

**What drives the young generation to swap clothes?
The moderating role of culture**

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Abstract

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As the new generation's interest in collaborative fashion is rising, the purpose of this study is to explore the motivations that influence their swapping behavior of clothes. The study focuses on self-oriented motives including economic and hedonic factors as well as other-oriented motives including environmental and activist factors. Additionally, Hofstede's six cultural dimensions are examined as moderators. A quantitative approach was adopted in the research and the data were collected from a worldwide sample through an online questionnaire. Findings reveal that the economic, hedonic, environmental, and activist motivations have a positive relationship with the young generation's swapping behavior. As for the culture's role, the results showed that the effect of the economic motivation on the swapping behavior is stronger in masculine cultures, while the relationship between the hedonic motivation and the swapping behavior is stronger in collectivist cultures. Individuals in collectivist, low power distance, and indulgent cultures are more driven by environmental motives to swap clothes. Finally, the effect of the activist motivation is stronger in collectivist, feminine, low power distance, low uncertainty avoidance, and indulgent cultures. Accordingly, managerial and theoretical implications are discussed.

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1. Introduction

In 2008, the global financial crisis led to significant changes in the way people acquire products and services (Davidson et al., 2018). A new form of consumption, called collaborative consumption, has emerged supporting product reuse, reducing new product acquisitions, and extending product lifespan (Armstrong et al., 2015). Traditional consumption focuses on the purchase of new products and their ownership, whereas collaborative consumption relies on sharing access to products in a way that encourages giving life to unwanted items (Botsman & Rogers, 2010).

The 21st-century marketplace has been characterized by global efforts to transition to sustainability. Consumers have been seeking sustainable alternatives to fight environmental threats. Over the last few years, the apparel market has been receiving significant attention due to its increasing environmental footprint (Karpova et al., 2021). As a result, practices such as renting, reselling, and swapping clothes have been on the rise. Some of these practices require a monetary transaction (e.g., renting, reselling), and others are based on the exchange of items without any payment (e.g., swapping). Swapping clothes has garnered a lot of interest as individuals organize sharing events in different venues for people to bring clothes and exchange them with others. Moreover, as swapping with family and friends has always been around, attending swapping events or exchanging garments with strangers is a relatively new phenomenon and is still not very popular and spread worldwide.

Social and cultural values influence shifting from an ownership-based consumption to a shared or no-ownership consumption (Belk, 2014). It is important to integrate a cultural view when it comes to this type of consumption, more specifically swapping clothes, given that individuals from different cultures possess different cultural values, norms, and beliefs about sharing (Hofstede et al., 2010; Minkov, 2007; Belk, 2010). That being said, there is not one same formula that can “*be applied for promoting [clothing swaps] across the globe*” (Davidson et al., 2018, p.370).

Furthermore, this paper will focus on young adults aged between 18 to 35, given the new generation’s interest in collaborative consumption. According to an industry report by ThredUp (2019), millennials and Generation Z (Gen Z) consumers are driving the development of the collaborative fashion market. Millennials are largely contributing to the shift from ownership to collaboration and are increasingly adopting alternative practices such as swapping, renting and borrowing (Godelnik, 2017). Moreover, individuals who belong to Gen Z have been found to be the most environmentally conscious as they engage in “greener” and more sustainable alternatives rather than relying on traditional ones (McCoy et al., 2021) and place less importance on product ownership when compared to previous generation cohorts (Francis & Hoefel, 2018).

Although previous studies explored clothes swaps, there is limited attention to how macro factors, such as culture, affect the relationship between the motivations and the swapping behavior. Research about swapping clothes is somewhat recent and scholars are just starting to grasp consumers’ motivations and perceived risks in participating in this type of activity. Therefore, it is important to investigate further, the emerging clothes swapping phenomenon and gain a deeper insight of its drivers. Most research that has been conducted to examine this phenomenon relied on qualitative research methods. Nonetheless, this study will be conducted by employing a quantitative method. In summary, this paper aims to explore how the young

generation's cultural differences influence the effect of the different motivations (economic, hedonic, environmental, and activist) on the consumer's swapping behavior. The study fills a gap in the literature and addresses the concerns regarding the lack of cross-cultural research in the field of collaborative consumption, and more precisely swapping. The results will shed light on what drives consumers to participate in clothes swaps and will offer useful insight for practitioners and communities to ensure a more sustainable future.

2. Literature review

The notion of collaborative consumption or sharing economy has been described as one where individuals have access to ownership of properties such as clothes, accommodations, cars, and other commodities in a shared way (Kim & Jin, 2019). The demand for secondhand clothing became popular in the 1970s when clothes were viewed as a fashion statement (Gordon & Hill, 2015). Although clothing exchanges have been present since the early 1980s, clothing swaps became more prominent since the economic crisis of 2007 (Albinsson & Perera, 2012). People from different cultures engage in clothing swaps for different reasons and identifying the motivations that drive their behavior is essential in order to understand this type of marketplace that has been gaining popularity over the last few years.

2.1. *Clothing swaps*

Botsman and Rogers (2010) noted that the swapping phenomenon is part of collaborative consumption. Swapping clothes was defined as the exchange of items on a “like-for-like” basis without any monetary compensation (Johnson et al., 2016; Park & Armstrong, 2017). This definition implies the transfer of ownership from one person to another. Clothes swaps are gaining more attention and the rise of reuse and redistribution markets is changing the traditional experience of “ownership” given that people are casting out their possessions more often and are having less permanent ownership (Nissanoff, 2007). Swaps or swapping events present an alternative marketplace that was created by individuals and/or facilitated by companies where the voluntary disposition of clothes takes place (Albinsson & Perera, 2012). People give away underused or unwanted clothes while obtaining another piece of clothing at the same time without any monetary transaction (Trauth, 2014). The process represents redistribution markets that allow individuals to engage in “the continuous replacement of our personal possessions” through collaboration with other people (Nissanoff, 2007, p. 7). Swaps can occur in different ways: formal and informal (Laitala & Kelpp, 2017). On one hand, an informal swap means both parties who are exchanging a pre-owned clothing item know each other such as being family members or friends (Laitala & Kelpp, 2018). On the other hand, a formal swap occurs when people who do not know each other swap their clothing pieces through an organized social event most of the time (Matthews & Hodges, 2016). There is a need for examining what drives individuals to participate in clothes swaps in order to better understand their behavior.

2.2. *Motivations*

2.2.1. Self-oriented vs other-oriented motivations

Motivations can be defined as the “*drives, urges, wishes, or desires which initiate the sequence of events known as ‘behavior’*” (Bayton, 1958, p. 282). This paper proposes a distinction between self-oriented and others-oriented motivations. This distinction is related to the degree to which a specific motivation is likely to encourage aspects of either the self (self-oriented motivations) or aspects of others (other-oriented motivations) (Miyamoto et al., 2018). Self-oriented motivations have been described as egoistic motivations where individuals have a selfish concern to obtain praise or escape guilt (Cornelis et al., 2013). Markus and Kitayama (1991) noted that self-oriented motivations are accompanied by ego-focused emotions that include the satisfaction or frustration of each individual's personal attributes such as their own

needs, goals, desires, and abilities. Whereas other-oriented motivations are related to altruism and are driven by a will to increase others' well-being as well (van den Bos & Lind, 2001; Cornelis et al., 2013). These motivations include other-focused emotions that result from being sensitive and taking others' perspectives and needs into account (Markus & Kitayama, 1991). Batson (2011) noted that self-oriented and other-oriented motives may coexist even though they are different and are often perceived as opposite concepts. In fact, individuals can be motivated to achieve their self-interest while helping others at the same time unless the fulfillment of one goal contradicts or prevents the fulfillment of another.

2.2.2. Swapping motivations

It is necessary to examine the swapping motivations to understand the real reason behind this behavior. Albinsson and Perera (2009) noted that individuals participate in clothing exchange practices due to utilitarian and hedonic motivations. In fact, the process of swapping clothes with other people involves the idea of adventure, fun, and entertainment. Lang and Zhang (2019) highlighted the role of social shopping value as a hedonic motivation during the swapping process. The social shopping value involves the happiness, pleasure, and enjoyment that are achieved from the experience (Arnold & Reynolds, 2003). As for the utilitarian motivation, Lang and Zhang (2019) highlighted the role of the achievement shopping value or goal-oriented shopping experience in influencing the swapping process.

Swapping clothes allows individuals to obtain new items while disposing of their unwanted garments, which satisfies the utilitarian motive (Matthews & Hodges, 2016). Philip et al. (2019), discussed seven motivational factors of swaps, which include decluttering unwanted items, circumventing the burdens of ownership, seeking variety, immortalizing items, building a community, disposing sustainably, and exhibiting a form of cheap altruism. Individuals who swap clothes to save space are mainly looking to reduce the clutter of unused clothes. It allows people to exchange items without feeling any dissonance if their choice turns out to be wrong (Chu & Liao, 2007). They can easily re-swap the item for another one that suits their needs.

Additionally, engaging in clothes swaps offers people the opportunity to choose between a variety of items and have more access to them. The phenomenon encourages people to socialize, create social bonds such as friendships and acquaintances with others and build a community of like-minded people through the practice. Moreover, individuals swap clothes because they desire to create a connection of congruity when disposing of meaningful items (Lastovicka & Fernandez, 2005). They feel increased gratification when they know that their clothes will be given to individuals who will cherish them and appreciate their meanings (Cheetham, 2009). When engaging in swaps, positive feelings arise because people feel like they contributed to collective utility. Additionally, people consider this activity a sustainable practice which allows them to reuse items which otherwise would end up in a landfill. Albinsson and Perrera (2012) highlighted the need to acquire items at a reduced cost and adopt a simple lifestyle as motivators that drive swaps.

Moreover, Matthews and Hodges (2016) identified three dimensions that shed light on the clothing swap phenomenon: giving, receiving, and socializing. Swapping clothes includes giving away a product and supports the disposition process that was proposed by Hanson (1980). Individuals take on the role of "giver" for many reasons such as cleaning out closets, recycling, and instant gratification. At the same time, swapping entails receiving where individuals benefit from a free acquisition, a trusted origin of clothing, and the exchange of advice and ideas from

each other. Moreover, the social dimension was also seen as a benefit of clothing swaps where individuals had the chance to learn more about each other and find common interests. Clothing exchanges resemble community-driven gift exchanges given that both activities involve the creation of relationships through social interactions (Hollenbeck et al., 2006).

This empirical study focuses on four specific swapping motivators which are the economic, hedonic, environmental, and activist motivations. The economic and hedonic motivations represent self-oriented motives and the environmental and activist motivations represent other-oriented motives. Those motives differ across people given that there are external factors that can influence their extent such as the cultural differences.

2.3. Culture

Culture has been defined as “*the collective programming of the mind that distinguishes the members of one group or category of people from another*” (Hofstede, 2001, p.9). It shapes a group of people’s perceptions, reflections, and reactions to the world (Bolino & Turnley, 2008). Culture reflects the attitudes and preferences that people have (Mazaheri et al., 2011). It is an important factor that influences human behavior (Markus & Kitayama, 1991; Sreen et al., 2018). Overby et al. (2005) stated that motivational tendencies for a group or individual members are influenced by the culture that surrounds them which ultimately leads to certain consumption consequences and the preference for a product or service attributes. Culture may make certain outcomes or attributes salient and more important than others.

Individuals from different cultures engage in clothing swaps for different reasons and motivations. One of the most important results of globalization is allowing people to actively engage in exchanges (Sheth et al., 2000). However, the fact that individuals from different cultures may engage in similar exchanges does not necessarily imply that their culture’s influence on their actions is similar (Overby et al., 2005). People may acquire the same product for different reasons (Sheth et al., 2000).

Hofstede’s (1980, 2001) cultural dimensions theory is one of the most popular and generally relied on among the different cultural frameworks that have been proposed in the literature. The theory includes six dimensions: individualism versus collectivism, masculinity versus femininity, power distance, uncertainty avoidance, long-term versus short-term orientation, and indulgence versus restraint (Hofstede et al., 2010). The last dimension was added in 2010 to the other five well-known ones. Hofstede’s dimensions explain the cultural differences between countries (Hofstede, 1980). Many studies have confirmed that Hofstede’s cultural framework is the most prominent and widely used model in examining the role of culture within different areas of research (Hofstede & McCrae, 2004; Soares et al., 2007).

In this era of globalization, global alliances of consumers are built going beyond national borders (Firat, 1995). Hassan and Katsanis (1991) examined how the globalization of markets has allowed the rise of global consumer segments who “...*associate similar meanings with certain places, people and things*”(Alden et al., 1999, p.75). That being said, global consumer cultures have emerged where people exhibit similar consumption behaviors (Holt et al., 2004). Global consumer culture is a “*cultural entity not associated with a single country, but rather a larger group generally recognized as international and transcending individual national cultures*” (Alden et al., 1999, p.80).

This study adopts Hofstede’s cultural dimensions theory to explore how individual cultural differences influence the relationships between the economic, hedonic, environmental, and

activist motivations and clothing swaps of young adults. Previous studies on clothing swaps did not examine the role of culture and its influence on the motivations behind those swaps. In this study context, the culture is expected to have a moderating effect.

3. Theory development and hypotheses

Organized swapping is a relatively new phenomenon that has been gaining more attention all around the world. Nonetheless, individuals participate in this activity for different reasons. This section discusses the different motivations driving people to swap clothes including the economic, hedonic, environmental and activist motivations. Additionally, Hofstede’s six cultural dimensions will be examined as moderators in order to better understand their effect on the relationship between the motivations and the swapping behavior of clothes.

4 Independent Variables

1 Dependent Variable

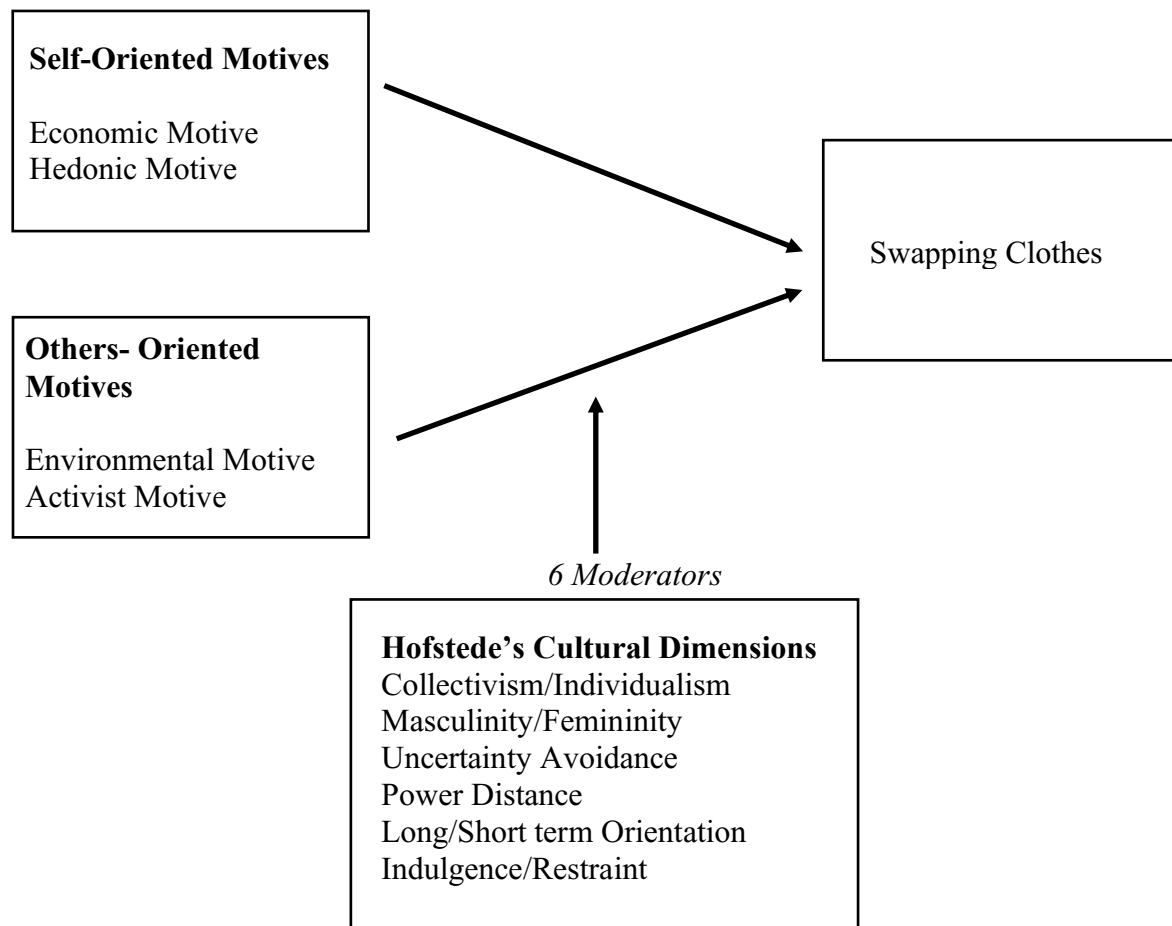


Figure 1: Theory Model of motivations for swapping clothes and the moderating role of culture

3.1. Economic motivation

Swapping clothes allows people to have access to new and diverse pieces without having to pay (Balck & Cracau, 2015). Economic reasons have been identified as important motivations that drive individuals to obtain second-hand clothing in market exchanges (Laitala & Klepp, 2018) such as attending swap events. This type of exchange offers people the benefit of saving money while still adding fresh items to their wardrobes. Botsman and Rogers (2010) noted that

people who swap clothes are able to ease the financial burden that accompanies frequent clothes purchases. That being said, people who have budget constraints and who cannot afford new clothing purchases can engage in swapping practices with others to fulfill their desire for newness (Lang & Zhang, 2019).

Additionally, swapping permits people to exchange clothes at a low cost without feeling guilty if they do not end up wearing them because they did not spend money on them (Philip et al., 2019). Albinsson and Perera (2012) discussed how swapping events are mainly driven by the need to acquire clothes at a reduced cost. People may have to pay a fee in order to enter the clothing swap and which is usually used to cover the cost of the event. Nonetheless, the fee paid is not perceived as a monetary transaction to having access to the swapped clothes (Henninger et al., 2019). Thus, it is hypothesized:

H1: Economic motivation positively influences swapping clothes.

3.2. *Hedonic motivation*

Enjoyment has been highlighted as an important factor that influences consumer attitudes and intentions (Davis et al., 1992). Swapping events offer an experience that is characterized by fun and enjoyment while looking for products to swap. Hamari et al. (2016) noted that enjoyment positively affects consumers' intention to participate in collaborative consumption. Similarly, Guiot and Roux (2010) highlighted that people engage in second-hand acquisition because they are motivated by hedonic reasons such as "unpredictable offerings, visual stimulation and excitement [...] and feelings for affiliation and social interaction" (p.384). People enjoy participating in swaps because they find it to be a fun and socially engaging activity that offers a frequent hedonic experience (Philip, 2016).

Swapping events represent a way of lifestyle where people attend a form of social party, enjoy music, eat food and socialize with people who have the same interests (Balck & Cracau, 2015). A swap involves a social aspect where friends and family gather together and share ideas about mixing and matching different pieces (Lang & Zhang, 2019). Hodges and Matthews (2016) discussed how important the social element is for people to attend swaps. Therefore, we hypothesize:

H2: Hedonic motivation positively influences swapping clothes.

3.3. *Environmental motivation*

Camacho-Otero et al. (2019) found that people engage in swapping clothes because they are concerned about the environmental and social negative impacts that the textile industry produces, the lack of sustainable alternatives in the market, and innovative approaches to promote sustainable consumption. Swapping has been suggested as a new way to pursue sustainable behavior (Dabrowska & Gutkowska, 2015). Long and Fain (2015) discussed how clothing swaps are perceived as an environmentally friendly practice to recycle unwanted items and ensure that an individual's clothes do not go to waste, therefore reducing landfill waste. One factor that positively inclined people to be part of clothing swaps is the environmental benefit that it brought (Matthews & Hodges, 2016).

Swapping clothes allowed people to lengthen the cycle of an item by reusing it. Botsman and Rogers (2010) noted that clothing swaps bring environmental benefits given that a second life is being attributed to items that have limited use. Additionally, collaborative consumption,

including swapping clothes, helps in reducing the fast fashion environmental impact (Zamani et al., 2017). Albinsson and Perera (2012) discussed how clothing swaps served as a place to educate people about the environment and sustainability to help consumers engage in more socially responsible behaviors. Thus, it is hypothesized:

H3: Environmental motivation positively influences swapping clothes.

3.4. *Activist motivation*

Swapping offers an alternative way to acquire clothes and that may be referred to as “anticonsumption”, which is a type of resistance that is “*both an activity and an attitude*” (Cherrier, 2009, p. 181). Anticonsumption has been perceived to limit overconsumption or the consumption of goods that are harmful to personal and societal well-being (Albinsson & Perera, 2012). The purchase of second-hand clothes might lead to a decline in the number of raw materials used in production, but it does not reduce the number of products that are consumed (Vesterinen & Syrjala, 2022). Thus, swapping clothes manifests the sustainable anti-consumerist ideology given that it reduces the need to consume (Armstrong et al., 2015). Philip (2016) discussed how people are motivated to be part of a movement and an “*alternative consumption revolution*” (p.284).

One form of sustainability-rooted anti-consumption behavior is voluntary simplicity where people opted to simplify their lifestyles by being *unconsumers* and ensuring life satisfaction, social benefits, and sustainable solutions for environmental issues (Huneke, 2005). Voluntary simplifiers reduce the amount of clothing consumption by recycling or reusing clothing in an eco-friendly way (Taljaard & Sonnenberg, 2019) such as participating in swapping activities. Additionally, Iyer and Muncy (2009) discussed how some anti-consumers, called global impact consumers, are driven by societal concerns. They reduce their consumption in order to help society and the planet because they believe that the current level of consumption is damaging both the Earth’s ecosystem and contributing to poverty problems. Swapping offers an alternative for people to reduce consumerism and influence others to achieve collective power to make a difference (Philip, 2016). Thus, the following hypothesis:

H4: Activist motivation positively influences swapping clothes.

3.5. *The moderating role of culture*

3.5.1. Individualism versus collectivism

Hofstede (1991) referred to individualism as the extent to which members of a society pursue mainly their own interests rather than that of others. While collectivism refers to the extent to which individuals tend to be more group-oriented than self-oriented (Hofstede, 1980). Individualists are characterized by loose ties with other people and prioritize personal achievement, private interests, and individual needs, and will seek pleasure (Hofstede, 2001). Their behaviors are primarily guided by their inner feelings and emotions such as their personal preferences, tastes, abilities, and values, paying less attention to group goals (Sun et al., 2004). Individuals who belong to individualistic cultures are more likely to engage in hedonic experiences (Hofstede, 2001), such as clothing swaps. Additionally, exchanges that are linked to gratification are stronger in individualistic than in collective cultures given that they allow individuals to satisfy their own personal goals (Singelis, 1994). Albinsson and Perera (2012) highlighted that the sense of belonging to a community, having social contact with others, and

feeling connected to the group are important motivators when it comes to participating in a non-monetary sharing environment. The desire to connect and collaborate with other people as well as belong to a community are characteristics of a collectivist culture (Hofstede, 2011). That being said, people in both individualistic and collectivist cultures would be inclined to swap clothes due to hedonic motivations. Compared with collectivists, individualists are expected to be more motivated by economic factors to swap clothes with others because this type of exchange provides them with the personal benefit of acquiring clothes while saving money.

In collectivist cultures, people are tied closely together and form strong cohesive in-groups that are characterized by stable and harmonious relationships. They are more considerate of the needs and values of their groups than their personal ones (Bergmuller, 2013). People who belong to collectivist cultures are interested in the welfare of the common people and will focus on collective goals and collaboration (Wagner, 1995). They rely on human resources to maximize the benefits for the whole group. Many studies have found that individuals who exhibit collective values are likely to engage in altruistic, cooperative, and pro-environmental behaviors (Stern et al., 1995). Additionally, Nordlund and Garvill (2003) noted that collectivistic cultures will encourage consumption reduction and influence sustainable consumption. In terms of the environmental and activist motivations, compared with individualists, collectivists are expected to be more driven by these motives to swap clothes with others.

H5a: In individualistic cultures, the relationship between the economic motivation and the swapping behavior is stronger than in collectivist cultures.

H5b: The relationship between hedonic motivation and the swapping behavior is moderated by collectivism.

H5c: In collectivist cultures, the relationship between the environmental motivation and the swapping behavior is stronger than in individualistic cultures.

H5d: In collectivist cultures, the relationship between the activist motivation and the swapping behavior is stronger than in individualistic cultures.

3.5.2. Masculinity vs Femininity

Masculine and Feminine values refer to the distribution of gender roles in a society. Masculine cultures place high importance on assertiveness, toughness, competition, performance, achievement, and success (Hofstede, 2001). The most important values in masculine societies are related to money and career. Whereas, feminine cultures value quality of life, modesty, cooperation and nurturing. An important difference between the two opposing sides of this dimension is related to the degree to which people in a society are driven by economic motivations (Hofstede et al., 2010). In masculine cultures, people are driven by economic achievements and make great efforts to save money. Belk (2010) noted that people who are motivated by economic factors are more likely to engage in sharing products because it allows them to reduce their expenses and increase their earnings.

Additionally, Hofstede (2001) discussed how people who belong to masculine cultures prefer material wealth as well as economic growth over environmental conservation. Individuals in feminine cultures are driven by emotions (Hofstede, 1980). They exhibit caring and solidarity features and engage in environmentally conscious behaviors that allow them to protect the environment and satisfy the need for a better quality of life (Hofstede & Arrindell, 1998). Grigsby (2004) noted that voluntary simplicity, which is a form of anti-consumption, is associated with the feminine qualities of a society. Moreover, people who belong to feminine

cultures engage in sustainable behaviors to minimize the negative impacts of their actions on the environment and nature (Jonassen & Rohrer-Murphy, 1999). Consequently, it is expected that people who belong to feminine cultures will be more driven by hedonic, environmental, and activist motivations that allow them to express their emotions, and environmental concerns, and act for a better quality of life by swapping clothes. Whereas, individuals who belong to masculine societies will be more motivated by economic reasons to swap clothes.

H6a: In masculine cultures, the relationship between the economic motivation and the swapping behavior is stronger than in feminine cultures.

H6b: In feminine cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in masculine cultures.

H6c: In feminine cultures, the relationship between the environmental motivation and the swapping behavior is stronger than in masculine cultures.

H6d: In feminine cultures, the relationship between the activist motivation and the swapping behavior is stronger than in masculine cultures.

3.5.3. Power distance

Hofstede (2001) defined power distance as the degree to which a society accepts unequal distribution of power. The larger the power distance, the greater the tolerance of inequality in terms of wealth and power in a society. Members of such a society accept the hierarchical order that exists. In contrast, a lower level of power distance is characterized by people who question the authority and try to allocate the power more equally. In cultures with large power distance, the more powerful people have control over less powerful ones whereas, in cultures with small power distance, the power is shared and widely dispersed.

In terms of clothing swaps motivators, people with low power distance cultures are expected to be more likely to swap clothes due to environmental and activist factors rather than those with high power distance cultures. Low power individuals encourage communal goals such as helping others and serving the community (Rucker & Galinsky, 2017). They prefer green alternatives over conventional ones compared to high-power cultures (Yan et al., 2019).

Having high power increases the focus on the self, reduces perspective-taking, and lowers the focus on others (Pitesa & Thau, 2013; Galinsky et al., 2006). Dubois et al. (2015) noted that having power encourages people to focus on gaining rewards and act in a self-interested way. Gupta et al. (2019) noted that people in high power distance cultures may not support sharing of products, especially if the exchange is between members of different socioeconomic statuses or social ranks. Members of high power distance cultures participate in second hand activities because of their financial situation, and thus are motivated by economic factors (Iran et al., 2019). Furthermore, hedonic motivation is more likely to be prominent for people who belong to low power distance societies. In low power distance cultures, individuals are perceived as equal and the decision-making power is shared (Madlock, 2012). During clothes swaps, people express their opinions on how to wear clothing items altogether and get to enjoy the experience without differentiating between people. Additionally, in a study conducted by Barari et al. (2022) in relation to the sharing economy, it was found that cultures with low power distance are more inclined to be driven by hedonic motivations when compares to high power distance cultures. Therefore:

H7a: In high power distance cultures, the relationship between the economic motivation and the swapping behavior is stronger than in low power distance cultures.

H7b: In low power distance cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in high power distance cultures.

H7c: In low power distance cultures, the relationship between the environmental motivation and the swapping behavior is stronger than in high power distance cultures.

H7d: In low power distance cultures, the relationship between the activist motivation and the swapping behavior is stronger than in high power distance cultures.

3.5.4. Uncertainty avoidance

Uncertainty avoidance explores how people deal with uncertainties related to their daily lives and future (Hofstede, 2001). It highlights the extent to which members of a society feel threatened by events that are unknown and unexpected. In high uncertainty avoidance cultures, people adopt strict codes of behavior, norms, regulations, and rules to reduce risks and anxiety associated with strong uncertainty avoidance (Wu, 2020). People who belong to low uncertainty avoidance cultures are more open to new ideas, impose fewer rules and encourage more freedom (Hofstede, 2001). Hence, they would be more motivated to swap clothes for self-enjoyment and pleasure.

Different degrees of uncertainty avoidance may result in different motivation levels when it comes to swapping clothes. Millan et al. (2013) noted that people in high uncertainty avoidance cultures prefer acquiring products that allow them to protect themselves from financial, social, and psychological risks. Additionally, Philip et al. (2015) discussed how individuals who engage in peer-to-peer sharing activities are likely to experience anxiety associated with the possibility of economic loss. For that reason, individuals in high uncertainty avoidance cultures would be economically motivated to swap clothes to protect themselves financially. Individuals that belong to high uncertainty avoidance cultures put greater effort into trying to reduce the risks associated with natural and human forces than does a society low on this dimension (Park et al., 2007). Participating in clothes swaps allows people to “deconsume” as well as contribute to environmental protection, thus avoiding consumerism and environmental risks. At the same time, individuals who choose not to consume adopt “creative” behaviors as described by Cherrier (2009) in order to satisfy their needs. By relying on new ways away from mainstream consumption, anti-consumers seem to be exhibiting low uncertainty avoidance behaviors. Therefore, we propose:

H8a: In high uncertainty avoidance cultures, the relationship between the economic motivation and the swapping behavior are stronger than in low uncertainty avoidance cultures.

H8b: In low uncertainty avoidance cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in high uncertainty avoidance cultures.

H8c: In high uncertainty avoidance cultures, the relationship between the environmental motivation and the swapping behavior are stronger than in low uncertainty avoidance cultures.

H8d: The relationship between the activist motivation and the swapping behavior is moderated by uncertainty avoidance

3.5.5. Long-term versus short-term

Long-term and short-term orientation refers to the culture’s focus on the connection of the past with current and future outcomes and actions (Hofstede et al., 2010). Members of long-term orientation societies value thrift, persistence, and long-term alliances. Short-term societies

value personal stability, gifts, saving face, and favors (Hofstede, 1991). Cultures that are characterized by short-term orientation focus on traditions whereas societies with a long-term orientation put great emphasis on adaptation and solving environmental problems (Hofstede et al., 2010). Additionally, De Mooij and Hofstede (2011) found that individuals with long-term orientation tend to be more price-conscious and rely on price as the main factor when making their decisions. Bearden et al. (2006) noted that one's intent to resist consumption is determined by their long-term orientation. In fact, future-oriented individuals value perseverance, work for future benefits, and are more likely to resist consumption. That being said, they are more inclined to swap clothes for economic, environmental, and activist motivations. Whereas individuals who are short-term oriented would be more motivated by hedonic factors and would seek short-term pleasure rather than think of the future. Thus, we hypothesize:

H9a: In long-term cultures, the relationship between the economic motivation and the swapping behavior is stronger than in short-term cultures.

H9b: In short-term cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in long-term cultures.

H9c: In long-term cultures, the relationship between the environmental motivation and the swapping behavior is stronger than in short-term cultures.

H9d: In long-term cultures, the relationship between the activist motivation, and the swapping behavior is stronger than in short-term cultures.

3.5.6. Indulgent versus restraint

Hofstede et al. (2010) defined the indulgence and restraint cultural dimension as the level of freedom that members of a society have in order to achieve their human goals. This dimension is highly associated with people's attitude toward happiness and pleasure as well as the importance that they attribute to fun, leisure, and entertainment. People's behaviors, needs, wants and decision-making processes are influenced by the degree of indulgence and restraint in their culture (Bathae, 2014). An indulgent society is characterized by members who can freely fulfill their aspirations related to pleasure and enjoyment, while a restraint society is formed by members whose needs are controlled by regulations and social norms (Hofstede, 2011).

In terms of swapping clothes, people from indulgent cultures are expected to be driven by hedonic motivations. Those cultures have been described as fun-oriented (Minkov, 2007) given that there is more freedom when it comes to their desires and decision-making (Hofstede et al., 2010). The restrictions on the willingness to enjoy life are less than in restraint societies (Guo et al., 2018). Hofstede et al. (2010) noted that individuals in restraint cultures are not as interested as indulgent cultures to spend money and do purchases. That being said, swapping clothes is a way for them to restrain themselves from spending money on clothes. Additionally, they do not value leisure and pleasure time in life as much as members of indulgent societies. Jacobsen et al. (2021) stated that indulgent consumption and resource scarcity and waste are due to environmental deregulation. Thus, people in restraint cultures, where regulations control one's actions, would be more inclined to swap clothes for activist and environmental reasons. However, in indulgent societies, individuals exhibit emotions related to prosocial and altruistic behaviors that contribute to the society's welfare (Guo et al., 2018). They tend to show sensitivity concerning environmental issues, and would engage in activities that are aligned with their characteristics (Ruiz de Maya et al., 2011; Leonidou et al., 2022). Therefore, we hypothesize:

H10a: In restraint cultures, the relationship between the economic motivation and the swapping behavior is stronger than in indulgent cultures.

H10b: In indulgent cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in restraint cultures.

H10c: The relationship between environmental motivation and the swapping behavior is moderated by indulgence.

H10d: The relationship between activist motivation and the swapping behavior is moderated by indulgence.

In summary, the theoretical model of this study which explores the relationship between the economic, hedonic, environmental, and activist motivations and the young generation's swapping behavior of clothes with the moderating role of the six cultural dimensions is represented in Figure 2 and Table 1. The next section will be discussing the methodology of our research.

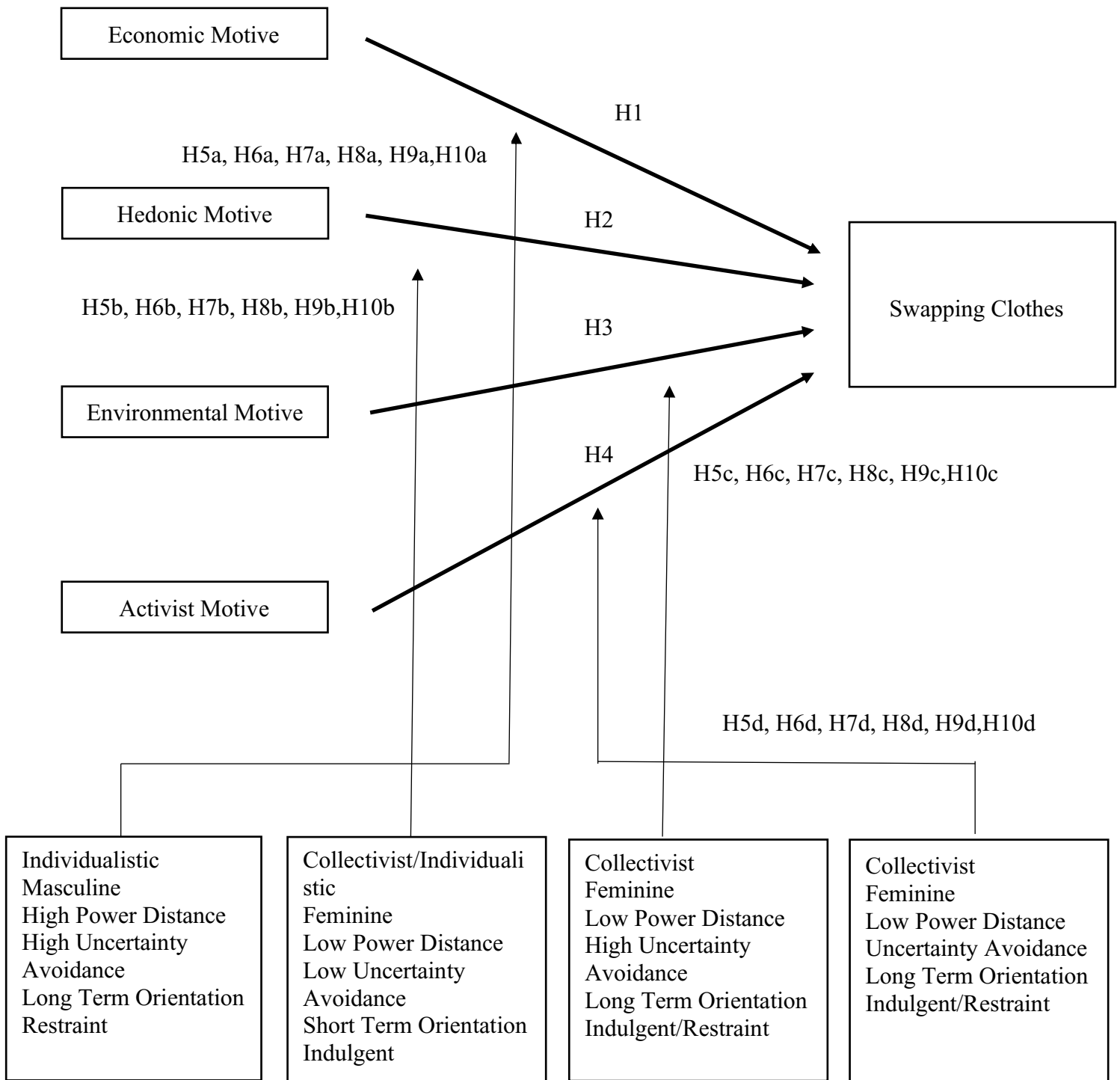


Figure 2: Theory Model of motivations for swapping clothes and the moderating role of culture – expanded

Table 1: Summary of research hypotheses

H1: Economic motivation positively influences the swapping behavior
H2: Hedonic motivation positively influences the swapping behavior
H3: Environmental motivation positively influences the swapping behavior
H4: Activist motivation positively influences the swapping behavior
<p>H5a: In individualistic cultures, the relationship between the economic motivation and the swapping behavior is stronger than in collectivist cultures.</p> <p>H5b: The relationship between hedonic motivation and the swapping behavior is moderated by collectivism.</p> <p>H5c: In collectivist cultures, the relationship between the environmental motivation and the swapping behavior is stronger than in individualistic cultures.</p> <p>H5d: In collectivist cultures, the relationship between the activist motivation and the swapping behavior is stronger than in individualistic cultures.</p>
<p>H6a: In masculine cultures, the relationship between the economic motivation and the swapping behavior is stronger than in feminine cultures.</p> <p>H6b: In feminine cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in masculine cultures.</p> <p>H6c: In feminine cultures, the relationship between the environmental motivation and the swapping behavior is stronger than in masculine cultures.</p> <p>H6d: In feminine cultures, the relationship between the activist motivation and the swapping behavior is stronger than in masculine cultures.</p>
<p>H7a: In high power distance cultures, the relationship between the economic motivation and the swapping behavior is stronger than in low power distance cultures.</p> <p>H7b: In low power distance cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in high power distance cultures.</p> <p>H7c: In low power distance cultures, the relationship between the environmental motivation and the swapping behavior is stronger than in high power distance cultures.</p> <p>H7d: In low power distance cultures, the relationship between the activist motivation and the swapping behavior is stronger than in high power distance cultures.</p>
<p>H8a: In high uncertainty avoidance cultures, the relationship between the economic motivation and the swapping behavior are stronger than in low uncertainty avoidance cultures.</p> <p>H8b: In low uncertainty avoidance cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in high uncertainty avoidance cultures.</p> <p>H8c: In high uncertainty avoidance cultures, the relationship between the environmental motivation and the swapping behavior are stronger than in low uncertainty avoidance cultures.</p> <p>H8d: The relationship between the activist motivation and the swapping behavior is moderated by uncertainty avoidance</p>

Table 1 Continued: Summary of research hypotheses

<p>H9a: In long-term cultures, the relationship between the economic motivation and the swapping behavior is stronger than in short-term cultures.</p> <p>H9b: In short-term cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in long-term cultures.</p> <p>H9c: In long-term cultures, the relationship between the environmental motivation and the swapping behavior is stronger than in short-term cultures.</p> <p>H9d: In long-term cultures, the relationship between the activist motivation and the swapping behavior is stronger than in short-term cultures.</p>
<p>H10a: In restraint cultures, the relationship between the economic motivation and the swapping behavior is stronger than in indulgent cultures.</p> <p>H10b: In indulgent cultures, the relationship between the hedonic motivation and the swapping behavior is stronger than in restraint cultures.</p> <p>H10c: The relationship between environmental motivation and the swapping behavior is moderated by indulgence.</p> <p>H10d: The relationship between activist motivation and the swapping behavior is moderated by indulgence.</p>

4. Methodology

The aim of this study is to examine the young generation's motivations to swap clothes and understand the role of culture. We examine the influence of economic, hedonic, environmental and activist motivations on the young generation's swapping behavior. Additionally, the moderating role of culture will be tested as well. This section presents the choice of research methodology that has been employed in this study. It will explore the data collection process, the sample, the measures and method used in this study.

4.1. *Data collection and sampling*

The data was collected through an online questionnaire designed on Google Forms. The distribution method that was carried out for this questionnaire was online through different social network sites such as Facebook, Instagram, and Reddit. Some respondents were directly approached through Messenger and Whatsapp. Additionally, the questionnaire was posted on Amazon Mechanical Turk (MTurk) where any registered user from the demographic and cultural target groups can participate and receive a 0.5CAD as compensation for each valid response.

The questionnaire was open for answers for four weeks. All the participants had to agree to the information and consent form provided at the beginning of the questionnaire and had the freedom to exit the study at any time without any risk. The study followed the research ethics throughout the entire procedure and all the data collected were anonymous and stored safely with the researcher. There were no personal identifiers to recognize the identity of participants.

Overall, 279 responses were collected to test the hypotheses of this study after ensuring that the participants were eligible to proceed with the questionnaire. They had to answer the question "Have you ever participated in a clothing swap?" with "yes" in order to be directed to the questionnaire. Participants who did not complete the questionnaire or were more than 35 years old were not considered in this study as well as the ones who failed the two attention checks included in the MTURK version of the questionnaire. The demographics of the sample were monitored to evaluate the representativeness of the population. The sample included 33% males, 49.5% females, 0.7% non-binary, 0.3% agender and, 16.5% preferred not to say. Among them, 35.1% were aged between 25 and 29 years old. In terms of their educational background, most of them had a bachelor's degree (58.1%). The majority of the respondents were employed workers (51.6%) and students (28%). Our study included a variety of countries such as the United States, Canada, Ireland, India, China, Malaysia, Germany, United Kingdom and others. More detailed demographic information about the sample is shown in Table 2.

Table 2: Demographic Description of the Sample

Variables	Frequency	Percentage
<i>Gender identity</i>		
Male	92	33%
Female	138	49.5%
Non-binary	2	0.7%
Agender	1	0.3%
Prefer not to say	46	16.5%
<i>Age</i>		
Under 20	6	2.2%
20-24	87	31.2%
25-29	98	35.1%
30-35	88	31.5%
<i>Home Country (Continent grouping)</i>		
Asia	101	36.2%
Australia	3	1.1%
North America	78	28%
South America	13	4.6%
Europe	76	27.3%
Africa	8	2.8%
<i>Level of education</i>		
High School	23	8.2%
College/University	162	58.1%
Master's Degree	81	29%
Doctorate Degree	12	4.3%
<i>Occupation</i>		
Disabled/Retired	1	0.4%
Employed (Full-time)	144	51.6%
Employed (Part-time)	23	8.2%
Self-Employed	25	9%
Student	78	28%
Unemployed	8	2.9%

To better understand the psychographic characteristics of our participants, we gathered data related to their lifestyles, interests, and behaviors. We obtained 132 responses regarding the type of work of our participants and the majority work in computing or IT (6.5%), business, consultancy or management (5%) and education (5%). The data present a variety of work backgrounds which shows that the swapping phenomenon is not limited to people who work in certain industries or jobs. Additionally, we examined the type of activities that unemployed participants engage in as shown in Table 3. Although the number of responses to this question was low, we found that the majority of the people who responded (42%) spend a lot of time

studying which is aligned with the fact that a good number of our respondents are students. Nonetheless, 30% of the respondents to this question engage in physical activity such as exercising, hiking, cycling etc.

Table 3: Psychographic Characteristics related to lifestyles

Variables	Frequency	Percentage
<i>Type of work</i>		
Business, consultancy or management	14	5%
Recruitment or HR	4	1.4%
Accountancy, banking or finance	8	2.9%
Administration	3	1.1%
Creative arts or design	8	2.9%
Engineering or manufacturing	7	2.5%
Healthcare	11	3.9%
Hospitality	3	1.1%
Computing or IT	18	6.5%
Marketing, advertising or PR	5	1.8%
Retail	2	0.7%
Sales	1	0.4%
Education	14	5%
Other	34	12.2%
N/A or prefer not to say	147	52.7%
<i>Type of activities</i>		
Video Games	2	0.7%
Social	5	1.8%
Physical	10	3.6%
Academic	14	5%
Media Usage	2	0.7%
Family Care	2	0.7%
Art	2	0.7%
Reading	7	2.5%
Volunteering	3	1.1%
Shopping/Thrifting	3	1.1%
Housework	3	1.1%
N/A or prefer not to say	246	88.2%

The participants shared some information regarding their interests and behaviors and the data highlight that around 80% of the participants are concerned about clothing waste and recycling, 75% needed to replace clothes that do not fit them with pieces of clothing of their appropriate size, 68% were interested in fashion trends, 73% needed clothes for social events and 68% needed business clothes.

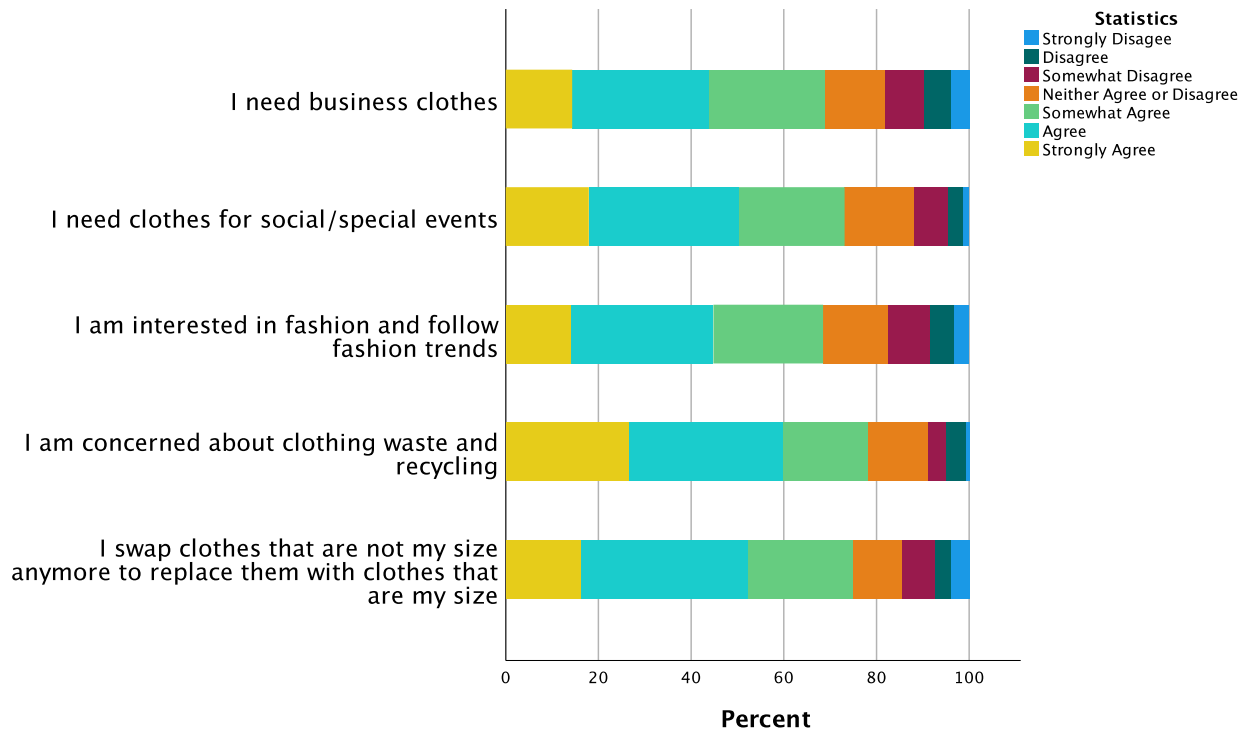


Figure 3: Psychographic characteristics related to AIO (activities, interests, and opinions)

Moreover, looking at people’s post behavior after swapping clothes, it is noticeable that the majority (75%) keep the item that they have swapped until they no longer need it. At the same time, people use it to redesign their fashion identity (55%), keep it for an occasional need only (52%), keep it to fulfill a seasonal need (48%) and show their proud acquisition to others (64%).

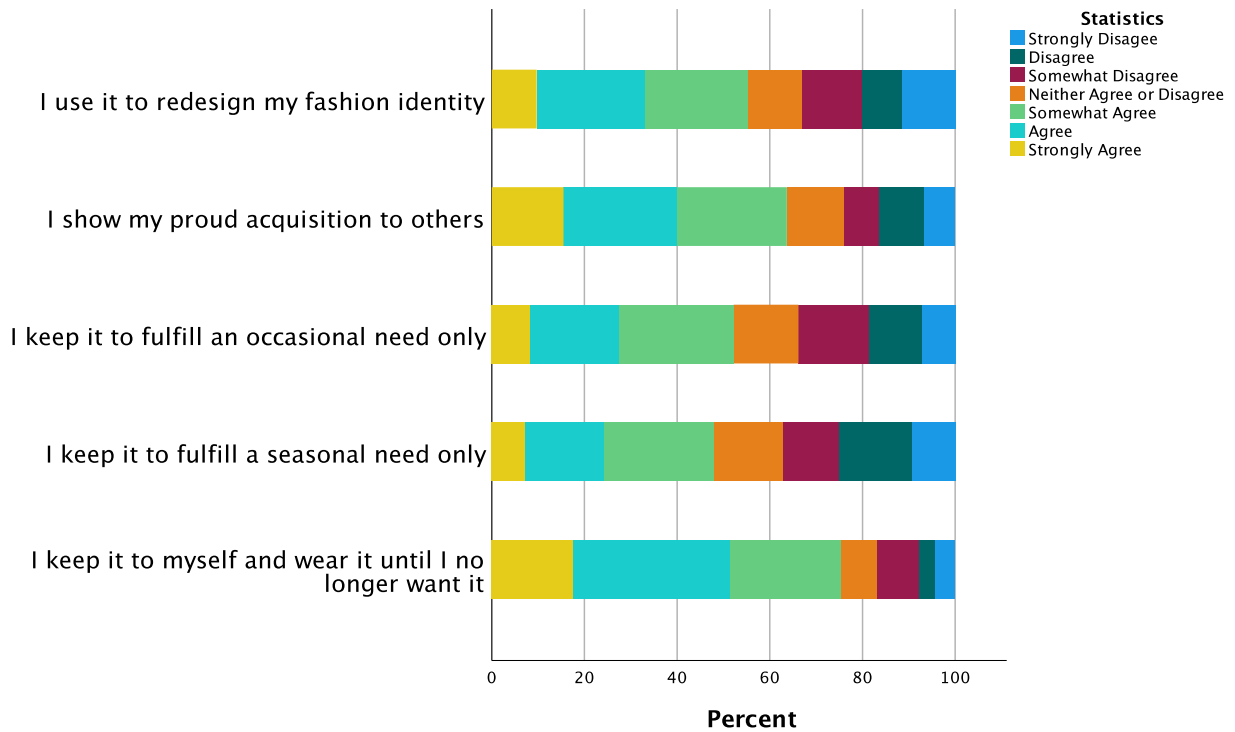


Figure 4: Post-swap behavior

Two-factor analyses were conducted as shown in Appendix 1 to determine whether the psychographic characteristics related to AIO and the post-swap behavior could be reduced into dimensions. However, the analysis showed that the different AIO items as well as the post-swap behavior items fit into one dimension each. Moreover, a correlation analysis was conducted between the different AIO and post-swap behavior items. The analysis showed a positive correlation between the swapping behavior (frequency) and the post-swap behavior as well as AIO as shown in Appendix 1 ($r=0.231, p<0.001$; $r=0.165, p=0.006$). The economic and hedonic motivations were positively correlated to the post-swap behavior ($r=0.188, p=0.002$; $r=0.226, p<0.001$). As for the AIO, it was positively correlated with the hedonic, environmental and activist motivations ($r=0.186, p=0.001$; $r=0.127, p=0.03$; $r=0.154, p=0.01$). Furthermore, there was a strong correlation between the AIO characteristics and post-swap behavior ($r=0.438, p<0.001$). The correlation matrix highlights how psychographic characteristics relate to the motivations, behavior and post-behavior of swapping clothes.

An independent-sample t-test was conducted to compare the four motivations, swapping behavior and six cultural dimensions between both females and males as displayed in table 4. The test variables were economic motivation, hedonic motivation, environmental motivation, activist motivation, swapping behavior, collectivism, masculinity, power distance, uncertainty avoidance, long-term orientation, and indulgence and the grouping variable was the gender (coded as Female=0, Male=1). Females are more motivated by economic, hedonic, environmental, and activist motivations to swap clothes when compared with men. The comparison between females and males when it comes to the swapping behavior is not significant. As for the cultural dimensions, significant differences between females and males were identified in masculinity and power distance dimensions.

Table 4: Variable Comparison between Females and Males

		Female	Male	p-value
Economic Motivation	Mean	5.71	5.11	<.001
	SD	1.11	1.42	
Hedonic Motivation	Mean	5.54	5.18	0.02
	SD	1.12	1.18	
Environmental Motivation	Mean	5.78	5.08	<.001
	SD	1.12	1.32	
Activist Motivation	Mean	5.71	5.00	<.001
	SD	1.15	1.46	
Swapping Clothes	Mean	4.68	4.51	0.44
	SD	1.79	1.55	
Collectivism	Mean	4.36	4.59	0.17
	SD	1.28	1.29	
Masculinity	Mean	2.97	3.77	<.001
	SD	1.69	1.62	
Power Distance	Mean	3.13	3.8	<.001
	SD	1.36	1.44	
Uncertainty Avoidance	Mean	5.10	5.34	0.07
	SD	0.99	1.04	
Long Term Orientation	Mean	5.23	5.14	0.50
	SD	0.94	1.10	
Indulgence	Mean	4.74	4.66	0.60
	SD	1.03	1.26	

4.2. Measures and method

All the scales used in the questionnaire are scales that have been previously validated. The economic, hedonic and environmental motivations are measured by the three-item scale developed by Kim and Jin (2019). To measure the activist motivation, a four-item scale proposed by Iyer and Muncy (2009) was used. Additionally, the dependent variable which is the swapping behavior is measured by examining the frequency of swapping clothes. As for the cultural dimensions, the first five dimensions are measured by using Yoo et al.'s (2011) scale and the last dimension is measured by adopting Heydari et al.'s (2019) scale.

All items were measured with seven-point Likert scales (anchored at 1= "Strongly Disagree" to 7= "Strongly Agree"). The data were analyzed by SPSS 28.0 statistics software. The next section will present the results of our testings.

5. Findings

This section examines the different tests and analyses conducted in this study. Firstly, a reliability and validity test was conducted, followed by a correlation analysis of all the variables in the model, and completed with a regression analysis.

5.1. Reliability and validity testing

First, the reliability of the variables was tested to ensure the constant reliability of the scales in this study. We examined Cronbach's alpha which is the indicator of internal consistency. A value of 0.7 or over is acceptable. In this study, most measurements have a value higher than 0.8, indicating a high level of internal consistency, thus all constructs are acceptable and ready for further tests. The summary of inter-item reliability of all the constructs is provided in Table 5.

Table 5: Reliability Test

Measure	N of items	Cronbach's alpha
Economic Motivation (EM)	3	0.832
Hedonic Motivation (HM)	3	0.775
Environmental Motivation (EVM)	3	0.819
Activist Motivation (AM)	4	0.823
Collectivism (COL)	6	0.883
Masculinity (MAS)	4	0.897
Uncertainty Avoidance (UA)	5	0.833
Power Distance (PD)	5	0.863
Long-Term Orientation (LTO)	6	0.811
Indulgence (IND)	8	0.817

Moreover, KMO and Bartlett's test sphericity were conducted to measure the validity of the research model. A value of KMO higher than 0.5 is acceptable. As shown in Table 6, the KMO score is 0.876 which is higher than the common standard and which indicates the qualification of the sample for further factor analysis. The Bartlett's test was significant ($p=.000$), indicating that the questionnaire has good structural validity and is acceptable for further analysis.

Table 6: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy		.876
Bartlett's Test of Sphericity	Approx. Chi-Square	8088.334
	df	1081
	Sig.	.000

5.2. *Correlation analysis*

An analysis of Pearson correlation coefficients was conducted prior to the regression analysis in order to examine the correlations between the different variables in our model. The correlations between the swapping behavior and the economic motivation ($r=0.35$, $p<0.01$), hedonic motivation ($r=0.37$, $p<0.01$), environmental motivation ($r=0.20$, $p<0.01$) and activist motivation ($r=0.17$, $p<0.05$) are all positive which supports H1, H2, H3 and H4. Additionally, the swapping behavior was positively related to collectivism ($r=0.14$, $p<0.01$), masculinity ($r=0.19$, $p<0.01$), uncertainty avoidance ($r=0.32$, $p<0.05$), power distance ($r=0.24$, $p<0.01$) and long-term orientation ($r=0.25$, $p<0.01$). Both the economic and hedonic motivations were positively correlated with uncertainty avoidance, long-term orientation and indulgence. As for the environmental and activist motivations, they were positively correlated with collectivism, uncertainty avoidance, long-term orientation and indulgence. They were negatively correlated with masculinity and power distance. In order to better understand the relationship and moderation between the different variables, a regression analysis was carried out as a next step.

5.3. *Regression analysis*

Based on the theory model of the study, a separate linear regression analysis was conducted to test the relationship between each of the economic, hedonic, environmental and activist motivations and the swapping behavior. For the moderation effects, a hierarchical regression analysis was done to examine the effects of the six cultural dimensions on the relationship between the motivations and the swapping behavior. Additionally, a collinearity diagnostic test was conducted to ensure that there is not any collinearity between our variables. All the VIF values obtained were below 10 which indicates that collinearity is not an issue for the regression analysis.

Firstly, an ANOVA regression was conducted to assess the impact of each of the four different motivations on the swapping behavior. As shown in Table in 7, the economic ($\beta = 0.43$, $p<.001$), hedonic ($\beta=0.53$, $p<.001$), environmental ($\beta=0.27$, $p<.001$) and activist ($\beta=0.21$, $p=.004$) positively influence the swapping behavior of clothes. Thus, H1, H2, H3 and H4 are supported.

Table 7: ANOVA Regression Results

	Swapping Clothes			
	Regression 1	Regression 2	Regression 3	Regression 4
Constant	2.19**	1.67*	3.01**	3.36**
Economic Motivation	0.43**			
Hedonic Motivation		0.53**		
Environmental Motivation			0.27**	
Activist Motivation				0.21**
R-square	0.12	0.14	0.04	0.03
F	39.44**	45.76**	12.43**	8.53*

Note: **p<0.01; *p<0.05

Secondly, a hierarchical regression analysis was conducted to test the moderating effects of the six cultural dimensions on the relationship between the different motivations and the swapping behavior of clothes. In the multiple regression, the first hierarchy included the independent variable and the moderator. The second hierarchy included the independent variable, the moderator and the interaction of the independent variable and the moderator. The dependent variable remained fixed.

For economic motivation, masculinity was the only cultural factor to have a significant moderating effect ($\beta=0.07$, $p=0.04$; $\beta=0.07$, $p=0.05$). Based on the hypotheses of the study, only H6a is supported revealing that the relationship between economic motivation and the swapping behavior of clothes is stronger in masculine cultures than in feminine cultures. Collectivism, power distance, uncertainty avoidance, long-term orientation and indulgence were found to have no significant moderating effect on the relationship between the economic factor and the swapping behavior. Therefore, H6a is supported while H5a, H7a, H8a, H9a and H10a are not supported.

As for the hedonic motivation, collectivism and power distance had significant moderating effects. In particular, the interaction of hedonic motivation and collectivism was significantly positive ($\beta=0.04$, $p=0.002$), highlighting that the relationship between hedonic motivation and people's swapping behavior is moderated by collectivism, confirming H5b. Although the interaction of power distance and hedonic motivation is also significant, it does not support the proposition in the study stating that the relationship of the hedonic motivation and the swapping behavior is stronger in low power distance cultures given that the result is in the opposite direction, thus H7b is not supported. The moderating impact of the other cultural variables (masculinity, uncertainty avoidance, long-term orientation and, indulgence) is not significant and H6b, H8b, H9b and H10b are also not supported.

The environmental motivation showed significant interaction with collectivism, power distance, uncertainty avoidance, long-term avoidance and indulgence. Specifically, collectivism has a significant positive impact on the relationship between environmental motivation and the swapping behavior ($\beta=0.03$, $p<.001$), supporting H5c. The power distance dimension also has a

significant negative impact ($\beta=-0.08$, $p=0.05$), indicating that in low power distance cultures the relationship between the environmental motivation and the swapping behavior is stronger than in high power distance cultures. Thus, H7c is supported. Moreover, the indulgence dimension has a positive significant effect ($\beta=0.12$, $p=0.03$), supporting H10c which proposes that indulgence moderates the relationship between the environmental motivation and swapping clothes. Although uncertainty avoidance and long-term orientation have significant effects, they do not verify the hypotheses of this study. Therefore, H6c, H8c, and H9c are not supported.

Finally, for the activist motivation, it was found that all cultural dimensions have a significant moderating effect. Particularly, masculinity strongly and negatively moderates the relationship between activist motivation and swapping behavior ($\beta=0.14$, $p<.001$), therefore H6d is supported. Moreover, collectivism, power distance, uncertainty avoidance and indulgence have a significant moderating effect as well, supporting propositions H5d, H7d, H8d and H10d. Regarding the long-term orientation dimension, although the interaction is significant it does not confirm our hypothesis, therefore H9d is not supported. In the next section, we will discuss the results of our study.

Table 8: Summary of Moderating Effects

Economic Motivation				
Hypotheses	Coefficient Beta	R-square	P-value	Supported/Not
H5a: EM x COL	0.02	0.15	0.34	Not supported
H6a: EM x MAS	0.07	0.14	0.04	Supported
H7a: EM x PD	0.06	0.18	0.11	Not supported
H8a: EM x UA	-0.07	0.17	0.08	Not supported
H9a: EM x LTO	0.03	0.14	0.24	Not supported
H10a: EM x IND	0.04	0.12	0.22	Not supported
Hedonic Motivation				
H5b: HM x COL	0.04	0.18	0.002	Supported
H6b: HM x MAS	0.07	0.18	0.07	Not supported
H7b: HM x PD	0.09	0.20	0.04	Not supported
H8b: HM x UA	-0.03	0.20	0.30	Not supported
H9b: HM x LTO	0.04	0.17	0.25	Not supported
H10b: HM x IND	-0.07	0.14	0.12	Not supported
Environmental Motivation				
H5c: EVM x COL	0.03	0.09	<0.001	Supported
H6c: EVM x MAS	-0.03	0.11	0.42	Not supported
H7c: EVM x PD	-0.08	0.13	0.05	Supported
H8c: EVM x UA	-0.15	0.14	0.004	Not supported
H9c: EVM x LTO	-0.11	0.10	0.02	Not supported
H10c: EVM x IND	0.12	0.05	0.03	Supported
Activist Motivation				
H5d: AM x COL	0.11	0.05	0.03	Supported
H6d: AM x MAS	-0.14	0.13	<0.001	Supported
H7d: AM x PD	-0.12	0.14	0.003	Supported
H8d: AM x UA	-0.14	0.14	0.005	Supported
H9d: AM x LTO	-0.13	0.10	0.004	Not supported
H10d: AM x IND	0.18	0.06	0.005	Supported

6. Discussion

The study aimed to identify the motivations for swapping clothes and the moderating role of cultural dimensions. The proposed research model includes four independent variables which are the economic, hedonic, environmental and activist motivations, the dependent variable which is the swapping behavior of clothes, and the moderators which are Hofstede's six cultural dimensions. This section will present a more general discussion of the results. Additionally, potential reasons for the rejected hypotheses will be discussed followed by theoretical implications as well as managerial and societal implications.

6.1. Discussion of results

Firstly, we examined whether the economic, hedonic, environmental and activist motivations affect the swapping behavior (H1,H2,H3,H4). The results of our 279 participants confirmed that the four motivations are positively related to the young generation's swapping behavior of clothes, supporting H1, H2, H3 and H4. These results are consistent with previous research that found that people are driven by financial motives to participate in swapping activities (Albinsson & Perera, 2012). In fact, what differentiates swapping from other types of collaborative consumption is that it is done without any monetary transaction. Nonetheless, in some cases, swap organizers charge a small fee for people to enter the event and exchange their clothes. Additionally, existing literature has suggested the important role of hedonic experiences when it comes to attending clothing swaps (Philip, 2016) and which has been confirmed in this study. Individuals come together to swap clothes in a fun and social context where they get to try on items, get opinions from others, socialize, and sometimes drink and eat as well. Matthews and Hodges (2016) argued that people are driven to participate in clothing swaps because of their environmental benefits. Furthermore, previous studies discussed how swapping clothes is a form of anti-consumption given that it reduces the need to consume (Armstrong et al., 2015) and which has been confirmed through the results of this study. Swapping clothes promotes a circular economy given that people are reusing clothes and extending their life cycle. At the same time, it is different from other second-hand types of exchanges because it allows people to limit their consumption and achieve societal and environmental benefits in a more significant way.

Secondly, we tested the moderating effects of the six cultural dimensions on the relationship between the economic, hedonic, environmental, and activist motivations and the swapping behavior of clothes (hypotheses H5a to H10d). Collectivism was found to positively moderate the relationship between hedonic motivation and the swapping behavior. The same results were found for the environmental and activist motivations, which supports H5b, H5c and H5d. These results are aligned with previous research that highlighted that collectivists value the idea of belongingness and connection to a group (Hofstede, 2011), which are highly present in the swapping culture given that people get to meet and connect with people who share similar interests. Collectivists who swap clothes care about the welfare of the people and will focus on achieving collective goals. Researchers also highlighted how people in collectivist cultures engage in environmentally friendly practices and support sustainable behaviors that contribute to consumption reduction (Stern et al., 1995; Nordlund & Garvill, 2003). However, the moderating effect of collectivism on the relationship between economic motivation and swapping behavior (H5a) was not confirmed. Additionally, masculinity moderated the relationship between the economic as well as the activist motivation and the swapping behavior, supporting H6a and H6d.

Previous research posited that people in masculine cultures emphasize money and savings whereas people from feminine cultures are more likely to place importance on sustainable behaviors and anticonsumption practices (Hofstede, 2010; Grigsby, 2004). Such moderating effects were not significant for the hedonic and environmental motivations. Moreover, power distance had a negative moderating effect on the relationship between the environmental and the swapping behavior. The test showed a similar result for the activist motivation, supporting both H7c and H7d. In fact, previous literature emphasized that low-power individuals think of society's welfare and are interested in green alternatives (Rucker & Galinsky, 2017; Yan et al., 2019). People who belong to low power distance cultures and who swap clothes value the environmental and social benefits that this practice allows them to achieve. Moreover, indulgence moderated the relationship between environmental as well as activist factors and the swapping behavior. This aligns with previous findings which showed that people in indulgent cultures are interested in prosocial and altruistic behaviors that contribute to the welfare of others and alleviate environmental concerns (Guo et al., 2018; Leonidou et al., 2022). Yet, power distance and indulgence did not have a significant moderating effect on the relationship between the economic and hedonic motivations and the swapping behavior. Additionally, the long-term orientation did not have any significant effect on the four motivations. As for uncertainty avoidance, it had a negative effect on the relationship between the activist motivation and the swapping behavior, which supports H8d. Hofstede (2001) suggested that individuals in low-uncertainty avoidance cultures are open to new ideas and approaches. Hence, anti-consumers adopt new behaviors to be able to satisfy their needs (Cherrier, 2009). Although uncertainty avoidance did not have a significant effect on the other motivations, it was noticeable that the interaction of the economic, hedonic, and environmental motivations and uncertainty avoidance was negative. As a matter of fact, swapping clothes with strangers requires a certain degree of trust, and people in low uncertainty avoidance cultures are more inclined to trust others and try new approaches.

6.2. *Justifications for rejected hypotheses*

The rejected hypotheses can be explained for different reasons. Firstly, our sample consisted of people who belonged to young generations (i.e. Millennials, Gen Z). The young generation is more driven by the idea of saving money to meet their economic needs and is interested in pursuing hedonism (Godelnik, 2017; Liang & Xu, 2017), regardless of their cultural inclination. Additionally, young people are greatly influenced by environmental concerns and are active in addressing social and environmental issues (Liang & Xu, 2017). For instance, whether people come from individualistic or collectivist cultures, the motivations to swap clothes might be more influenced by their age rather than culture. Therefore, it is important to consider age as a contributor to people's motivations to swap clothes, regardless of their culture.

Secondly, the global consumer culture is an important aspect to recognize as well. Globalization has led to the rise of global consumer segments who "...associate similar meanings with certain places, people and things"(Alden et al., 1999, p.75). The participants of our study are from different parts of the world, but showed similar motivations for their swapping behaviors, despite cultural differences. This means that even though different cultures exist all around the world, people may exhibit similar motivations and behaviors no matter which cultural dimension represents them.

Thirdly, a factor that might explain the motivations of people's swapping behavior, regardless of cultural dimensions is the COVID-19 pandemic. The pandemic had significant consequences all around the world pushing people to reduce their consumption and rethink their practices. (Esposti et al., 2021). People may prefer sustainable and more responsible alternatives which both allow them to manage their finances in a better way as well as limit their consumption. That being said, people's motivations to swap clothes might have been affected by a broader factor not related to the culture.

6.3. *Theoretical implications*

The study has several theoretical contributions to the current swapping and collaborative consumption research. Although scholars have examined different facets of collaborative consumption in general, the literature about swapping clothes specifically is still limited. The swapping phenomenon among strangers is relatively new and is growing at a rapid pace, rendering it more difficult for scholars to fully understand it and explain it. Previous work has mainly explored the exchange and disposal process as well as the motivations and barriers to swapping clothes. This current study is perhaps among the first research to include activism as a motivation to swap clothes. Apart from the economic, hedonic, and environmental motivations which have been mentioned in the literature, the activist motive also showed significant influence on the swapping behavior of clothes. Additionally, our study included psychographic factors and insights about the post-swap behavior in order to better understand who are the people who participate in this behavior and what they do with the clothes after swapping them.

To date, no research examined the role of culture in the relationship between motivations and the swapping behavior. Some studies that were conducted involved understanding the swapping behavior from the point of view of one country (Lang & Zhang, 2019). It appears that no research has been conducted by applying Hofstede's six cultural dimensions. This study has shown that collectivism, masculinity, power distance, uncertainty avoidance, and indulgence have a significant moderating effect on the relationship between some motivations and the swapping behavior. The study fills a gap in the literature and addresses the concerns regarding the lack of cross-cultural research in the field of swapping.

Overall, this research contributes to the swapping literature and provides valuable insights for researchers regarding potential factors that impact the participation of individuals in swapping activities. Swapping clothes with strangers is gaining more traction. Consequently, it is important for researchers to explore people's complex attitudes and motivations to better understand this phenomenon.

6.4. *Managerial and societal implications*

The findings provide useful implications for managers and practitioners. Since the young generation is a main contributor to the swapping market, it is pivotal to reach them effectively. The findings of this study highlight that economic, hedonic, environmental and activist motivations are crucial drivers of the swapping behavior among young adults. Therefore, it is important for swap organizers to promote the activity in a way that is compatible with people's motivations. Clothes swaps is a way to create fun and rewarding experiences for people for free or at a very low cost (entrance fee) while in parallel, allowing them to be environmentally conscious and limit their consumption.

Although our study showed that the global consumer culture may be an important factor to consider in the context of clothes swaps, some cultural dimensions based on Hofstede model have a potential influence on the strength of those motivations. It is essential for managers to develop their communication messages while taking into consideration cultural adjustments. For example, stressing on the financial benefit of swapping clothes may be more influential in masculine cultures when compared to feminine ones.

Additionally, new consumption alternatives such as swapping can affect people's views when it comes to traditional exchanges and consumption especially that people have shown interest in that nonmonetary type of exchange. It could be important for retailers to adapt their business models in a way that is aligned with what appeals to those segments. For example, retail shops might offer people a channel where (1) they could dispose of their garment, (2) get an incentive for it that would match the value of the product, and (3) obtain another piece of clothing that has been disposed of by another person. Even thrift shops and online platforms could benefit by including a swapping option. Given the importance of the hedonic and social experience, it would be fruitful for retailers and thrift initiatives to facilitate interaction between people such as in blogs and forums where people could share styling information and pictures.

Finally, our study brings societal implications as it shows that the young generation's perspective of fast fashion is changing given that they are more aware of the socio-environmental challenges. In fact, sustainable and conscious alternatives are increasingly being adopted. Clothing swaps are a pathway to support the society's transition into a green society which values a circular lifestyle and avoids consumption.

7. Limitations and future research

While our findings provide valuable insights to the collaborative consumption and swapping literature, our study has some limitations, opening the space for future research. First, the majority of our participants were females. Also, our study focused on young generations which implied that our findings were restricted to a certain age range. Although psychographics were included in the study, we received a low number of responses relating to lifestyles. Future research would benefit from examining the practice of swapping clothes among other demographic segments.

In addition, our study focused solely on one product category. Thus, it may be interesting for future researchers to explore the swapping behavior among other product areas and particular interest groups to check whether the results are generalizable to other contexts. This is particularly important since several items are being swapped such as books, housewares, games, fashion accessories, shoes etc.

Future research would be useful regarding the online swapping phenomenon. A netnographic approach can be adopted, through which researchers engage with the online community and monitor forum discussions. This would help better understand online swappers' motivations and examine how they may differ from in-person swaps.

Moreover, not all of our cultural moderators proved to be significant when it comes to the relationship between the four motivations and the swapping behavior. More studies are needed to explore the role of culture in the context of swapping, especially since this study is the first one to do so. It would also be interesting to apply other cultural theories such as Schwartz's (1994) cultural value orientation model.

Finally, the swapping phenomenon still needs further research given that it has not been explored extensively yet. The literature about it is still limited and multiple areas related to it can be explored. For instance, examining the barriers of swapping from a cultural lens would be an interesting new idea that has not been explored yet. It is also useful to study the influence of the five big personality traits on swapping as well as examine this activity in the context of Maslow's hierarchy of needs. Future research could also examine the swapping behavior within the framework of self-determination theory and understand people's post-behavior beyond the swapping activity.

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Appendix A: Table of Constructs and Items In The Study

Concept	Construct	Items	Scale	Reference
Self-Oriented Motivations	Economic Motivation	<ul style="list-style-type: none"> • I swap clothes with others because it is economical • I can save money when I swap clothes with others instead of buying • I swap clothes with others because it benefits me financially 	7-point Likert-type scales, anchored by (1) “strongly disagree” to (7) “strongly agree”.	Kim, N. L., & Jin, B. E. (2019). Why buy new when one can share? Exploring collaborative consumption motivations for consumer goods. <i>International Journal of Consumer Studies</i> , 44(2), 122–130.
	Hedonic Motivation	<ul style="list-style-type: none"> • Swapping clothes is a fun activity • Swapping clothes with others allows me to be part of a group of people with similar interests • The idea of swapping clothes with others is pleasant and sounds exciting 		
Others-Oriented Motivations	Environmental Motivation	<ul style="list-style-type: none"> • Swapping clothes with others is ecological • I swap clothes with others because it is an environmentally friendly practice • Swapping clothes with others means I am reducing the load on the environment 	7-point Likert-type scales, anchored by (1) “strongly disagree” to (7) “strongly agree”.	Iyer, R., & Muncy, J. A. (2009). Purpose and object of anti-consumption. <i>Journal of Business Research</i> , 62(2), 160–168.
	Activist Motivation	<ul style="list-style-type: none"> • I swap clothes because if the world continues to use up its resources, it will not survive • We must all do our part to conserve the Earth’s resources • I swap clothes because if we all consume less, the world would be a better place • Most people buy way too many things that they really do not need 		

Concept	Construct	Items	Scale	Reference
	Swapping Behavior	Clothes swaps frequency	Weekly Fortnightly Monthly Quarterly Every six months Once a year Less than once a year	
Culture	Collectivism/ Individualism	<ul style="list-style-type: none"> • Individuals should sacrifice self-interest for the group • Individuals should stick with the group even through difficulties • Group welfare is more important than individual success • Group welfare is more important than individual rewards • Individuals should only pursue their goals after considering the welfare of the group • Group loyalty should be encouraged even if individual goals suffer 	7-point Likert-type scales, anchored by (1) “strongly disagree” to (7) “strongly agree”.	Yoo, B., Donthu, N. & Lenartowicz, T. (2011). Measuring Hofstede’s five dimensions of cultural values at the individual level: Development and validation of CVSCALE. <i>Journal of International Consumer Marketing</i> , 23(3/4), 193–210.
	Masculinity/ Femininity	<ul style="list-style-type: none"> • It is more important for men to have a professional career than it is for a woman • Men usually solve problems with logical analysis; women usually solve problems with intuition • Solving difficult problems usually requires an active, forcible approach, which is typical of men. • There are some jobs that a man can always do better than a woman 		

Concept	Construct	Items	Scale	Reference
	Uncertainty Avoidance	<ul style="list-style-type: none"> • It is important to have instructions spelled out in detail so that I always know what I'm expected to do. • It is important to closely follow instructions and procedures. • Rules and regulations are important because they inform me of what is expected of me. • Standardized work procedures are helpful. Instructions for operations are important. 	7-point Likert-type scales, anchored by (1) "strongly disagree" to (7) "strongly agree".	Yoo, B., Donthu, N. & Lenartowicz, T. (2011). Measuring Hofstede's five dimensions of cultural values at the individual level: Development and validation of CVSCALE. <i>Journal of International Consumer Marketing</i> , 23(3/4), 193–210.
	Power Distance	<p>People in higher positions should make most decisions without consulting people in lower positions.</p> <ul style="list-style-type: none"> • People in higher positions should not ask the opinions of people in lower positions too frequently. • People in higher positions should avoid social interaction with people in lower positions. • People in lower positions should not disagree with decisions by people in higher positions. • People in higher positions should delegate important tasks to people in lower positions. 		
	Long-term/Short-term Orientation	<ul style="list-style-type: none"> • How closely do you associate with the following qualities? <ul style="list-style-type: none"> a. Careful management of money (Thrift) b. Going on resolutely in spite of opposition (Persistence) c. Personal steadiness and stability d. Long-term planning e. Giving up today's fun for success in the future f. Working hard for success in the future 		

Concept	Construct	Items	Scale	Reference
	Indulgence/Restraint	<ul style="list-style-type: none"> • I have the liberty to live my life as I please. • I seek every chance I can to have fun. • Feelings and desires related to merrymaking with friends should be gratified freely. • There should not be any limits on individuals' enjoyment • Societies should value relatively free gratification of desires and feelings • Desires, especially with respect to sensual pleasures, should not be suppressed • The gratification of desires should not be delayed Positive feelings should not be restricted	7-point Likert-type scales, anchored by (1) "strongly disagree" to (7) "strongly agree".	Heydari, A., Laroche, M., Paulin, M., & Richard, M.-O. (2021). Hofstede's individual-level indulgence dimension: Scale development and validation. <i>Journal of Retailing and Consumer Services</i> , 62, 102640.

Appendix B: Data Analysis Tables

Correlations

		Frequency	Economic_Motivation	Hedonic_Motivation	Environmental_Motivation	Activist_Motivation	Post_Swap_Behavior	AIO
Frequency	Pearson Correlation	1	.353**	.377**	.207**	.173**	.231**	.165**
	Sig. (2-tailed)		<.001	<.001	<.001	.004	<.001	.006
	N	279	279	279	279	279	279	279
Economic_Motivation	Pearson Correlation	.353**	1	.440**	.444**	.400**	.188**	.078
	Sig. (2-tailed)	<.001		<.001	<.001	<.001	.002	.193
	N	279	279	279	279	279	279	279
Hedonic_Motivation	Pearson Correlation	.377**	.440**	1	.471**	.397**	.226**	.186**
	Sig. (2-tailed)	<.001	<.001		<.001	<.001	<.001	.002
	N	279	279	279	279	279	279	279
Environmental_Motivation	Pearson Correlation	.207**	.444**	.471**	1	.837**	.006	.127*
	Sig. (2-tailed)	<.001	<.001	<.001		<.001	.923	.034
	N	279	279	279	279	279	279	279
Activist_Motivation	Pearson Correlation	.173**	.400**	.397**	.837**	1	.021	.154*
	Sig. (2-tailed)	.004	<.001	<.001	<.001		.728	.010
	N	279	279	279	279	279	279	279
Post_Swap_Behavior	Pearson Correlation	.231**	.188**	.226**	.006	.021	1	.438**
	Sig. (2-tailed)	<.001	.002	<.001	.923	.728		<.001
	N	279	279	279	279	279	279	279
AIO	Pearson Correlation	.165**	.078	.186**	.127*	.154*	.438**	1
	Sig. (2-tailed)	.006	.193	.002	.034	.010	<.001	
	N	279	279	279	279	279	279	279

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

Component Matrix^a

	Component 1
I need clothes for social/special events	.821
I am interested in fashion and follow fashion trends	.757
I need business clothes	.694
I swap clothes that are not my size anymore to replace them with clothes that are my size	.624
I am concerned about clothing waste and recycling	.569

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Component Matrix^a

	Component 1
I keep it to fulfill a seasonal need only	.785
I keep it to fulfill an occasional need only	.772
I use it to redesign my fashion identity	.741
I show my proud acquisition to others	.698
I keep it to myself and wear it until I no longer want it	.428

Extraction Method: Principal Component Analysis.

a. 1 components extracted.

Appendix C: Variables Correlation Matrix

Measure	Economic Motivation (EM)	Hedonic Motivation (HM)	Environmental Motivation (EVM)	Activist Motivation (AM)	Swapping Clothes (SC)	Collectivism (COL)	Masculinity (MAS)	Uncertainty Avoidance (UA)	Power Distance (PD)	Long-Term Orientation (LTO)	Indulgence (IND)
EM	1										
HM	0.44**	1									
EVM	0.44**	0.47**	1								
AM	0.4**	0.39**	0.83**	1							
SC	0.35**	0.37**	0.20**	0.17**	1						
COL	-0.03	0.07	0.35**	0.43**	0.14*	1					
MAS	-0.02	-0.02	-0.26**	-0.29**	0.19**	0.13**	1				
UA	0.35**	0.23**	0.22**	0.17**	0.32**	0.07	0.28**	1			
PD	0.003	0.04	-0.20**	-0.27**	0.24**	0.07	0.76**	0.28**	1		
LTO	0.41**	0.21**	0.23**	0.22**	0.25**	0.06	0.11	0.42**	0.07	1	
IND	0.17**	0.11**	0.32**	0.39**	0.03	0.32**	0.01	0.01	0.35**	-0.07	1
Mean	5.40	5.34	5.48	5.43	4.54	4.49	3.27	5.13	3.37	5.17	4.73
Standard Deviation	1.36	1.17	1.24	1.34	1.67	1.26	1.70	1.07	1.45	1.08	1.09

Note: **p<0.01; *p<0.05

Appendix D: Questionnaire

Behavior

1. Have you ever participated in a clothing swap?
Yes
No
2. How frequently do you swap clothes?
Weekly
Fortnightly
Monthly
Quarterly
Every six months
Once a year
Less than once a year

Post-swap behavior

3. Please describe what you do with the clothes once the swap is completed (1 = Strongly disagree; 7= Strongly Agree)
I keep it to myself and wear it until I no longer want it
I keep it to fulfill a seasonal need only
I keep it to fulfill an occasional need only
I show my proud acquisition to others
I use it to redesign my fashion identity

For the following questions, all items are 7-point Likert-type scales, anchored by (1) “strongly disagree” to (7) “strongly agree”.

Motivations

4. I swap clothes with others because it is economical
5. I can save money when I swap clothes with others instead of buying them
6. I swap clothes with others because it benefits me financially
7. Swapping clothes is a fun activity
8. Swapping clothes with others allows me to be part of a group of people with similar interests
9. The idea of swapping clothes with others is pleasant and sounds exciting
10. Swapping clothes with others is ecological
11. I swap clothes with others because it is an environmentally friendly practice
12. Swapping clothes with others means I am contributing to the environment’s protection
13. I swap clothes because if the world continues to use up its resources, it will not survive
14. We must all do our part to conserve the Earth’s resources
15. I swap clothes because if we all consume less, the world would be a better place
16. Most people buy way too many things that they really do not need

Cultural dimensions

17. Individuals should sacrifice self-interest for the group
18. Individuals should stick with the group even through difficulties
19. Group welfare is more important than individual success
20. Group welfare is more important than individual rewards.
21. Individuals should only pursue their goals after considering the welfare of the group
22. Group loyalty should be encouraged even if individual goals suffer
23. It is more important for men to have a professional career than it is for a woman
24. Men usually solve problems with logical analysis; women usually solve problems with intuition
25. Solving difficult problems usually requires an active, forcible approach, which is typical of men.
26. There are some jobs that a man can always do better than a woman.
27. It is important to have instructions spelled out in detail so that I always know what I'm expected to do.
28. It is important to closely follow instructions and procedures.
29. Rules and regulations are important because they inform me of what is expected of me.
30. Standardized work procedures are helpful.
31. Instructions for operations are important.
32. People in higher positions should make most decisions without consulting people in lower positions.
33. People in higher positions should not ask the opinions of people in lower positions too frequently.
34. People in higher positions should avoid social interaction with people in lower positions.
35. People in lower positions should not disagree with decisions by people in higher positions.
36. People in higher positions should delegate important tasks to people in lower positions.
37. How closely do you associate with the following qualities?
 - a. Careful management of money (Thrift)
 - b. Going on resolutely in spite of opposition (Persistence)
 - c. Personal steadiness and stability
 - d. Long-term planning
 - e. Giving up today's fun for success in the future
 - f. Working hard for success in the future
38. I have the liberty to live my life as I please.
39. I seek every chance I can to have fun.
40. Feelings and desires related to merrymaking with friends should be gratified freely.
41. There should not be any limits on individuals' enjoyment
42. Societies should value relatively free gratification of desires and feelings
43. Desires, especially with respect to sensual pleasures, should not be suppressed
44. The gratification of desires should not be delayed
45. Positive feelings should not be restricted

Demographics and lifestyles

46. To which gender identity do you most identify? (Please leave it blank if you prefer not to answer)

47. What's your age?

Under 20

20-24

25-29

30-35

Above 35

48. What's your highest education?

High School

College/University

Master

PhD

49. Which country do you come from (home country)?

50. What's your occupation?

Employed (Full-time)

Employed (Part-time)

Self-Employed

Unemployed

Student

Disabled/Retired

51. What type of work do you do? (If they answered that they work on the previous question) (Please leave it blank if you prefer not to answer)

52. What type of activities do you engage in your day-to-day life? (If they answered that they do not work in the previous question) (Please leave it blank if you prefer not to answer)

53. How important to you is each statement when swapping clothes? (1 = Not important; 5 = Very Important).

I swap clothes that are not my size anymore to replace them with clothes that are my size.

I am concerned about clothing waste and recycling

I am interested in fashion and follow fashion trends

I need clothes for social/special events

I need business clothes (Those who do not work will not have this option)

Appendix E: Ethics Certificate



CERTIFICATION OF ETHICAL ACCEPTABILITY FOR RESEARCH INVOLVING HUMAN SUBJECTS

Name of Applicant: Farah Armouch
Department: John Molson School of Business\Marketing
Agency: N/A
Title of Project: What drives the young generation to swap clothes?
The moderating role of culture
Certification Number: 30016698

Valid From: July 06, 2022 To: July 05, 2023

The members of the University Human Research Ethics Committee have examined the application for a grant to support the above-named project, and consider the experimental procedures, as outlined by the applicant, to be acceptable on ethical grounds for research involving human subjects.

A handwritten signature in black ink that reads "Richard DeMont".

Dr. Richard DeMont, Chair, University Human Research Ethics Committee