An empirical study identifying Fair Trade consumer attributes of compassion and sustainability awareness

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Abstract

While growing awareness, concern and expectation among stakeholders for companies to implement Corporate Social Responsibility (CSR) policies exists, the fashion industry's global supply chains and product lifecycles are unsustainable. Fair Trade apparel bridges that gap. The Fair Trade and CSR literature supports the idea that fair trade consumers should possess the attributes of (a) compassion for oneself, others and the environment (COOE) and (b) desire for sustainability awareness (DSA). In this study, we contribute to the literature by developing two new scales to measure these unique qualities. Online surveys were distributed to 1,197 individuals and 258 respondents make up the sample. An Exploratory Factor Analysis, using Principal Component Analysis (PCA) with Varimax Rotation was administered on all items, which made up both scales to determine discriminant validity. Scholars and practitioners can use both new scales to holistically analyse and identify the attributes that motivate consumers to purchase Fair Trade apparel.

Keywords: Compassion; consumer motivation; corporate social responsibility (CSR); Fair Trade; fashion; sustainability; COOE scale; DSA scale

Introduction

Due to the growth of environmental and societal concerns over the past decades resulting from increased pollution, poverty, extreme climate, and global social inequality, sustainable concepts and practices, such as Corporate Social Responsibility (CSR) and Fair Trade have emerged (Kozlowski, Bardecki & Searcy, 2012). Moreover, advancements in technology have facilitated quick widespread diffusion of these environmental and societal concerns to the masses, resulting in the growing need for companies to implement CSR practices, such as Fair Trade (Antonetti & Maklan, 2014).

Sheth, Sethia and Srinivas (2011) develop the notion of mindful consumption, which is 'premised on a consumer mindset of caring for self, for community, and for nature, that translates behaviorally into tempering the self-defeating excesses associated with acquisitive, repetitive and aspirational consumption' (p. 21).

McWilliams and Siegel (2001) describe CSR as 'actions that appear to further some social good, beyond the interests of the firm and that which is required by law' (p. 117). The Fair Trade Federation (FTF) defines Fair Trade as

> an approach to business and to development based on dialogue, transparency, and respect that seeks to create greater equity in the international trading system. Fair trade supports farmers and craftspeople in developing countries who are socially and economically marginalized. These producers often face steep hurdles in finding markets and customers for their goods. (FTF, 2017)

Consumers of Fair Trade products are part of a wider group of customers who purchase ethical products. According to Goworek (2011) 'the Fair Trade concept has become more familiar to consumers in recent years, particularly through its prevalence in imported staple foods' (p. 77). By carrying Fair Trade merchandise, retailers are considered to be implementing CSR policies (Goworek, 2011).

For example, Fair Trade is widespread in many commodities including coffee, chocolate, bananas and other agricultural products. However, Fair Trade practices are not common in the fashion industry, which accounts for nearly 2 trillion dollars in annual global sales and is a substantial industrial polluter.

Therefore, a study of mindful consumption in the fashion industry is significant and timely due to the popularity and growth of sustainable products, many of which arise from CSR initiatives. For example, a review of the literature shows growing concern, awareness and expectation for companies to implement CSR policies (Bhattacharya & Sen, 2004; Castaldo et al., 2009; Craig & Allen, 2013; Dragusanu, Giovannucci & Nunn, 2014; Matten, Crane & Chapple, 2003; Wicks, Keevil & Parmar, 2012).

Despite growth in sustainable product demand, the fashion industry, which accounted for over 1.7 trillion dollars in annual global sales in 2016 (Euromonitor, 2017) and 1.8 trillion dollars in annual global sales in 2018 (Euromonitor, 2019), is largely comprised of unsustainable products. For example, studies have shown that the industry's global supply chains and product lifecycles have negatively impacted global society and the environment in many ways, such as economic/social injustice and environmental pollution (Kozlowski et al., 2012; Shaw et al., 2006).

Research Objective

In accordance with the definitions of Fair Trade, consumers of Fair Trade support societal and environmental sustainability initiatives. The objective of this study is to develop two new scales which can gauge an individual's level of Compassion for Oneself, Others and the Environment (COOE) and Desire for Sustainability Awareness (DSA). The COOE scale is a new holistic measure of compassion for oneself, others and the environment. The DSA scale is a new holistic measure of knowledge of environmental apparel issues and knowledge of social apparel issues. There are important reasons for this new scale development. First, research scholars can use these novel measurements to determine whether Fair Trade fashion consumers hold the attributes of COOE and DSA. Next, if it is found that they do, perhaps messaging that promotes COOE and DSA would increase demand among consumers who do not purchase Fair Trade fashion. Furthermore, this research study can be applied to other sustainable product categories (e.g. cosmetics, food and home furnishings) as a way to help marketers promote additional types of merchandise.

Review of Literature

Growth of corporate social responsibility (CSR) and Fair Trade

The literature shows that CSR initiatives, such as Fair Trade, are important because there is a growing awareness and concern from consumers about what happens along a company's product supply chain and lifecycle. Fair Trade has expanded internationally from Northern European to Western and Southern European markets as well as parts of Asia and North America (Doherty, Davies & Tranchell, 2013). In addition, certain Fair Trade product categories are becoming more prevalent in the marketplace. This popularity is attributed to media, customer and non-governmental organisational demand on firms to treat manufacturers in developing countries fairly (Karjalainen & Moxham, 2013).

For example, many non-government organisations (NGOs) formed in the 1990s to motivate fashion companies to sell apparel that is manufactured under socially and environmentally sustainable practices, including but not limited to (a) the Clean Clothes Campaign, (b) the Ethical Trading Initiative and (c) Labour Behind the Label (Goworek, 2011). According to Goworek (2011), 'the instigation of such groups provides further evidence of a growing awareness of the need for fashion retailers and manufacturers to undertake a more socially responsible approach to clothing production' (p. 76). Moreover, the California Transparency in Supply Chains Act of 2010 forces firms to display a CSR declaration on their website explaining their policy to avert human trafficking of their supply chain workers (Lee & Ma, 2015).

On the organisational end, stakeholders increasingly expect organisations to implement CSR policies. For example, consumers expect organisations not only to function ethically but also to safeguard the environment (Mohr, Webb & Harris, 2001). CSR is also often seen as corporate citizenship or conscious capitalism, to be practised by firms that are committed to implementing policies that result in a positive environmental or societal outcome. More and more, customers expect firms to practise CSR in some way (Nielsen, 2014).

Conventional fashion is unsustainable

While the literature has shown growing awareness, concern and expectation among stakeholders for companies to implement CSR policies, overall, the conventional fashion industry has largely retained its long-term unsustainable global supply chains and product lifecycles (Kozlowski et al., 2012; Shaw et al., 2006). To start, Kozlowski and colleagues (2012) discuss how, over the past 30 years, key developments in the fashion industry led the industry into an intricate, multi-layered, high demand and rapid production international network. Consumers' shopping habits evolved through increased disposal of perceived 'older' clothing and purchasing 'newer' apparel, due to the fashion industry's continuous marketing of new seasonal product lines. 'The emergence of the "fast fashion" business model has increased the introduction of trends leading to premature product replacement and fashion obsolescence' (p. 18). With global sales of clothing of 1 trillion dollars in 2000, the huge volume and demand pressure pushed the industry into unsustainable supply chains and product lifecycles resulting in (a) low-cost labour, (b) poor working conditions, (c) forced labour, (d) long working hours, (e) child labour, (f) health and safety issues, (g) decrease in price of apparel, (h) faster trend cycles, (i) low quality production, (j) planned obsolescence and (k) apparel and textile waste in landfills. The complex supply chain and lifecycle of apparel products encompass a variety of stages, such as raw material procurement, fabric manufacturing, cutting and sewing, packaging, delivery to consumer and usage before disposal (Kozlowski et al., 2012). Over 23 billion pounds 'of textile and clothing waste go to U.S. landfills every year' (Stiska, 2010) and by 2020 that amount was expected to increase to over 35 billion pounds (Diddi et al., 2019), which contributes to environmental pollution. The conventional fashion industry's production and usage through its supply chains and product lifecycles negatively impacts the environment through water pollution, waste production and resource depletion (Kozlowski et al., 2012). Moreover, the fashion industry is 'the second largest industrial polluter, second only to oil' (Conca, 2015). Thus, all these issues relating to conventional fashion negatively impact global society and the environment in many ways.

Fair Trade fashion can bridge the CSR gap

Arising from the unsustainable practices of the fashion industry, Fair Trade practice is seen as a possible way to help the fashion industry develop a more sustainable long-term solution. Fair Trade is a form of sustainable business and among the highest forms of CSR. Organisations that participate in Fair Trade typically adhere to the ten principles of the World Fair Trade Organisation (WFTO). Moreover, Fair Trade promotes entrepreneurial development among communities in developing countries and it encourages communities to be responsible and accountable for their economic development via market engagement (Blowfield & Dolan, 2010). As noted by Samuel and Peattie (2016), Fair Trade is a 'form of marketing with a strong and direct social benefit beyond the economic supply chain' (p. 16).

There exists a significant consumer base that reviews a firm's CSR policies and practices before investing in the company through product purchases (Mohr et al., 2001) and 'it is believed that the finding of a group of consumers who actively practices socially responsible consumer behavior (SRCB) contradicts a common assumption that consumer behavior is based only on the consumer's immediate self-interest' (p. 68). This is important because Fair Trade practitioners believe that customers are aware, above and beyond the cost of the good, of the environmental and social consequences of how merchandise is manufactured (Hira & Ferrie, 2006) and are willing to pay higher costs (i.e. premiums) to support the fair treatment of workers (Karjalainen & Moxham, 2013).

Notwithstanding the increase in customer concern, according to Shaw et al. (2006), 'Fair Trade concerns in the clothing market have been neglected in marketing research' (p. 427) and 'Fair Trade clothing is significantly under-represented in the marketplace' (p. 430). Therefore, to address the gap between growing demand for CSR (such as Fair Trade) and unsustainable fashion production, this study focuses on the development of new constructs that measure consumers' compassion and sustainability awareness. These constructs identify specific attributes of Fair Trade consumers, which may assist companies in understanding the attitudes and motivations of consumers who purchase Fair Trade products. With this knowledge, firms may modify their operations and/or marketing programmes in order to increase consumer demand and sales of Fair Trade products.

Compassion for oneself, others and the environment (COOE)

The idea of forming a holistic compassion construct and using it to analyse Fair Trade fashion consumption is unique and originally appears in the literature in 2015 (Musa, 2015). The COOE construct is defined as the extent to which a person is caring, patient and respectful towards themselves, others and the environment. Various studies have pointed to the importance of the newly derived COOE construct (Angelina & Williams, 2012; Butler & Francis, 1997; Dickson, 2000; Dickson & Littrell, 1997; Doran, 2009; Kozlowski et al., 2012; Littrell, Jin & Halepete, 2005; Reese & Kohlmann, 2015; Rios, Finkelstein, & Landa, 2015).

For example, Dickson & Littrell (1997) found that Fair Trade apparel and textile consumers who had more concern for labourers and more appreciation for values centred on society were more likely to support the principles of Fair Trade. Moreover, Butler and Francis (1997) found that consumption of ethical clothing is impacted by customers who care about the environment. Additionally, Littrell and colleagues (2005) surveyed patrons of a few North American Fair Trade companies and found that Fair Trade participants highly valued core Fair Trade principles, such as paying workers fair wages, ensuring labourers a safe workplace and protecting the environment.

COOE is also related to individual and communal well-being beliefs and practices, such as being kind, patient, respectful and caring towards oneself and others when an individual or others are experiencing suffering. Chowdhury & Fernando (2013) found that communal well-being is linked to individuals being considerate of how their actions can affect others. '"Doing good" activities are in essence connected to helping fellow human beings, and should be naturally associated with greater communal well-being. [For example], communal well-being is negatively related to beliefs regarding passively benefiting at the expense of the seller' (p.64). Since people who are concerned about social and environmental issues will likely have increased levels of empathy and consideration for others, those individuals 'will find actively benefiting from illegal actions, passively benefiting at the expense of the seller and actively benefiting from questionable but legal actions to be unethical' (p. 66).

In addition, according to Sheth and colleagues (2011) 'caring for oneself is not about being selfish or self-centered, but is about paying heed to one's well-being' (p. 27).

> Caring for community is essential for collective well-being, but it is also closely tied to individual well-being. Excessive consumption is detrimental to the common good as it is to personal well-being. A sense of caring for self, for community and for nature would each serve as a motivator for temperance in consumption. (p. 28)

Compassion for Oneself, Others and the Environment is compatible with the concept of Social Identity Theory which, as noted by Bhattacharya, Korschun and Sen (2009), 'describes how individuals categorize themselves as members of social groups or organizations' (p. 264). For example, 'identification represents a sense of oneness between an individual's self-concept and their concept of the group or organization with which they consider themselves a member. This overlap of values can be heard anecdotally when references to "I" become references to "we"' (p. 264). This theory is a good foundation for the COOE construct because COOE is focused on the extent to which a person is caring, compassionate, patient and respectful towards themselves, others and the environment, as identification with a group that is consistent with the tenets of Social Identity Theory.

Moreover, invoking Social Identity Theory, Reese and Kohlmann (2015) found that 'participants who identified strongly with all humanity would rather choose a Fair Trade product alternative over a conventional one, compared with low identifiers' (p. 98). Also, Rios and colleagues (2015) found that high social dominance orientation SDO (i.e. 'those who seek to maintain existing group inequalities) relates negatively to Fair Trade consumption' (p. 171).

In addition, aligned with Social Identity Theory, Neff (2003) found that 'self-compassion is directly related to feelings of compassion and concern for others. The process of self-compassion [includes] decreasing ego-centric feelings of separation while increasing feelings of interconnectedness' (p. 224). Furthermore, the principles of Fair Trade promote the idea that consumers have a *regard for others* mindset because consumers pay premiums in order to support the livelihood of Fair Trade workers (Karjalainen & Moxham, 2013).

Social Identify Theory supports the conceptual framework of this study, as the above literature endorses the concept that Fair Trade fashion consumers have compassion for themselves, others and the environment. For example, the articles and theory cited advocate the idea that the individual should be caring, patient and respectful towards themselves, others and the environment. In addition, the individual should seek to alleviate societal and environmental suffering.

COOE scale development

Scales, including the Self-Compassion Scale (Neff, 2003) and the ECOSCALE (Stone, Barnes, & Montgomery, 1995), were used to measure COOE in determining the extent to which a person is caring, patient and respectful towards themselves, others and the environment.

The Self-Compassion Scale (SCS) Neff (2003) is an instrument to measure an individual's level of self-compassion. According to Neff (2003),

> because self-compassion is directly related to feelings of compassion and concern for others, being self-compassionate does not entail being selfish or self-centered, nor does it mean that one prioritizes personal needs over those of others. Instead, self-compassion entails acknowledging that suffering, failure and inadequacies are part of the human condition, and that all people – oneself included – are worthy of compassion. (p. 224)

The ECOSCALE (Stone et al., 1995) is an instrument used to measure a consumer's environmental responsibility: 'a state in which a person expresses an intention to take action directed toward remediation of environmental problems, acting not as an individual consumer with his/her own economic interests, but through a citizen consumer concept of societal-environmental well-being' (p. 601).

The COOE instrument uses a five-point Likert Scale with twelve items, seven of which were adapted from the above-referenced Neff SCS (pp. 231-232). The remaining five were adapted from the above-referenced Stone et al. ECOSCALE (pp. 603–604). Below are the original twelve questions:

1 I am kind to myself and others when I or others are experiencing suffering. SCS (Question 2, p. 231)
2 When I am and others are going through a very hard time, I give myself or them the caring and tenderness I or they need. SCS (Question 3, p. 231)
3 I am tolerant of my own and others' flaws and inadequacies. SCS (Question 4, p. 231)
4 I try to be loving towards myself and others when I or others are feeling emotional pain. SCS (Question 5, p. 231)

5   I try to be understanding and patient towards those aspects of my and others' personality, which I am not fond of. SCS (Question 1, p. 231)

6   When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people. SCS (Question 11, p. 231)

7   When something upsets me, I try to keep my emotions in balance. SCS (Question 19, p. 232)

8   It is no use worrying about environmental issues; I can't do anything about them anyway. (Reverse Coded) ECOSCALE (Question 30, p. 604)

9   My involvement in environmental activities today will help save the environment for future generations. ECOSCALE (Question 17, p. 604)

10   I do not purchase products that are known to cause pollution. ECOSCALE (Question 25, p. 604)

11   Economic growth should not take precedence over environmental considerations. ECOSCALE (Question 5, p. 603)

12   The earth's resources are finite and should not be used to the fullest to increase the human standard of living. ECOSCALE (Question 6, p. 603)

Desire for sustainability awareness (DSA)

DSA is defined as the extent to which a person is educated about the social and environmental issues that result from the apparel industry's supply chains and product lifecycles. Many researchers (Bhattacharya & Sen, 2004; Brinkmann & Peattie, 2008; Dickson & Littrell, 1997; Doherty et al., 2013; Dragusanu et al., 2014; Hainmueller, Hiscox, & Sequeira 2015; Hira & Ferrie, 2006; Hudson, Hudson & Edgerton, 2013; Karjalainen & Moxham, 2013; Kozlowski et al., 2012; Mohr et al., 2001; Shaw et al., 2006) support the importance of the Desire for Sustainability Awareness (DSA) construct.

For instance, Brinkmann & Peattie (2008) declare that consumers intentionally decide to consume Fair Trade products for ethical reasons. Under the Fair Trade principles, customers are aware, above and beyond the cost of the good, of the environmental and social consequences of how merchandise is manufactured (Hira & Ferrie, 2006) and consumers are willing to pay higher costs (i.e. premiums) to support the fair treatment of workers (Karjalainen & Moxham, 2013).

In addition, Antonetti & Maklan (2014) found that 'consumers who believe that their decisions can significantly affect environmental and social issues are more likely to behave sustainably' (p. 117). Thus, they actively seek information about a company's Fair Trade initiatives and its transparency.

Desire for Sustainability Awareness is consistent with the assumption of Stakeholder Theory. According to Freeman (2010), 'the stakeholder approach is about groups and individuals who can affect the organization, and is about managerial behavior taken in response to those groups and individuals' (p. 48). For instance, due to the unique attributes of Fair Trade fashion products and their higher prices, consumers who subscribe to Fair Trade ideals consider themselves as stakeholders and have an interest in the fashion marketing system (i.e. global supply chains and product lifecycles).

Aligned with Stakeholder Theory, Fair Trade merchandise offers chances for customers with political and ethical inclinations to apply economic voting via their purchase decisions (Doherty et al., 2013), as consumers can actively seek out Fair Trade certification labels when shopping for products. For example, Hudson and colleagues (2013) 'anticipated that people with greater knowledge of Fair Trade certification criteria would be more likely to purchase Fair Trade, since knowledge suggests a history of Fair Trade purchases, and a preexisting concern for the consequences of consumption decisions' (p. 1020). Moreover, Hainmueller and colleagues (2015) point to customer demand for products that carried Fair Trade labels.

Stakeholder Theory supports the conceptual framework of this study, as the above literature endorses the concept that Fair Trade fashion consumers have a desire for sustainability awareness. For example, the articles and theory cited advocate the idea that the individual should be educated about the social and environmental issues that result from the apparel industry's supply chains and product lifecycles. The individual should consider themselves as having a stake in the marketing system.

DSA scale development

Scales, including the Environmental Apparel Knowledge Scale (EAKS) (Kim & Damhorst, 1998) and the Knowledge of and Concern with Apparel Social Issues Scale (KCASIS) (Dickson, 1999) were used to gauge an individual's DSA and can measure the extent to which a person is educated about the social and environmental issues that result from the apparel industry's supply chains and product lifecycles.

EAKS (Kim & Damhorst, 1998) is an instrument used to gauge individuals' 'knowledge of environmental issues pertaining to apparel products' (p. 126). KCASIS (Dickson, 1999) is an instrument to measure individuals' 'beliefs about social issues in the US and foreign apparel industries' (p. 46).

The DSA instrument uses a five-point Likert scale with ten items, five of which were adapted from Kim and Damhorst (1998, p. 128). The remaining five were adapted from Dickson (1999, pp. 48–57). Below are the original ten questions:

1 To my knowledge, chemical pollutants are produced during manufacturing of synthetic or manufactured fibres, such as polyester. EAKS (Question 1, p. 128)

2 To my knowledge, chemical pollutants are not produced during processing of organic cotton. EAKS (Question 2, p. 128)

3 To my knowledge, air pollution can occur during some common dye processes of textiles. EAKS (Question 4, p. 128)

4 To my knowledge, textile dyeing and finishing processes use a lot of water. EAKS (Question 5, p. 128)

5 To my knowledge, natural fibres are usually biodegradable. EAKS (Question 10, p. 128)

6 To my knowledge, use of child labour is not a general practice among clothing manufacturers/factories. (Reverse Coded) KCASIS (Table 2, Question 1, p. 48)

7 To my knowledge, clothing manufacturers/factories generally pay their employees less than the local minimum wage. KCASIS (Table 2, Question 2, p. 48)

8 To my knowledge, clothing manufacturers/factories generally have their employees work more than 40 hours per week. KCASIS (Table 2, Question 3, p. 48)

9 To my knowledge, clothing manufacturers/factories generally provide hazardous workplaces for their employees. KCASIS (Table 2, Question 4, p. 48)

10 I wish there were a label on clothing telling consumers if they were made by socially responsible manufacturers. KCASIS (Table 4, Question 4, p. 50)

Sample and Questionnaire Distribution

Using the COOE and DSA scales, data were collected and reviewed through an online 15-minute survey. The voluntary online questionnaire was distributed to 1,197 individuals, which included (a) 255 patrons of a US Fair Trade clothing company, (b) 199 undergraduate students from a college in the northeast region of the US and (c) 743 members and supporters of a US Fair Trade organisation. Two hundred and fifty-eight respondents, a usable response rate of 21.5 per cent, make up the final sample (N = 258).

Results

Exploratory Factor Analysis

Exploratory Factor Analysis, using Principal Component Analysis (PCA) with Varimax Rotation was administered on all items which made up both scales to determine discriminant validity. Several tests were administered to ensure due diligence in supporting the COOE and DSA constructs. Factor analysis was administered on all original items for both factors, removing items with loading differences between the primary and secondary factors at less than .200 (Barrett et al., 2005; Blau & Andersson, 2005; Dickson & Littrell, 1997; Van Dyne, Graham & Dienesch, 1994).

Using the standard to analyze loading differences between primary and secondary factors by (Barrett et al., 2005; Blau & Andersson, 2005; Dickson & Littrell, 1997; Van Dyne et al., 1994) items that had a loading

Table 1   Sample characteristics

Characteristic	N = 258	%
Income		
< $30,000	72	28
$30,001 to $60,000	92	36
$60,001 to $90,000	62	24
$90,001 to $120,000	26	10
> $120,001	5	2
Age		
18 to 29 years	113	44
30 to 44 years	73	28
45 to 54 years	38	15
55 to 64 years	23	9
65 years and greater	11	4
Education		
High School diploma or GED	3	1
Associates Degree	16	6
Bachelor's Degree	194	75
Master's Degree	41	16
Doctoral Degree	4	2
Gender		
Female	194	75
Male	64	25

difference of less than .200 between the primary and secondary factor were deleted and the factor analysis test was repeatedly processed until all items held with no less than .200 difference between the primary and secondary factor.

The final results are in Table 2. The remaining items are still holding with two main factors COOE (11 items) and DSA (5 items) and there is no less than .200 factor loading difference between the remaining items. The table displays items for COOE and DSA factoring as separate constructs. As noted by Nunnally (1978), all items have 'loadings of .30 or higher' (p. 423). In addition, the Total Variance Explained by COOE and DSA factors was 80.93 per cent. Figure 1 also supports the two COOE and DSA independent constructs. Next, reliability was established using Cronbach's alpha analysis, which totalled .976 for the eleven-item COOE instrument and .937 for the five-item DSA instrument. Both scores are above Nunnally's (1978) suggested .80 level for 'basic research' (p. 245). The Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) results showed KMO = .969, $p < .001$ for COOE and KMO = .865, $p < .001$ for DSA, indicating adequate sample size for the tests.

These statistical results confirm that both the COOE and DSA scales are technically sound and validate the two new measurements, which can be used by scholars or practitioners in future studies on Fair Trade consumer behaviour.

Discussion

In conclusion, the literature review supports the need for developing the COOE and DSA scales. For example, the COOE scale is a holistic measure of compassion for oneself, others and the environment; it improves upon the SCS and ECOSCALE by combining items from each scale into a new holistic measurement for COOE. In addition, the DSA scale is a holistic measure of sustainability knowledge associated with fashion production; it improves upon the Environmental Apparel Knowledge Scale and the Concern with Apparel Social Issues Scale by combining items from each scale into a new holistic measurement for DSA. Moreover, the factor analysis results validate the new COOE and DSA scales. Because Fair Trade fashion consumers hold the attributes of COOE and DSA, these scales are important for both academic and industry purposes.

Table 2   Factor analysis results

Factor	Measurement Item	Factor Loading 1	Factor Loading 2	Eigen Value	Variance Explained (%)	Cronbach α
1 **COOE**	I try to be loving towards myself and others when I or others are feeling emotional pain.	**.860**	.388	11.90	74.43	.97
	When I am and others are going through a very hard time, I give myself or them the caring and tenderness I or they need.	**.847**	.379			
	The earth's resources are finite and should not be used to the fullest to increase the human standard of living.	**.841**	.378			
	I am kind to myself and others when I or others are experiencing suffering.	**.831**	.354			
	My involvement in environmental activities today will help save the environment for future generations.	**.813**	.414			
	Economic growth should not take precedence over environmental considerations.	**.805**	.382			
	I try to be understanding and patient towards those aspects of my and others' personality, which I am not fond of.	**.800**	.441			
	When I feel inadequate in some way, I try to remind myself that feelings of inadequacy are shared by most people.	**.773**	.404			
	It is no use worrying about environmental issues; I can't do anything about them anyway. (Reverse Coded)	**.770**	.429			
	I try to be loving towards myself and others when I or others are feeling emotional pain.	**.756**	.468			
	I am tolerant of my own and others' flaws and inadequacies.	**.746**	.395			
2 **DSA**	To my knowledge, natural fibres are usually biodegradable.	.361	**.827**	1.04	6.50	.93
	To my knowledge, chemical pollutants are not produced during processing of organic cotton.	.293	**.820**			
	To my knowledge, clothing manufacturers/factories generally pay their employees less than the local minimum wage.	.424	**.795**			
	To my knowledge, clothing manufacturers/factories generally provide hazardous workplaces for their employees.	.516	**.747**			
	To my knowledge, clothing manufacturers/factories generally have their employees work more than 40 hours per week.	.515	**.745**			

Contributions to academia

This study contributes to the existing literature in multiple ways. First, the COOE scale was developed because it provides a new unique instrument that holistically measures an individual's attributes of compassion. For example, it not only measures a person's level of compassion for oneself, which has already been established by the development of the SCS scale, but builds upon the literature by also measuring an individual's level of compassion for others and their level of compassion for the environment. The idea that an individual should have interconnected holistic feelings of compassion that extend to others and the environment is supported by
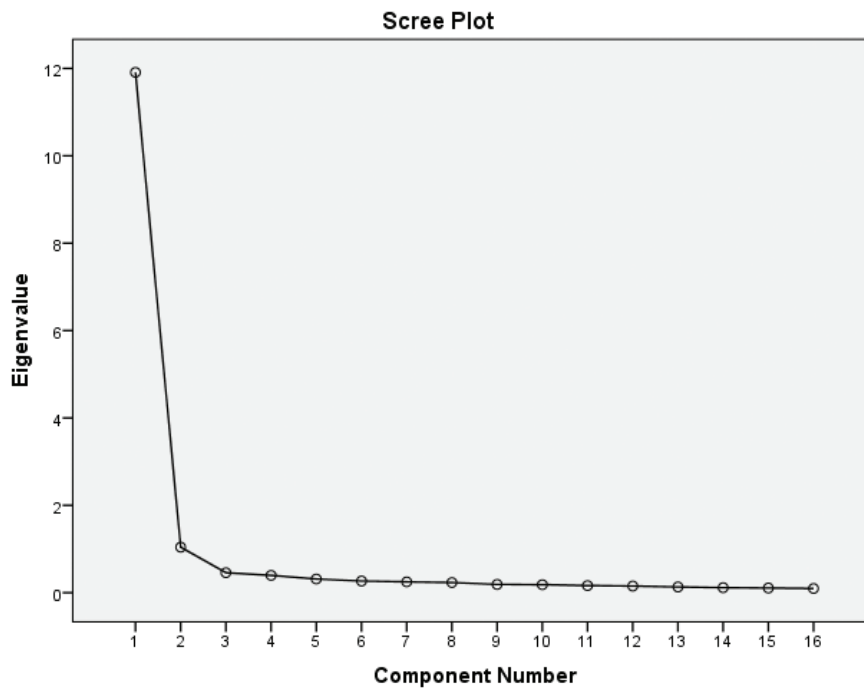
Figure 1   Scree plot

the literature (Sheth et al., 2011). Thus, a contribution to the literature has been made through the development of this new holistic COOE scale.

Second, these newly derived COOE and DSA constructs can help scholars understand how emotions of compassion and the desire for sustainability awareness influence consumer behaviour in future studies. As discussed in the literature review, the COOE construct emerges as an emotional factor while the DSA construct appears as an educational factor. Thus, the development of two unique scales, which when used together can provide scholars with insight into consumers' feelings and thinking by allowing researchers to measure not only the emotional (COOE) attributes but also the educational (DSA) attributes of consumption, contributes to the literature. For example, scholars can use both instruments to holistically analyse and identify the attributes that motivate consumers to purchase sustainable products, such as Fair Trade fashion.

Third, this study builds upon the original idea by Musa (2015) to form a holistic compassion construct, measuring an individual's level of compassion for oneself, others and the environment to study Fair Trade fashion consumption. For example, studies on empathy and its measurement exist (Escalas & Stern, 2003) and (Lawrence et al., 2004); however, studies such as Escalas & Stern (2003) pointed to how empathy could help one 'to feel another person's feelings. An empathy response is a person's absorption in the feelings of another' (p. 567). Yet, the position by Neff (2003) on how compassion is a step beyond empathy is important to research as 'compassion involves being open to and moved by the suffering of others, so that one desires to ease their suffering' (p. 224). Thus, this research theoretically contributes to literature on compassion and studies on Fair Trade consumer behaviour.

Fourth, the COOE construct could be applied to other societal academic studies, including but not limited to public views and actions regarding climate change, poverty, discrimination and pandemics.

Implications for practice
In terms of practical applications, the COOE and DSA scales could be used by companies to better understand the attitudes and motivations of consumers who purchase Fair Trade products. This can help firms alter their operations (i.e. along the product supply chain and product lifecycle) and/or marketing campaigns in order to increase consumer demand and sales of Fair Trade products.

In addition, Fair Trade fashion retailers may benefit from understanding how COOE and DSA messaging may potentially increase demand and sales of Fair Trade products. For instance, Lee et al. (2012) found that

the more favorable are the consumers' perceptions of retailers' green products and green campaign activities, the greener are their consciousness and behavior. This underlines the importance of retailers' voluntary participation in promoting a green consumption culture in society. Retailers should assume greater responsibility in spreading ecofriendly consumption awareness in society and in carrying out green marketing activities. (p. 77)

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