clearer deficit (for rightists) and advantage (for leftists) should emerge in terms of sensitivity toward social justice framed products. Participants ranged from 18 to 63 years old, with a mean age of 27.90, and standard deviation of 11.32. Gender was skewed towards females at 63.9%, and the remaining 36.1% being males. Employment was also heavily skewed, with most participants (63.6%) reported as students, and the remaining 36.4% being students.

5.2.4   Setting

Participants from both studies completed the digital survey via the online platform, Qualtrics. However, participants in Phase 2A were given an approximate time of 10 to 15 minutes to complete the survey to obtain the pro-rata incentive of £5 p/hr, at a location of their own choosing. Participants in Phase 2B were not given a time limit but were free to complete the survey at a location of their own choosing as well.

5.2.4.1   Experimental vignettes

The independent variables were message framing (social justice framed, fair-trade salient) versus quality framed (fair-trade is non-salient) for a chocolate produced by a fictional company. Participants were presented with one of two fictitious adverts describing the launch of a new chocolate range by a fictional chocolate manufacturer (i.e., Cocoa Haus). In the social justice condition (i.e., emphasising fair-trade) the product launch was to celebrate Cocoa Haus' newest Cocoa Commitment Initiative that directed all profits into improving the welfare of the product-producing community (see Appendix H). In the control condition (that emphasised quality, but not fair-trade), the product launch ostensibly celebrated Cocoa Haus' 50th year anniversary, with the sole focus being on the quality of the product (see Appendix I). Note that the use of the quality framing potentially helps to

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enhance the utilitarian function of the product, and such framing should be more appealing to consumers on the political right (see Farmer et al., 2021). That is, a greater appeal to the utilitarian function of the quality-framed product should theoretically make it harder for egalitarian rightists to exhibit a heightened social justice-induced intention to patronize the product, while making it easier for their leftist counterparts (given their traditional orientation towards social justice). Hence, evidence that an egalitarianism*social justice boost in patronage intentions emerges regardless of political affiliation should be instructive. To check the effectiveness of our message framing manipulation, participants completed a single item asking them: "How much importance do you think Cocoa Haus places on fair trade?" Responses ranged from "*none at all*" (coded 1) to "*a great deal*" (coded 5).

5.2.4.2   *Product patronage intentions*

The outcome variable was product patronage intentions (operationalised in the current study as participants' intention to purchase and to search for the advertised chocolate brand). We measured this in two ways: The first item (i.e., product purchase intention) assessed participants' willingness to purchase the product that they had just been exposed to, and responses were recorded on a binary scale (Yes/No: "To what extent would you be willing to search for this product during your next shopping trip?"). The second item (i.e., product search intention), tapped participants' willingness to search for the product (1 = *extremely unlikely*, 7 = *extremely likely*): "*Assuming the Heritage chocolate bars are priced at \$15 [\$5 more than alternative brands], please indicate below whether or not you would purchase it?*" This latter item was designed to better accommodate a potential variability in people's behavioural intentions toward the product. The researchers note, however, that although intentions to purchase a product is not the same as doing so, the current approach was adopted given the strong correlation often shown between behavioural intentions and actual

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behaviour (Ajzen, 1991; Grimmer & Miles, 2017; L. M. Hassan et al., 2016; Wiederhold & Martinez, 2018). Increasing the participants saliency towards fair-trade as a separate price component is associated with increased purchase intention, as found by Bürgin and Wilken (2022).

5.2.4.3   Political ideology

A single-item scale adapted from (Napier & Jost, 2008b) was used to measure political orientation. Items were measured on a 10-point Likert scale (1 = *Rightist* to 10 = *Leftist*), so that higher scores indicated a more liberal political affiliation. (Phase 2A: $M =$ 6.64, $SD = 2.55$; Phase 2B: $M = 6.49$, $SD = 1.91$).

5.2.4.4   Social dominance orientation

Following (Lucas & Kteily, 2018) example, egalitarianism was measured using an abridged version of the social dominance orientation scale (SDO; Pratto et al., 1994). This 8-item scale measures an individual's preference for group-based inequality (e.g.: "Sometimes other groups must be kept in their place") and this feeds into the subject of equity that is at issue in this investigation. Responses were collected on a 7-point Likert scale (1 = *strongly disagree*, 7 = *strongly agree,* α = 0.95): scores across items were reversed and then averaged, so that high scores indicated stronger egalitarian beliefs (Phase 2A: $M = 2.49$, $SD = 2.55$; Phase 2B: $M = 4.84$, $SD = 1.19$). Duckitt (2001) further identifies SDO as associated with prejudice against low-status groups, whilst RWA is associated with prejudice against socially deviant groups. Given that fair-trade products are produced by marginalised (i.e., low-status groups), SDO would be an appropriate measure.

5.2.5   Data collection procedure

Like the pilot study, the responses to the research instruments were collected via the distribution of the online survey link that was hosted on Qualtrics digital survey hosting platform. For Phase 2A's participants who were recruited from Prolific, they were pre-screened to ensure that they met the criteria of being Americans and could fulfil the gender quota. Once that was complete, they were presented the participant information sheet, followed by the consent form. Subsequently, they were redirected to Qualtrics, whereby they completed the survey and were redirected back to Prolific and entered the completion key for their response to be verified.

For Phase 2B's participants, the link to the online survey was further shared on social media platforms (e.g., LinkedIn, Facebook), and the invitation also contained the inclusion and exclusion criteria for participating in the research. To mitigate the risk of having participants who did not fit the criteria of the target sample (i.e., Malaysians above 18 years of age and able to speak and understand English fluently), detailed instructions pertaining to the demographic qualifications were included in the invitation to join the survey. The online survey was also designed with a forced response item where participants had to indicate their nationality and age prior to being allowed to answer the questionnaire. This served to reduce the possibility that underaged Malaysians would participate in the survey.

Both sets of participants who completed the survey were required to first indicate in the forced response item that they had read the informed consent letter and were willingly giving consent to participate in the study before they were allowed to proceed to the subsequent sections of the survey. Participants first completed the demographics section, followed by the political ideology measure, then they were presented with the vignette before lastly completing the outcome variables. The vignettes were randomly assigned, and items

within these measures were presented in a randomised order. The entire process took approximately 15 to 20 minutes to complete.

5.2.6   *Statistical Analysis*

This study utilised a moderated logistic regression analysis, conducted via the PROCESS Macro for IBM Statistics Package for Social Sciences (SPSS) version 20 (Model 1) (Hayes, 2017). The manipulated, categorical independent variable was message framing, with the dependent variable being product patronage intentions. The continuous moderators were mean centred, and the manipulated variables were effect-coded prior to analysis. This statistical test was chosen given the interest in whether the participants choice is a function of the moderating variable (i.e., political ideology) and experimental condition (i.e., message framing). It was also useful to examine the interactive effect of message framing, egalitarian ideology, and political orientation on intentions to purchase an FT vs. non-FT product. The analysis was then repeated, this time with FT search intentions as outcome, to assess convergence across both analyses. It also provided an interaction term between the two. The inference criteria used the standard $p < .05$ for determining if the moderated regression analysis suggest that the results were significantly different from those expected if the null hypothesis were correct.

5.3   Results

5.3.1   *Phase 2A: US*

5.3.1.1   *Assumptions tests*

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For the binary outcome variable of 'Intention to Purchase', the assumptions tests for a logistic regression analysis were conducted. First, Cook's distance was computed to ensure that there were no extreme outliers in the dataset. The dataset had values between 0.01 to 0.02, which were well below the suggested threshold of 1 (Cook & Weisberg, 1982), indicating that no single data point was exerting any undue influence on the model. Second, the assumption that all that observations were independent of each other was fulfilled given that the research design was between-subjects, and no participant was assigned into both experimental conditions. Since that the independent variable was categorical, the presence of multicollinearity and linearity of independent variables and log odds were not applicable to be assessed.

For the continuous outcome variable of 'Product Search Intentions', the assumptions tests for a linear moderated regression were conducted. First, the normality of the variable was assessed, and the dataset reflected some negative skewness (-0.44) and kurtosis (-0.70). The Kolmogorov-Smirnov test was also significant ($p < 0.001$), indicating a non-normal distribution. However, because of the large sample size, this non-normal distribution would not affect the decision to proceed with the statistical analysis (Sainani, 2012). Next, to assess the independence of errors, the Durbin-Watson test was conducted, with the result of d = 1.34 indicating that there were no serial correlations between errors (Durbin & Watson, 1951).

5.3.1.2   *Manipulation check*

To determine whether the experimental manipulation of social justice caused participants to become more attentive to fair trade, an independent samples t-test on the manipulation check item was performed. Confirming the effectiveness of this manipulation, exposure to the social justice condition caused participants to more strongly endorse the idea that Cocoa Haus places a great deal of importance on fair and equitable trade ($M = 3.92$, $SD =$

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0.94), compared to exposure to the control condition ($M = 2.98$, $SD = 1.08$), $t(198) = 6.57$, $p < .001$, $d_{Cohen} = 1.01$.

5.3.1.3 Main analyses

To understand the way egalitarianism structures an effect of message framing on product patronage intentions and, to check whether political affiliation plays a role in the process, a series of moderated regression analyses was performed (<mark>Appendix</mark> J). First, the interactive effect of message framing and the focal moderator (egalitarianism) on intentions to search for (and purchase) the advertised product was investigated. Further exploration was conducted on whether political affiliation further qualified this message framing*egalitarianism interaction. Because product search intentions were measured on a continuous scale, an Ordinary Least Squares (OLS) moderated regression model was fitted with respect to this outcome, while fitting a moderated logistic regression with respect to the dichotomous product purchase intention. Table 3 presents results for the two outcomes without the control variables (Models 1 and 3) and with them (Models 2 and 4).

Table 3

The Interactive Effects of Message Framing and Egalitarianism Ideology on Product Purchase/Search Intentions

	Product Search Intentions		Product Purchase Intentions	
	Without controls (Model 1) b(se)	With controls (Model 2) b(*se*)	Without controls (Model 3) b(se)	With controls (Model 4) b(*se*)
Effects				
Message framing (MF)	.61(.22)**	.42(.21)*	.51(.29)+	.43(.32)
Egalitarianism (EG)	-.09(.11)	-.06(.10)	-.18(.14)	-.24(.16)
MF*EG	.39(.16)*	.35(.15)*	.53(.21)**	.59(.23)**
Controls				

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Chocolate consumption frequency	--	.67(.13)***	--	.65(.21)**
Price sensitivity	--	-.21(.11)*	--	-.68(.18)***
Age	--	.01(.01)	--	-.01(.02)
Gender	--	.003(.22)	--	-.10(.33)

Note. Message framing was coded (social justice condition = 1, quality condition = 0); Gender (women = 1; men = 2). Chocolate consumption frequency combined questions asking how often participants purchase/consume chocolates… (1 = *never*, 2 = *1-2 times p/week*, 3 = *3-4 times p/week*, 4 = *4+ times p/week*, & 5 = *daily*; r = .71, p < .001). Price sensitivity was tapped with a single item requiring participants to indicate how important price of chocolates are to them when they contemplate consumption (1 = *not at all important*, 5 = *extremely important*). *p < .05, **p ≤ .01; ***p ≤ .001.

5.3.1.4 Product search intentions

A significant main effect of message framing on participants' intention to search for the chocolate brand was found, $b = .61$, $se = .22$, $p = .001$: search intentions were greater for participants who received the social justice framing ($M = 4.60$, $SE = 0.16$) than for those who received the quality framing ($M = 3.99$, $SE = 0.16$). This effect was qualified by egalitarianism in a 2-way interaction, $b = .39$, $se = .16$, $p = .012$. As predicted, simple slope analysis showed that the positive effect of social justice messaging on intentions to search for the chocolate brand was limited to strong egalitarians ($M+1SD$), $b = 1.17$, $se = .32$, $p = .0003$, but absent amongst weak (or otherwise anti-) egalitarians, $b = .04$, $se = .32$, $p = .902$ (see Figure 10a). Confirming that the 2-way trend is similar across the political divide, a bootstrap simulation with 5,000 resamples revealed that political affiliation did not qualify the message framing*egalitarianism interaction, $b = -.09$, $se = .08$, $CI_{95\%}$ [-.27, .04].

5.3.1.5 Product purchase intentions (Binary)

Replicating the foregoing results, the social justice framing significantly boosted product purchase intention relative to the quality framing, $b = 1.83$, $se = .60$, $p = 0.002$. This main effect was qualified by egalitarianism in a 2-way interaction, $b = -.53$, $se = .21$, $p = .010$. As expected, a simple slope analysis confirmed that the positive effect of social justice messaging on product purchase intentions was limited to strong egalitarians, $b = 1.27$, $se = .43$, $p = 0.003$. Meanwhile, the effect was absent amongst weak egalitarians, $b = -.26$, $se = .41$, $p = .533$ (see Figure 10b). Again, in a bootstrap simulation with 5000 resamples, the message framing*egalitarian ideology interaction was not further qualified by participants' political affiliation ($b = -.17$, $se = .13$): that is, egalitarian sensitivity to the social justice-framed product was similar for leftists and rightists.

Figure 10

The effect of social justice framing on intentions to search and purchase depending on endorsement of egalitarianism.
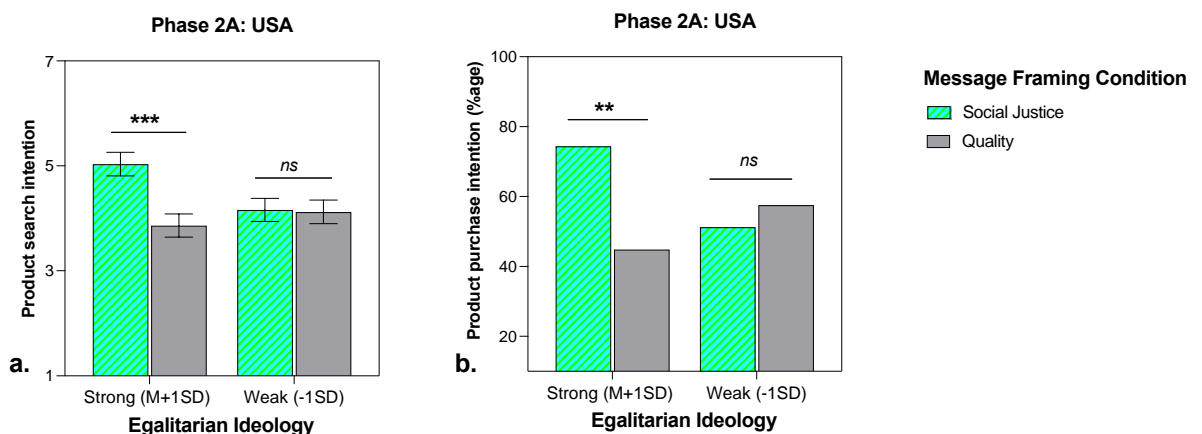
Note: The effect of social justice framing on intentions to search (a) and purchase (b) a product when the endorsement of the egalitarian ideology is strong vs. weak, regardless of political affiliation. ns = non-significant, **p < .01, ***p < .001. Error bars are standard errors.

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Importantly, for both search and purchasing intentions, the egalitarianism*message framing interaction effect was robust to the control of several covariates and potential confounds (see Table 1). These included:

1. age (chocolate might be more appealing to younger than older people);

2. gender (women are more presumably more empathetic than men on average, and because the social justice framing is potentially empathy eliciting, then women might be expected to be more influenced to the framing than men);

3. price (cost considerations may depress consumption of luxury products) and

4. frequency of chocolate consumption (ordinarily high consumers of chocolate presumably hold positive attitudes towards chocolate with the consequence that a greater concentration of such consumers in one condition could tilt patronage intentions in its favour).

5.3.1.6   General discussion

The findings here revealed that social justice-framed product caused patronage intentions to increase despite price premiums, especially when egalitarian ideology was strong. Importantly, this effect did not depend on which side of the political spectrum participants were found. The current outcome is consistent with the thesis that right-wingers can be sensitive to social justice in their consumption behaviour, so long as they are sympathetic to the egalitarian worldview.

However, it is possible to argue, for example, that the social justice agenda has taken a front seat in American society, and that this shift (along with the election of one of the most progressive governments in America in recent times) could be the reason for the absence of partisanship in the egalitarianism*message framing effect. Hence, sceptics might wonder

whether egalitarians on the political left and right are equally sensitive to social justice-framed products in a different cultural context where egalitarian norms are not as strong. Phase 2B addresses the question of whether the same patterns are found in Malaysia.

5.3.2   Phase 2B: Malaysia

5.3.2.1   Assumptions tests

For the binary outcome variable of 'Intention to Purchase', the assumptions tests for a logistic regression analysis was conducted. First, Cook's distance was computed to ensure that there were no extreme outliers in the dataset. The dataset had values between 0.01 to 0.01, which were well below the suggested threshold of 1 (Cook & Weisberg, 1982), indicating that no single data point was exerting any undue influence on the model. Second, the assumption that all that observations were independent of each other was fulfilled given that the research design was between-subjects, and no participant was assigned into both experimental conditions. Since that the independent variable was categorical, the presence of multicollinearity and linearity of independent variables and log odds were not applicable to be assessed.

For the continuous outcome variable of 'Product Search Intentions', the assumptions tests for a linear moderated regression were conducted. First, the normality of the variable was assessed, and the dataset reflected some negative skewness (-0.58) and kurtosis (-0.54). The Kolmogorov-Smirnov test was also significant ($p < 0.001$), indicating a non-normal distribution. However, because of the large sample size, this non-normal distribution would not affect the decision to proceed with the statistical analysis (Sainani, 2012). Next, to assess the independence of errors, the Durbin-Watson test was conducted, with the result of $d = 1.79$ indicating that there were no serial correlations between errors (Durbin & Watson, 1951).

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5.3.2.2 Manipulation check

Confirming the effectiveness of the message framing treatment, the results of the independent t-test revealed that the importance of fairness and trade equity was stronger amongst participants assigned to the social justice condition ($M = 3.21$, $SD = 0.86$) than the control condition ($M = 2.83$, $SD = 0.88$), $t(238) = 3.35$, $p < .001$, $d_{Cohen} = 0.87$.

5.3.2.3 Main analyses

The same two-step analytical strategy was used, as described in Phase 2A. Firstly, the message framing*egalitarianism moderated regression analysis was performed, and then an investigation was conducted on whether the emerging results were qualified by political affiliation in a 3-way interaction (see Table 4 for summary of interactive effects and Appendix K for SPSS Output).

Table 4

The Interactive Effects of Message Framing and Egalitarianism Ideology on Product Purchase/Search Intentions.

	Product Search Intentions		Product Purchase Intentions	
	Without controls (Model 1) b(se)	With controls (Model 2) b(se)	Without controls (Model 3) b(se)	With controls (Model 4) b(se)
Effects				
Message framing (MF)	.63(.19)***	.60(.18)***	.50(.25)*	.58(.27)*
Egalitarianism (EG)	.04(.08)	.04(.08)	.003(.11)	-.02(.12)
MF*EG	.35(.16)*	.34(.16)*	.53(21)*	.61(.24)**
Controls				
Chocolate consumption frequency		.41(.12)***	--	.68(.18)***
Price sensitivity		-.06(.09)	--	-.28(.14)*
Age		.004(.01)	--	.03(.01)*

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| Gender | .66(.19)*** | -- | .36(.29) |

Note. Message framing was coded (social justice condition = 1, quality condition = 0); Gender (women = 2; men = 1). Chocolate consumption frequency combined questions asking how often participants purchase/consume chocolates… (1 = *never*, 2 = *1-2 times p/week*, 3 = *3-4 times p/week*, 4 = *4+ times p/week*, & 5 = *daily*; $r = .69$, $p < .001$). Price sensitivity was tapped with a single item requiring participants to indicate how important price of chocolates are to them when they contemplate consumption (1 = *not at all important*, 5 = *extremely important*). *$p < .05$, **$p \leq .01$; ***$p \leq .001$.

5.3.2.4   *Product search intention*

Corroborating the outcome of Phase 2A, there was a significant message framing*egalitarian ideology interaction, $b = .35$, $se = .16$, $p = .028$ (Model 1). A simple slope probe of this interaction revealed that the positive effect of social justice framing (vs. control) on participants' intention to search for the Cocoa Haus chocolate was restricted to strong egalitarians (M+1SD), $b = 1.05$, $se = .26$, $p = .0001$, and was absent amongst weak (or anti-) egalitarians (M-1SD), $b = .22$, $se = .27$, $p = .406$ (see Figure 11a). As in Phase 2A, this 2-way effect was not qualified by political affiliation in a bootstrap simulation with 5,000 resamples, $b = -.03$, $se = .08$, $p = .764$: that is, the social justice sensitivity effect on consumer intentions enabled by egalitarianism was evident for both leftists and rightists.

Figure 11

The effect of social justice on intentions to search and purchase products depending on endorsement of egalitarianism.
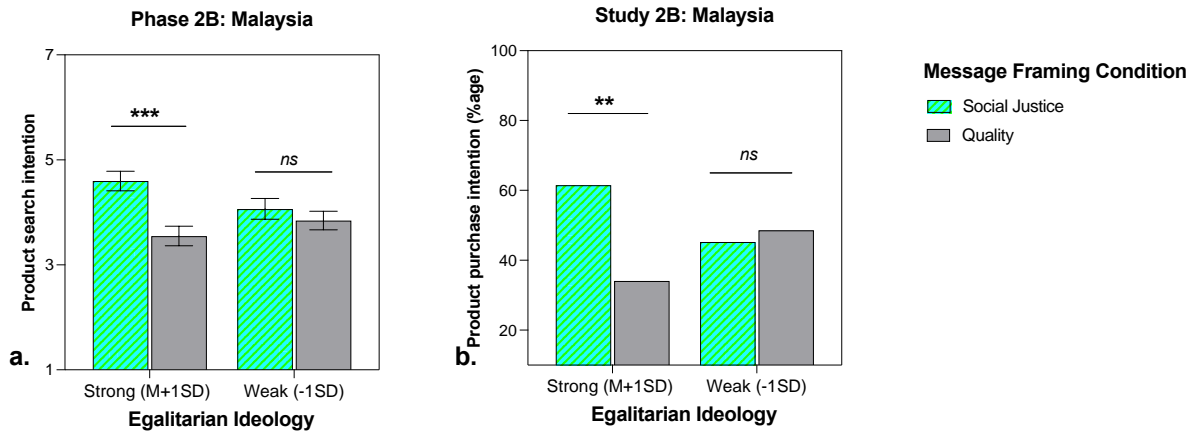
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Phase 2B: Malaysia / **Study 2B: Malaysia**

Note: The effect of social justice framing on intentions to search (a) and purchase (b) a product when the endorsement of the egalitarian ideology is strong vs. weak, regardless of political affiliation. ns = non-significant, **p < .01, ***p < .001. Error bars are standard errors.

5.3.2.5 *Product purchase intention (Binary)*

As before, there was again a significant message framing*egalitarian ideology interaction, *b = .53, se = .22, p = .013*. Simple slope results revealed that the positive effect of social justice framing on product purchase intentions was limited to strong egalitarians, b = 1.13, se = .36, p = .002, and absent amongst weak egalitarians, b = -.13, se = .35, p = .702 (see Figure 11b). Again, these trends were similar across leftists and rightist, as indicated by the fact that the results were not further qualified by political affiliation, b = -.23, se = .12, p = .052, following a bootstrap simulation with 5,000 resamples.

5.3.3 *Phase 2C: post-hoc assumption tests*

Phases 2A and 2B showed what really matters when it comes to product patronage intentions, especially when social justice is pitched against the traditional quality framing is a strong endorsement of egalitarian ideals, and not necessarily the political camp in which

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people find themselves. The guiding assumption for these tests, however, was that people on both sides of the political divide can subscribe to the egalitarian ideology, which is why the researchers did not expect (and later showed) that the egalitarianism*message framing effect on product patronage intentions will be (were not) qualified by political affiliation. But, neither Phases 2A nor 2B demonstrated that some people on the political right also embraced egalitarianism. Hence, from this perspective, it is difficult to be certain that some rightists did in fact subscribe to the egalitarian ideology.

A second question concerns the assumption we make about the potential cultural differences in orientation towards egalitarianism. It is true that Hofstede's cultural dimension of power distance places Malaysia (Phase 2B) lower on the egalitarian continuum than America (Phase 2A, see Achim, 2016), but questions remain as to whether there was an actual cultural difference in egalitarianism across these two samples. Hence, to unpack both assumptions, Phases 2A and 2B were revisited to investigate (a) the extent to which rightists (and leftists) endorsed the egalitarian ideology, while (b) testing whether the two cultures differed on this measure in the manner that is assumed. Although there should be a leftist advantage on the egalitarianism overall, it was anticipated that rightists across the two cultures should also subscribe to this ideology to a level well above being neutral in this regard.

5.3.3.1 *Method*

The current analysis included the egalitarianism scales used in Phases 2A and 2B (both measured on a 1-7 scale, from *strongly disagree* [1] to *strongly agree* [7], with a midpoint of 4 indicating neither agree nor disagree). Hence, on this scale, scores above the midpoint of 4 unambiguously suggests that participants embraced the egalitarian ideal, while scores below this point indicates a rejection of this ideology. Another variable retrieved from

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Phases 2A and 2B, was political affiliation (i.e., the left to right scale). It is possible to

correlate both measures to see whether leftists were more likely to orient towards

egalitarianism than rightists (as the data shows: Phase 2A, $r = -.55$, $p < .001$; Phase 2B, $r = -$

.17, $p = .005$), but this unnuanced analysis does not address the issue of whether rightists

were, on average, also endorsing of the egalitarian ideology, giving rise to the subsequent

analysis.

5.3.3.2   Results

Table 5 shows the egalitarianism scores for rightists and leftists in the US (Phase 2A)

and Malaysia (Phase 2B). Consistent with the assumptions made that people at the right-wing

of the political divide could also endorse the egalitarian ideology, their scores on this measure

were significantly greater than the scale's midpoint of 4 (see Figure 12).

Table 5

Egalitarianism Scores for Rightists and Leftists in Phases 2A and 2B.

	M	SE	SD	μ (scale midpoint	t-value	p-value
Rightists						
Phase 2A (US)	4.724	0.121	0.794	4	5.98	4.19554^{E-07}
Phase 2B (Malaysia)	4.671	0.110	0.721	4	6.10	7.19026^{E-07}
Leftists						
Phase 2A (US)	6.291	0.121	0.685	4	18.93	1.35836^{E-18}
Phase 2B (Malaysia)	5.035	0.108	0.675	4	9.58	1.09926^{E-11}

Note. One-sample *t*-tests were used for the pairwise contrasts.

Moreover, it was also found that egalitarianism scores were significantly greater in

the US than in Malaysia, providing supportive evidence for the second assumption (see

Figure 12). In short, the egalitarianism*social justice-induced trends reported for left- (but especially right-) wingers in Phases 2A and 2B are not easily dismissed by the counterargument that the study was unable to show that rightists held egalitarian beliefs.

Figure 12

Egalitarianism scores for Phase 2A and 2B
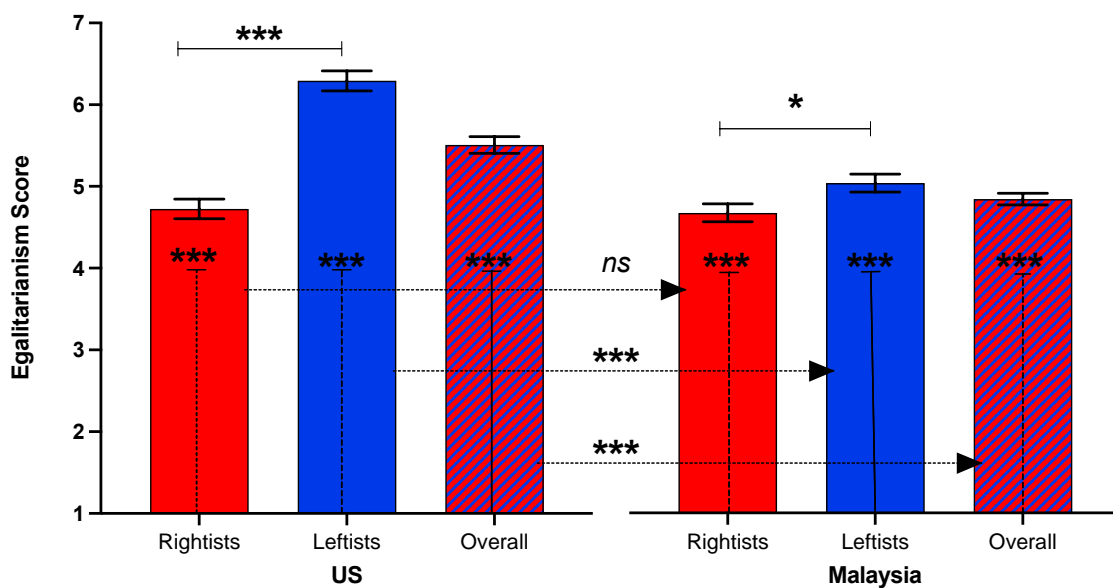
Note: Egalitarianism scores for the US sample (Phase 2A) and Malaysian sample (Phase 2B). Error bars are standard errors. ns = nonsignificant, *p < .050, ***p < .001. Asterisks within bars represent a contrast from scale midpoint (4)

5.4   Chapter summary and conclusions

This chapter has presented the findings of the full-scale study conducted by the researcher to investigate the influence of an egalitarian worldview on consumers preference for fair-trade products. The results confirmed that both American and Malaysian consumers did prefer fair-trade products when they subscribed to egalitarian worldviews. This was further supported by the post-hoc tests that indicated (1) Americans did significantly hold

more egalitarian views as assumed, and (2) rightists were able to hold more egalitarian

beliefs. The subsequent chapter will discuss the findings of the follow-up study that untangles

the potential confounding variable of producer nation status.

Chapter 6: How important is the status of the producer nation?

6.1   Overview

This chapter details the follow-up studies that was conducted after the initial full-scale study. Phase 2A and 2B (as examined in Chapter 5) explored the impact of egalitarianism on the decision to patronise fair-trade products. This chapter will examine the importance of the producer nation status in its roles as a potential confounding variable. In Phases 3A and 3B, the observed effects from Phase 2A and 2B were sustained, even with the co-activation of free-market and government regulated economic views, as well as country status.

6.2   Rationale of the study

A potential objection to the evidence in Phases 2A and 2B is that the use of the fair-trade message to manipulate social justice potentially conflates loyalty to the movement itself and sympathies that people may ordinarily hold about improving conditions in the poorer nations that typically generate these products. Although both these sensitivities (i.e., trade fairness vs. empathy for poorer nations) may be indicative of an orientation towards social justice, critics might nonetheless want a separation of the justice effects due to the fair-trade messaging vs. those that might be based on perceived status of (or poverty in) a nation. That is, according to the latter view, poorer nations ought to elicit greater patronage intentions that is independent of fair-trade product messaging. Phase 3A and 3B therefore manipulated the perceived status of the producer nation for the key ingredient of the chocolate brand. Here, it is reasoned that perceived status of producer nations should still produce an enhancing effect like those observed for fair-trade messaging in Phases 2A and 2B, with strong egalitarians' patronage intentions being stronger the poorer the producer nation is perceived to be.

A further objection is that the egalitarianism*social justice-induced patronage intentions in Phases 2A and 2B came about because the tight experimental conditions that

participants were exposed to the salience of justice goals alone, while disabling competing traditional conservative ideologies typically found amongst people on the political right. This raises questions of whether the egalitarianism*message framing effect of product patronage intentions is applicable in real-world scenarios, where competing ideological persuasions might interfere with an egalitarian-induced adherence to social justice, especially amongst people on the political right. Hence, the argument might be that the egalitarianism- induced product patronage intentions in Phases 2A and 2B may disappear once a traditional conservative ideology that is more relevant to commerce/consumption (e.g., free-market economy) is made salient.

Both issues are addressed here by (a) experimentally manipulating the status of the product producing country and (b) increasing the salience of a traditional conservative ideology more closely related to consumer behaviour, (i.e., free-market economy), via the measurement of this variable. In the first case, it is expected that the egalitarianism*message framing effect on product patronage intentions is present when the status of the producer nation is also included as a factor in our models (even if the effect of perceived country status is like those of our social justice treatment). Second, one should find that egalitarianism*message framing effect continues to hold, even when a potentially opposing conservative ideology (in the shape of free-market economy) is simultaneously salient.

6.3   Methodology

The methodology for both Phases 3A and 3B were relatively identical, save for some minor amendments made to the vignette, sampling strategy, and statistical analysis. Hence, it will be jointly discussed in this section. Phases 3A and 3B used the same approach the studies in Chapter 5 (i.e., vignettes and surveys) as a method of data collection. The amendments made to the experimental protocol will be presented in the following sections.

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6.3.1   Changes made to the experimental protocol.

6.3.1.1   Experimental vignette

Message framing was again manipulated as described in Phases 2A and 2B (along with the same single-item manipulation check), with the only difference that information about national origin of the products was made available in the vignettes. This alteration was used to induce a sense of perceived country status. In a high-status producer country condition, the named origin of the product was Brazil (see Appendix L for the fair-trade condition and Appendix M for the quality condition), in an intermediate status producer country condition, the named origin was Indonesia (see Appendix N for the fair-trade condition and Appendix O for the quality condition), while in a third low status producer country condition, the named origin was Nigeria (see Appendix P for the fair-trade condition and Appendix Q for the quality condition). These countries were selected based on the World Bank and United Nation's database of country GDP and definition of lower income nation. The vignette's design was also updated to reduce more visual distractions. To be sure that this treatment was effective in eliciting the assumed variability perceptions of country status, participants were asked to rate the perceived status of each of the three nations (1 = *low status*, 7 = *high status*).

6.3.1.2   Additional scales

To heighten the salience of a core conservative ideology with regards to free-market economy, participants were asked to complete a single item targeting their preference for two economic systems (1 = *government- regulated economy*, 10 = *free-market economy*). In this case, a free-market economy would have the least amount of government intervention and

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market prices are determined by the seller and buyer (e.g., Hunter et al., 2007). To either meet or retain demand, producers in a free-market economy need to efficiently allocate resources . The private ownership of resources and freedom to allocate them further incentivises producers to remain innovative and increase variety of products on offer. Although it would encourage economic growth, it does have its own downsides. An example of the free-market economy is previously the price of insulin in America, which remained unregulated until recently (Sainato, 2019). Contrastingly, government-regulated economies attempt to prevent such escalation by putting in place restrictions on producers. These restrictions prevent monopolies from forming with protect consumers and the environment. For instance, mandatory disclosure of an organisation's environmental policies would effectively reduce the probability of pollution and encourage firms to engage in corporate environmental activities (Wang et al., 2021). Hence, for rightists, one should expect scores on this scale to be higher than scores on the economic scale, while the opposite trend should be apparent amongst those on the political left.

6.3.1.3   Product patronage intention

Unlike in Phases 2A and 2B, product purchase intention was measured on a continuous scale (1 = *extremely unlikely to purchase*, 7 = *extremely likely to purchase*). Product search intention was the same as in Phases 2A and 2B. A third item was included here, requiring participants to indicate their attitude towards the chocolate that they read about based on Ajzen (1991) who suggests that attitudes can be a meaningful indicator of people's intentions to act in a certain way (1= *I dislike it a lot*, 7 = *I like it a great deal*). The reliability of these 3 items was good ($\alpha = 0.82$), which was they had combined them to form a single index of product patronage intention.

6.3.2   Sample

6.3.2.1   Description of participants

At the time of the data collection, additional resources were made available to the researcher, hence a much larger sample size of 410 Americans were recruited from the Prolific Academic platform. Gender was somewhat equally divided, with slightly more women (n = 206) than men. The mean age was 34.07, with standard deviation being 10.07.

Phase 3B remained reliant on convenience sampling, but the researcher managed to recruit a total of 354 participants. Like Phase 2B, there were more women (n = 251) than men, and the mean age was 29.75, with a standard deviation of 8.26.

6.3.3   Additional statistical analysis

The additional mediation-moderation analysis was performed in Mplus (version 8) using maximum likelihood estimation (Muthén & Muthén, 1998-2017) and with 20,000 bootstrap samples.

6.4   Results

6.4.1   Phase 3A: US

6.4.1.1   Preliminary analysis

6.4.1.2   Assumption tests

For the continuous outcome variable of 'Product Patronage Intentions', the assumptions tests for a linear moderated regression were conducted. First, the normality of

the variable was assessed, and the dataset reflected some negative skewness (-0.27) and kurtosis (-0.63). The Kolmogorov-Smirnov test was also significant (p < 0.001), indicating a non-normal distribution. However, because of the large sample size, this non-normal distribution would not affect the decision to proceed with the statistical analysis (Sainani, 2012). Next, to assess the independence of errors, the Durbin-Watson test was conducted, with the result of d = 1.98 indicating that there were no serial correlations between errors (Durbin & Watson, 1951).

6.4.1.2.1 Manipulation check

The manipulation check analysis in Phase 3A was repeated with success: trade equity and fairness were more important amongst participants who were exposed to the social justice product framing ($M = 3.63$, $SD = .88$) compared to those who were assigned to the quality condition ($M = 3.29$, $SD = 1.01$), $t(408) = 3.58$, $p < .001$, $d_{Cohen} = 0.35$.

6.4.1.2.2 Are rightists and leftists in the US on average accepting of the egalitarian ideology?

To answer this question, the post-hoc assumptions tests were once again conducted, looking at whether egalitarianism scores for both camps significantly exceeded the scales midpoint (i.e., 4). First, a dummy representing the scale's midpoint (i.e., 4) was generated by assigning this value to all participants. This dummy was then specified, along with scores on the egalitarianism scale as paired factors in a repeated ANCOVA, with political affiliation (left vs. right scale) included as a moderating covariate. Results replicated the trends discussed in Chapter 5, showing that egalitarian score for rightists was on average, significantly greater than the scale's midpoint ($M = 4.65$, $SE = .10$), $F(1, 408) = 44.75$, $p <$

.001, $\eta^{''} = .10$. The trend was the same for leftists ($M = 5.93$, $SE = .10$), $F(1, 408) = 409.00$, $p < .001$, although the effect size for this latter group was much larger, $\eta^{''} = .49$.

6.4.1.2.3 Was the free-market ideology salient to rightists?

To address this question, a repeated ANCOVA was once again performed, with standardized scores for egalitarianism and economic ideology as paired factors, while political affiliation was included as a moderating covariate. Because the mean of standardized variables is zero, the researchers added 10 to the mean of the standardized values of egalitarianism and economic ideologies, to generate estimated marginal means with positive values. Results revealed an ideology type*political affiliation interaction, $F(1, 408) = 206.67$, $p < .001$, $\eta^{''} = .34$. This interaction emerged because rightists endorsed the free-market ideology ($M = 10.54$, $SE = .06$) more than egalitarian ideology ($M = 9.58$, $SE = .06$; $p < .001$), while the reverse endorsements were found for leftists, ($M = 9.46$, $SE = .06$ vs. $M = 10.42$, $SE = .06$; $p < .001$). In short, the free-market ideology was also salient to rightist in this study and was ostensibly more important to them than the egalitarian ideology. Hence, the current context presents the most stringent condition in which to examine the reality of the egalitarianism*message framing effect on product patronage intentions. If the egalitarianism*message framing effect emerges even after the more traditional conservative free-market ideology is considered, then such patterns should inspire greater confidence in its replicability in the real world.

6.4.1.3 *Main analyses*

The two-step approach used in Phases 2A and 2B was used. The 2-way message framing*egalitarian ideology analysis was conducted, this time using a univariate GLM ANCOVA given the inclusion of the multi-categorical country status factor. In the second

step, the emerging results for both these focal predictors (i.e., country status and message framing) was investigated in terms of their interaction with egalitarianism were qualified further by political affiliation in a 3-way interaction. Table 6 shows the outcomes when covariates weren't (Models 1) and were (Models 2) controlled for (Appendix R).

Table 6

The Interactive Effects of Message Framing, Country and Ideologies on Product Patronage Intentions.

	Egalitarian ideology (M1)		Free-market ideology (M2)	
	Without controls (Model 1)	With controls (Model 2)	Without controls (Model 3)	With controls (Model 4)
Effects	$F(\eta_p^2)$	$F(\eta_p^2)$	$F(\eta_p^2)$	$F(\eta_p^2)$
Message framing (MF)	2.48 (.006)	2.47 (.006)	2.75 (.007)	3.19 (.008)
Moderator (M)	58.94*** (.128)	36.99*** (.085)	21.87*** (.052)	4.42* (.011)
MF*M	4.67* (.011)	4.43* (.011)	5.50* (.023)	5.41* (.013)
Country status (CS)	0.58 (.003)	0.56 (.003)	0.64 (.003)	0.67 (.003)
CS*M	1.16 (.006)	0.62 (.003)	4.16* (.020)	3.84* (.019)
Controls				
M1	--	--		36.22*** (.083)
M2	--	4.32* (.011)		--
Annual household income	--	3.90* (.010)		3.81+ (.009)
Age	--	5.38* (.013)		5.95* (.015)
Gender	--	0.19 (<.001)		0.08 (< .001)
dfs				
*CS and CS*M*	2, 402	2, 402	2, 402	2, 402
main effects (others)	1, 402	1, 402	1, 402	1, 402

Note. +*p* = .052, **p* < .05, ***p* ≤ .01; ****p* ≤ .001.

6.4.1.4 Does the message framing effect linger when effects due to country are decoupled from it?

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Replicating Phases 2A and 2B, a significant egalitarianism*message framing effect on product patronage intentions was found (see Table 6, Model 1). Simple effect analysis of this 2-way interaction revealed, once again, that strong egalitarians ($M+1SD$) indicated a greater intention to patronize this product when they were exposed to the social justice framed chocolate brand ($M = 4.29$, $SE = .13$) relative to their counterparts in the quality frame condition ($M = 3.82$, $SE = .13$; $p = .009$; see Figure 13). Meanwhile, this trend was, again, absent amongst weak egalitarians ($M-1SD$), $F(1, 402) = 0.18$, $p = .675$, $\eta^{"} < .001$ (see Figure 13a). In short, this effect was visible, even when the effects potentially due to country of origin have been controlled for.

Figure 13

The effect of social justice framing depending on egalitarian ideology or suppose for government regulated economy.
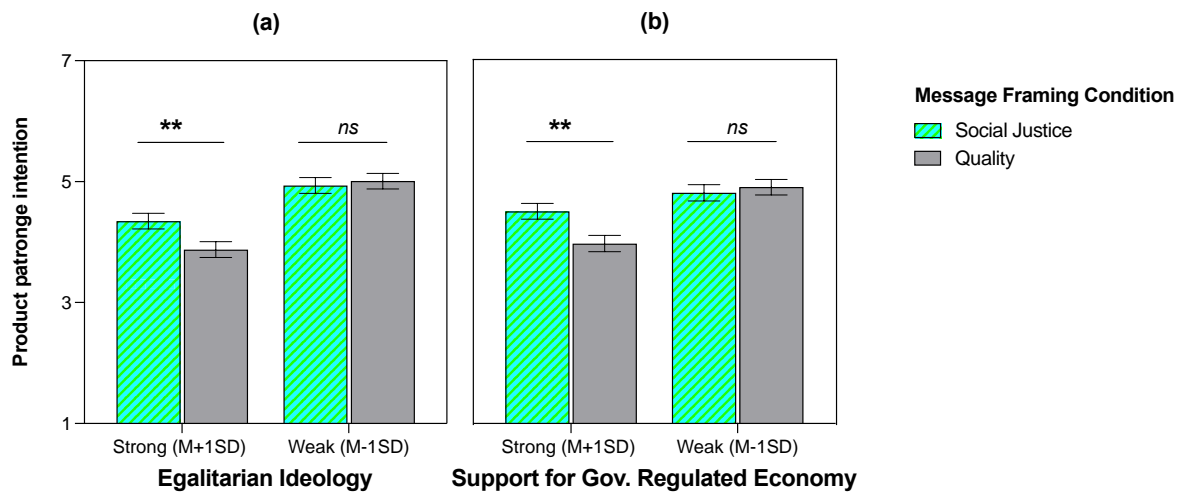
Note: The effect of social justice framing on product patronage intentions when egalitarian ideology (a) or support for a government regulated economy (b) is strong vs. weak, regardless of political affiliation. ns = non-significant, **p < .010. Error bars are standard errors.

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6.4.1.5 Does country have an effect like message framing?

In the current analysis, the answer to this question is no, because there was neither a main effect of country nor was it qualified by egalitarianism (see Table 6, Model 1). The egalitarianism*message framing effect was also robust to the inclusion of several controls (see Table 6, Model 2), including salient free-market ideology. Importantly, neither the egalitarianism*message framing, nor the country*egalitarianism interactions were further qualified by political affiliation, suggesting once again, that these effects emerge regardless of whether people placed themselves on the left or right of the political divide.

6.4.2 Exploratory analyses: Convergent validation

The flip side of the free-market ideology is a government-regulated economy that helps to curb the excesses of the wealthy, while potentially protecting the interest of the less well-off, and this aspect could be regarded as a manifestation of the egalitarian norm. Hence, the question arises as to whether those who score towards the "government-regulated economy" end of the continuum, are also similarly susceptible to social justice-induced product patronage as people with strong egalitarian beliefs are? Indeed, evidence that patronage intentions mirror the patterns seen among egalitarians will provide strong convergent validation.

6.4.2.1 Message framing effects

When the free-market ideology was flipped so that it now represents endorsements of the more egalitarian ideal of a government-regulated economy that protects the interests of the less privileged, a similar ideology*message framing effect was found (see Table 6, Model 3). Simple effect analysis of this 2-way interaction revealed that when support for a

government-regulated economy was strong (M+1SD), exposure to the social justice framed chocolate brand increase an intention to patronize the product compared to exposure to the quality condition, $F(1, 402) = 8.00$, $p = .005$, $\eta^{"} < .02$. Meanwhile, this effect was absent when support for a government-regulated economy was weak (M-1SD), $F(1, 402) = 0.25$, $p = .615$, $\eta^{"} = .001$ (see Figure 13b). Hence, there is a convergent validation of the ideology*message framing effect when egalitarianism is substituted with support for a government-regulated economy.

6.4.2.2 Country effects

Interestingly, a country status*ideology effect emerged (see Table 6, Model 4): showing that when support for a government-regulated economy was weak, the effect of country status was nonsignificant, $F(2, 402) = 1.14$, $p = .322$, $\eta^{"} = .006$ (see Figure 14). However, consistent with a key assumption underlying Study 2A, country status was found to significantly influenced intentions to patronize the chocolate brand when support for a government-regulated economy was strong, $F(1, 402) = 3.66$, $p = .027$, $\eta^{"} = .018$. A post-hoc probe of the simple main effect of country when support for a government-regulated economy was high revealed that intentions to purchase the chocolate brand was strongest when the country of origin was low in status ($M = 4.44$, $SE = .16$) compared to being high in status ($M = 3.88$, $SE = .16$, $p = .014$) but not compared to an intermediate status country ($M = 4.38$, $SE = .16$, $p = .795$).

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Figure 14

The effect of product origin country status on product patronage intentions
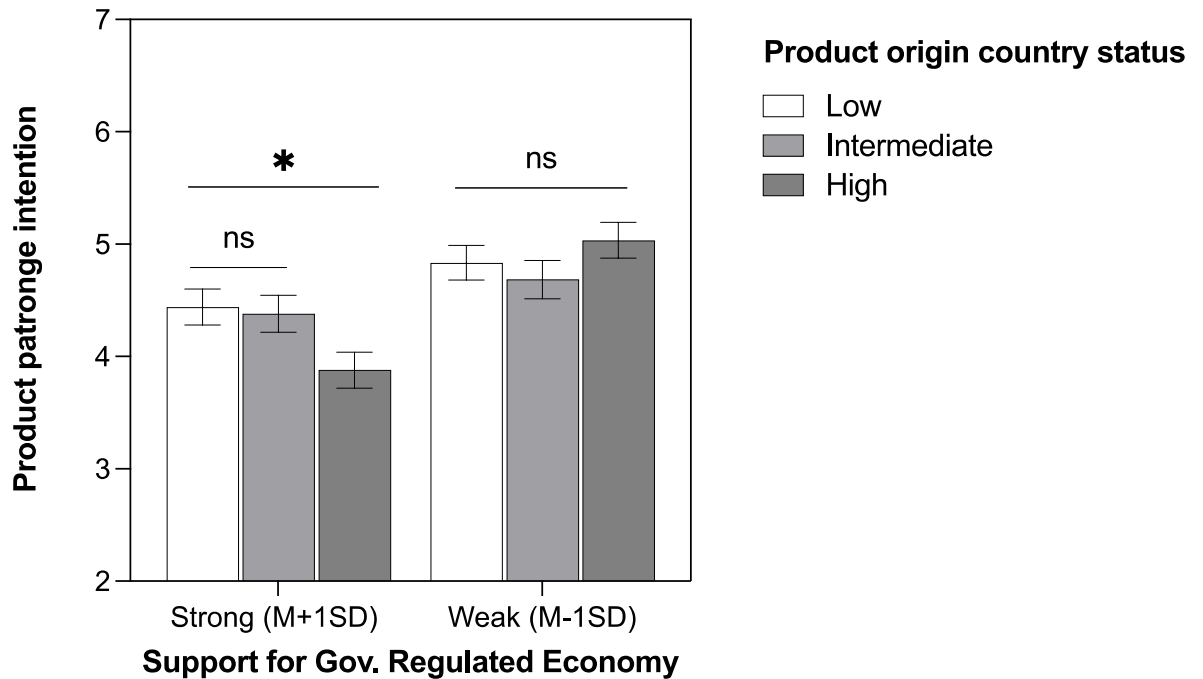
Note: The effect of product origin country status on product patronage intentions when support for a government regulated economy is strong vs. weak, regardless of political affiliation. ns = non-significant, *p ≤ .030. Error bars are standard errors.

6.4.3   Phase 3B: Malaysia

6.4.3.1   Assumptions tests

For the continuous outcome variable of 'Product Patronage Intentions', the assumptions tests for a linear moderated regression was conducted. First, the normality of the variable was assessed, and the dataset reflected some negative skewness (-0.21) and kurtosis (-0.38). The Kolmogorov-Smirnov test was also significant (p < 0.001), indicating a non-normal distribution. However, because of the large sample size, this non-normal distribution

would not affect the decision to proceed with the statistical analysis (Sainani, 2012). Next, to assess the independence of errors, the Durbin-Watson test was conducted, with the result of d = 2.1 indicating that there were no serial correlations between errors (Durbin & Watson, 1951).

6.4.3.2   Manipulation check

The manipulation check analysis was again used in Phases 2A, 2B, and 3A with success: the importance of trade equity and fairness was stronger amongst participants in the social justice condition ($M = 3.23$, $SD = .82$) compared to those in the quality condition ($M = 2.88$, $SD = .81$), t(352) = 4.03, $p < .001$, dCohen = .43.

6.4.3.3   Main analyses

To test whether the sensitivity mediates the egalitarianism*message framing interaction effect on product patronage intentions, a conditional process model in which egalitarianism (centred) and message framing (effect coded; with quality as reference category), and their interaction term predicted sensitivity to injustice (mediator) was specified.

This specification sensitivity to injustice to be assessed to see if it was uniform amongst egalitarians who were either exposed to the social justice vs. quality conditions. Next, the path from sensitivity to injustice to product patronage intentions (the outcome) is qualified by message framing was specified. That is, it was expected that the sensitivity to injustice effect to be limited to the condition where concerns about social justice was indirectly activated via exposure to fair-trade messaging (see Figure 15).

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Figure 15

The egalitarianism * message framing effect on product patronage intentions is explained by a sense of injustice.
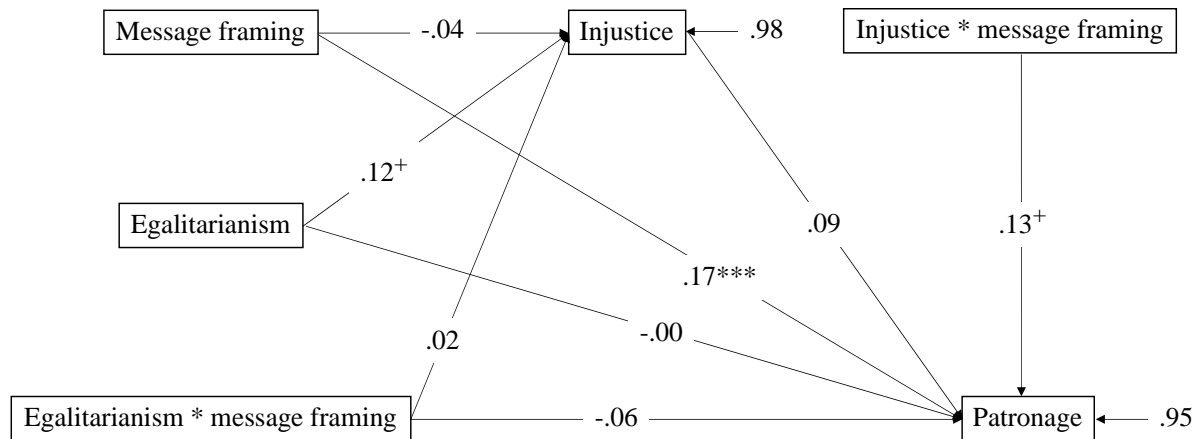
Note. Standardized beta coefficients are presented. $+p < .10$, $***p < .001$

Results showed that participants' sense of injustice was a positive function of the strength of their egalitarian ideals, although this trend was more visible in the social justice condition ($b = .14$, $se = .07$, $p = .043$), but somewhat dimmed in the quality condition ($b = .11$, $se = .07$, $p = .095$), explaining the null message framing*egalitarianism interaction (see Figure 15). Consequently, and as expected, egalitarianism reliably (and positively) predicted product patronage intentions due to heightened sensitivity to injustices but, again, this indirect effect was limited to those participants who were exposed to the social justice condition ($b_{IE} = .31$, $se = .09$, $CI_{95\%} = [.132, .487]$), and not those in the quality condition ($b_{IE} = .10$, $se = .08$, $CI_{95\%} = [-.055, .240]$). Importantly, political affiliation did not qualify the marginal sense of injustice*message framing interaction, $b = .01$, $se = .06$, $p = .855$: indicating that the mediated-moderation effect shown above did not depend on whether participants self-identified as right-wing or left-wing.

6.4.4 Phase 3C: Meta-Analytical Summary

It is possible to question the robustness of the primary effects based on the null main effect of message framing on product purchase intention in some studies, combine with the nonsignificant message framing*egalitarianism interaction. One way to address the issue of robustness of the key effects is to examine the summary of the relevant patterns across the four studies. Hence, the main effect of message framing across Phase 2 to 3 was meta-analysed and investigated the moderating role of egalitarianism in the process. To do so, a random-effect model with restricted maximum likelihood estimation of within- and between-study variance of effect sizes (unstandardized beta coefficients) for message framing was computed. A message framing effect on product patronage intentions, was qualified by egalitarianism was then investigated.

A meta-analysed estimate of the main effects of message framing on the two outcomes in Phases 2A-3B (i.e., product search and purchase intentions), prior to obtaining the relevant estimates of the message framing effects for weak (*M*-1*SD*) and strong (*M*+1*SD*) egalitarians across Phases 2-3. Results from this analysis confirmed the effect of message framing on product purchase intentions was robust across the four studies, $b = .62$, $se = .11$, $z = 5.93$, $p < .001$, $CI_{95\%} = [.417, .829]$ (see Figure 16).

Figure 16

Forest plot depicting a random-effects model for the meta-analysed main effect.
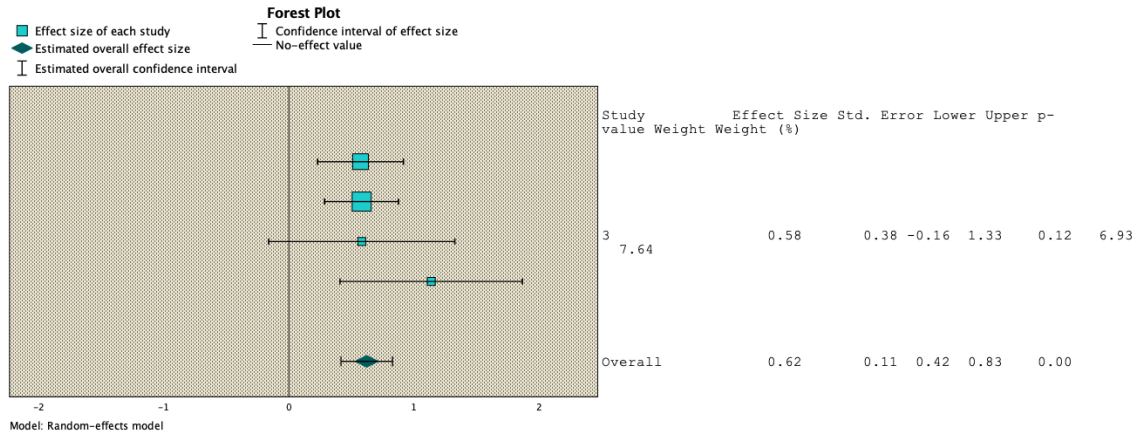
Note: Effect sizes are unstandardised betas.

Furthermore, and central to the present investigation is that the message framing main effect was reliably moderated by egalitarianism overall, $Q(1) = 13.24$, $p < .001$. Product patronage intentions was stronger in the social justice (vs. quality) condition among strong egalitarians, $b = .27$, $se = .15$, $z = 7.59$, $p < .001$, but absent among weak egalitarians, $b = .16$, $se = .22$, $z = 0.73$, $p = .467$. Hence, the key results across Studies 2A-3B are robust in that: (a) a social justice framed message increased product purchase intention more so than a quality framed advert and, (b) the social justice message framing effect on product purchase intentions was only visible for people with strong (and not for those with a weak) egalitarian credential (see Figure 17). As indicated in the previous analyses, these core trends manifested regardless of whether participants across the four studies, in 2 different countries, placed themselves on the left or right of the political divide.

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Figure 17

Forest plot depicting a random-effects model for the message framing*egalitarianism interaction effect.

Forest Plot

Effect size of each study
Estimated overall effect size
Estimated overall confidence interval
Confidence interval of effect size
No-effect value

Egalitarianism	Study	Effect Size	Std. Error	Lower	Upper	p-value	Weight	Weight (%)
Strong	1	1.21	0.26	0.70	1.71	0.00	2.74	15.08
	2	1.08	0.21	0.66	1.49	0.00	2.92	16.03
	3	1.37	0.54	0.31	2.42	0.01	1.70	9.35
	4	0.96	0.52	-0.07	1.98	0.07	1.75	9.62
Subgroup Overall		1.13	0.15	0.84	1.43	0.00		
Weak	1	-0.07	0.25	-0.57	0.42	0.77	2.76	15.18
	2	0.09	0.21	-0.33	0.51	0.68	2.90	15.97
	3	-0.20	0.54	-1.26	0.85	0.71	1.70	9.33
	4	1.32	0.53	0.28	2.36	0.01	1.72	9.45
Subgroup Overall		0.16	0.22	-0.27	0.60	0.47		
Overall		0.68	0.23	0.22	1.14	0.00		

Model: Random-effects model
Heterogeneity: Tau-squared = 0.30, H-squared = 4.09, I-squared = 0.76
Test of overall effect size: z = 2.91, p-value = 0.00
Test of between-subgroup homogeneity: Q = 13.24, df = 1, p-value = 0.00

Note: Effect sizes (on x-axis) are unstandardised betas.

6.4.5 Summary of key findings

Firstly, it was established that despite price premiums, social justice framed products led to greater patronage intentions, especially when egalitarian ideology was strong, regardless of political affiliation. These results are consistent with the expectation that rightist are just as susceptible to a social justice-induced product patronage provided they strongly subscribe to an egalitarian worldview. It was further ruled out the possibility that the egalitarianism*message framing effect of product patronage could be thwarted by the co-activation of the more conservative free-market economy typically associated with people on the political right, while demonstrating convergent validity using a different indicator of egalitarian worldview (i.e., sensitivity to injustice). Finally, the results indicate that the social justice framing effects around fair trade is visible even after experimentally separating the effects that could be due to the perceived status of the country of origin. In short, that largely

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corroborated the egalitarianism*message framing effects across these studies so far, in a series of contexts while controlling for potential confounds, attests to its robustness.

Sceptics might nonetheless argue that the presumed mechanism has never been directly assessed, and that one does not know for sure whether the fair-trade message that was assumed to increase egalitarians' sensitivity to concerns about injustice and subsequent need to correct it, did do so. That is, a conclusive demonstration should show that although egalitarians ordinarily should be more sensitive to injustices, that a need to correct such events should be visible when they attention is drawn to it (e.g., when the salience of justice concerns is increased via fair-trade messaging) compared to when their attention is diverted from this goal (e.g., when they are instead prompted to focus on product quality rather than equity concerns).

6.5   Chapter summary and conclusions

This chapter has presented the investigation conducted on the impact of the producer nation status on the conceptual framework discussed in the previous chapters. The next chapter will address the final issue in the next experiment using a mediated-moderation approach, in which sensitivity to injustice is specified as the mediator of the egalitarianism*message framing effect of product patronage intentions.

Chapter 7: General discussion, implications, and directions for future research

7.1   Overview

This chapter presents a general discussion of the findings of the seven studies discussed in Chapters 4, 5 and 6. This chapter compares the results with that of the research aims, and the overall conclusion is that the hypotheses developed for this thesis is supported. Practical recommendations for stakeholders intent on increasing FT consumption are discussed, along with the theoretical implications of the thesis.

7.2   Summary of Findings

The work reported here provided novel insights into an understudied goal of ethical consumerism: social justice. Quantitative research methods were utilised to probe if individuals who self-identify as being on the right of the political spectrum were consistently less sensitive to social justice concerns (relative to the left), particularly if it involved consumerism (cf. Jost & Kende, 2020). This study was important to firstly address concerns regarding saliency of free-market economy, a traditionally conservative ideology. Secondly, this study addressed another potential concern regarding a blanket sympathy for producer nations. Across four experiments, in two different regions of the world, the results indicate that egalitarian right- (and left-) wingers can (and do) heed to social justice concerns in their consumer behaviour. A summary of results for the hypotheses is presented in Table 7.

Table 7

Summary of hypotheses and results

	Hypotheses	Result
H1a	Right-leaning American consumers will be less likely (relative to their left-leaning counterparts) to engage in fair-trade consumption.	Not supported
H1b	Right-leaning Malaysian consumers will be less likely (relative to their left-leaning counterparts) to engage in fair-trade consumption.	Not supported
H1c	American egalitarians will be more likely (relative to their non-egalitarian counterparts) to engage in fair-trade consumption.	Supported
H1d	Malaysian egalitarians will be more likely (relative to their non-egalitarian counterparts) to engage in fair-trade consumption.	Supported
H2a	The association between political ideology and fair-trade consumption will be moderated by egalitarianism for American consumers.	Supported
H2b	The association between political ideology and fair-trade consumption will be moderated by egalitarianism for Malaysian consumers.	Supported
H3	The association between political ideology and fair-trade consumption will be moderated by producer nation status.	Supported
H4	The association between political ideology and fair-trade consumption will be moderated by sensitivity to injustice.	Supported

Phase 1 of the thesis (Chapter 4) addressed the first research aim, which was to quantitatively assess if Malaysian and American conservatives behave similarly towards fair-trade consumption, as described by Usslepp et al. (2022) and Gohary et al. (2023). Despite not being statistically significant, the results provided tentative support of how Malaysian

consumers' political ideology shaped their receptivity towards FT products. Specifically, it was found that Malaysian conservatives (versus liberals) were less inclined towards fair-trade consumption compared to premium products. This was somewhat consistent with existing literature that describes the resistance of conservative consumers towards ethical consumerism (Gohary et al., 2023). The non-significant results were likely due to methodological reasons, as the sample size (n = 85) was underpowered due to attrition. To address this methodological issue, participation was incentivised in subsequent studies. Moreover, the researcher further considered a complementary variable to measure alongside political ideology: egalitarianism, which directly measured one's acceptance of social (in)equality. Here, it was concluded that by solely focusing on political ideology, without acknowledging egalitarianism, potentially masking the significant role egalitarianism plays in consumer decision-making and can thus hide these sources of influence.

Subsequently, Phase 2A and 2B (Chapter 5) focused on whether an egalitarian worldview encouraged conservatives to favour social justice framed products. The results from both American (Phase 2A) and Malaysian (Phase 2B) participants confirmed that subscription to egalitarian ideology would encourage fair-trade product patronage, regardless of political ideology. The findings are consistent with literature regarding egalitarianism and ethical consumerism but contradicts existing literature addressing the link between political ideology and consumer decision-making. These findings were of notable interest, as it revealed that egalitarianism ideology may be a more important influence than the general political ideology. The fact that the social justice effect was equally evident for rightists suggests that political affiliation may play a less central role when it comes to ethical consumption, particularly when both camps embrace egalitarian ideals. Moreover, the fact that these results were similar across these societies suggests that societal level embrace of this value may be less consequential, relative to individual level endorsement of this

ideology, when it comes to a justice-induced consumer intention. The fact that these results were similar across the US and Malaysia suggests that in the context of justice-induced consumer intentions, individual-level endorsement of egalitarianism was more important than political ideology, which represents societal-level endorsement. This is particularly important, given that issues around equity and social justice are often the very context in which partisanship manifests most strongly (Huddy & Bankert, 2017; West & Iyengar, 2020). Moreover, given the US political polarisation and Malaysia's conservatism, one would expect to observe the patterns found to be more visible in American leftists, and less in Malaysian rightists.

Phase 3A and 3B (Chapter 6) examined whether the producer nation status was an impactful confounding variable, and if the contradictory saliency of free-market ideology would influence patronage intentions. The results in these phases ruled out the possibility that the egalitarianism*message framing effect of product patronage could be thwarted by the co-activation of the more conservative free-market economy typically associated with people on the political right, while demonstrating convergent validity using a different indicator of egalitarian worldview (i.e., sensitivity to injustice). Finally, we show that the social justice framing effects around fair trade is visible even after experimentally separating the effects that could be due to the perceived status of the country of origin.

7.3   Implications of the study

7.3.1   *Theoretical implications*

The findings of this study contribute to existing knowledge on the unique implications of political affiliation on consumer choice. Existing studies seem to indicate that preference for certain products reflect partisanship values (e.g., Farmer et al., 2014; Krishna &

Sokolova, 2017). For instance, Khan et al. (2013) showed that conservatives were more likely to purchase national brands over generics and that liberals were more likely to try new products, whilst Farmer et al. (2021) suggested that conservatives prefer utility (e.g., via cues to product quality) over hedonic product attributes. Both these studies support the view that rightists have an epistemic need for certainty (Jost, 2017b) manifesting in their consumer behaviours via the maintenance of traditions and/or support for products they can be sure of (i.e., a characteristic that can be determined via product quality). While acknowledging the possibility that political affiliation may be composed of several ideological substructures, the data speaks to the impact of one ideology (egalitarianism) on consumer intentions. The results extend those from previous research (e.g., De Pelsmacker & Janssens, 2007; Gohary et al., 2023; Usslepp et al., 2022) and indicates that political ideology and egalitarianism does play a role in determining fair-trade consumption, for both American and Malaysian consumers.

This suggests that people on the political right can orient towards social justice-induced product patronage, even when the traditional conservative ideology of free-market economy is simultaneously salient in the testing situation. In other words, the findings provide insight into the dynamics between political ideology, change, and the status quo within the context of fair-trade consumption (see Figure 3). The current status quo is inequitable trade conditions, and fair-trade consumption again represents either progressive or retrogressive change. Initially, it would be presumed through literature that the status quo would be located somewhere to the right of the political spectrum, given the emphasis of free enterprise that has contributed to present trade conditions. That would hypothetically encourage leftists to engage in fair-trade consumption as a form of progressive change that would move the status quo further to the middle, whereas those on the right would be less likely to engage in fair-trade consumption as they would be satisfied with the current

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arrangement. However, that was not necessarily the case, as the saliency of egalitarianism did elicit a propensity within the participants to engage in fair-trade consumption, which provides further support to research challenging the rigidity-of-the-right hypothesis (RRH; Tetlock, 1983). The inclusion of the socio-political factor of egalitarianism asserts that there are more predictors of fair-trade consumption that the conventional ones such as environmental concern, religiosity, or fair-trade identity (Usslepp et al., 2022). The findings suggest that this effect is still present even when other similar factors are salient, such as free-market ideology or emphasis of producer nation status.

7.3.2 *Practical implications*

The findings here do have practical implications that would likely increase fair-trade consumption. The key implication would be that it is important for fair-trade marketers to consider political ideology as an important driver in the fair-trade consumption decision-making process. Rather than looking into income or geographical segregation, it would perhaps be more useful to consider political segregation of the consumer market. By tailoring their advertisements to be more consistent with consumer's traits, fair-trade consumption would be more appealing, and consumers from both sides of the political spectrum would likely respond more favourably. This would be helpful in countries where political polarisation has been increasing, such as in America. Likewise, this practical implication would be useful in a country with limited exposure to fair-trade products, such as in Malaysia.

7.4 Limitations and future studies

It is important to note that the prospects of helping producers in less developed regions of the world could have activated the humanitarian norm and, the egalitarian effect

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that we found in this study may have been an artefact of this norm (e.g., Cameron et al., 2021), rather than ideological leanings toward egalitarianism. That is, fair trade is all about addressing inequality elsewhere in the world where people are objectively deprived, and this cue alone, could have caused adherence to the humanitarian norm to increase, leading to greater patronage intentions that we found across the two studies, when people were cued to the social justice product messaging (via the use of fair trade).

One limitation of this research deals with the narrow focus in this investigation, on the egalitarian worldview, when there are other ideological positions that may well be relevant in the current context for leftists and rightists (Jost, 2017b). For example, it is entirely possible that merit and deservingness-based considerations might influence patronage (Fehr & Vollmann, 2020), especially if the status of the producers are considered. After all, the principle of meritocracy implies that the playing field for market competition/global trade is fair for producers across developed and developing nations. Hence, from this perspective, one might expect conservatives who endorse this meritocracy ideal to be less supportive of the social justice implications of the fair-trade movement.

Conducting a series of qualitative studies would allow for researchers to unpack if there were differences in interpretation of egalitarianism by participants on either end of the political spectrum. Methodologically, qualitative studies benefits researchers in improving breadth and depth of knowledge regarding the topic of interest (Collingridge & Gantt, 2019), which quantitative studies lack. The reason for this specificity is because – as discussed in the literature review chapter – egalitarianism may have its origins in meritocracy, which implies that the achievement of fairness would vary across individuals. For instance, it is also possible to make the opposite set of predictions for people on the political right who strongly endorse the meritocratic ideology, especially when there is glaring evidence that global trade is anything, but merit based. That is, in this situation, it may be hard to justify a merit-based

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"hard stance" against the social equity goals of the fair-trade movement if it is crystal clear to right-wing patrons that the global trade regulations typically (and unjustly) favour producers from powerful (developed) nations, at the expense of their less powerful counterparts (cf., Berger, 2014). Such starkly unequal global trade situation, we suspect, may cause the equity values of people on the political right to override their merit- based sensitivities, with the result that such individuals may become more positive in their orientation towards social justice principles of the fair-trade movement, which may cause the patronage of such products to increase amongst rightist. That is, a more positive orientation towards social justice-framed products, in this case, may be one means of correcting the discrepancy between equity- and merit-based principles amongst right-winger, following the principles of the classic cognitive dissonance theory (Festinger, 1957, see also Owuamalam & Spears, 2020).

One potential benefit of qualitative methodology would be ensuring that participants are conceptualising political ideology and egalitarianism in the same way we have. For instance, asking participants to elaborate on their perspectives regarding political ideology (e.g., 'what is political conservatism/ liberalism to you?') or egalitarianism (e.g., 'what is being socially fair mean to you?') would help provide better insight into whether established conceptualisations of political ideology and egalitarianism can be transferred across cultures. Secondly, qualitative studies can assist in understanding other psychological factors associated with intention to fair-trade consumption (e.g., 'what are your key considerations when deciding whether or not to purchase fair-trade products?'). Similarly, this provides cross-cultural information that would be helpful in determining if there is overlap between cultures, and identifies if there are any price concerns.

These investigations are difficult to conduct in quantitative studies, as there is no opportunity to probe participants responses.

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Another methodological limitation would be the interpretation of what constitutes as left- or right-wing politics. In a country like Malaysia where up until recently it was predominantly quite conservative (Nadzri, 2018), this may have affected how one perceived themselves on the political spectrum. Addressing this may require the use to a more comprehensive scale than the single item that was utilised in this thesis. Although the single-item scale is psychometrically reliable, it would be pertinent to improve reliability and validity by including a more thorough scale that measured items that were more conceptually related to what is left or right (e.g., Social and Economic Conservatism Scale; Everett, 2013). Moreover, perceptions of the participants left-right economic and social stands were not clearly defined, suggesting that a slightly more nuanced scale would be useful in further studies.

7.5   Chapter summary and conclusions

In summary, people are generally more willing to purchase items framed as fair-trade than those that are not, with this effect being amplified among individuals with an egalitarian orientation. Contrary to widespread belief, egalitarians can be found on both sides of the political aisle, not just on the left, and the fair-trade boost is evident among both left- and right-leaning egalitarians. These findings shed new light on the ideological drivers of current political divisions and suggest that efforts to enhance ethical consumption might more productively attend to broad ideological commitments such as egalitarianism than to traditional political distinctions such as "left-wing" and "right-wing."

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Appendix A

GAZETTE EXPRESS

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BUSINESS • NEWS

COCOA HAUS CELEBRATES COCOA COMMITMENT INITIATIVE WITH LAUNCH OF HERITAGE RANGE

SHARE NOW

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JOIN THE DISCUSSION

Chocolatier Cocoa Haus introduced a new Heritage range of chocolate today in celebration of its 2018 Cocoa Commitment Initiative (CCI). The CCI aims to empower generations of farmers to create farms that boost the economies of their local communities. Cocoa Haus estimates that CCI would benefit approximately 200,000 farmers and 1 million people in local communities that supply cocoa for its operations.

According to Cocoa Haus' spokesman in Malaysia (Mr. Calvin Wong), the Heritage range fulfils the mission of CCI because it is farmer-focused, and the profits generated from sales will provide needed assistance to cocoa-farmers, their families, and their communities. In the words of Mr. Wong: "We believe that our success would not be possible without the cocoa-farmers . By improving the livelihood of the producers and their communities, we are not only giving back to them, but ensuring that one of the principal missions of the fair-trade movement is met."

To celebrate the launch of Heritage range, Cocoa Haus has carefully crafted the new chocolate range to provide an experience that indeed honours the cocoa-growing communities. This new range includes bars, sticks and gift boxes, and will be sold in several stores around the world for a slightly higher price to meet the operational costs for CCI's work with the local cocoa growing communities.

NEWS
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Appendix B

GAZETTE EXPRESS

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HOME   NEWS   SPORT   LIFESTYLE   **BUSINESS**

BUSINESS • NEWS

COCOA HAUS CELEBRATES WIN WITH LAUNCH OF HERITAGE RANGE

SHARE NOW

0
SHARE

JOIN THE DISCUSSION

Chocolatier Cocoa Haus introduced a new Heritage range of chocolate today in celebration of its third consecutive win of the International Chocolatier of the year Award in 2018. Drawing on Cocoa Haus' rich history of creating decadent chocolates with both unique and classic flavours, each product was inspired by the rich and diverse culture of the world.

According to Cocoa Haus' spokesman in Malaysia (Mr. Calvin Wong), the passion at Cocoa Haus' is to deliver the best chocolate experience to loyal customers around the globe and this is truly evident in the Heritage range. In the words of Mr. Wong: "Whether customers are looking for something classic or unique, they will be able to truly appreciate the diverse flavours that the Heritage range offers."

To celebrate the launch of Heritage range, Cocoa Haus has carefully crafted the new chocolate range to provide an excellent experience for customers, and the range includes bars, sticks and gift boxes. Cocoa Haus estimates that the new range will be sold in several stores around the world for a slightly higher price to meet the operational costs that the rich ingredients that it has created to offer customers a unique experience.

NEWS	SPORT	LIFESTYLE	BUSINESS
Latest	Football	People	News
Nation	Gold	Style	Finance
World	Tennis	Travel	Property
Education	Others	Health	Economy

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Appendix C

Study Information Sheet

Survey on Consumer Views and Attitudes

About the study.
This study is about social attitudes and consumer views.

What will I be asked to do?
If you agree to take part, you will be asked to provide some demographic information about yourself and fill out a series of scales prior to reading a news story that you will be presented with. Finally, we will ask you a set of follow up questions related to the news story. We will not require you to disclose any personal information (such as your names), but only basic demographic details such as your age and gender that would allow us to make sense of the data.

Will you be compensated?
We are not offering any compensation to complete this short survey at this time.

How long will the study last and what options do I have?
The entire survey takes approximately 15 minutes to complete on average, although native English speakers may take considerably less time to do so. You are free to withdraw from the research without any penalty and at any time after you have commenced the survey and up until the point at which you submit your survey responses. In this case, your responses will be permanently deleted.

Who is eligible to participate?
You will need to be age 18 and above and be able to read and understand English to participate in this study.

Will my responses be anonymous?
Each data point will be coded so that no personally identifying information is visible on them. Your responses will be kept in STRICT confidence and shall only be used for research purposes. We will only analyse, report and publish aggregate data (not individual data) and nothing in these reports will identify you in any way.

What risks are involved?
We do not envisage any particular risk. Nonetheless, in the event that you find any question challenging, you have the option to withdraw from the study at any point during the survey. . On the exit page, you will be provided with details of free professional services should you decide that you need support.

How will the information collected be stored and used?
All of the information that you provide will be anonymous to the researchers. The researchers will store the research data on password protected computers for a period of at least 5 years. The research data may also be made available publicly via public data repositories for the sole purpose of open-peer review. Demographic information, such as age and gender will be deleted from a copy of the data that is made available to the public. In short, there is no way that specific responses will be traced back to you. The research results may be reported at

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professional conferences, in academic journals, or in blogs and internet posts. Again, individuals will not be personally identified in the reported results. Instead, the results will be a summary of all participants' responses.

Who can I talk to if I have questions about the study?
If you have any questions or comments, or if you require any further information about this project, then please direct your queries to:

Rachel Wong
Department of Organisational and Applied Psychology,
The University of Nottingham Malaysia Campus.
Email: hpxrw1@nottingham.edu.my

Dr. Chuma Owuamalam,
Department of Organisational and Applied Psychology,
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Tel: +6 03 8924 8721
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Appendix D

Study Debrief Sheet
Below are a more specific details of the study you have completed.

What was the aim of the study?
We were interested in the role that political ideologies could play in shaping consumer choices, especially with regards to fair-trade products. So, we wanted to see whether portraying a company as being FT-focused would orient people towards purchasing their produce. We also wanted to see whether such purchasing decisions might be contingent upon people's political leanings (e.g. being liberal or conservative) as well as the perceived cost of the products on offer. This was why, for some of you, we presented a news article that either mentioned or did not mention the FT program launched by the company and afterwards required you to indicate your readiness to purchase the product, when this was either cheaper or costlier than alternative brands. Our hunch is that liberals and conservatives may differ in the extent to which they chose the relevant products depending on whether it was FT-branded or not, and also depending on the cost of the product to begin with. Please note that the news articles, company, and FT program were all made up! We did this in order to reduce possible existing biases contaminating our results.

How will your data be used?
Please note that your responses will not be personally identifiable and, we expect to work with, and publish only those results that reflect the aggregate. Please be assured that the collated dataset will be visible to those involved in this investigation, may be also be presented to journal editors and peers reviewers in the publication process. However, the aggregated data that we present will bare not revealing no identifying information, in order to maintain your anonymity.

We hope that this explanation has provided you with answers to any questions you may have. We also want to remind you that you are allowed to withdraw from the study even at this stage if you want to. This will mean that your responses will be deleted and will not be used in the final report of the study. If you go ahead to submit your answers, we want to remind you that all the data will be completely anonymous. It will be protected in a password-protected computer. Any data used in published or public papers would be summarized data of all participant and you will not be personally identifiable as a result.

Who can you talk to if you have questions and comments?
If you have felt discomfort in any way as a result of this study, then please do not hesitate to get in touch with our university counselling service (via Disabilities@nottingham.edu.my). Alternatively, you may contact the Samaritans at 116 123 (UK), 1-800 273-TALK (US), 135 247 (Australia), or any of the crisis hotlines in your country.
If you have any questions or comments, or if you require any further information about this research project, then please contact:

Rachel Wong,
Department of Applied Psychology,
The University of Nottingham Malaysia Campus.
Email: hpxrw1@nottingham.edu.my

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OR

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Appendix E

The University of Nottingham

Rachel Wong Mei Ming
Division of Organisational and Applied Psychology
Faculty of Arts and Social Sciences

UNITED KINGDOM · CHINA · MALAYSIA

14 August 2018

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Dear Rachel,

FASS Research Ethics Committee Review

Thank you for submitting your proposal on **"Political Ideology and Fair-Trade Consumption"** This proposal has now been reviewed by the FASS Research Ethics Committee to the extent that it is described in your submission.

I am happy to tell you that the Committee has found no problems with your proposal and able to give approval.

If there are any significant changes or developments in the methods, treatment of data or debriefing of participants, then you are obliged to seek further ethical approval for these changes.

We would remind all researchers of their ethical responsibilities to research participants. If you have any concerns whatsoever during the conduct of your research then you should consult those Codes of Practice relevant to your discipline and contact the FASS Research Ethics Committee.

Independently of the Committee procedures, there are also responsibilities for staff and student safety during projects. Some information can be found in the Safety Office pages of the University web site. Particularly relevant may be:
Section 6 of the *Safety Handbook*, which deal with working away from the University,
http://www.nottingham.ac.uk/safety/handbook/general-precautions.aspx
Specific safety guidance on:
Fieldwork http://www.nottingham.ac.uk/safety/documents/fieldwork-policy.pdf
Lone working http://www.nottingham.ac.uk/safety/documents/lone-working.pdf
Overseas travel/work http://www.nottingham.ac.uk/safety/documents/overseas-travel.pdf
Risk management http://www.nottingham.ac.uk/safety/policies-and-guidance/guides-and-support.aspx

Responsibility for compliance with the University/National Data Protection Policy and Guidance also lies with the principal investigator or project supervisor.

The FASS Research Ethics Committee approval does not alter, replace or remove those responsibilities, nor does it certify that they have been met.

Sincerely

Yeoh Ken Kyid

Dr Yeoh Ken Kyid
On behalf of the FASS Research Ethics Committee

The University of Nottingham
in Malaysia Sdn Bhd (473520-K)

MSC-Status
Company

Appendix F

```
***************************************************************************
Model = 1
    Y = Actual
    X = Conditio
    M = Pol.Ide

Sample size
        85

***************************************************************************
Outcome: Actual

Coding of binary DV for analysis:
    Actual  Analysis
      .00      .00
     1.00     1.00

Logistic Regression Summary
       -2LL    Model LL   McFadden   CoxSnell   Nagelkrk          n
    113.0639     2.7751      .0240      .0321      .0432    85.0000

Model
              coeff        se         Z         p       LLCI       ULCI
constant     -.3331     .2245   -1.4834     .1380     -.7731      .1070
Pol.Ide      -.0723     .1163    -.6220     .5339     -.3002      .1556
Conditio     -.1054     .4500    -.2342     .8149     -.9873      .7765
int_1        -.3491     .2331   -1.4976     .1342     -.8059      .1078

Interactions:

 int_1    Conditio    X    Pol.Ide

***************************************************************************

Conditional effect of X on Y at values of the moderator(s)
    Pol.Ide     Effect        se         Z         p       LLCI       ULCI
    -2.0022      .5935     .6300     .9422     .3461     -.6412     1.8282
      .0000     -.1054     .4500    -.2342     .8149     -.9873      .7765
     2.0022     -.8043     .6661   -1.2074     .2273    -2.1098      .5012

Values for quantitative moderators are the mean and plus/minus one SD from mean

***************************************************************************

Data for visualizing conditional effect of X of Y
    Conditio    Pol.Ide    ln(odds)      prob
     -.4824     -2.0022     -.4746     .3835
      .5176     -2.0022      .1190     .5297
     -.4824       .0000     -.2822     .4299
      .5176       .0000     -.3876     .4043
     -.4824      2.0022     -.0899     .4775
      .5176      2.0022     -.8942     .2902
```

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Appendix G

```
**************************************************************************
Model = 1
    Y = Actual
    X = Conditio
    M = SDO.Scor

Sample size
        85

**************************************************************************
Outcome: Actual

Coding of binary DV for analysis:
    Actual  Analysis
      .00      .00
     1.00     1.00

Logistic Regression Summary
      -2LL    Model LL   McFadden   CoxSnell   Nagelkrk          n
   115.0219     .8171      .0071      .0096      .0129     85.0000

Model
             coeff       se        Z        p       LLCI      ULCI
constant    -.3099    .2207   -1.4044    .1602    -.7424    .1226
SDO.Scor    -.1583    .1829    -.8655    .3868    -.5167    .2001
Conditio    -.0748    .4416    -.1693    .8655    -.9404    .7908
int_1        .1054    .3643     .2893    .7724    -.6086    .8194

Interactions:

 int_1    Conditio    X    SDO.Scor

**************************************************************************

Conditional effect of X on Y at values of the moderator(s)
    SDO.Scor    Effect       se        Z        p       LLCI      ULCI
    -1.2298    -.2044    .6212    -.3290    .7422   -1.4219    1.0132
      .0000    -.0748    .4416    -.1693    .8655    -.9404     .7908
     1.2298     .0548    .6369     .0861    .9314   -1.1934    1.3031

Values for quantitative moderators are the mean and plus/minus one SD from mean

**************************************************************************

Data for visualizing conditional effect of X of Y
    Conditio    SDO.Scor    ln(odds)      prob
     -.4824     -1.2298      -.0167      .4958
      .5176     -1.2298      -.2211      .4450
     -.4824       .0000      -.2738      .4320
      .5176       .0000      -.3486      .4137
     -.4824      1.2298      -.5310      .3703
      .5176      1.2298      -.4762      .3832
```

Appendix H

GAZETTE EXPRESS

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BUSINESS • NEWS

COCOA HAUS CELEBRATES COCOA COMMITMENT INITIATIVE WITH LAUNCH OF HERITAGE RANGE

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JOIN THE DISCUSSION

Chocolatier Cocoa Haus has introduced a new Heritage range of chocolate today in celebration of its Cocoa Commitment Initiative (CCI). The CCI aims to empower generations of farmers to create farms that boost the economies of their local communities. Cocoa Haus estimates that CCI would benefit local communities that supply cocoa for its operations.

According to Cocoa Haus' spokesman, "We believe that our success would not be possible without the cocoa farmers . By improving the livelihood of the producers and their communities, we are not only giving back to them, but also ensuring that one of the principal missions of the fair-trade movement is met."

The Heritage range fulfils the mission of CCI because it is farmer-focused, and the profits generated from sales will provide needed assistance to cocoa-farmers, their families, and their communities.

To celebrate the launch of Heritage range, Cocoa Haus has carefully crafted the new chocolate range to provide an experience that indeed honours the cocoa-growing communities. This new range includes bars, sticks and gift boxes, and will be sold in several stores around the world for a slightly higher price to meet the operational costs for CCI's work with the local cocoa growing communities.

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World   Tennis   Travel   Property
Education   Others   Health   Economy

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Appendix I

Appendix J

Model 1

```
*************************************************************************
Model  : 1
    Y  : Search
    X  : Conditio
    W  : SDO_Rev

Sample
Size:  200

*************************************************************************
OUTCOME VARIABLE:
 Search

Model Summary
          R        R-sq        MSE          F        df1        df2          p
      .2711       .0735     2.4751     5.1813     3.0000   196.0000      .0018

Model
             coeff         se          t          p       LLCI       ULCI
constant    3.9930      .1590    25.1181      .0000     3.6795     4.3066
Conditio     .6057      .2226     2.7208      .0071      .1666     1.0447
SDO_Rev     -.0904      .1094     -.8266      .4095     -.3061      .1253
Int_1        .3938      .1550     2.5404      .0118      .0881      .6995
```

Model 2

```
*************************************************************************
Model  : 1
    Y  : Search
    X  : Conditio
    W  : SDO_Rev

Covariates:
 FreqCons Price     Age       Gender

Sample
Size:  200

*************************************************************************
OUTCOME VARIABLE:
 Search

Model Summary
          R        R-sq        MSE          F        df1        df2          p
      .4609       .2125     2.1477     7.3992     7.0000   192.0000      .0000

Model
             coeff         se          t          p       LLCI       ULCI
constant    2.6839      .7308     3.6726      .0003     1.2425     4.1254
Conditio     .4194      .2105     1.9922      .0478      .0042      .8346
SDO_Rev     -.0633      .1028     -.6162      .5385     -.2660      .1394
Int_1        .3451      .1461     2.3622      .0192      .0569      .6332
FreqCons     .6720      .1310     5.1295      .0000      .4136      .9303
Price       -.2088      .1057    -1.9765      .0495     -.4172     -.0004
Age          .0046      .0103      .4495      .6536     -.0156      .0249
Gender      -.0033      .2188     -.0152      .9879     -.4349      .4282
```

Model 3

```
****************************************************************************
Model  : 1
    Y  : Buy
    X  : Conditio
    W  : SDO_Rev

Sample
Size:  200

****************************************************************************
OUTCOME VARIABLE:
 Buy

Coding of binary Y for logistic regression analysis:
      Buy  Analysis
      .00       .00
     1.00      1.00

Model Summary
        -2LL     ModelLL        df          p   McFadden   CoxSnell   Nagelkrk
     263.0369    10.2890    3.0000      .0163      .0376      .0501      .0673

Model
              coeff         se          Z          p       LLCI       ULCI
constant      .0492      .2039      .2410      .8095     -.3505      .4488
Conditio      .5082      .2943     1.7271      .0841     -.0685     1.0850
SDO_Rev      -.1782      .1428    -1.2477      .2121     -.4580      .1017
Int_1         .5313      .2066     2.5716      .0101      .1264      .9362
```

Model 4

```
***************************************************************************
Model  : 1
    Y  : Buy
    X  : Conditio
    W  : SDO_Rev

Covariates:
 FreqCons Price     Age       Gender

Sample
Size:  200

***************************************************************************
OUTCOME VARIABLE:
 Buy

Coding of binary Y for logistic regression analysis:
      Buy  Analysis
      .00       .00
     1.00      1.00

Model Summary
        -2LL     ModelLL        df          p   McFadden   CoxSnell   Nagelkrk
     234.0707    39.2553    7.0000      .0000      .1436      .1782      .2392

Model
              coeff         se          Z          p       LLCI       ULCI
constant     1.2999     1.1434     1.1369      .2556     -.9411     3.5410
Conditio      .4332      .3218     1.3459      .1783     -.1976     1.0640
SDO_Rev      -.2393      .1572    -1.5218      .1281     -.5474      .0689
Int_1         .5877      .2270     2.5894      .0096      .1428     1.0325
FreqCons      .6465      .2108     3.0661      .0022      .2332     1.0597
Price        -.6805      .1780    -3.8234      .0001    -1.0293     -.3317
Age          -.0141      .0156     -.9066      .3646     -.0446      .0164
Gender       -.0954      .3328     -.2867      .7743     -.7478      .5569
```

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Appendix K

Model 1

```
**************************************************************************
Model  : 1
    Y  : Search
    X  : Conditio
    W  : SDO_Rev

Sample
Size:  269

**************************************************************************
OUTCOME VARIABLE:
 Search

Model Summary
          R       R-sq        MSE          F        df1        df2          p
      .2448      .0599     2.3270     5.6292     3.0000   265.0000      .0009

Model
              coeff         se          t          p       LLCI       ULCI
constant     4.0037      .0931    42.9824      .0000     3.8203     4.1871
Conditio      .6340      .1864     3.4013      .0008      .2670     1.0010
SDO_Rev       .0436      .0789      .5529      .5808     -.1117      .1989
Int_1         .3485      .1582     2.2033      .0284      .0371      .6599
```

Model 2

```
**************************************************************************
Model  : 1
    Y  : Search
    X  : Conditio
    W  : SDO_Rev

Covariates:
 FreqCons Price    Age      Gender

Sample
Size:  262

**************************************************************************
OUTCOME VARIABLE:
 Search

Model Summary
          R       R-sq        MSE          F        df1        df2          p
      .3829      .1466     2.1803     6.2357     7.0000   254.0000      .0000

Model
              coeff         se          t          p       LLCI       ULCI
constant     1.8438      .6987     2.6391      .0088      .4679     3.2198
Conditio      .5991      .1841     3.2547      .0013      .2366      .9616
SDO_Rev       .0360      .0778      .4628      .6439     -.1172      .1893
Int_1         .3428      .1570     2.1832      .0299      .0336      .6519
FreqCons      .4130      .1153     3.5811      .0004      .1859      .6401
Price        -.0601      .0930     -.6461      .5188     -.2432      .1231
Age           .0040      .0083      .4824      .6300     -.0123      .0202
Gender        .6555      .1914     3.4241      .0007      .2785     1.0325
```

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Model 3

```
***************************************************************************
Model  : 1
    Y  : Buy
    X  : Conditio
    W  : SDO_Rev

Sample
Size:  269

***************************************************************************
OUTCOME VARIABLE:
 Buy

Coding of binary Y for logistic regression analysis:
      Buy   Analysis
      .00       .00
     1.00      1.00

Model Summary
      -2LL    ModelLL        df          p   McFadden   CoxSnell   Nagelkrk
   361.9900   10.2946    3.0000      .0162      .0277      .0375      .0501

Model
             coeff        se         Z          p       LLCI       ULCI
constant    -.1176     .1249    -.9419      .3463     -.3623      .1271
Conditio     .4972     .2497    1.9910      .0465      .0078      .9866
SDO_Rev      .0028     .1071     .0261      .9791     -.2072      .2128
Int_1        .5326     .2148    2.4794      .0132      .1116      .9536
```

Model 4

```
***************************************************************************
Model  : 1
    Y  : Buy
    X  : Conditio
    W  : SDO_Rev

Covariates:
 FreqCons  Price    Age      Gender

Sample
Size:  262

***************************************************************************
OUTCOME VARIABLE:
 Buy

Coding of binary Y for logistic regression analysis:
      Buy   Analysis
      .00       .00
     1.00      1.00

Model Summary
      -2LL    ModelLL        df          p   McFadden   CoxSnell   Nagelkrk
   317.6552   44.8055    7.0000      .0000      .1236      .1572      .2098

Model
             coeff        se         Z          p       LLCI       ULCI
constant   -2.4512    1.0379   -2.3618      .0182    -4.4854     -.4170
Conditio     .5823     .2730    2.1332      .0329      .0473     1.1173
SDO_Rev     -.0240     .1187    -.2027      .8394     -.2566      .2085
Int_1        .6097     .2392    2.5489      .0108      .1409     1.0785
FreqCons     .6828     .1770    3.8568      .0001      .3358     1.0298
Price       -.2792     .1382   -2.0199      .0434     -.5502     -.0083
Age          .0273     .0124    2.2085      .0272      .0031      .0515
Gender       .3557     .2873    1.2381      .2157     -.2074      .9188
```

The Gazette

Cocoa Haus launches CCI to help farmers

By Gazette Staff

Chocolatier Cocoa Haus has recently introduced a new Heritage range of chocolate to celebrate the launch of its Cocoa Commitment Initiative (CCI) in Brazil, its main supplier of cocoa. The CCI aims to empower generations of Brazilian farmers to create sustainable farms that boost the economies of their local communities. Through the CCI, numerous schools, healthcare centres, and housing will be improved throughout the nation.

"We believe that our success would not be possible without the cocoa farmers. By improving the livelihood of the producers and their communities, we are not only giving back to them, but also ensuring that one of the principal missions of the fair-trade movement is met," said Cocoa Haus' spokesperson.

To mark this momentous occasion, Cocoa Haus has launched its Heritage range, which has been carefully crafted to provide an experience that indeed honours the cocoa-growing communities. This new range includes bars, sticks and gift boxes, and will be sold in several stores around the world. Cocoa Haus plans to contribute a portion of the sales to the CCI to further the program.

The Gazette

Cocoa Haus celebrates its 50th anniversary

By Gazette Staff

Chocolatier Cocoa Haus has recently introduced a new Heritage range of chocolate to celebrates its 50th year anniversary. Drawing on Cocoa Haus' rich history of creating decadent chocolates with both unique and classic flavours, the Heritage range was inspired by the richness of the cocoa supplied by its largest supplier, Brazil.

 "We believe in celebrating our customers, who have been our greatest supporters. Whether they are looking for something classic or unique, they would be able to truly appreciate the unique flavours that the Heritage range offers," said Cocoa Haus' spokesperson.

To mark this momentous occasion, Cocoa Haus has launched its Heritage range, which has been carefully crafted to provide an experience that indeed honours the cocoa-growing communities. This new range includes bars, sticks and gift boxes, and will be sold in several stores around the world. Cocoa Haus plans to contribute a portion of the sales to the CCI to further the program.

The Gazette

Cocoa Haus launches CCI to help farmers

By Gazette Staff

Chocolatier Cocoa Haus has recently introduced a new Heritage range of chocolate to celebrate the launch of its Cocoa Commitment Initiative (CCI) in Indonesia, its main supplier of cocoa. The CCI aims to empower generations of Indonesian farmers to create sustainable farms that boost the developing economy of their local communities. Through the CCI, numerous schools, healthcare centres, and housing will be improved throughout the nation.

"We believe that our success would not be possible without the cocoa farmers. By improving the livelihood of the producers and their communities, we are not only giving back to them, but also ensuring that one of the principal missions of the fair-trade movement is met," said Cocoa Haus' spokesperson.

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The Gazette

Cocoa Haus launches CCI to help farmers

By Gazette Staff

Chocolatier Cocoa Haus has recently introduced a new Heritage range of chocolate to celebrate the launch of its Cocoa Commitment Initiative (CCI) in Nigeria, its main supplier of cocoa. The CCI aims to empower generations of Nigerian farmers to create sustainable farms that boost the economies of their local communities. Through the CCI, numerous schools, healthcare centres, and housing will be built throughout the nation.

"We believe that our success would not be possible without the cocoa farmers. By improving the livelihood of the producers and their communities, we are not only giving back to them, but also ensuring that one of the principal missions of the fair-trade movement is met," said Cocoa Haus' spokesperson.

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Appendix R

Model 1

Tests of Between-Subjects Effects

Dependent Variable: Patron

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	115.432[a]	7	16.490	10.012	<.001
Intercept	8455.221	1	8455.221	5133.783	<.001
Condition	4.084	1	4.084	2.480	.116
ZSDO_Rev	97.065	1	97.065	58.935	<.001
Country	1.923	2	.961	.584	.558
Condition * ZSDO_Rev	7.683	1	7.683	4.665	.031
Country * ZSDO_Rev	3.829	2	1.915	1.163	.314
Error	662.085	402	1.647		
Total	9239.778	410			
Corrected Total	777.517	409			

a. R Squared = .148 (Adjusted R Squared = .134)

Model 2

Tests of Between-Subjects Effects

Dependent Variable: Patron

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	140.869[a]	11	12.806	8.006	<.001	.181
Intercept	144.547	1	144.547	90.364	<.001	.185
Age	8.601	1	8.601	5.377	.021	.013
Gender	.311	1	.311	.194	.660	.000
Income	6.242	1	6.242	3.902	.049	.010
ZEconomic_Rev	6.910	1	6.910	4.320	.038	.011
Condition	3.943	1	3.943	2.465	.117	.006
ZSDO_Rev	59.169	1	59.169	36.989	<.001	.085
Country	1.783	2	.891	.557	.573	.003
Condition * ZSDO_Rev	7.082	1	7.082	4.428	.036	.011
Country * ZSDO_Rev	1.981	2	.990	.619	.539	.003
Error	636.648	398	1.600			
Total	9239.778	410				
Corrected Total	777.517	409				

a. R Squared = .181 (Adjusted R Squared = .159)

Model 3

Tests of Between-Subjects Effects

Dependent Variable: Patron

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	70.998[a]	7	10.143	5.771	<.001	.091
Intercept	8448.620	1	8448.620	4807.160	<.001	.923
Condition	4.841	1	4.841	2.754	.098	.007
ZEconomic_Rev	38.430	1	38.430	21.866	<.001	.052
Country	2.248	2	1.124	.639	.528	.003
Condition * ZEconomic_Rev	9.666	1	9.666	5.500	.020	.013
Country * ZEconomic_Rev	14.618	2	7.309	4.159	.016	.020
Error	706.518	402	1.758			
Total	9239.778	410				
Corrected Total	777.517	409				

a. R Squared = .091 (Adjusted R Squared = .075)

Model 4

Tests of Between-Subjects Effects

Dependent Variable: Patron

Source	Type III Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Corrected Model	151.703[a]	11	13.791	8.771	<.001	.195
Intercept	146.348	1	146.348	93.073	<.001	.190
Age	9.361	1	9.361	5.953	.015	.015
Gender	.133	1	.133	.084	.772	.000
Income	5.987	1	5.987	3.808	.052	.009
ZSDO_Rev	56.947	1	56.947	36.217	<.001	.083
Condition	5.019	1	5.019	3.192	.075	.008
ZEconomic_Rev	6.944	1	6.944	4.416	.036	.011
Country	2.106	2	1.053	.670	.512	.003
Condition * ZEconomic_Rev	8.513	1	8.513	5.414	.020	.013
Country * ZEconomic_Rev	12.069	2	6.034	3.838	.022	.019
Error	625.814	398	1.572			
Total	9239.778	410				
Corrected Total	777.517	409				

a. R Squared = .195 (Adjusted R Squared = .173)