

A Conditional Process Model of Millennial Women's Online and Offline Support of a Fashion
Event: Influences of Appeal to a Charitable Cause, Current Fashion Behaviours and Social
Identities

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ABSTRACT

A Conditional Process Model of Millennial Women's Online and Offline Support of a Fashion Event: Influences of Appeal to a Charitable Cause, Current Fashion Behaviours and Social Identities

Aela Salman

The purpose of this research is to explore cause-related marketing in the context of a fashion event for Millennial women and elucidate how to gain their online and offline support. How much emphasis should be placed on the cause or social aspect, as opposed to the fashion or market aspect, in the Facebook event promotion? What is the effect of Millennial women's current fashion behaviours and their social identities on their support for the fashion event? A local fashion show organized for and by Millennials, and supporting the Leukemia & Lymphoma Society, was presented to participants. Two identical Facebook event pages containing different videos emphasizing either the cause (augmented cause appeal) or fashion (standard fashion appeal) were designed. Participants were randomly assigned the task of examining these appeal pages. Two sets of dependent variables measuring support for the fashion event (online and offline) were included. The effectiveness and moderating effects of the augmented cause versus standard fashion Facebook event page appeal, the direct influence of current fashion behaviours, as well as the direct and mediating effects of social identities were studied, using Hayes' conditional process modeling. This research provides evidence that greater online and offline support for a fashion event are engendered with the addition of an emotional video with a cause appeal, rather than one highlighting the fashion appeal. Interestingly, certain current fashion behaviours are found to directly influence offline but not online support. Moreover, female gender identity is found to be a strong predictor of support outcomes, and significantly mediates the relationship between most current fashion behaviours and online and offline support. Theoretically, this is the first research to contrast for-profit versus not-for-profit motives in an innovative and digital context. The findings demonstrate that the addition of an emotional emphasis of the cause will appeal to a wider population, independent of their current fashion

behaviours, whereas simply mentioning the association to the cause but highlighting the products or fashion facet will influence Millennial women's support for a fashion event depending on their levels of current fashion behaviours. Millennials should be recognized as a generation that values a sense of community. Marketing and public relations professionals should capitalize on this by incorporating inspirational, moving and empathetic content of the cause. It is more powerful in attracting a larger public than simply mentioning the cause on their Facebook pages. Evidently, practitioners from both for-profit and not-for-profit organizations can benefit from the results to develop effective communication strategies, and create social media pages and campaigns that will connect, engage and empower sub-groups of Millennial women.

Keywords: Cause-related marketing, Social media, Charitable causes, Female gender identity, Moral identity, Fashion identity, Facebook

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INTRODUCTION

In recent years, our society has been rocked by scandals resulting from unethical behaviour in many organizations. Public relations and marketing professionals are seeking to understand how to create organizational practices that favour ethical behaviour and viable performance for both private enterprises and the public good. Specifically, the field of cause marketing presents a unique ethical challenge to them in terms of balancing the profit motives of private organizations (market good) with the social motives of not-for-profit organizations (social good). In particular, the future success of not-for-profit organizations is said to depend on ensuring the sustainable involvement of Millennials through social networking sites (Fine, 2009). This generation, formed by tragic world events and affected by the digital age (Cone Inc., 2006), is more socially conscious and technology savvy than other cohorts (Furlow, 2011). Nowadays, it is undeniable that public relations and marketing professionals must recognize the immense opportunities of working with these digital natives. They also need to develop a better understanding of Millennials' attention for social goods and causes, and the importance they attribute to them, as well as the subsequent social and economic impacts of this particular market's behaviour. When the "Causes" application became available on Facebook, more than 30,000 causes were created within 6 months (Fine, 2009). Moreover, on average, Millennials follow one to five non-profits on social media, enjoying stories about successful projects or people they've helped, and taking actions such as "Liking", "retweeting", and "sharing" posts, images and videos (The Millennial Impact, 2013). Evidently, Facebook influences the process by which Millennials develop and maintain social capital, and plays a central role in the extent to which they are integrated in a community and willing to support this community (Ellison, Steinfield & Lampe, 2007).

Millennials are becoming community builders as they focus on supporting issues they are passionate about and helping others (The Millennial Impact, 2013). They represent a generation "WE" revolved around empathy and a sense of "we-ness", rather than a generation "ME" associated with materialism and based on values such as money, image and fame (Twenge, Campbell & Freeman, 2012). In fact, Millennials are more motivated to support charitable endeavours when the communication with and between them emphasizes how others benefit

from their support rather than how they themselves benefit (Paulin, Ferguson, Jost, & Fallu, 2014). Undoubtedly, Millennials vary in their levels of awareness of ethical issues, and therefore should be treated as a collection of sub-groups rather than as a homogeneous group (Bucic, Harris & Arli, 2012). Paulin, Ferguson and Schattke (in press) uncovered significant gender differences of Millennials with regard to their motivation, attitudes and identities related to their online and offline support of cause-related events exposed on Facebook, finding that women have higher autonomous motivation, moral identity and empathy with the cause than men.

Millennials' social media use affects their "...identity formation, their expectations regarding service, formation of habits, engagement with brands and firms, participation in value co-creation, brand loyalty, purchase behaviour and lifetime value, and (ultimately) the value of the firm" (Bolton, Parasuraman, Hoefnagels, Migchels, Kabadayi, Gruber, Loureiro & Solnet, 2013). With the move towards corporate social responsibility, many organizations are attempting to define their roles in society by applying social, ethical and legal standards to their operations. Today, several of them practice cause-related marketing, in which they donate to a selected cause with a customer purchase, seeking to achieve differentiation for both their companies and brands in addition to increasing their competitiveness (Kotler & Lee, 2005). Organizations are often questioned and criticised for their vague use of this marketing strategy. One of the most common cause-related marketing campaigns is the pink ribbon for breast cancer awareness found on a variety of products, and "has lost its effectiveness, becoming merely a marketing tool to sell stuff" (Stordahl, 2012).

Cause-related marketing is often practiced in the fashion industry. In April 2014 alone, Canadian clothing, shoe, jewellery, luggage and leather goods stores generated almost \$2.3 million (Statistics Canada, 2014). Fashion lacks a rich definition though it can be perceived as "an unplanned process of recurrent change against a backdrop of order in the public realm" and a "social process of mutual adaptation" (Aspers & Godart, 2013). The term "fashion goods" can be defined as "consumer goods where style holds the primary importance, and the price is secondary. Such goods include clothing, jewelry, handbags, sun shades, and shoes" (BusinessDictionary.com, 2014), whereas the notion of "fashion" incorporates one's behaviour ("a popular or the latest style of clothing, hair, decoration, or behaviour") as well as "the

production and marketing of new styles of clothing” (Oxford Dictionaries, 2014). While style deals more with the characterization of objects, fashion is expressed as the entire social pattern of distinction and adaptation (Gronow, 1993). Because fashion is public, it requires some form of space, such as the Internet or the mall, where it can be observed by most or all and where it can be diffused (Aspers & Godart, 2013); through this process a universality of aesthetic judgements is created (Gronow, 1993). In other words, fashion is an important economic industry consisting of ever-changing styles and behaviours. A large number of academic research in fashion marketing revolves around branding, centered on a goods-dominant logic and the consumption of products. However, fashion is also a lifestyle, and thus academic research in this field should also incorporate a more service-oriented approach as customers are seeking relationships with other customers and society. At present, not enough is known about the applications and implications of communications combining approaches to “market good” versus “social good”, or for-profit versus not-for-profit motives.

The marketing of fashion items is frequently associated with philanthropic causes. Recently, Chopard sold an 18-karat rose gold Happy Diamonds Icon® bracelet containing a pink sapphire. They donated 17 percent of sales to support The Happy Hearts Fund to rebuild schools impacted by natural disasters in various countries (King, 2013). In 2012, Holt Renfrew partnered with FEED and Tory Burch to craft a \$50 limited-edition tote bag with the goal of raising \$100,000, in order to provide 500,000 meals for children, and \$50,000 in microfinance and mentoring support (CNW, 2012). Holt Renfrew also worked with the Canadian Cancer Society in sponsoring the Circle of Friends Fashion Show where 100% of the \$250 ticket proceeds went toward pancreatic cancer research, with the participants receiving a \$50 Holt Renfrew gift card. In the case of fashion goods, which are hedonic and public in nature, supporting the cause as the main purpose of the purchase is blurred. In fact, cause-related marketing efforts for more luxurious and experiential products versus practical items have been found to be more successful, providing an affect-based rather than a use-based explanation (Strahilevitz & Myers, 1998), reinforcing that public recognition plays a role in increasing charitable behaviour (Winterich, Mittal & Aquino, 2013). Besides the traditional linking of luxury fashion brands with social causes, there is an important trend in fashion marketing involving local networks of designers, companies, charities and customer communities, where different items are promoted

by fashion shows communicated through social media. An example in Montreal includes “Heels and HeART”, a full-service boutique agency dedicated to event production and public relations, who organizes an Annual Wearable Art Fashion Show with net proceeds donated to the Leukemia & Lymphoma Society of Canada. These initiatives combining for-profit and charitable goals are organized for and by Millennials. Research has yet to examine the market good (the product, e.g. fashion designs) versus social good (the cause) angles in the social media promotion of a cause-related fashion event. To capitalize on Millennials’ prosocial attitudes, what should be the relative emphasis placed on these two appeals within the communication strategy?

Millennial women are major participants in fashion. They are more fashion-oriented and fashion conscious than men (O’Cass, 2004; Parker, Hermans & Schaefer, 2004; Tigert, Ring and King, 1976). They also have a significantly higher level of passion for fashion and shop more frequently compared to men and other cohorts (Pentecost & Andrews, 2010). However, Millennial women are not a homogeneous group with regard to their levels of current fashion behaviours such as their fashion involvement (i.e. extent to which they associate themselves to fashion), fanship (i.e. degree to which they portray strong feelings such as passion and commitment for fashion) and innovation (i.e. adoption of new styles and opinion leadership). These behaviours may influence Millennial women’s support for fashion events.

One’s sense of identity can significantly affect behaviour (Stryker & Burke, 2000). The concept of identity defines who people are and why they do what they do. This is communicated through the process of identification, and the stronger the identity the more it reinforces identification (Ashforth, Harrison & Corley, 2008). As explained by the self-categorization theory, identities form a salience-based hierarchy of personal and social identities (Turner, Oakes, Haslam & McGarty, 1994). Social identities are that part of an individual’s self-concept derived from knowledge of membership in a social group (or groups) together with the value and emotional significance attached to that membership (Tajfel, 1981). In the context of cause-related marketing of a fashion event for Millennial women, it would be very pertinent to uncover the effects of Millennial women’s social identities on gaining their online and offline support. These could include female gender identity, moral identity and fashion identity (identity with the

fashion community). These social identities may also mediate the effect of the degree of Millennial women's current fashion behaviours on their support for such fashion events.

RESEARCH PURPOSES

This research has five main purposes. First, to compare the online and offline support for a fashion event promoted by Facebook appeals containing an emotional video of the cause or a fashion video linked to the event. Second, to determine the effects of Millennial women's degree of current fashion behaviours on online and offline support for the event. Third, to examine if fashion, moral, and female gender identities influence online and offline support for the event. Fourth, to analyze the possible mediation effects of these social identities on the relationship between the degree of current fashion behaviours and online and offline support for the event. Fifth, to determine if the Facebook appeal type moderates the effects of current fashion behaviours on online and offline support for the event.

The conceptual variables in the research are presented in Figure 1. The independent variables are current fashion behaviours, the mediator variables are various social identities, the moderator variable is the Facebook event page appeal type, and the dependent variables are the online and offline support for a fashion event. The statistical analyses of the Conditional Process Model (Figures 2 and 3) were run using Hayes' (2013) PROCESS software for SPSS.

Figure 1. Conceptual Variables

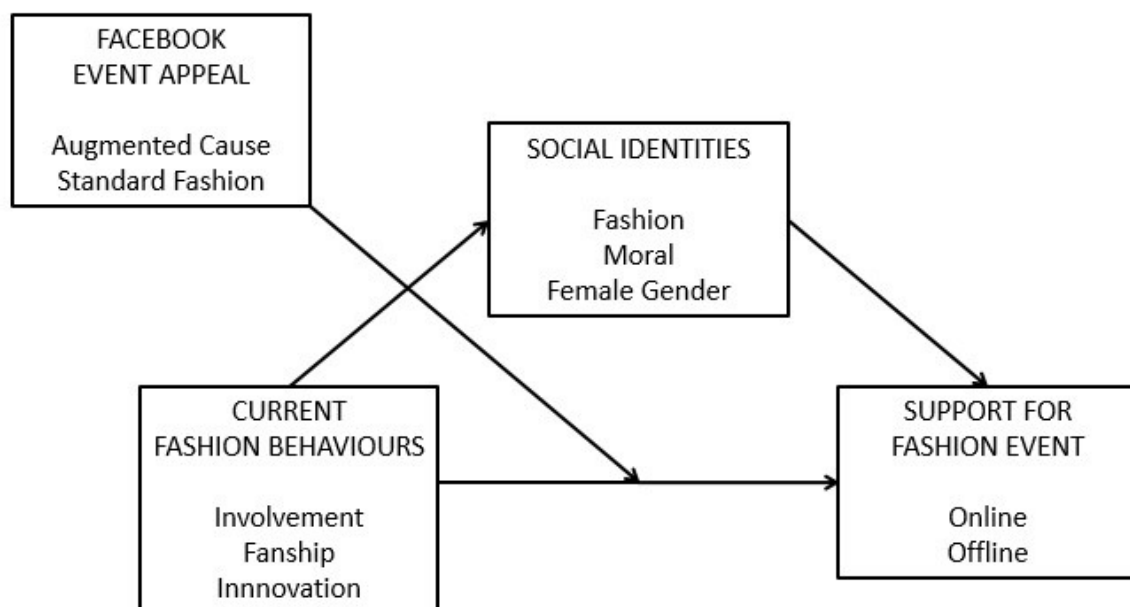
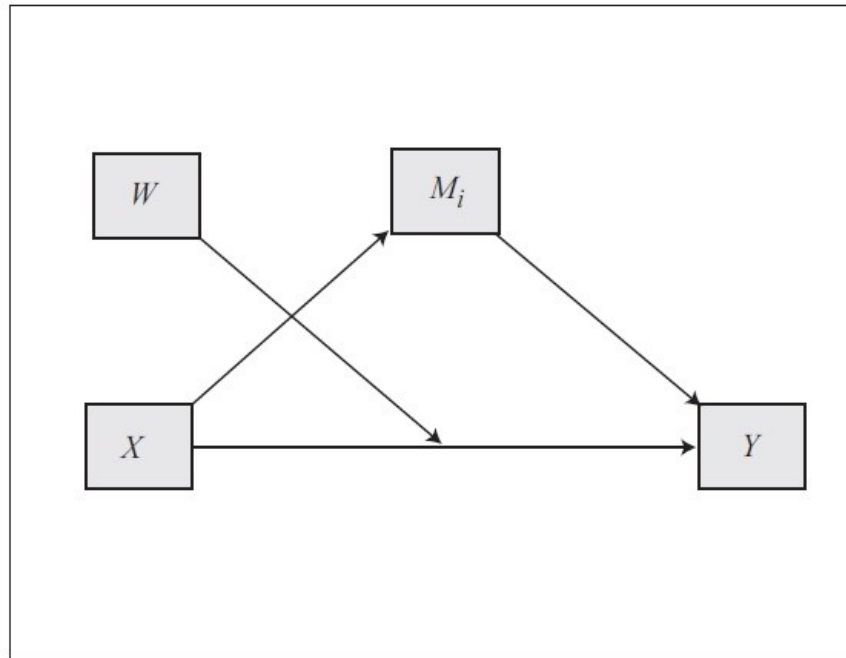
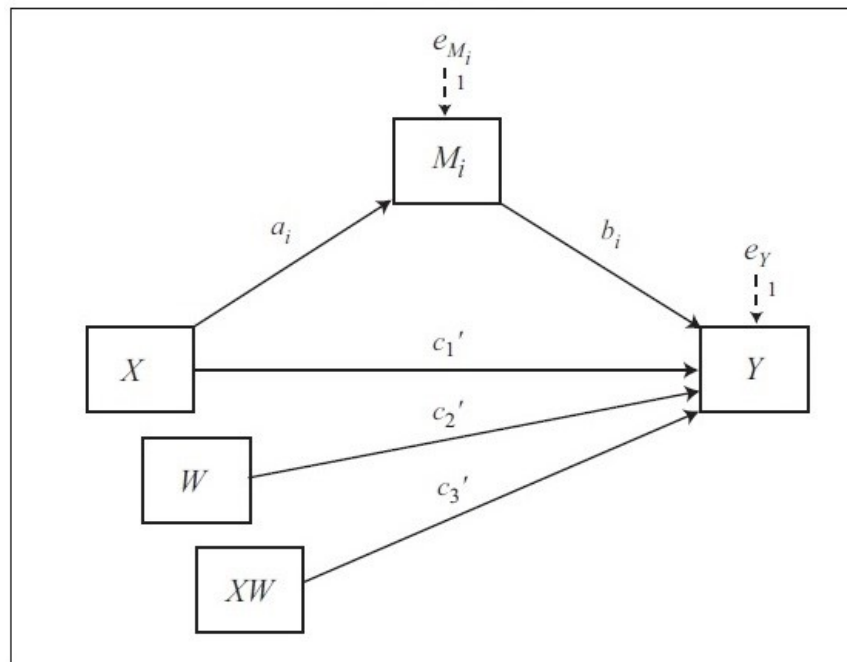


Figure 2. Hayes' Conditional Process Model 5



M_i = Mediator, W = Moderator

Figure 3. Hayes' Model 5 Statistical Diagram



Indirect effect of X on Y through $M_i = a_i b_i$

Conditional direct effect of X on $Y = c_1' + c_3'W$

CONCEPTUAL BACKGROUND

Social Media and Millennials

Social media relates to “any online service through which users can create and share a variety of content”, encompassing a variety of user-generated services (e.g. blogs), social networking sites (e.g. Facebook), online review and rating sites (e.g. TripAdvisor), video sharing sites (e.g. YouTube), online communities, and more (Bolton et al., 2013). Social networking sites allow people to communicate their identity as well as form and maintain relationships with others. Environmental variables, namely economic, technological, cultural, political and legal factors, can impact social media use, which in turn can generate social capital and identity formation (Bolton et al., 2013). This type of technology facilitates participation and rapid communication, which are further accelerated with the availability of today’s mobile devices. Prosocial thoughts, empathy, and helping behaviour can be engendered via exposure to media containing explicit prosocial content (Greitemeyer, 2011). Paek, Hove, Jung and Cole (2013) found that social media use, or the frequency and duration of visiting a campaign present on social media platforms, affects three behavioural outcomes, namely social media behaviour (e.g. clicking on the “Like” button), offline communication behaviour (e.g. informing others about the campaign offline) and helping behaviour (e.g. volunteering).

Millennials or “Generation Y” are terms referring to those born roughly between 1980 and 2000. They represent a significant segment of the North American population (30%) that will grow in relative importance in the future (Yerbury, 2010). This generation demands customization and immediate feedback, and is well-educated, disciplined, achievement-oriented, open-minded and civic-minded (Cone Inc., 2006). Millennials are passionate about social causes and are considered “social citizens” characterized by idealism and digital fluency (Fine, 2009). They use social media for information-gathering, and their immediate access to news leads to a high awareness of many global events. These early adopters believe they can have a positive impact on the world, and use online tools to create content and discuss issues they care about (Fine, 2009). They engage in many prosocial activities, such as educating family and friends about a cause, donating money towards a cause, volunteering time to support a cause, and

participating in fundraising events for causes (Cone Inc., 2006). They also seek to raise awareness and money for non-profits, integrate causes into their corporate workplaces, and create socially responsible businesses (Fine, 2009). Millennials strongly consider companies' social and environmental commitments, looking to make positive changes through their spending habits, including purchasing products that support social causes; conversely, they are not afraid of punishing irresponsible firms, by rejecting their products or services, refusing to work at that company, and/or encouraging family and friends to boycott that company's products or services (Cone Inc., 2006). Nonetheless, in supporting a cause, Millennials prefer offering their time versus their money, as they perceive the first option as more caring and moral (Reed, Aquino & Levy, 2007). Motivated by their passion for the cause, the opportunity to network and the chance to utilize their expertise, a large majority are interested in participating in a non-profit young professional group and becoming part of a community (The Millennial Impact, 2013).

Charitable Causes and Cause-related Marketing

Marketers are using social networking sites such as Facebook to promote their corporate social responsibility initiatives. The true value of cause-related marketing is achieved through successful implementation, which may be mediated by factors related to the social cause itself, brand or company, and the message appeal (Hyllegard, Yan, Ogle & Attmann, 2011). The present research examines Facebook event pages (as opposed to Facebook brand pages) describing a fashion show and the subsequent online and offline prosocial actions they generate (e.g. "Like" the content, attend the event, volunteer, join the organizing committee). The communication approach can be more profit-oriented (market good) or more focused on the social cause (social good). In the present research involving fashion products, we vary the degree of Facebook emphasis placed on the social cause versus the fashion product.

Jeong, Paek and Lee (2013)'s findings indicate that the presence of cause-related marketing engenders greater intentions to join a brand page than does the absence of cause-related marketing. Hyllegard et al. (2011) confirmed that people who view an advertisement which states that a specific portion will be donated to a cause (i.e. the charitable contribution is clearly communicated) form more positive attitudes than those who are exposed to an

advertisement with no mention (i.e. no clear communication) of charitable support. Reed et al. (2007) found that when the moral self is primed, a preference for giving time versus money surfaces. These studies indicate that the mention of causes, and clear and moral communication oriented towards the social angle, trigger more favourable attitudes and behaviours. Similarly, encouraging people to focus on the emotional experience of others, or in other words promoting empathy, can help internalize prosocial values and elicit autonomously motivated helping behaviour (Pavey, Greitemeyer & Sparks, 2012). In fact, integrated regulation of autonomous motivation, appealing to one's personal values, was found to be a very significant predictor of Millennials' online and offline support, after they were exposed to Facebook event pages for charitable events (Ferguson, Gutberg, Paulin & Schattke, in press). As a generation characterized by empathy and a sense of "we-ness", Millennials are more likely to support social causes in the public context of social media when an others-benefit Facebook appeal rather than a self-benefit appeal is presented (Paulin et al., 2014). Thus, a Facebook event page for an event that promotes empathy for the associated cause should produce greater support intentions than one that communicates only the product or more "market" side of the event.

In the fashion industry, Yurchisin, Kwon & Marcketti (2009) explored individuals' reasons for purchasing rubber charity bracelets created to support political, social and health causes. They discovered that customers of rubber charity bracelets are more fashion-oriented and involved with celebrities, but ironically less engaged with the cause than non-purchasers. The researchers argue that the bracelet's consistency with larger fashion trends and connection with popular celebrities are reasons for its mass appeal, especially for individuals who are highly involved with fashion and celebrities. They even recommend that "...future efforts to manufacture cause-related products should focus on developing products that incorporate fashion trends. Sellers of cause-related products could consider celebrity endorsers for effective marketing of their products" (Yurchisin et al., 2009). Therefore, the type of message appeal (e.g. focusing on fashion versus the cause) may moderate the effects of Millennials' current fashion behaviours (fashion involvement, fanship and innovation) on their prosocial actions.

Current Fashion Behaviours

Fashion Involvement

In the development of their measure of fashion involvement, Tigert, Ring and King (1976) considered five behavioural dimensions. These include fashion innovativeness and time of purchase (e.g. purchasing new clothing fashions earlier in the season), fashion interpersonal communication (e.g. sharing a great deal of information on clothing fashions with others), fashion interest (e.g. highly interested in clothing fashions compared to others), fashion knowledgeableability (e.g. more likely to be asked advice about clothing fashions), and finally, fashion awareness and reaction to changing fashion trends (e.g. read fashion news regularly and keep wardrobe up-to-date) which was assigned a proportionally higher weight than the other dimensions. In this research, fashion involvement, which is similar to fashion consciousness (Parker et al., 2004; Tigert et al., 1976), is defined as the extent to which an individual associates themselves to fashion-related concepts such as awareness, knowledge, interest and reactions (Pentecost & Andrews, 2010). Fashion innovativeness and interpersonal communication are considered a separate construct, as discussed below.

Fashion Fanship

Fashion fanship consists of involvement but incorporates strong feelings of passion, enthusiasm, excitement and commitment; this construct has been found to increase fashion expenditure (Pentecost & Andrews, 2010). Fashion fanship takes into consideration one's perceived cognition on fashion (e.g. I carefully follow fashion) as well as one's devotion to fashion (e.g. I am fanatical about fashion). It's associated to the degree to which a person views a key activity as a central and meaningful part of their life (O'Cass, 2004). It's important to note that fashion fans are not necessarily fashion leaders; they can simply be very enthusiastic fashion followers (Pentecost & Andrews, 2010).

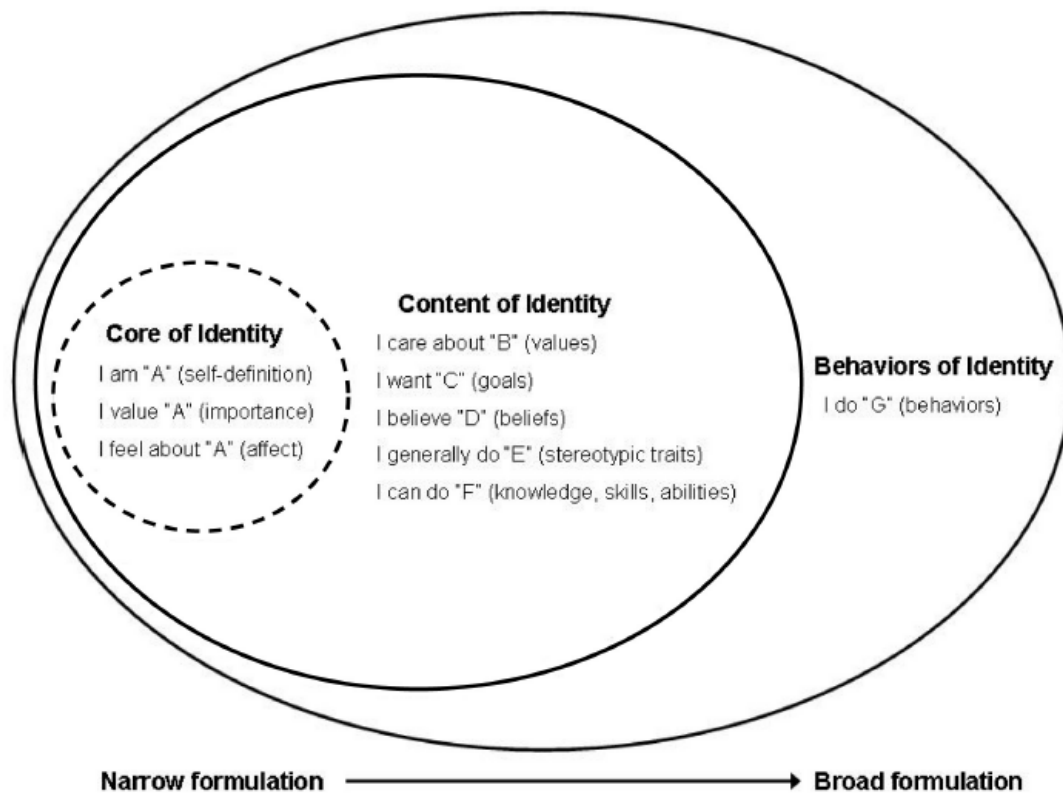
Hirschman and Adcock (1978) examined four adopter categories as part of a diffusion theory, including innovative communicators, innovators, opinion leaders and the general population. They defined innovative communicators as individuals high on both innovativeness and opinion leadership; innovators as high on innovativeness, but low on opinion leadership; opinion leaders as high on opinion leadership, but low on innovativeness; and the general population scoring low on both. Thus, the overall definition of fashion leaders can be comprised of two constructs, fashion innovators who adopt new styles without necessarily trying to influence others directly, and fashion opinion leaders (Beaudoin, Moore & Goldsmith, 2000). Because the constructs of innovativeness and opinion leadership overlap, and because fashion innovative communicators, innovators as well as opinion leaders are the earliest adopters in the process of new fashion, these will not be separated in the present study. This is similar to Beaudoin et al.'s (2000) research which investigated fashion leaders' versus fashion followers' attitudes towards imported and domestic apparel. Being a fashion leader can be a key component of a personal identity (Aspers & Godart, 2013). Fashion leaders view themselves as more excitable, indulgent, contemporary and formal than followers; they are more involved as well as more knowledgeable about fashion (Goldsmith, Flynn & Moore, 1996). They are more concerned with differentiating themselves from others, seeking to enhance their self-image and achieve superior visibility (Beaudoin et al., 2000). Furthermore, they spend additional money on clothing, read more fashion magazines, and shop for apparel more frequently than followers (Beaudoin et al., 2000). These early adopters participate in a wide range of social activities, and are younger than the general population (Hirschman & Adcock, 1978). Hence, Millennials with higher fashion involvement, fanship and innovation will more likely have current behaviours associated with fashion.

Social Identities

The root of social identity theory begins with the notion of "identity", which answers the question "Who am I?" or "Who are we?" (Ashforth et al., 2008). The self is complex and multifaceted, constructed of diverse parts or a pool of identities which emerge through social relationships (Stryker, 1968). It's composed of the meanings that a person assigns to the various

roles they play (Stryker & Burke, 2000). According to Tajfel (1982), for identification to occur, one must be aware of their membership (cognitive element), link this awareness to meaningful values (evaluative element), and be emotionally invested in both these steps. Identification involves affect, with positive feelings such as pride deriving from a membership, but it also includes cognition as an individual recognizes a collective or role (Ashforth et al., 2008). Ashforth et al.'s (2008) model depicting the stages of identification is included in Figure 4. The relationship between identity and performance occurs through common and consistent connotations; identity predicts behaviour only when the meaning of the identity matches the meaning of the behaviour (Burke & Reitzes, 1981). Different identities do not necessarily lead to incompatible behaviour, but when they do a hierarchy of salience – determined partly by the degree of interactional and affective commitment of each identity – presents itself and predicts behaviour (Stryker, 1968). Simply put, “commitment shapes identity salience shapes role choice behaviour” (Stryker & Burke, 2000), with the identities positioned higher in the salience hierarchy dictating behaviour. This is also related to the notion of structural symbolic interactionism (Stryker, 1980) which was later refined to explain how social structures influence the self as well as how the self impacts social behaviours, combining both internal dynamics of self-processes and external social structures affecting the internal processes; in other words, the link between social structures and identities affects the process of self-verification (when self-relevant meanings are balanced with identity standards), while the process of self-verification generates and sustains social structure (Stryker & Burke, 2000). In sum, the stronger the identity, the more it fuels identification which interlocks with values, goals, stereotypical traits and knowledge, leading to supportive behaviours. However, it's important to note that competing identifications and impression management, amongst other factors, can weaken the relationship from both cognitive and affective identification to behaviour (Ashforth et al., 2008).

Figure 4. Ashforth et al's (2008) Identification Model



As mentioned by Stryker and Burke (2000), whereas identity theory mainly focuses on role-based identities (e.g. teacher or student), social identity theory emphasizes category-based identities (e.g. I am a Canadian, I am a woman). Social identity refers to “that part of an individual’s self-concept which derives from their knowledge of their membership of a social group (or groups) together with the value and emotional significance attached to that membership” (Tajfel, 1981). The strength of an in-group can result both from the relations between the in-group as well as its out-groups (Tajfel, 1974). Through cognitive processes social stereotypes are formed, and self-categorization as well as in-group favouritism occur; this is followed by intergroup conflicts and competition which create intergroup discrimination (Tajfel, 1982). Consequently, social comparisons take place, leading to processes of differentiation between groups (Turner, 1975). Therefore, whereas personal identity is unique to the individual, social identity is shared by members and creates a distinction between groups (Ashforth & Mael, 1989). It leads to a depersonalization of the self, when *I* becomes *we*, and is associated with

internalized group membership (Brewer, 1991). Three different factors which increase the tendency to identify with groups have been acknowledged, namely distinctiveness of the group's values and practices, prestige, and salience of the out-groups (Ashforth & Mael, 1989). It's important to note that while Americans view social identities as aspects of individual self-concepts, Europeans conceptualize it as an extension of the self (Brewer, 1991). The definition of self and the basis for self-evaluation are transformed at each level of social identity (Brewer, 1991). In sum, social identity is a combination of assimilation – satisfied through in-group ties – and differentiation from others – achieved through inter-group comparisons, where an optimal balance exists (Brewer, 1991).

An individual's social identity can result not only from their main organization, but also from sub-groups such as a work group, department, lunch group, and age cohort for instance; people select activities congruent with salient aspects of their identities, as well as support and commit to the groups representing those identities (Ashforth & Mael, 1989). Although the theory of social identity has been used across a variety of disciplines within the humanities and social sciences, researchers have hesitated to examine the sources and choices of social identities in a real world context and beyond the laboratory, and have possibly overlooked that individuals vary in the degrees of identification with a group (Huddy, 2001).

Although Hogg, Terry and White (1995) argue that identity and social identity theories have substantial differences, they acknowledge the two theories have similarities as well and can be combined to explain individual level behaviour with society. An identity is formed via identification (identity theory) and self-categorization (social identity theory), with the occurrence of salience and core processes in both theories, otherwise known as self-verification (identity theory) and depersonalization (social identity theory); thus, it's important to examine how a person categorizes themselves as a member of a group, and it's equally important to appreciate the role they play as a member of the group (Stets & Burke, 2000). Others use self-categorization theory to explain this collective phenomena, where personal and social identities are perceived as two different levels of self-categorization that are equally authentic (Turner et al., 1994). As such, the link to fashion will now be discussed, with the next section exploring the

notion of social identity in the fashion community, followed by moral identity and female gender identity.

Fashion Identity

Fashion is an interdisciplinary topic touching on philosophy, economics, geography and culture. It's a social phenomenon that is comprised of "collective and personal identity dynamics, production and consumption patterns, and social distinction and imitation mechanisms" (Aspers & Godart, 2013). A socially valid standard of taste emerges based on individual preferences and choices of the members of the "community of tastes" (Gronow, 1993). Although fashion is associated with the notion of identity – allowing an individual to distinguish themselves from others – it simultaneously satisfies their need for social adaptation and imitation (Gronow, 1993). For instance, historical evidence shows that once the lower classes have succeeded in adopting a new style, the upper classes choose to give it up and replace it with new styles in order to distinguish themselves and mark their superiority (Gronow, 1993). Han, Nunes and Drèze (2010) suggest a taxonomy which divides customers into four different categories, based on wealth and need for status, namely patricians, parvenus, poseurs, and proletarians. For instance, parvenus (high on wealth; high on status) prefer louder luxury goods and have a desire to associate with the higher class, but disassociate themselves from the lower class. Poseurs (low on wealth; high on status) would like to associate themselves with the haves, but not necessarily disassociate themselves from the less affluent. A community of feeling and taste is thus formed (Gronow, 1993). It's clear that throughout time, fashion has become lifestyle-oriented (Gronow, 1993) as well as individualized (Aspers & Godart, 2013; Gronow, 1993).

In this research, fashion identity is defined as being a member of a community of designers, retailers, customers and volunteers who engage in activities such as designing, selling or purchasing fashion goods, or who are involved in the participation or promotion of fashion events. The more salient Millennials' fashion identity, the more likely they will engage in behaviours linked to fashion. The measurement of social identity has consistently been multi-dimensional, based in part on the three components in the definition of Tajfel (1982), namely

cognitive, affective and evaluative (Ashmore, Deaux & McLaughlin-Volpe, 2004; Stoner, Perrewé & Hofacker, 2011). Therefore, in the present study, fashion identity is measured using Cameron's (2004) Three-Factor Model of Social Identification: Cognitive Centrality, In-Group Ties and In-Group Affect.

Moral Identity

The stages of moral development shift from moral conflicts that are resolved individually to being deciphered as a group; social interaction determines the expansion of moral reasoning and helps individuals develop more complex ways of thinking about and solving conflicts (Kohlberg & Hersh, 1977). Moral identity is the extent to which the image of being moral is central and important to one's self-identity; this appearance can be comprised of characteristics such as being kind and honest, feelings such as showing empathy for others, and behaviours including engaging in charitable activities (Reed et al., 2007). Blasi (1983) describes the Self Model as functionally linking moral cognition and moral action, while applying the self as the core concept of the theory. Empirical research has confirmed that in addition to moral reasoning and cognitive moral development which are essential for explaining moral behaviour, moral character also plays a role; in fact, moral identity is a predictor of moral cognition and behaviour (Aquino & Reed, 2002). Moral identity may be considered a foundation for social identification used to form self-definitions and a component of a person's social self-schema (Aquino & Reed, 2002).

Two dimensions of moral identity can be distinguished, namely internalization and symbolization (Aquino & Reed, 2002). The internalization dimension is private-oriented and relates to the self-importance of moral characteristics linked to one's personal identity. On the other hand, the symbolization dimension is public-oriented and more closely associated with one's social identity (Aquino & Reed, 2002). People with high levels of symbolization moral identity seek to engage in activities that allow them to portray their moral identity to others, whereas those low in symbolization moral identity are less inclined to express their moral identity to others through their actions (Winterich et al., 2013). With self-verification theory as the root, Winterich et al. (2013) discovered that recognition increases charitable behaviour as it

provides social reinforcement, specifically among those characterized by high symbolization moral identity and low internalization moral identity. Nonetheless, the outcomes of prosocial behaviour appear to be associated with intrinsic values such as self-acceptance, affiliation and community, rather than extrinsic values including money, fame and image (Twenge et al., 2012). Overall, as the self-importance of the moral traits defining a person's moral identity strengthens, the more likely this identity will be apparent across a variety of situations and the stronger will be the tie with moral cognitions and moral behaviour (Aquino & Reed, 2002).

Female Gender Identity

Based on the roles and various types of activities exercised by each gender, women are often described as being warm, sympathetic and kind, and characterized as more communal; men possess more assertive, ambitious and competitive qualities, and are considered more agentic (Eagly, 2009). Examples of feminine personality characteristics include affection, cheerfulness and compassion, whereas male traits comprise of acting like a leader, aggression and independence for instance (Bem, 1974). Women seek to build connections and bonds in close, dyadic relationships, and in general offer more sensitive emotional support than do men (Eagly, 2009). Furthermore, women mainly utilize social media for interpersonal communication and behaviour consistent with feminine role norms that encourage relationship maintenance; on the other hand, men are more likely to participate in more task-focused activities and seek to form new relationships (Muscanell & Guadagno, 2012). However, it's important to note that even within a gender, the self-importance of an identity can differ from one individual to another (Aquino & Reed, 2002). Burke and Tully (1977) found that the range of scores *within* each gender is almost identical to the range *across* genders, with certain females holding male gender-role identities and men having very feminine ones. Throughout time, the psychological attributes and related behaviours of women have changed as they have taken over male-dominated roles (Wood & Eagly, 2002). Thus, the degree of feminine gender identity can fluctuate from one female to another (Bem, 1974).

Gender differences in prosocial behaviour can be explained by shared gender role beliefs (Eagly, 2009), which are rooted in social norms and in individuals' internalized gender identities

(Wood & Eagly, 2002). Past research has investigated gender identity as a moderator between the joint effects of moral identity and donation group on donations, with differences found in supportive behaviour towards in-groups versus out-groups (Winterich, Mittal & Ross, 2009). Specifically, high levels of moral identity result in increased donations to out-groups, but only in the case of individuals with a feminine (versus masculine) gender identity; donations by those with a masculine gender identity are influenced by moral identity but merely for contributions to the in-group (Winterich et al., 2009). Overall women, more than men, are aware of ethical issues (Bucic et al., 2012), are concerned and involved in social causes (Hyllegard et al., 2011), and are predisposed to helping others (Paulin et al., in press). Gender identity and prosocial behaviour can be explored beyond the offline world and in the context of social media networks, where after exposure to Facebook event pages linked to charitable causes, overall women were found to be more altruistic, empathetic and moral than men (Paulin et al., in press). Thus, female gender identity is expected to influence behaviours in support of fashion and cause-related events.

HYPOTHESES

Existing research provides preliminary evidence that message appeals, current fashion behaviours, and social identities are all factors that impact prosocial behaviours. Based on the Conceptual Background presented above, the following hypotheses are formulated to examine the aims of the present research.

H1: A Facebook event page with a video emphasizing the *cause* (augmented cause appeal) will engender greater online and offline support for a fashion show by female Millennials' than one that emphasizes *fashion* (standard fashion appeal).

H2a: The stronger female Millennials' *fashion involvement*, the greater are their online and offline support for a fashion show.

H2b: The stronger female Millennials' *fashion fanship*, the greater are their online and offline support for a fashion show.

H2c: The stronger female Millennials' *fashion innovation*, the greater are their online and offline support for a fashion show.

H3a: Female Millennials' fashion identity (in-group ties, centrality, in-group affect) mediates the relationship between each of their current fashion behaviours (i.e. fashion involvement, fanship and innovation) and their online and offline support for a fashion show.

H3b: Female Millennials' moral identity (internalization and symbolization) mediates the relationship between each of their current fashion behaviours (i.e. fashion involvement, fanship and innovation) and their online and offline support for a fashion show.

H3c: Female Millennials' gender identity mediates the relationship between each of their current fashion behaviours (i.e. fashion involvement, fanship and innovation) and their online and offline support for a fashion show.

H4a: The type of Facebook event page appeal (augmented cause versus standard fashion) will moderate the effects of female Millennials' *fashion involvement* on their online and offline support for a fashion show.

H4b: The type of Facebook event page appeal (augmented cause versus standard fashion) will moderate the effects of female Millennials' *fashion fanship* on their online and offline support for a fashion show.

H4c: The type of Facebook event page appeal (augmented cause versus standard fashion) will moderate the effects of female Millennials' *fashion innovation* on their online and offline support for a fashion show.

METHODOLOGY

Participants

The participants were students from the John Molson School of Business. This school has 7 500 undergraduate students, approximately 1 500 of which are in their first year. The samples were drawn from the population of first-year students registered in two compulsory courses. They were recruited from either but not both core courses in introductory Marketing and Organizational Behaviour. Historically, more than 65% of students have taken part in similar research projects. They were informed that the study related to social media and female Millennials (Appendix A). Fashion was not mentioned in order to avoid a biased sample consisting solely of students interested or involved in fashion. Participants first registered on the Market Research Practicum (MRP) or Human Participant Research (HPR) platform. They were then directed to the online questionnaire on Qualtrics. To take part of this study, students were required to be female. The emphasis was placed on women because overall they are more communal and more fashion-oriented than men. Furthermore, an important component of the study is to explore the different levels of current fashion behaviours and social identities, i.e. different sub-groups, of females in the context of philanthropic fashion. Participants gained course credits, with no monetary or other incentive for participation offered.

Design

In a between-subjects single-factor design, participants were randomly assigned to examining one of two Facebook event pages promoting a local “Futuristic Fashion” show organized by Heels & HeART, a boutique agency specializing in event production (Appendix B). Both pages stated that the event was in support of the Leukemia & Lymphoma Society. The pages included the event cover photo and event photos, event description, “Likes”, “comments”, “shares” and video. However, one Facebook page (augmented cause appeal) included a one-minute video describing the Leukemia and Lymphoma Society’s “Someday is Today” campaign emphasizing how people’s donations will advance the treatment of blood cancers. The video presented a sequence of men and women stopping and looking astonished, as the narrator said “You’ll remember this day forever. You’ll remember where you were. This day has never been

closer.” This is followed by a man picking up the newspaper which reads “Cancer Cured!”. The other Facebook page (standard fashion appeal) included a one-minute video consisting of female models walking down the runway in futuristic fashion trends (clothing, footwear, handbags, etc.) by luxury brands such as Dolce & Gabbana, Burberry and Gucci.

Procedures

Data collection was completed in two phases to minimize social desirability bias (to prevent participants from answering the questions on their support for the fashion event right after rating their moral identity) and the chances of guessing the purpose of the research. Participants were contacted by e-mail two to three weeks after the completion of Phase I and were instructed to proceed to Phase II. Phase I measured their current fashion behaviours, fashion identity, moral identity and female gender identity. Demographic questions were also included. In Phase II, respondents were first exposed to their respective Facebook event page appeal and were then required to answer questions measuring their online and offline support for the fashion event. Based on the last digit of their student identification numbers, participants were randomly assigned to viewing one of two Facebook event pages appeals. They were requested to carefully examine the event cover photo, event description section, event photos and the video. To ensure participants spent sufficient time and attention examining the Facebook event page and video, they answered four verification questions which tested them about the content of the Facebook page and video. Errors indicating that these had not been carefully examined led to the exclusion of participants’ data from subsequent analyses. Participants who took too little time to complete the task (the completion time was monitored on Qualtrics) were also eliminated, as it was assumed they did not legitimately read the questions and/or answer them with due diligence. Thorough verification and data cleansing resulted in the exclusion of 33 participants, for a total sample from 218 to 185 female participants, of which 98 were exposed to the augmented cause appeal, and the other 87 to the standard fashion appeal. A university ethical approval was obtained prior to data collection (Appendix C).

Materials

All constructs were measured with multiple-items using 7-point Likert scales with 1 = *Strongly disagree* and 7 = *Strongly agree*, unless otherwise stated, and their reliabilities exceeded acceptable standards (Cronbach, 1970; Nunnally, 1978) of .70 alpha levels (Appendix D).

Current Fashion Behaviours

Fashion involvement was adapted from Tigert et al. (1976)'s study, with additional items created. Participants read "With regards to fashion (clothing, handbags, accessories, shoes, etc.), please respond to the following statements..." and rated themselves on seven items such as "An important part of my life and activities is dressing smartly" and "I follow one or more fashion designers". *Fashion fanship* was adapted using Pentecost and Andrews (2010)'s measure, with new items also developed. Statements such as "I am fanatical about fashion" and "My friends consider me a fashion fanatic" followed the stem: "With regards to your involvement in fashion, please respond to the following statements...". This measure was comprised of a total of seven items. *Fashion innovation* was adapted using Hirschman and Adcock (1978)'s measure, beginning with "With regards to you and fashion trends, please respond to the following statements...". Six items such as "I often try something new in the next season's fashions" and "I often influence the types of clothing fashions my friends buy" were included, but one was found to be unfit and was removed from subsequent analyses.

Identities

Fashion identity was adapted from Cameron's (2004) Three-Factor Model of Social Identity comprised of in-group ties, centrality, and in-group affect. The question was prefaced with "With regards to you and the fashion community (designers, retailers, customers, volunteers, events), please respond to the following statements...". A set of twelve items (four per dimension) such as "I really 'fit in' with others in this community" were included. *Moral identity* was measured using a modified version of Aquino and Reed (2002)'s internalization and symbolization dimensions. The question was introduced with a short passage: "The following are

some characteristics that might describe a person, which could be you or someone else: CARING, COMPASSIONATE, FAIR, FRIENDLY, GENEROUS, HELPFUL, HARDWORKING, HONEST & KIND. For a moment, visualize in your mind the kind of person who has these characteristics. Imagine how that person would think, feel, and act. THEN, please respond to the following statements”. A total of ten items (five per dimension) such as “It would make me feel good to be a person who has these characteristics” and “I engage in websites and social media networks that would identify me as having these characteristics” were included. *Female gender identity* was assessed by Bem’s (1974) twenty feminine gender identity traits such as “affectionate”, “cheerful”, “compassionate” and “sensitive to the needs of others”. Participants rated how often these characteristics are true about themselves on a 7-point Likert scale with 1 = *Never or almost never true* and 7 = *Always or almost always true*.

Online and Offline Support for a Fashion Event

The dependent variables included two four-item scales of support. The online support measure was prefaced with the statement “The Facebook event page makes me want to...”. The items were: “... ‘Like’ the event photo, video or photos”, “... ‘comment’ on the event photo, video or photos”, “... ‘share’ the event photo, video or photos”, and “... ‘tweet’ about the event”. The offline support measure was introduced with the statement “Other things considered, I would...”. The items were: “... attend this fashion show”, “...urge my friends to attend this fashion show”, “...volunteer at this fashion show”, and “...join the organizing committee for this fashion show”. “Make a donation” was not stated per se, as the proceeds from purchasing the event ticket are in fact the donation.

RESULTS

Means, Standard Deviations and Correlations

Means, standard deviations, and bivariate correlations for the total sample, augmented cause appeal, and standard fashion appeal are provided in *Tables 1, 2 and 3* respectively. Overall, significant correlations are found between the fashion variables and event support outcomes, at $p < .01$, as well as between female gender identity and event support outcomes, at $p < .01$; however, this is not the case for moral identity and event support outcomes (Table 1). Moreover, the correlations between the fashion variables and offline event support are stronger than with online event support, apparent in all three correlation tables. In fact, no significant correlations between the fashion variables and online event support are found in the augmented cause appeal condition; instead, the symbolization dimension of moral identity as well as female gender identity appear to predict online event support, at $p < .05$ and $p < .01$ respectively (Table 2). Contrarily, in the standard fashion appeal condition, each of the six fashion variables are associated with online event support, at $p < .01$, whereas moral and female gender identities are not linked to this outcome (Table 3). Strong and significant correlations are found between female gender identity and moral identity, at $p < .01$, in all three correlation analyses. The internalization dimension of moral identity reveals a very high mean overall ($M_{\text{Total}} = 6.11$, $M_{\text{Cause}} = 6.12$, $M_{\text{Fashion}} = 6.10$) and a smaller variation compared to the other variables ($SD_{\text{Total}} = .76$, $SD_{\text{Cause}} = .73$, $SD_{\text{Fashion}} = .80$). In general, all constructs are found to be fairly normally distributed (Appendix E). However, as reported by Reed et al. (2007), the internalization dimension of moral identity is slightly skewed towards the higher end of the scale.

Table 1. Means, Standard Deviations, and Correlations[†] for the **Total Sample** (n = 185)

	Mean	SD	1	2	3	4	5	6	7	8	9	10	11
1. Fashion involvement	4.354	1.317	1										
2. Fashion fanship	4.175	1.493	.859**	1									
3. Fashion innovation	4.431	1.314	.736**	.777**	1								
4. Fashion identity – Ties	4.260	1.128	.532**	.499**	.504**	1							
5. Fashion identity – Centrality	3.384	1.269	.398**	.426**	.403**	.595**	1						
6. Fashion identity – Affect	4.855	1.020	.488**	.480**	.433**	.728**	.505**	1					
7. Moral identity – Internalization	6.109	.760	.028	.026	.075	.058	.077	.138	1				
8. Moral identity – Symbolization	4.840	.942	.086	.045	.102	.128	.065	.182*	.455**	1			
9. Female gender identity	4.947	.742	.151*	.125	.198**	.181*	.129	.253**	.472**	.457**	1		
10. Online support	4.028	1.339	.234**	.241**	.225**	.256**	.195**	.217**	.137	.136	.237**	1	
11. Offline support	4.376	1.462	.364**	.349**	.343**	.315**	.321**	.282**	.099	.072	.273**	.725**	1

[†] Correlations; *p < .05; **p < .01

Table 2. Means, Standard Deviations, and Correlations[†] for the **Augmented Cause Appeal** Condition (n = 98)

	Mean	SD	1	2	3	4	5	6	7	8	9	10	11
1. Fashion involvement	4.337	1.315	1										
2. Fashion fanship	4.261	1.526	.873**	1									
3. Fashion innovation	4.504	1.341	.739**	.802**	1								
4. Fashion identity - Ties	4.309	1.134	.526**	.474**	.482**	1							
5. Fashion identity – Centrality	3.388	1.294	.280**	.306**	.337**	.619**	1						
6. Fashion identity – Affect	4.844	1.012	.448**	.425**	.398**	.775**	.514**	1					
7. Moral identity – Internalization	6.116	.731	-.029	-.074	-.011	.025	.042	.037	1				
8. Moral identity – Symbolization	4.784	.923	.054	-.001	.073	.119	-.025	.109	.458**	1			
9. Female gender identity	4.906	.725	.133	.120	.186	.239*	.173	.165	.471**	.489**	1		
10. Online support	4.235	1.291	.148	.160	.098	.165	.068	.130	.188	.242*	.343**	1	
11. Offline support	4.674	1.266	.217*	.213*	.144	.253*	.232*	.159	.011	.057	.231*	.645**	1

[†] Correlations; *p < .05; **p < .01

Table 3. Means, Standard Deviations, and Correlations[†] for the **Standard Fashion Appeal** Condition (n = 87)

	Mean	SD	1	2	3	4	5	6	7	8	9	10	11
1. Fashion involvement	4.374	1.328	1										
2. Fashion fanship	4.079	1.458	.849**	1									
3. Fashion innovation	4.349	1.285	.738**	.745**	1								
4. Fashion identity - Ties	4.204	1.126	.542**	.526**	.526**	1							
5. Fashion identity – Centrality	3.379	1.249	.535**	.575**	.485**	.569**	1						
6. Fashion identity – Affect	4.868	1.034	.532**	.547**	.478**	.678**	.495**	1					
7. Moral identity – Internalization	6.101	.796	.088	.132	.168	.092	.116	.242*	1				
8. Moral identity – Symbolization	4.903	.964	.118	.106	.144	.145	.168	.258*	.455**	1			
9. Female gender identity	4.993	.763	.169	.139	.222*	.124	.082	.344**	.475**	.419**	1		
10. Online support	3.796	1.361	.337**	.320**	.354**	.345**	.341**	.319**	.087	.053	.156	1	
11. Offline support	4.040	1.597	.521**	.474**	.527**	.370**	.422**	.411**	.172	.116	.350**	.782**	1

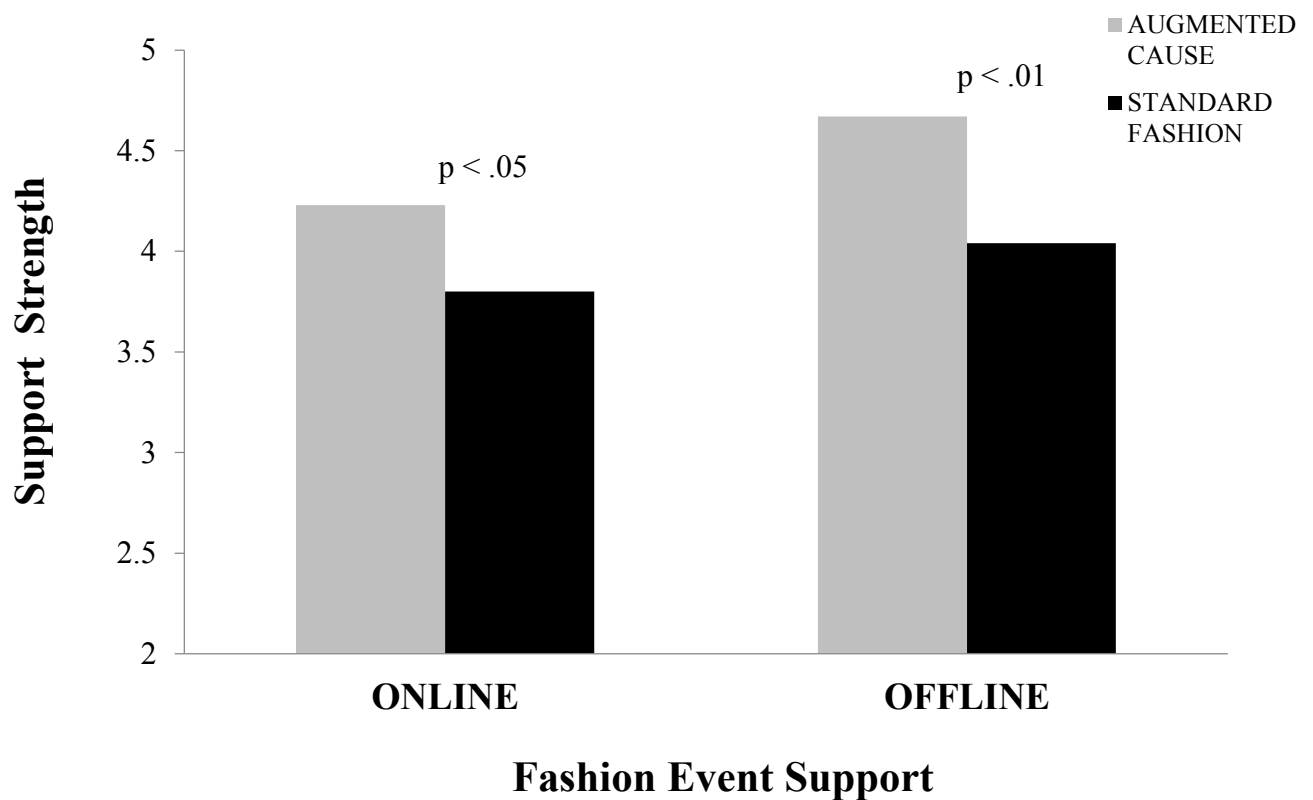
[†] Correlations; *p < .05; **p < .01

Hypothesis Testing

Facebook Event Appeal Type: Augmented Cause versus Standard Fashion

Independent t-test analyses confirm H1, that females report significantly greater event support (Online: $t(183) = 2.25$, $p = .03$, and Offline: $t(183) = 3.00$, $p = .00$) when exposed to a Facebook event page with an augmented cause versus a standard fashion appeal video (Online: $M_{\text{Cause}} = 4.24$, $M_{\text{Fashion}} = 3.80$ and Offline: $M_{\text{Cause}} = 4.67$, $M_{\text{Fashion}} = 4.04$) (Figure 5).

Figure 5. Online and Offline Support for a Fashion Event is Greater When the Facebook Event Appeal Includes an Augmented Cause versus a Standard Fashion Video



Conditional Process Modeling: Mediation and Moderation Combined

Hayes (2013) refers to Conditional Process Modeling as the combination of mediation and moderation analyses. These were analyzed using the statistical PROCESS SPSS tool of Hayes (2013). Specifically, the model (Figures 1, 2 and 3) was applied separately for the analyses of mediation effects of fashion identity, moral identity and female gender identity (Table 5). A bootstrapping procedure with $n = 1000$ resamples and a 95% confidence interval was applied in all cases.

Direct Effect of Current Fashion Behaviours on Event Support

H2a, H2b and H2c posit that the stronger female Millennials' fashion involvement, fanship and innovation, the greater are their online and offline support for a fashion event. Significant direct effects of fashion involvement and fanship are found for offline but not for online support for the fashion event with moral identity (Fashion Involvement, Offline: $\beta = .19$, $SE = .09$, $p < .05$, Fashion Fanship, Offline: $\beta = .19$, $SE = .09$, $p < .05$) as the mediator in the model (Table 4b). Similar but less significant results are generated with female gender identity (Fashion Involvement, Offline: $\beta = .16$, $SE = .09$, $p < .10$, Fashion Fanship, Offline: $\beta = .15$, $SE = .09$, $p < .10$) as the mediator in the model (Table 4c). No significant direct effects are found on online event support nor when the dimensions of fashion identity are mediators in the model. Thus, H2a and H2b are partially supported, while H2c is not supported.

Mediation of Fashion Identity, Moral Identity and Female Gender Identity

In the case of fashion identity, the dimension of centrality has somewhat of a significant direct influence on offline support (with Fashion Involvement in the regression: $\beta = .15$, $SE = .08$, $p < .10$, with Fashion Innovation: $\beta = .15$, $SE = .08$, $p < .10$). No direct effects are confirmed for moral identity. Female gender identity is found to strongly and significantly impact online (with Fashion Involvement in the regression: $\beta = .22$, $SE = .07$, $p < .01$, with Fashion Fanship: $\beta = .22$, $SE = .07$, $p < .01$, with Fashion Innovation: $\beta = .21$, $SE = .07$, $p < .01$) and offline support (with Fashion Involvement in the regression: $\beta = .23$, $SE = .07$, $p < .01$, with Fashion Fanship: β

= .25, SE = .07, $p < .01$, with Fashion Innovation: $\beta = .22$, SE = .07, $p < .01$). H3a and H3b are not supported since all three dimensions of fashion identity and both dimensions of moral identity do not mediate (no significant indirect effects) the relationship between any of the three current fashion behaviours and online or offline support for the fashion event (Table 4a and b). However, the results do partially confirm H3c, since the effects of fashion involvement (Online: IE = .03, BC_{95%CI} = .00 to .09 and Offline: IE = .04, BC_{95%CI} = .00 to .09) and innovation (Online: IE = .04, BC_{95%CI} = .01 to .11 and Offline: IE = .04, BC_{95%CI} = .01 to .09) on both online and offline support are mediated by female gender identity (Table 4c).

Moderation of Facebook Event Page Appeal

H4a, H4b and H4c posit that the type of Facebook event page appeal (augmented cause versus standard fashion) would moderate the effects of each of the three current fashion behaviours on online and offline event support. These hypotheses are strongly confirmed because for participants who viewed the standard fashion Facebook appeal, the level of all three current fashion behaviours are significant predictors of online and offline event support in each identity model (Table 5). This relationship is not significant for the participants who viewed the augmented cause appeal. These results indicate that with a standard fashion Facebook appeal the online and offline support for the event depend on the level of Millennial women's current fashion behaviours. However, with an augmented cause Facebook appeal the online and offline support for the fashion event do not depend on the current fashion behaviours because these outcomes are already greater than for the standard fashion appeal. This is illustrated in Figures 6 to 11 with female gender identity as the control variable in the regressions. The interaction graphs generated when fashion identity and moral identity are included as control variables can be found in Appendix F.

Table 4. Mediation Analyses of Current Fashion Behaviours on Fashion Event Support by Fashion Identity, Moral Identity and Female Gender Identity

Mediator	Fashion Event Support	Current Fashion Behaviours	Direct Effect	Mediation (Indirect Effect)		
			β (SE)	Effect (SE)	LLCI	ULCI
a) Fashion Identity						
In-group Ties	Online	Involvement	.049 (.107)	.067 (.061)	-.056	.184
		Fanship	.065 (.103)	.069 (.056)	-.029	.194
		Innovation	-.001 (.103)	.065 (.059)	-.042	.181
	Offline	Involvement	.104 (.099)	.025 (.051)	-.075	.122
		Fanship	.085 (.096)	.039 (.050)	-.052	.144
		Innovation	.021 (.095)	.026 (.054)	-.067	.143
Centrality	Online	Involvement	.049 (.107)	.014 (.039)	-.059	.100
		Fanship	.065 (.103)	.012 (.043)	-.064	.108
		Innovation	-.001 (.103)	.015 (.040)	-.058	.099
	Offline	Involvement	.104 (.099)	.058 (.039)	-.003	.160
		Fanship	.085 (.096)	.059 (.041)	-.012	.154
		Innovation	.021 (.095)	.062 (.039)	-.005	.150
In-group Affect	Online	Involvement	.049 (.107)	.019 (.052)	-.089	.110
		Fanship	.065 (.103)	.016 (.050)	-.089	.106
		Innovation	-.001 (.103)	.022 (.045)	-.079	.101
	Offline	Involvement	.104 (.099)	.020 (.050)	-.077	.120
		Fanship	.085 (.096)	.020 (.049)	-.075	.117
		Innovation	.021 (.095)	.028 (.046)	-.068	.116
b) Moral Identity						
Internalization	Online	Involvement	.141 (.097)	.002 (.010)	-.011	.037
		Fanship	.156 (.095)	.002 (.010)	-.007	.046
		Innovation	.087 (.095)	.005 (.012)	-.007	.047
	Offline	Involvement	.190 (.091)**	.002 (.009)	-.009	.037
		Fanship	.185 (.091)**	.001 (.008)	-.009	.035
		Innovation	.121 (.090)	.003 (.009)	-.007	.037
Symbolization	Online	Involvement	.141 (.097)	.007 (.013)	-.010	.052
		Fanship	.156 (.095)	.004 (.013)	-.009	.056
		Innovation	.087 (.095)	.009 (.014)	-.007	.054
	Offline	Involvement	.190 (.091)**	.002 (.009)	-.011	.031
		Fanship	.185 (.091)**	.002 (.008)	-.007	.031
		Innovation	.121 (.090)	.003 (.011)	-.012	.038
c) Female Gender Identity						
	Online	Involvement	.115 (.096)	.032 (.021)**	.001	.087
		Fanship	.126 (.094)	.027 (.020)	-.003	.080
		Innovation	.055 (.095)	.041 (.023)**	.009	.106
	Offline	Involvement	.158 (.088)*	.035 (.021)**	.003	.094
		Fanship	.153 (.087)*	.031 (.021)	-.003	.080
		Innovation	.083 (.087)	.044 (.021)**	.010	.093

*p < .10; **p < .05

Table 5. Moderation Analyses of Current Fashion Behaviours on Fashion Event Support by Facebook Appeal Type (Augmented Cause versus Standard Fashion Appeal)

Mediator	Fashion Event Support	Current Fashion Behaviours	Moderation (Conditional Direct Effect)						
			β (SE)	Effect (SE)	Facebook Augmented Cause Appeal		Facebook Standard Fashion Appeal		
					LLCI	ULCI	Effect (SE)	LLCI	ULCI
a) Fashion Identity		Involvement	.185 (.143)	.049 (.107)	-.163	.261	.234 (.115)**	.007	.460
	Online	Fanship	.159 (.144)	.065 (.103)	-.139	.268	.224 (.120)*	-.013	.460
		Innovation	.256 (.142)*	-.001 (.103)	-.204	.203	.255 (.116)**	.027	.484
		Involvement	.338 (.132)**	.104 (.099)	-.091	.299	.442 (.106)***	.233	.651
	Offline	Fanship	.299 (.135)**	.085 (.096)	-.105	.275	.384 (.112)***	.164	.605
		Innovation	.433 (.131)***	.021 (.095)	-.166	.209	.454 (.107)***	.243	.665
b) Moral Identity		Involvement	.181 (.141)	.141 (.097)	-.051	.333	.322 (.103)***	.120	.525
	Online	Fanship	.155 (.143)	.156 (.095)	-.032	.344	.311 (.106)***	.101	.520
		Innovation	.255 (.143)*	.087 (.095)	-.102	.275	.342 (.106)***	.132	.552
		Involvement	.367 (.132)***	.190 (.091)**	.010	.369	.557 (.096)***	.367	.746
	Offline	Fanship	.334 (.136)**	.185 (.091)**	.006	.363	.519 (.101)***	.320	.718
		Innovation	.457 (.134)***	.121 (.090)	-.056	.298	.578 (.100)***	.381	.776
c) Female Gender Identity		Involvement	.188 (.139)	.115 (.096)	-.074	.305	.303 (.101)***	.104	.503
	Online	Fanship	.175 (.140)	.126 (.094)	-.059	.311	.300 (.104)***	.095	.506
		Innovation	.264 (.140)*	.055 (.095)	-.131	.242	.319 (.105)***	.112	.526
		Involvement	.366 (.128)***	.158 (.088)*	-.016	.333	.525 (.093)***	.341	.708
	Offline	Fanship	.342(.130)***	.153 (.087)*	-.020	.325	.495 (.097)***	.303	.686
		Innovation	.454 (.130)***	.083 (.087)	-.090	.255	.537 (.097)***	.345	.729

* $p < .10$, ** $p < .05$; *** $p < .01$

Figure 6. Regression of Online Support on Fashion Involvement with Augmented Cause versus Standard Fashion Appeal, and Female Gender Identity as the Control Variable

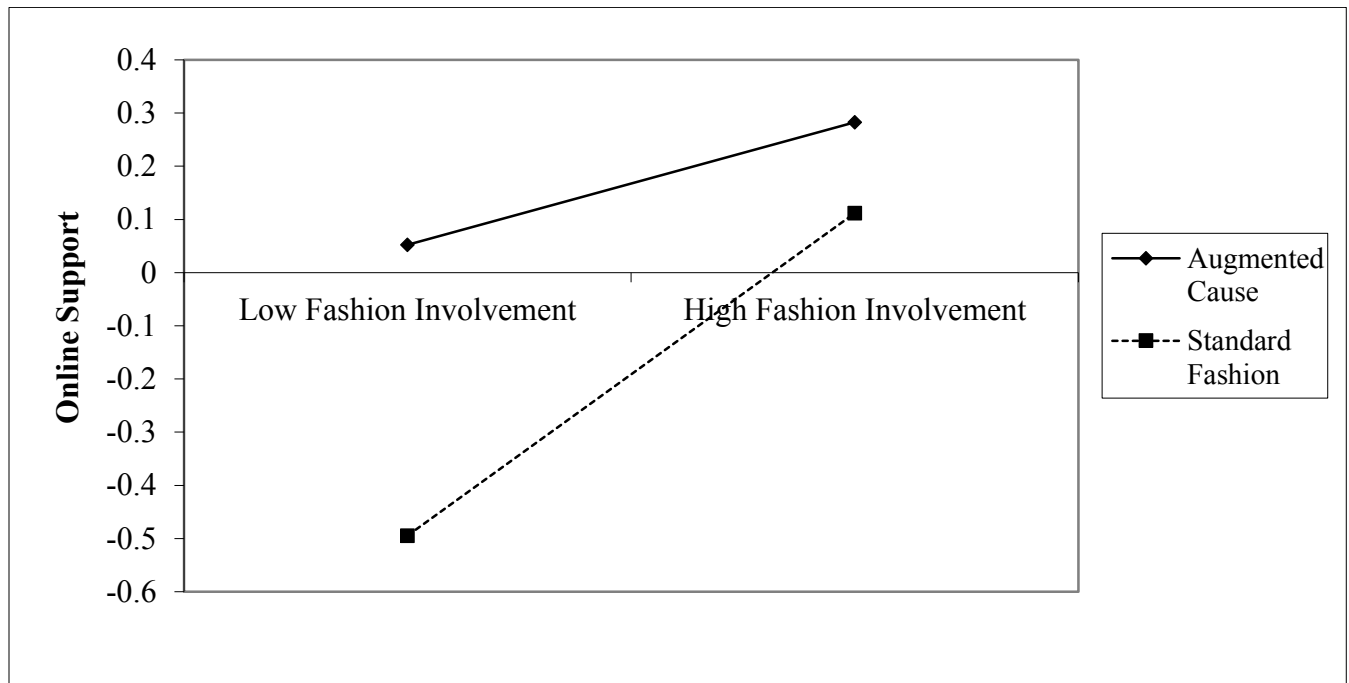


Figure 7. Regression of Offline Support on Fashion Involvement with Augmented Cause versus Standard Fashion Appeal, and Female Gender Identity as the Control Variable

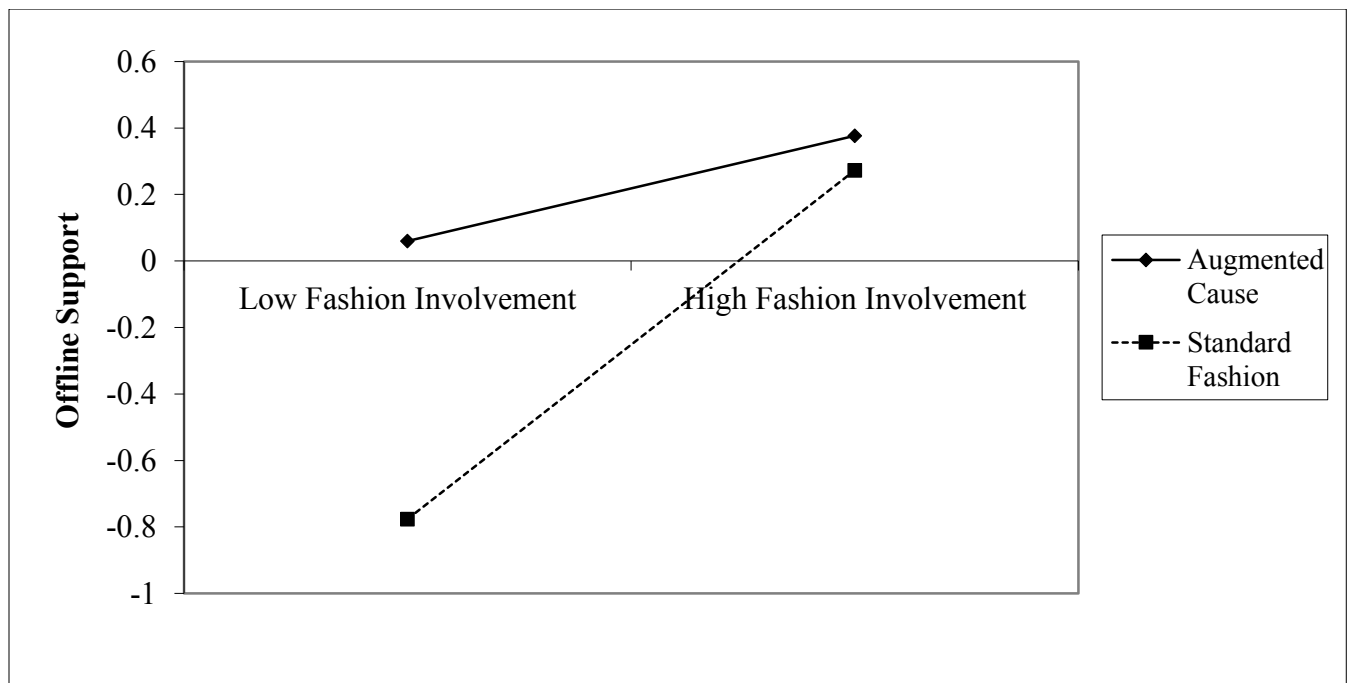


Figure 8. Regression of Online Support on Fashion Fanship with Augmented Cause versus Standard Fashion Appeal, and Female Gender Identity as the Control Variable

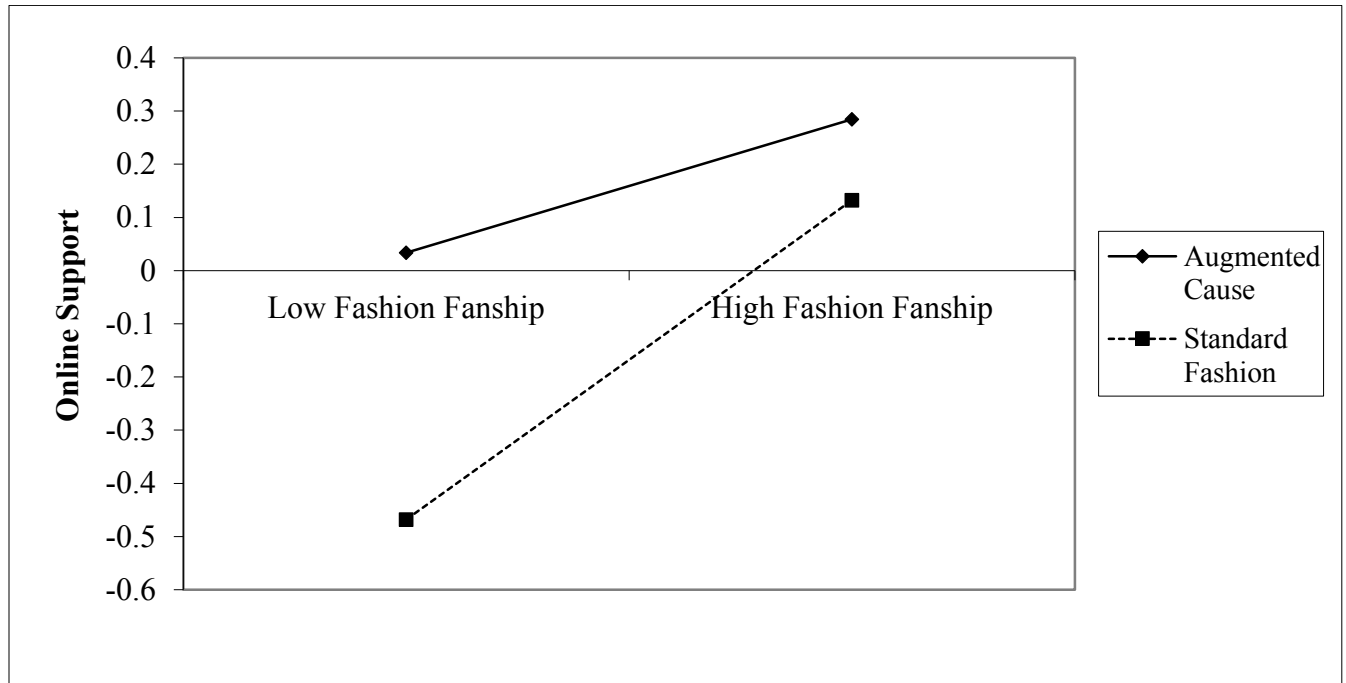


Figure 9. Regression of Offline Support on Fashion Fanship with Augmented Cause versus Standard Fashion Appeal, and Female Gender Identity as the Control Variable

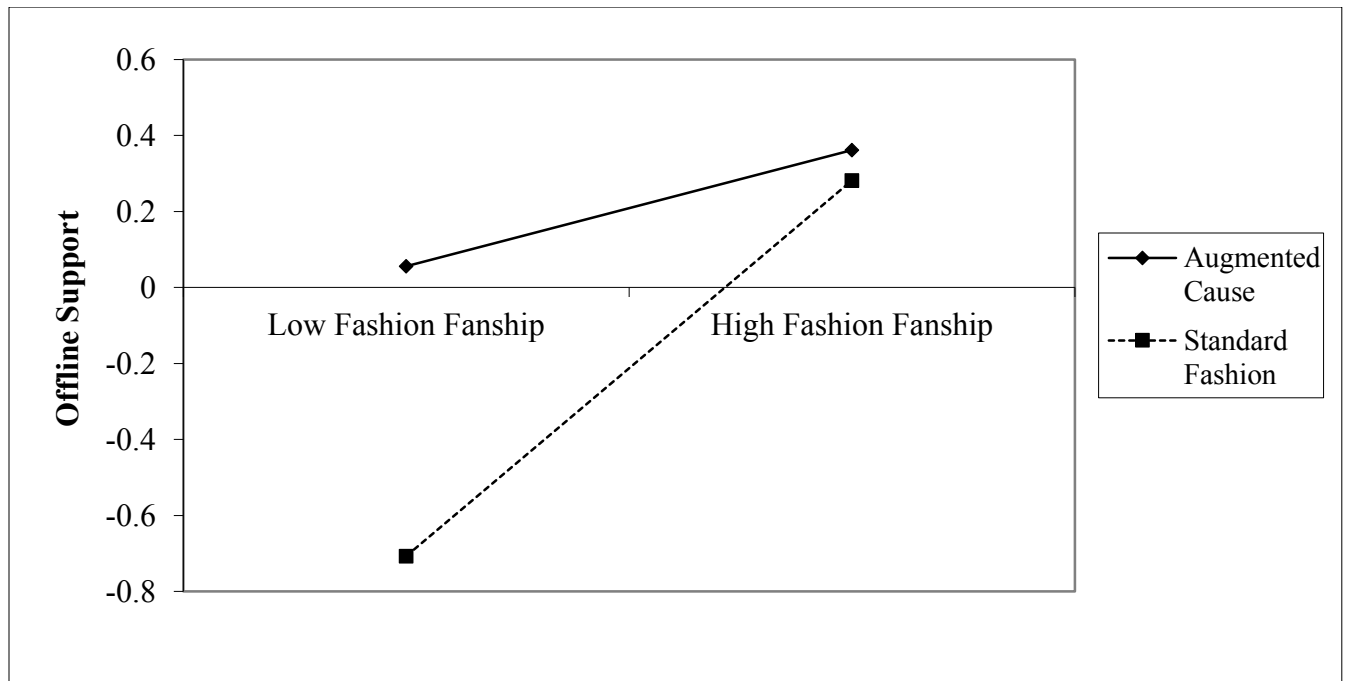


Figure 10. Regression of Online Support on Fashion Innovation with Augmented Cause versus Standard Fashion Appeal, and Female Gender Identity as the Control Variable

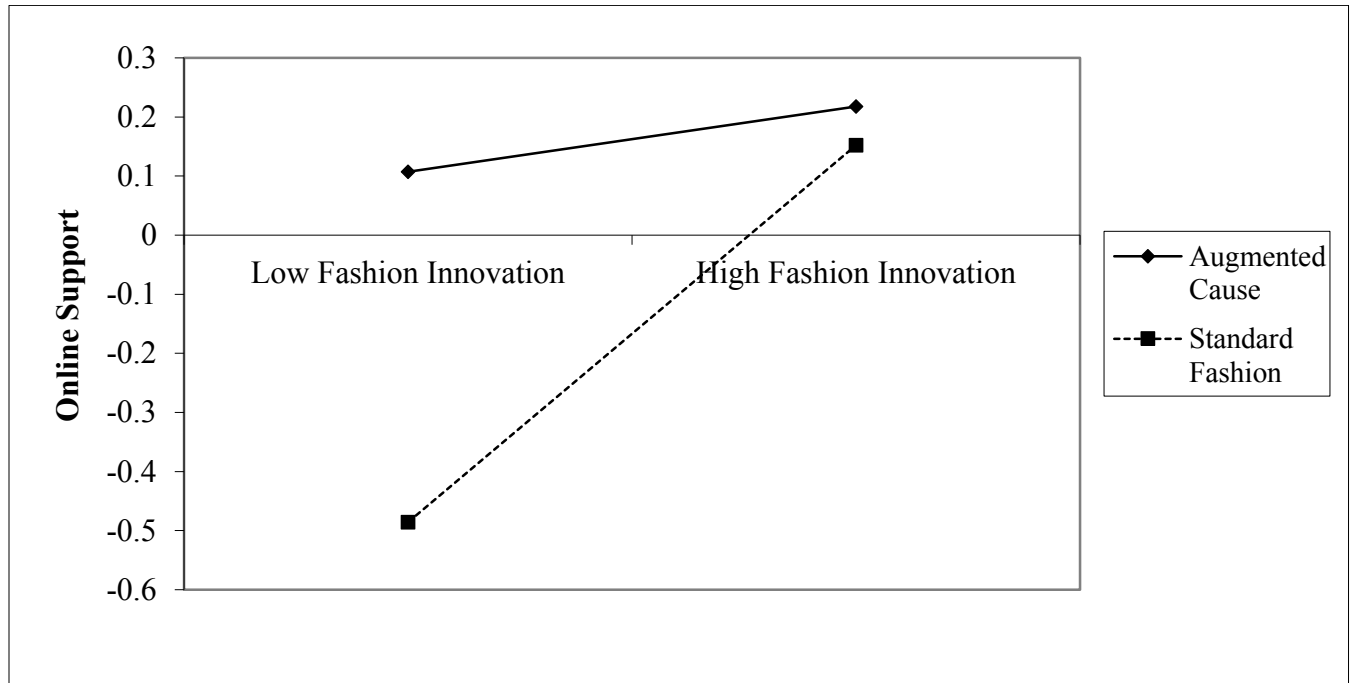
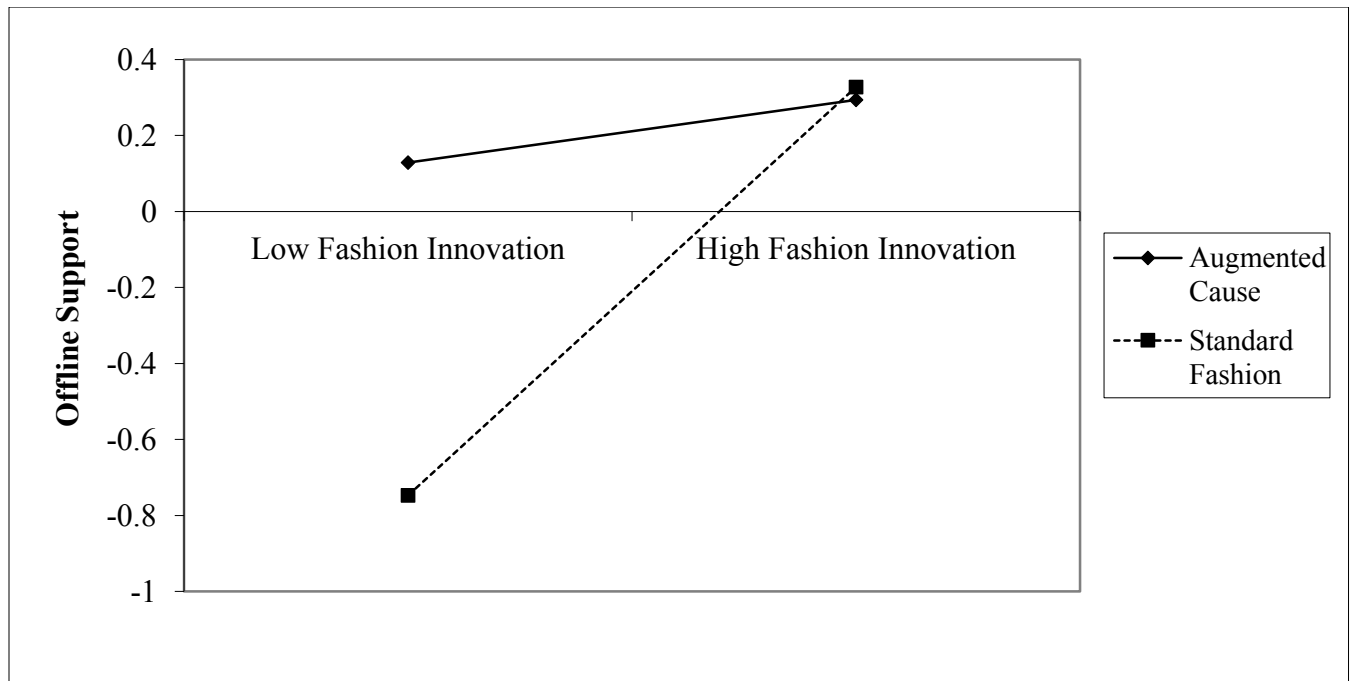


Figure 11. Regression of Offline Support on Fashion Innovation with Augmented Cause versus Standard Fashion Appeal, and Female Gender Identity as the Control Variable



DISCUSSION

Summary of Results

The goals of this research include: comparing online and offline support for a fashion show promoted by Facebook event pages with different levels of cause-related appeals; confirming the effects of Millennial women's levels of current fashion behaviours on online and offline support for the event; investigating whether fashion, moral, and female gender identities impact online and offline support for the event; exploring the possible mediation effects of these social identities on the relationship between the levels of current fashion behaviours and online and offline support for the event; and finally, determining whether the Facebook page appeal type (augmented cause versus standard fashion) moderates the effects of current fashion behaviours on online and offline support for the event.

The key findings are as follows: First, greater online and offline support for the event are engendered when the Facebook appeal includes the addition of an emotional video about the charitable cause, rather than one further emphasizing the fashion show. In other words, the augmented cause appeal proved to be more effective. Second, of the three social identities, gender identity is the only one to directly and strongly influence online and offline support for the event and is found to mediate the relationships between fashion involvement and both online and offline support for the event, as well as between fashion innovation and both online and offline support for the event. Third, the type of Facebook event page (augmented cause versus standard fashion appeal) in fact moderates the effects of each of the three current fashion behaviours on online and offline support for the event. For participants exposed to the standard fashion Facebook appeal, current fashion behaviours significantly predict online and offline support for the fashion event. Such is not the case for participants exposed to the augmented cause appeal.

Theoretical Implications

In general, this research on social media and cause-related marketing examined the effectiveness of varying relative emphasis of communicating the value of market good (for-profit) versus social good (not-for-profit). It also addresses how the various degrees of current fashion behaviours and social identities of Millennial women engender prosocial behaviour. The research extends the literature on Millennials and their prosocial actions stimulated by a social media environment, within a philanthropic fashion context. As mentioned by Aspers and Godart (2013), research on the topic of fashion lacks academic legitimacy. It also has the tendency of applying a more brand- versus service-oriented approach. Theoretically, this research is the first to examine Millennial women's current fashion behaviours, social identities and support towards a fashion event, from a social media and communications perspective, while combining the notions of market and social goods.

The present study contributes to the literature by demonstrating that the addition of substantial social media promotion of a charitable cause (social aspect) to the promotion of products (market aspect) can lead to greater online and offline support for an event. This finding is consistent with Greitemeyer's (2011) research which confirmed that exposure to media containing explicit prosocial content can generate prosocial thoughts, empathy, and helping behaviour. Similarly, Jeong et al. (2013) discovered that the presence versus the absence of cause-related marketing generates greater intentions to join a Facebook brand page. However, the discovery of the present research is even more in line with Paulin et al.'s (2014) findings which revealed that Millennials are more likely to support social causes in the public context of social media when they are exposed to an others-benefit versus self-benefit Facebook appeal, reinforcing the image of a "WE" rather than a "ME" generation. In other words, the superiority of the augmented cause Facebook event page indicates that Millennials are also truly socially conscientious and community-oriented in the setting of a fashion event associated to a cause. Even more interestingly, the findings also demonstrate that the addition of an emotional emphasis on the charitable cause will appeal to a wider population, independent of their current fashion behaviours.

The Facebook event page with an augmented cause appeal attracts a wider range of Millennial women than a standard fashion appeal, with the latter depending on a clientele possessing current fashion behaviours. Online and offline support are already greater for those who viewed the augmented cause rather than the standard fashion Facebook event page. As mentioned by Strykes and Burke (2000), “it can be argued that greater responsiveness to identity-related cues increases the likelihood that identity-relevant behaviour will be enacted – that is, that latency is a direct measure of identity salience”. In other words, simply mentioning the association to the cause but emphasizing the product will effect Millennial women’s support for a fashion event depending on their levels of current fashion behaviours. On the other hand, highlighting the cause will engender greater support from Millennial women in general, regardless of their levels of fashion involvement, fanship and innovation.

To our knowledge, this is the first research to focus on and elucidate the role of female gender identity in the context of social media and prosocial behaviour. It also expands the scope of social identity in a real-world context. While female gender identity directly and significantly impacts support outcomes, it also mediates the relationships from fashion involvement and innovation to both online and offline support for a fashion event. This is consistent with Paulin et al.’s (in press) study which revealed that women display more altruistic, empathic and moral intentions than men, after exposure to Facebook event pages linked to charitable causes. The present research confirms that the female gender identity of Millennial women can significantly influence their prosocial behaviours in the context of social media and cause-related marketing.

Fashion involvement and fanship are found to directly impact offline support for the event, in the moral and gender identity models; however, the same cannot be concluded for fashion innovation. Fashion innovation includes an opinion leadership component, which can be perceived as more coherent with online (e.g. Liking, commenting, sharing and tweeting) rather than offline support. Also, the effects of each of the three current fashion behaviours on online support for the event are insignificant; this might be elucidated by Millennials’ willingness to be more hands-on and engaged, as they seek to meet new people, utilize their expertise and make a more genuine difference (e.g. volunteering can be considered a more proactive activity than Liking content on a Facebook event page). Surprisingly and contrary to expectations, with

fashion identity as a mediator, no significant direct effects are established from neither fashion involvement, fanship nor innovation to both online and offline support outcomes. The latter might be due to strong and significant inter-correlations between each current fashion behaviour and all three dimensions of fashion identity.

The fact that moral identity does not directly nor indirectly impact online and offline support for a fashion event might be explained by the sample which consisted solely of women, who already place a high importance on being moral and are predisposed to helping others compared to men (Paulin et al., in press); a small variance might potentially explain the nonexistent effects of this construct on support outcomes. In the case of fashion identity, only the dimension of centrality has somewhat of an influence on offline support. A possible justification for the lack of results for fashion identity includes the fashion scene in Montreal which is still growing (The Globe and Mail, 2013). Centrality relates to the amount of time spent reflecting about being a group member, and is therefore the cognitive accessibility of social identity and the long-lasting psychological salience of group membership, whereas the other two dimensions reflect emotional aspects of group membership (Cameron, 2004). Centrality appears to be a more important component in forming a “community of tastes”, because without interdependence, a community cannot be created (Gronow, 1993). This might perhaps clarify why this dimension directly effects offline support (as opposed to online support comprised of actions that might be considered less impactful towards the community) more so than in-group ties and in-group affect.

Managerial Implications

Our findings can help guide public relations and marketing professionals in the fashion sector in developing effective communication and marketing strategies that suit Millennial women’s behaviours and interests, as well as understand how they can stimulate engagement with these various sub-markets. Moreover, practitioners can utilize this information to ensure a more socially responsible management of collaborative cause-related marketing projects between for-profit and not-for-profit organizations.

As mentioned by Bolton et al. (2013), “there are still many questions about how Millennials’ use of social media will influence individual, firm and societal outcomes in different contexts”. This research validates the opinion that Millennial women portray a generation revolved around a sense of community. They are more likely to be involved with a fashion show when the cause is highlighted as opposed to products, regardless of their levels of interest in fashion. Therefore, by designing honest, inspirational, story-telling messages focused on the cause, a stronger connection with a wider population of Millennials can be formed (The Millennial Impact, 2013). In other words, a social-oriented communications approach (i.e. promoting the cause) attracts a larger public, rather than a specific segment, of Millennial women.

Practitioners must also recognize that Millennial women differ in the levels of female gender identity. Women who are more affectionate, cheerful, compassionate and sensitive to the needs of others for instance (i.e. display more feminine characteristics) are more likely to support a fashion event associated to a cause. Moreover, whether marketing managers aim to attract Millennial women in general or a specific fashion-oriented sub-market, they must understand which communication tactic to apply on social media to transform this digitally savvy market into evangelists, ambassadors and long-term supporters. Also, because Millennials participate in impression management on social media, their supportive activities should be publicly acknowledged. This can be accomplished through various online campaigns and contests created to promote individual or personalized recognition.

It’s evident that social media provides endless opportunities for professionals and is a convenient, cost-effective and crucial tool in engaging Millennials with causes. 48% of 18-34 year-olds log onto Facebook when they wake up (Statistic Brain, 2014), and 75% of Millennials Like, retweet, or share content on social media (The Millennial Impact, 2013). They also wish to stay informed on how they can make a difference, with mobile devices best enabling this connectivity (The Millennial Impact, 2013). For-profit and not-for-profit organizations should therefore invest in Community Managers to help tell stories and develop an emotional connection with this digital market, while incorporating fresh and current content, including high-quality photos, infographics, videos, inspirational quotes and polls on their social media

pages. As mentioned by Paulin et al. (2014), marketing “with” rather than “to” Millennials can enable the development of new and innovative approaches for initiating and supporting cause events. It can also lead to the creation and sustainability of social media communities, where volunteers, donors, non-profits, sponsors and firms can form a single integrated community, and where exchanges of information and knowledge can take place. Social media communities can also help in fostering valuable relationships and building long-term engagement.

Limitations and Future Research

Although the current research presents crucial and valuable implications, just like any other study, it has a few limitations. First, behavioural intentions may not be as reliable as self-reported or observed ones. However, Ferguson et al. (in press) found that in a similar research context as the current one, behavioural intentions of online and offline support for an event predicted actual self-reported behaviour. Second, possible bias effects of measuring current fashion behaviours and identities in the same study as measuring online and offline support were minimized by dividing the data collection into two phases with a two- to three-week interval. Third, only one fashion event was examined, limiting the generalizability of the findings. Nevertheless, the specific fashion show selected is organized for and by Millennials, suiting the context of the research. Fourth, the augmented cause video on the Leukemia and Lymphoma society was high on “hope marketing”, possibly generating very strong emotions.

Future research can compare men and women’s support for a fashion event. Men can be primed to help others by presenting them with an others-benefit appeal (Paulin et al., in press), and are also considered fashion innovative communicators, opinion leaders and innovators (Hirschman & Adcock, 1978). In addition, it would be interesting to examine other cohorts. For example, a fashion show associated to a cause that is more likely to attract Generation Xers, such as the high-end ones hosted by Holt Renfrew and promoted on Facebook which target a higher-income market, can be incorporated into a similar research framework. Fashion events in other cities and countries, as well as those supporting different types of causes (e.g. local versus national cause, causes directly impacting women such as breast cancer, etc.) can be investigated as well. Customer-initiated social media pages, which may be perceived as more transparent and

trustworthy compared to organizational-initiated ones, can be studied in the future. Finally, it may be fruitful to explore the influence of other social media platforms such as Twitter or blogs which also offer similar event or chat features.

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APPENDIX A

Invitation to Participate

Title: Social media, attitudes and preferences of Millennial Women (Phase I)

Short Abstract:

This is a two-phase online study concerning you, Millennial women. It investigates your involvement with social media and events related to charitable causes. You must enroll and complete both phases (Phase I & II).

Detailed Description:

Phase I will be available as of February 10th and continue until March 21st. In Phase I of the study, you will login to the MRP platform where you will be asked to describe yourself and your attitudes to a variety of concerns of your generation. By participating in this study, you will not only help a fellow student (Aela Salman) complete her M.Sc. research project, but also contribute to our knowledge of how women like you perceive social media and its link to the organization, communication and promotion of events associated with combined private for-profit and public charitable endeavours. Two weeks after you complete Phase 1, Aela Salman will contact you by e-mail instructing you to enroll in Phase II. Phase II will be available from March 3rd to April 12th. Should you have any questions, please contact (a_salm@jmsb.concordia.ca).

Eligible requirements:

Must be female.

Duration: 30 minutes, 1 credit.

Title: Social media, attitudes and preferences of Millennial Women (Phase II)

Short Abstract:

This is the second phase of the online study concerning you, a Millennial woman. It investigates your involvement with social media and events related to charitable causes. You must have successfully completed Phase I in order to enroll in this Phase II.

Detailed Description:

In Phase II of this study (90 minutes), you will login to the MRP platform where you will be asked to carefully examine the contents of Facebook event pages and to provide your impressions and valuable assessments. By participating in this study, you will not only help a fellow student (Aela Salman) complete her M.Sc. research project, but also contribute to our knowledge of how women like you perceive social media and its link to the organization, communication and promotion of events associated with combined private for-profit and public charitable endeavours.

Eligible requirements:


Must be female and have successfully completed Phase I of this study.

Duration: 90 minutes, 3 credits.

APPENDIX B

Facebook Event Pages

Version 1: Augmented Cause Appeal



Dress Designed by
Casey Watson
Photograph
© Raül Perez

5


HEELS & HEART
Annual
Wearable Art
Fashion Show
MAY 3, 2014
BENEFITING THE LEUKEMIA & LYMPHOMA
SOCIETY OF CANADA

{ FUTURISTIC FASHION }


Public · By Heels & HeART

[Events](#) [Join](#) [Maybe](#) [Decline](#)

Going (149)




Ada Wittenberger




Abi Jalili

Recent guests


Maybe (65)




Invited (1,481)



Victor Esposito Jr.




Ashley Adler




Amanda Bruna


[Export](#) · [Report](#)



Saturday, May 3, 2014




7:00pm



Get Tickets

www.heelsandheart.com



Downtown Montreal

Heels & HeART is pleased to announce the fifth edition of our Wearable Art Fashion Show on Saturday, May 3rd in Downtown Montreal. Fashion's best will once again gather to be wowed by one-of-a-kind pieces created by emerging Montreal designers and artists. The show will be judged by a panel of notable industry experts which have included designers like Marie Saint Pierre and Dinh Bâ, magazine editors for Dress to Kill and Flare, media experts (CTV City Lights and Miss Slys!), luxury womenswear boutique owners (JoshuaDAVID), and many others. We hope you'll be able to join us this year!

*** Net proceeds from the event benefit The Leukemia and Lymphoma Society of Canada ***

The theme this year is Futuristic Fashion, and we have a great line up of designers ready to show off their talent, flare and creativity. You won't want to miss this unique, unforgettable event! ♥

A live sculpting experience will be on display when doors open at 7:00pm (www.facebook.com/captiveartvisualartistentertainment) and will be raffled off along with other great prizes!

56

Tickets are \$40 each and available for purchase at <http://www.heelsandheart.com/#!buy-tickets/cq1h>
(or call Kristina 438-888-0689 to arrange purchase in person).
Pre-purchased tickets will be given priority at the door

Cocktail 7:00pm (cash bar)
Fashion Show 8:00pm
Amazing Door and Raffle Prizes*
Gift bags for all guests
Coat check available

*Raffle prizes this year include:
Arbonne Gift Basket
Dom Rebel Tee Shirt
Lemieux Training Boot Camp classes
In-Bloom Jewelry
Centaur Theatre Tickets




Heels & HeART



Like • Comment • Share • 2 • March 3 at 5:30pm



Version 2: Standard Fashion Appeal



Dress Designed by
Casey Watson
Photograph
© Raül Perez

5


HEELS & HEART
Annual
Wearable Art
Fashion Show
MAY 3, 2014
BENEFITTING THE LEUKEMIA & LYMPHOMA
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[Events](#)[Join](#)[Maybe](#)[Decline](#)

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Lemieux Training Boot Camp classes
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Centaur Theatre Tickets



Heels & HeART



Like • Comment • Share • 2 • March 3 at 5:30pm



APPENDIX C

Ethics Approval Form



CERTIFICATION OF ETHICAL ACCEPTABILITY FOR RESEARCH INVOLVING HUMAN SUBJECTS

Name of Applicant: Dr. Michele Paulin

Department: John Molson School of Business \ Marketing

Agency: RBC Professorship in Strategic Relationship Marketing

Title of Project: Etude de l'échange relationnel dans le domaine des services: antécédents et conséquences des normes relationnelles, l'engagement et la confiance en termes de valeurs perçues par les parties (client, personnel et organization)

Certification Number: 10000242

Valid From: August 29, 2013 to: August 28, 2014

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, appearing to be "J. Pfaus".

Dr. James Pfaus, Chair, University Human Research Ethics Committee

APPENDIX D

Constructs, Scale items and Cronbach's Alphas

Construct	Cronbach's Alpha
Current Fashion Behaviours	
<i>Fashion Involvement</i>	0.87
With regards to fashion (clothing, handbags, accessories, shoes, etc.), please respond to the following statements:	
I usually have one or more outfits of the very latest style.	
An important part of my life and activities is dressing smartly.	
I like to shop for fashionable pieces, including clothes, handbags, accessories and shoes.	
I keep my wardrobe up-to-date with the changing fashions.	
I often consult fashion magazines and fashion websites.	
I often attend fashion shows.	
I follow one or more fashion designers.	
<i>Fashion Fanship</i>	0.94
With regards to your involvement in fashion, please respond to the following statements:	
I am an avid fashion fan.	
I carefully follow fashion.	
I know more than others about fashion.	
I am fanatical about fashion.	
Fashionable, attractive styling is very important to me.	
I think fashion is fun, fascinating and exciting.	
My friends consider me a fashion fanatic.	
<i>Fashion Innovation</i>	0.89
With regards to you and fashion trends, please respond to the following statements:	
I am often willing to try new ideas about clothing fashions.	
I often try something new in the next season's fashions.	
I am usually among the last to try new clothing fashions.*	
I often influence the types of clothing fashions my friends buy.	
Others often turn to me for advice on fashion and clothing.	

Many of my friends regard me as a good source of advice on clothing fashions.

*Item removed

Construct	Cronbach's Alpha
Identities	
<i>Fashion Identity</i>	
With regards to you and the fashion community (designers, retailers, customers, volunteers, events), please respond to the following statements:	
<i>Fashion Identity – In-group Ties</i>	0.81
I really “fit in” with others in this community.	
I find it difficult to form a bond with others in this community.	
I feel strong ties to others in this community.	
I don’t feel a sense of being “connected” with others in this community.	
<i>Fashion Identity – Centrality</i>	0.80
Overall, being part of this community has very little to do with how I feel about myself.	
I often think about the fact that I am part of this community.	
The fact that I am part of this community rarely enters my mind.	
Being part of this community is an important reflection of who I am.	
<i>Fashion Identity – In-group Affect</i>	0.82
In general, I am glad to be part this community.	
I don’t feel good about being part of this community.	
Generally, I feel good when I think about myself as part of this community.	
I often regret that I am part of this community.	
<i>Moral Identity</i>	
The following are some characteristics that might describe a person, which could be you or someone else: CARING, COMPASSIONATE, FAIR, FRIENDLY, GENEROUS, HELPFUL, HARDWORKING, HONEST & KIND. For a moment, visualize in your mind the kind of person who has these characteristics. Imagine how that person would think, feel, and act. THEN, please respond to the following statements:	
<i>Moral Identity – Internalization</i>	0.75
It would make me feel good to be a person who has these characteristics.	
Being someone who has these characteristics is an important part of who I am.	

I would not be particularly proud to have these characteristics.
Having these characteristics is not really important to me.
I strongly desire to have these characteristics.

Moral Identity – Symbolization

0.77

I often associate with others who have these characteristics.
I engage in websites and social media networks that would identify me as having these characteristics.
Books and magazines that I read identify me as having these characteristics.
My membership in certain organizations communicates to others that I have these characteristics.
My other social activities indicate to others that I have these characteristics.

Female Gender Identity

0.87

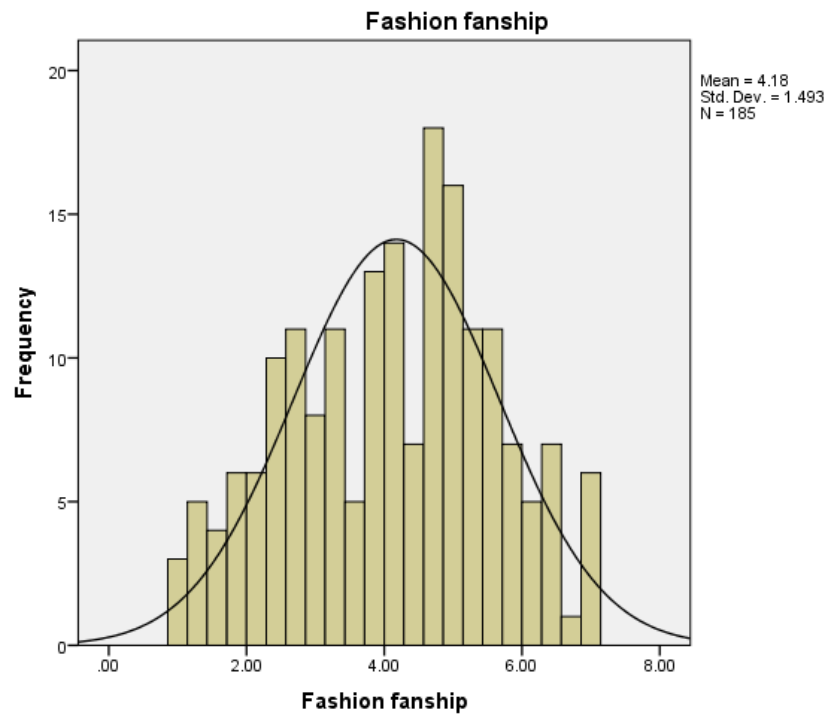
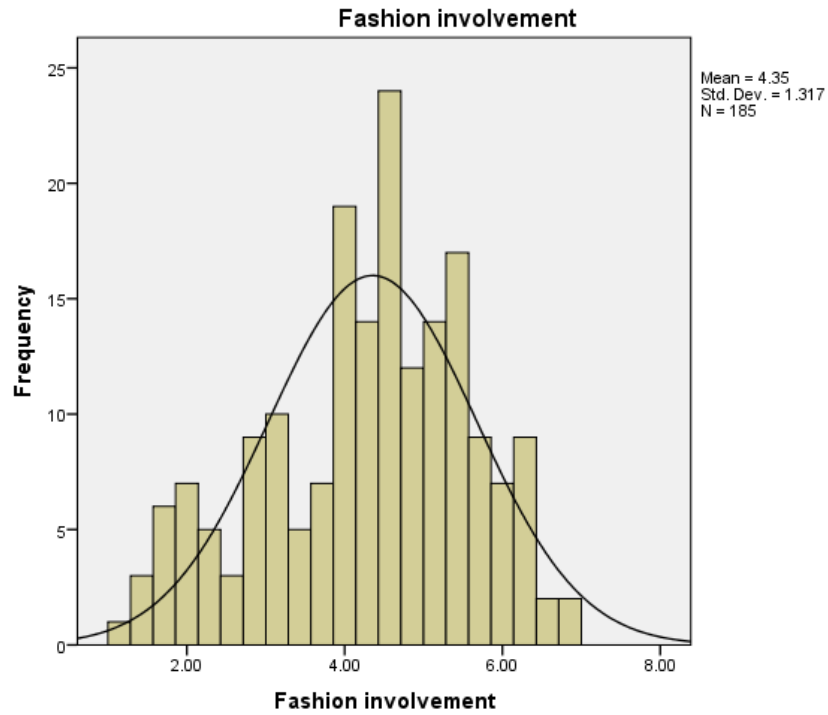
How often are the following characteristics true about you?

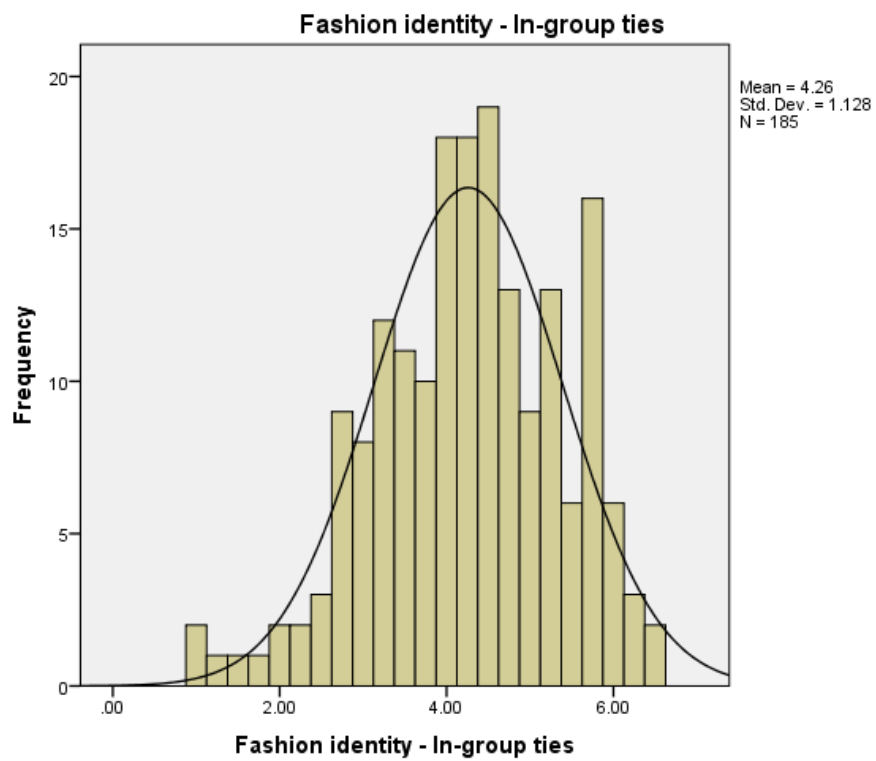
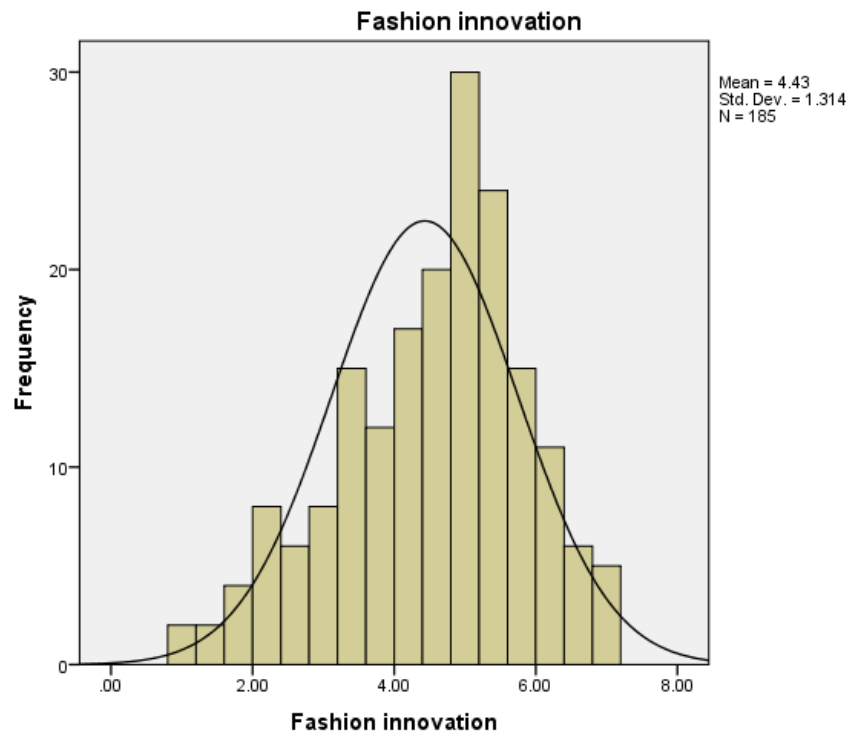
Affectionate
Cheerful
Childlike
Compassionate
Does not use harsh language
Eager to soothe hurt feelings
Feminine
Flatterable
Gentle
Gullible
Loves children
Loyal
Sensitive to the needs of others
Shy
Soft spoken
Sympathetic
Tender
Understanding
Warm
Yielding

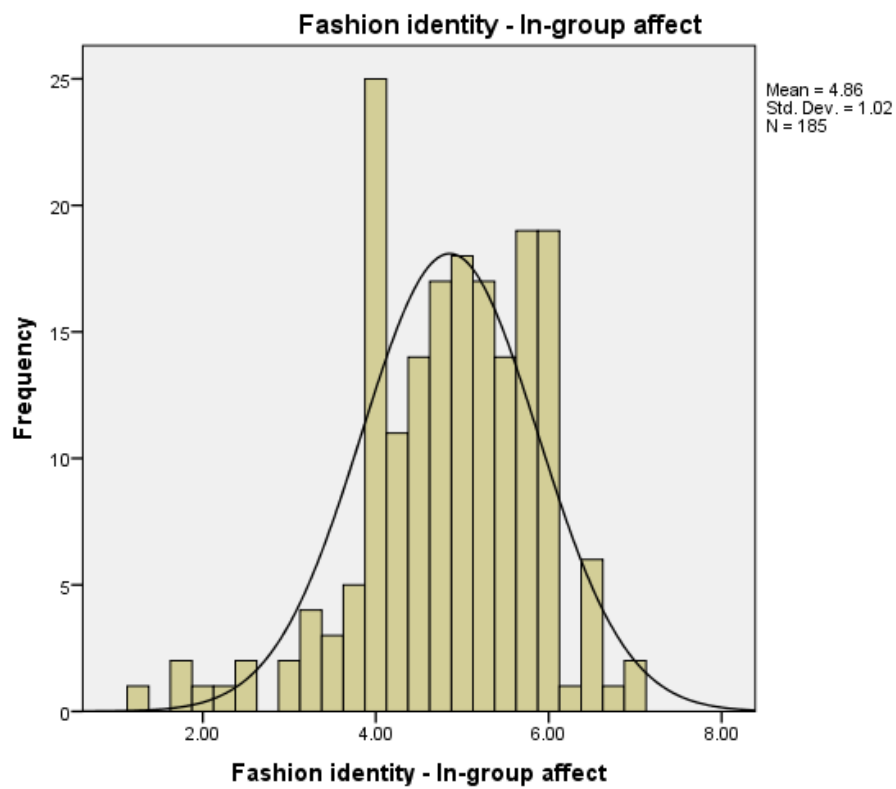
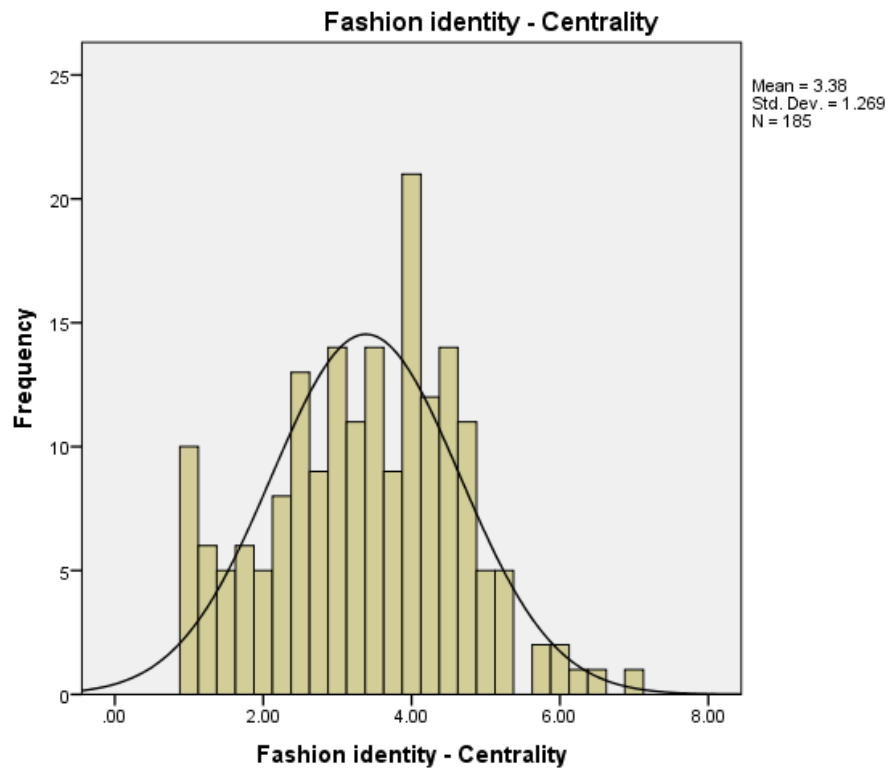
Construct	Cronbach's Alpha
Online and Offline Support for a Fashion Event	
<i>Online</i>	0.87
This Facebook event page makes me want to...	
“Like” the event photo, video or photos.	
“comment” on the event photo, video or photos.	
“share” the event photo, video or photos.	
“tweet” about the event.	
<i>Offline</i>	0.91
Other things considered, I would...	
attend this fashion show.	
urge my friends to attend this fashion show.	
volunteer at this fashion show.	
join the organizing committee for this fashion show.	

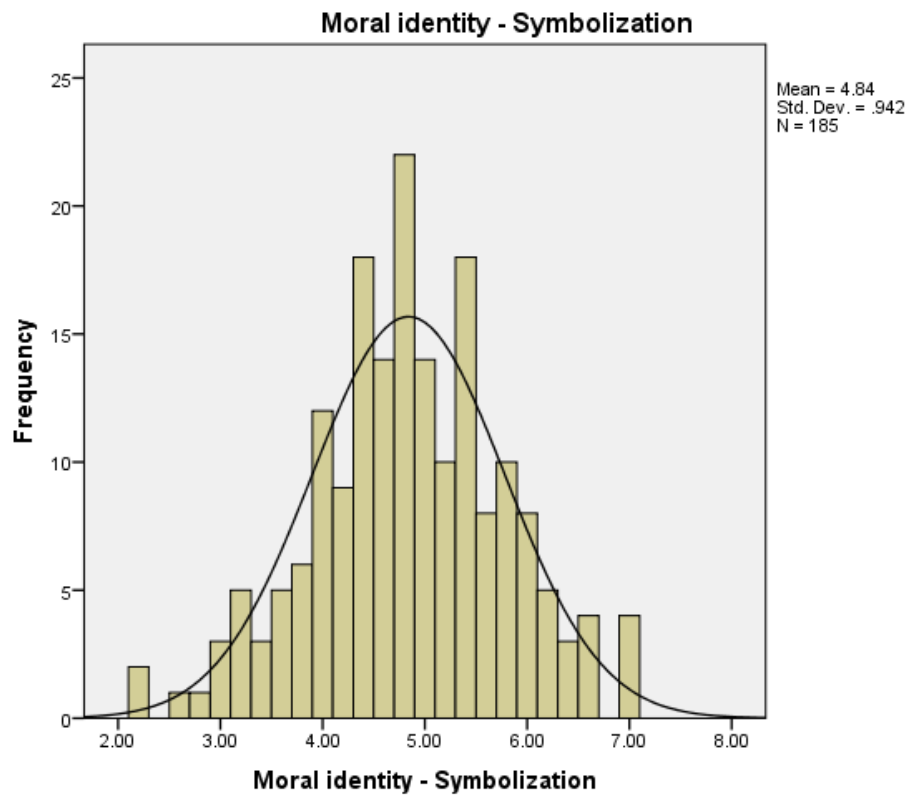
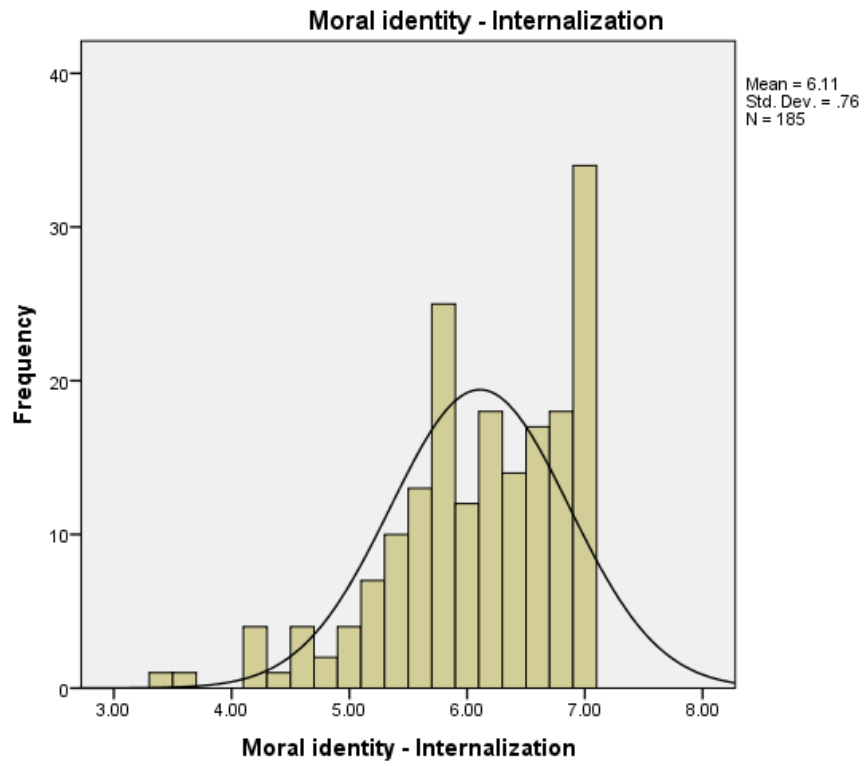
APPENDIX E

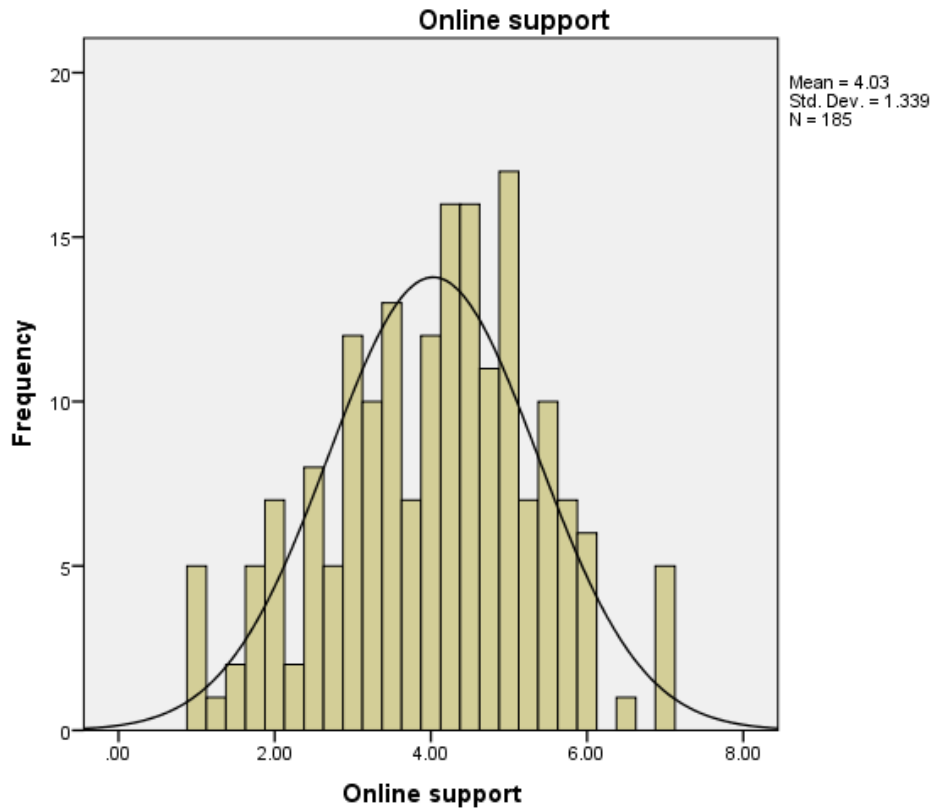
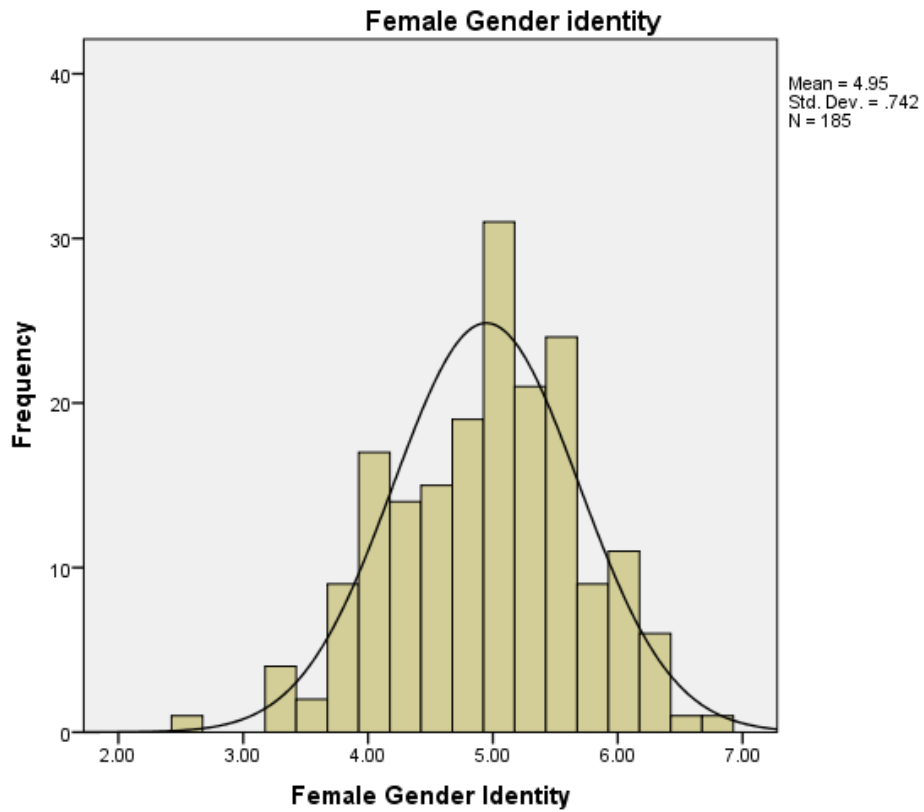
Normality Graphs

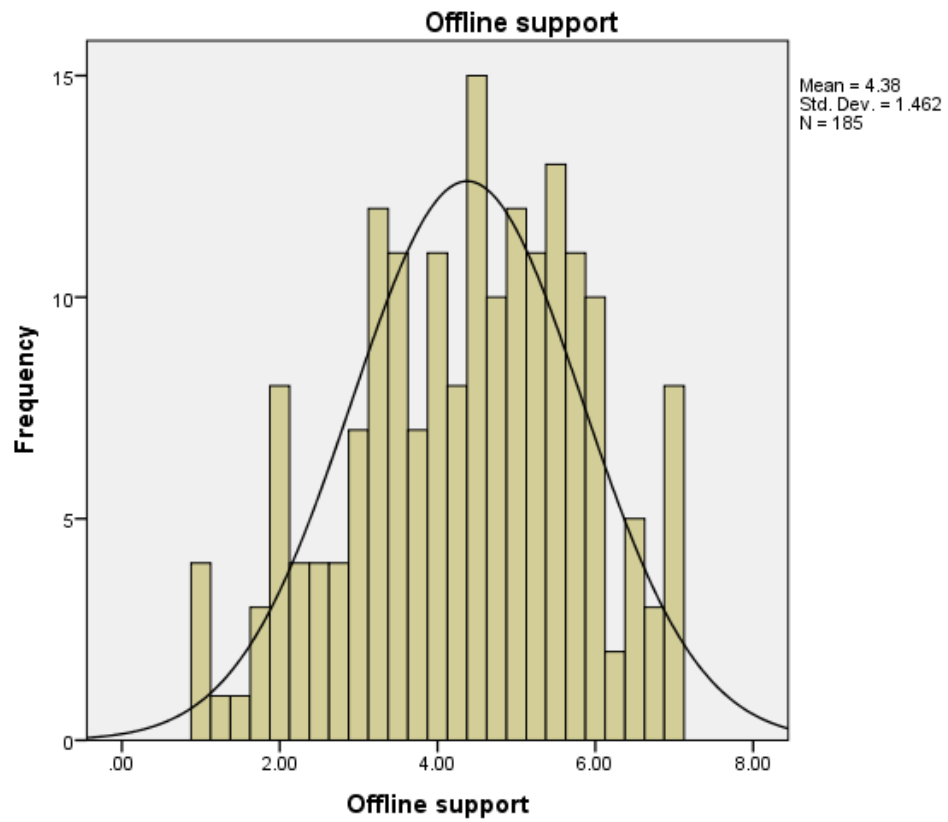








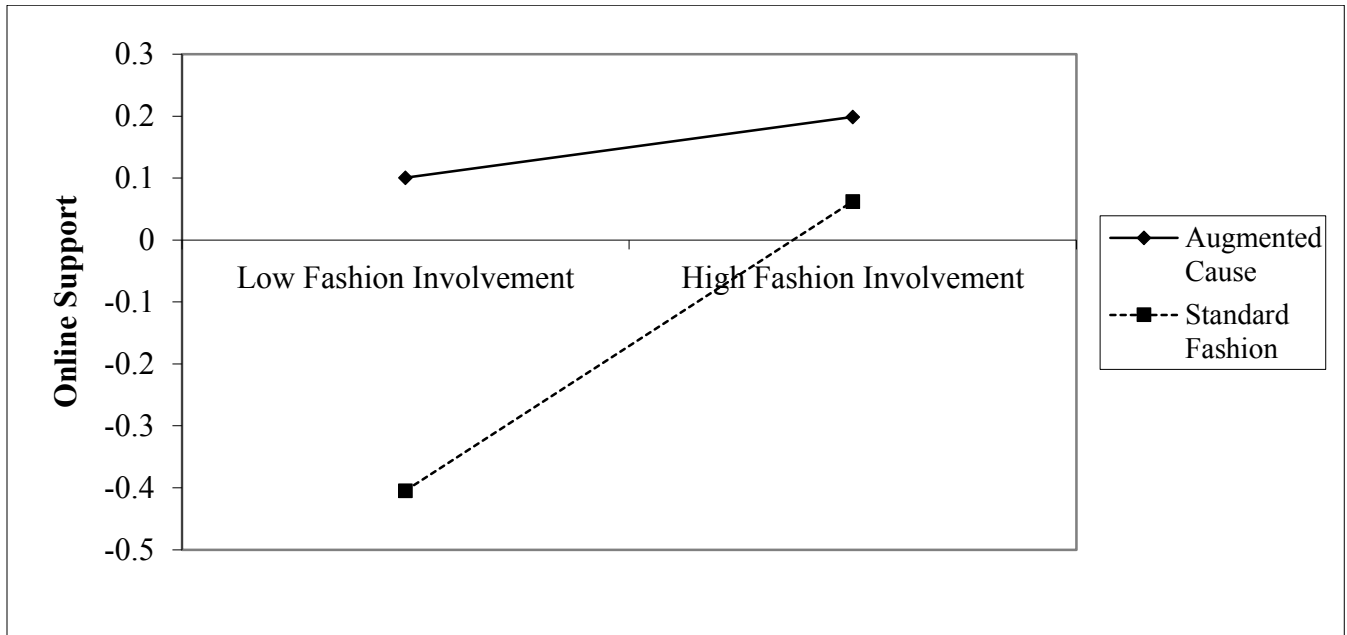




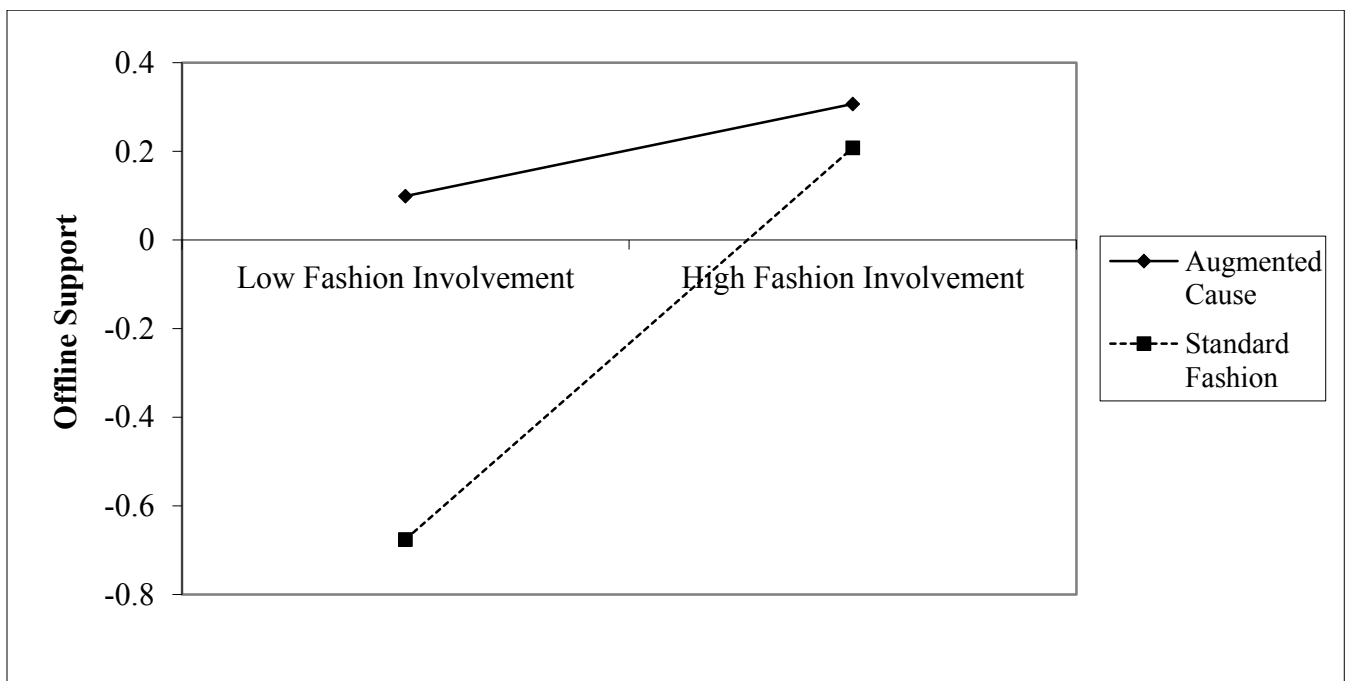
APPENDIX F

Interaction Graphs

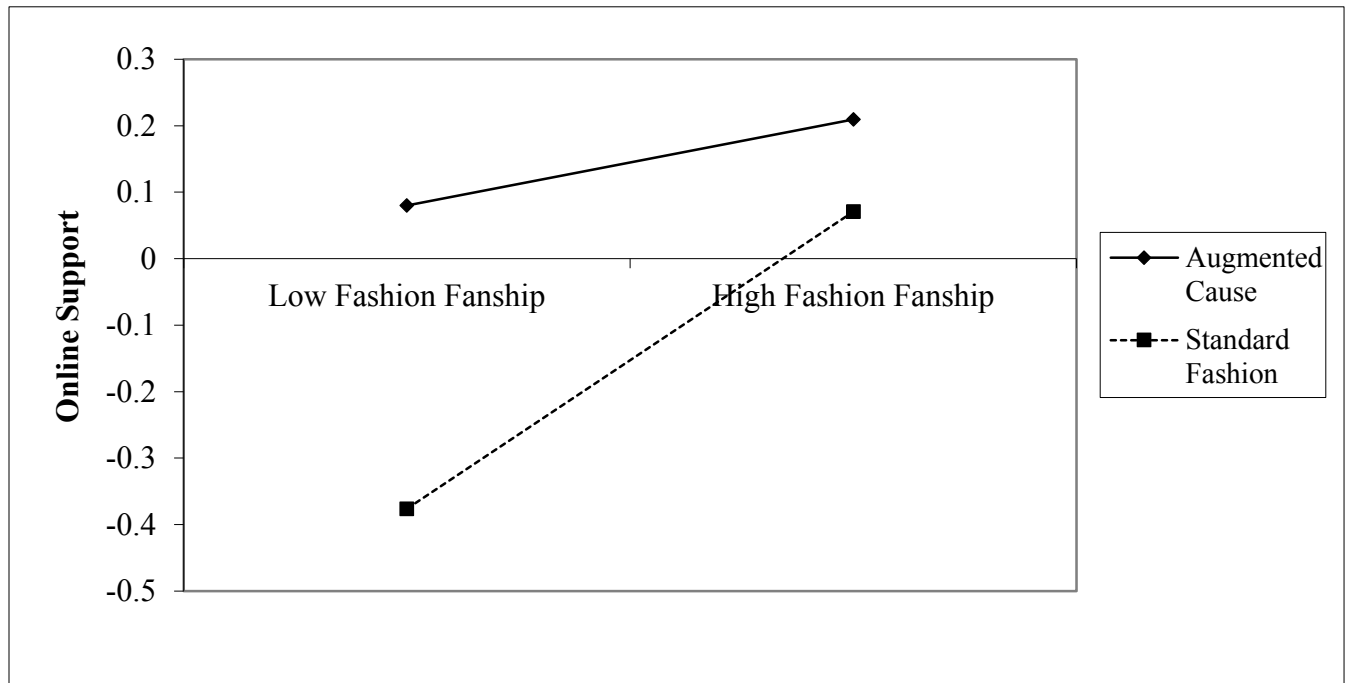
Regression of Online Support on Fashion Involvement with Augmented Cause versus Standard Fashion Appeal, and Fashion Identity as the Control Variable



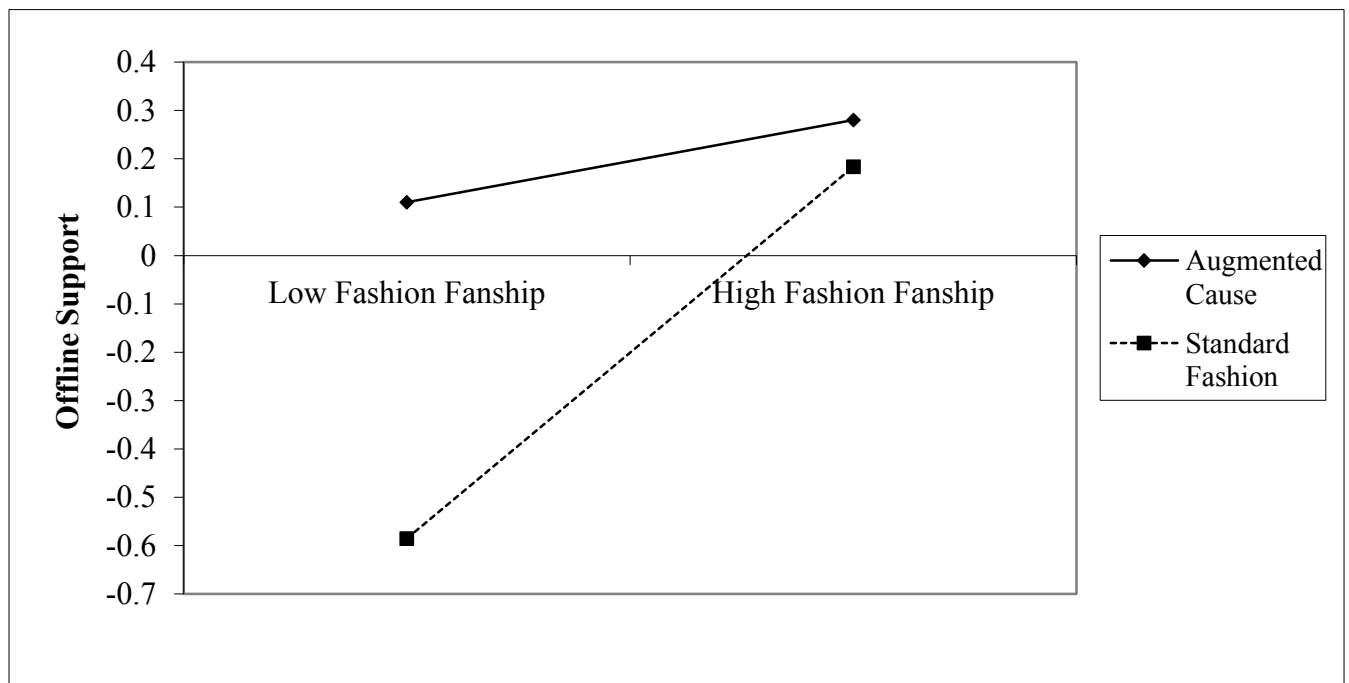
Regression of Offline Support on Fashion Involvement with Augmented Cause versus Standard Fashion Appeal, and Fashion Identity as the Control Variable



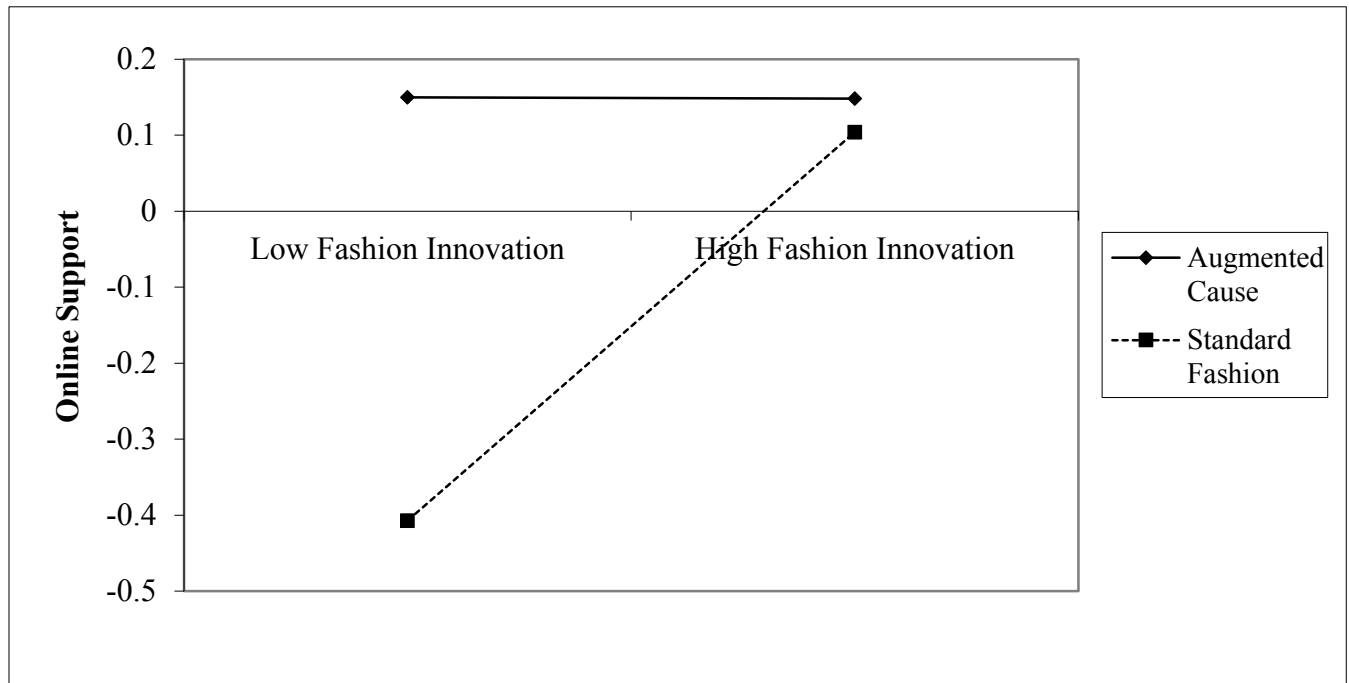
Regression of Online Support on Fashion Fanship with Augmented Cause versus Standard Fashion Appeal, and Fashion Identity as the Control Variable



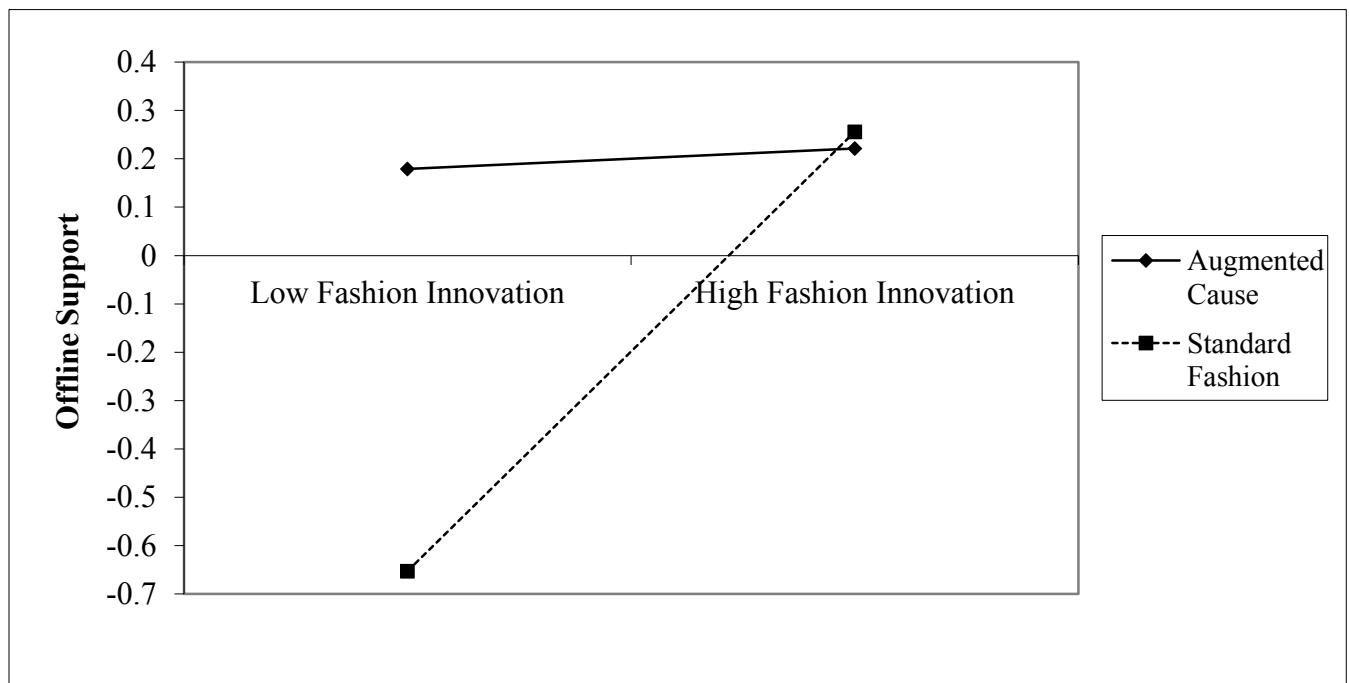
Regression of Offline Support on Fashion Fanship with Augmented Cause versus Standard Fashion Appeal, and Fashion Identity as the Control Variable



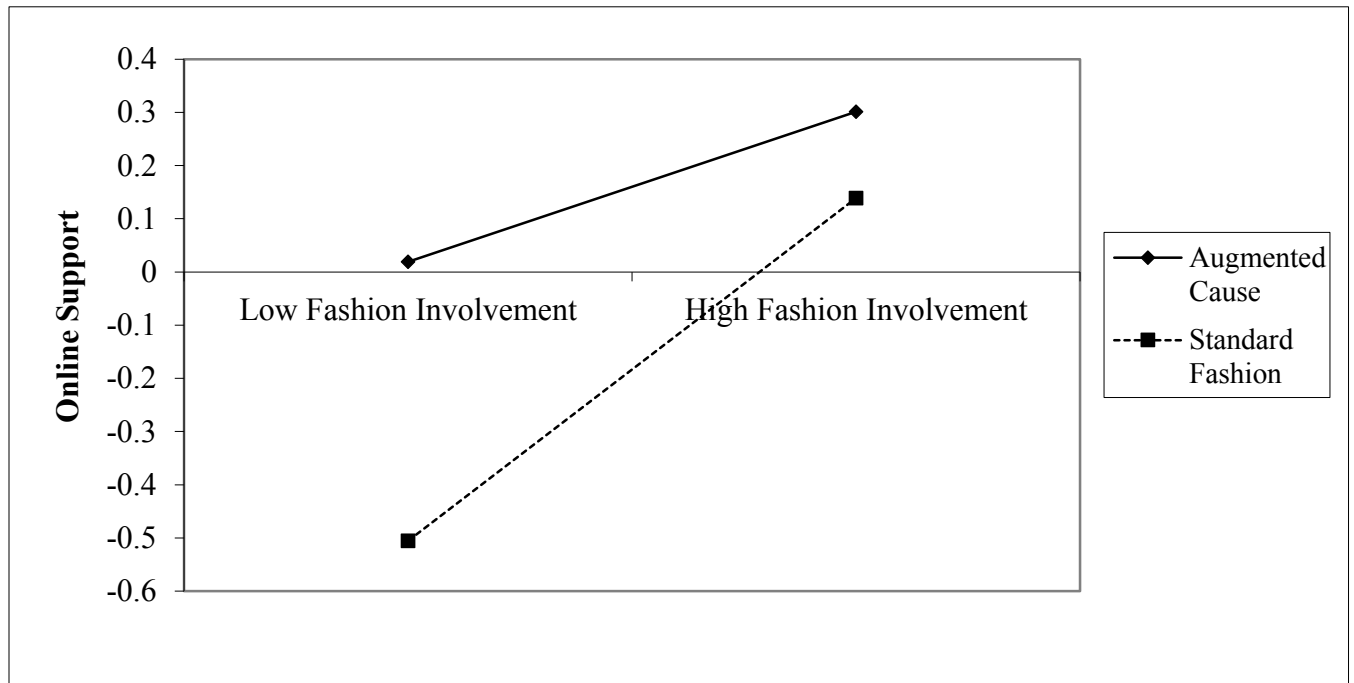
Regression of Online Support on Fashion Innovation with Augmented Cause versus Standard Fashion Appeal, and Fashion Identity as the Control Variable



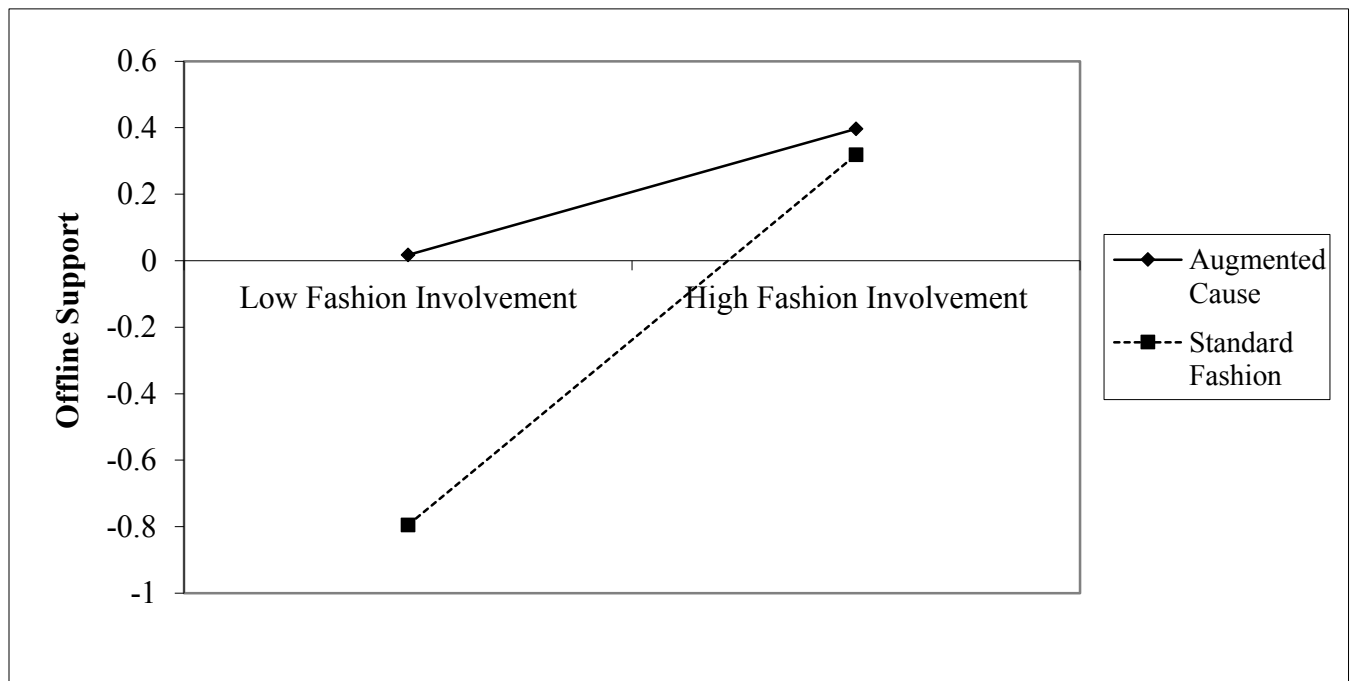
Regression of Offline Support on Fashion Innovation with Augmented Cause versus Standard Fashion Appeal, and Fashion Identity as the Control Variable



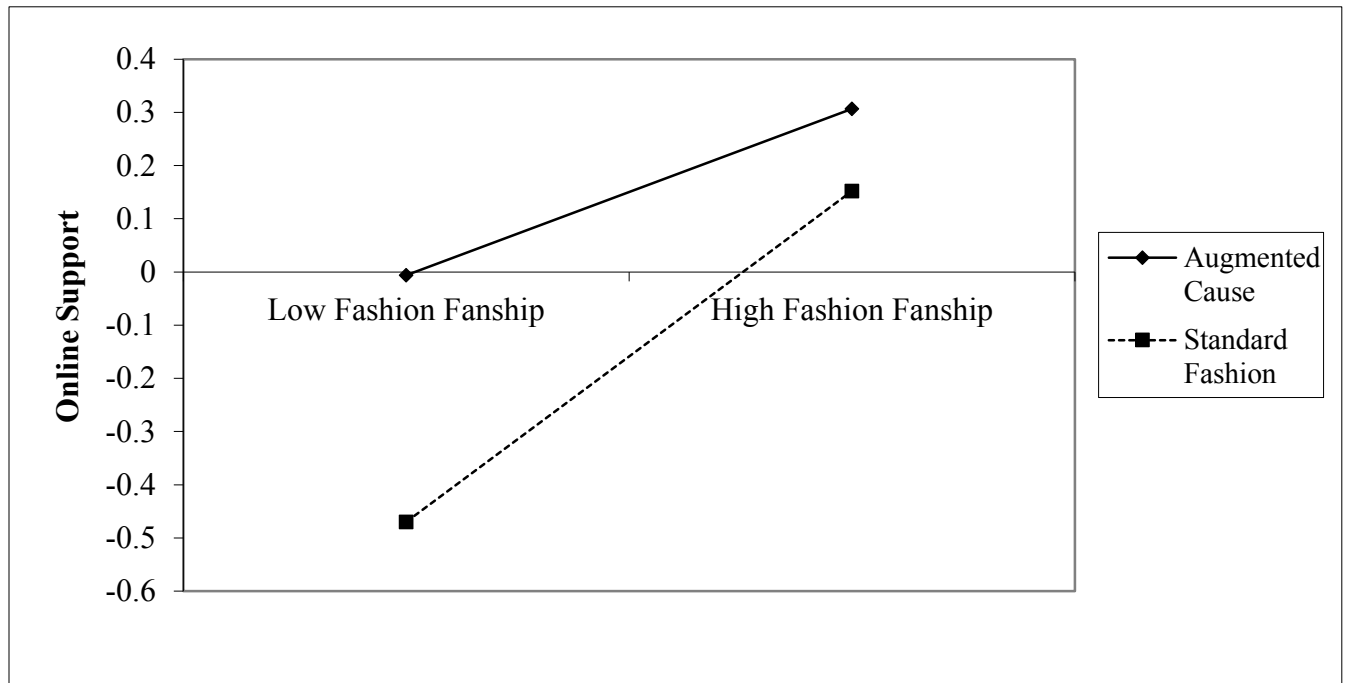
Regression of Online Support on Fashion Involvement with Augmented Cause versus Standard Fashion Appeal, and Moral Identity as the Control Variable



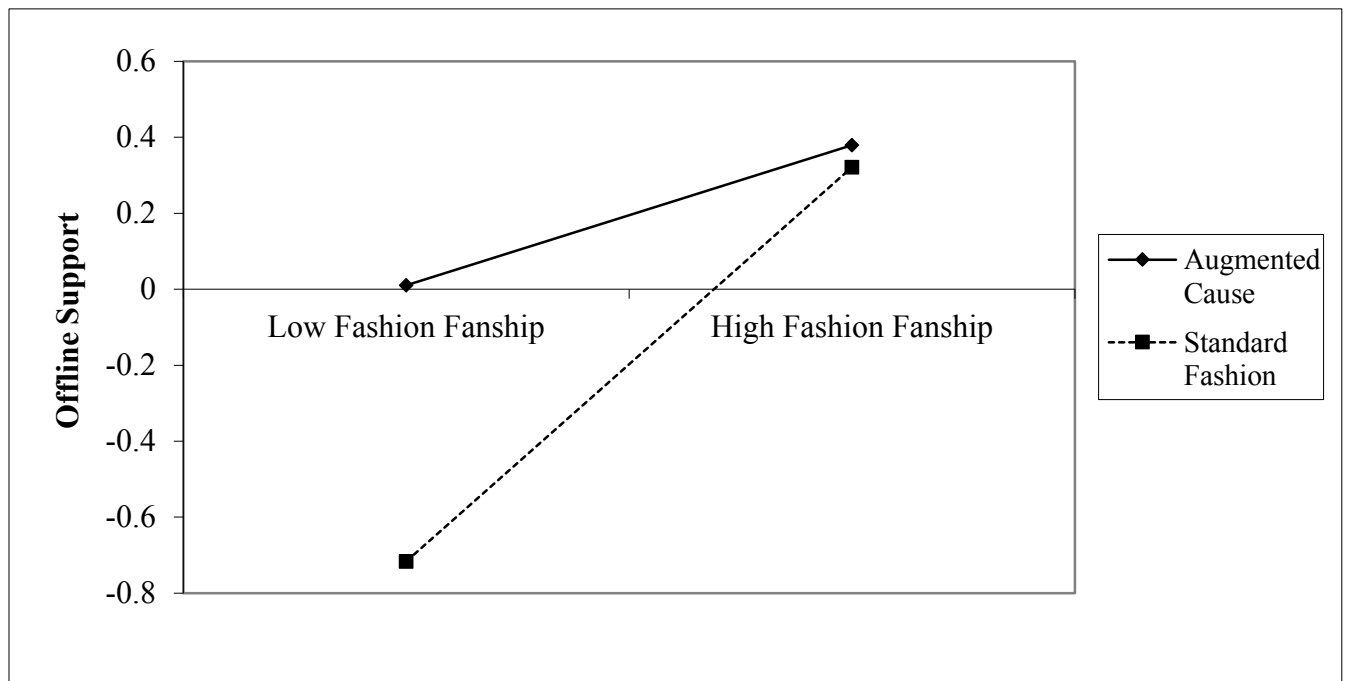
Regression of Offline Support on Fashion Involvement with Augmented Cause versus Standard Fashion Appeal, and Moral Identity as the Control Variable



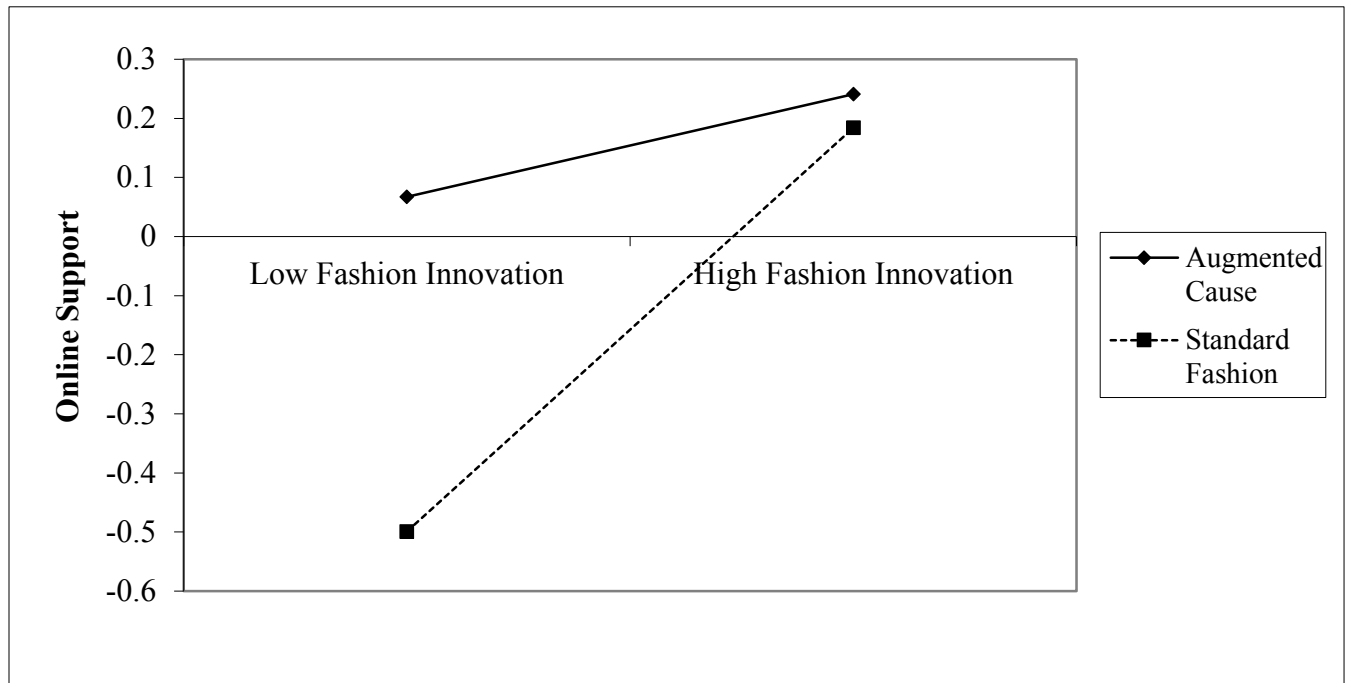
Regression of Online Support on Fashion Fanship with Augmented Cause versus Standard Fashion Appeal, and Moral Identity as the Control Variable



Regression of Offline Support on Fashion Fanship with Augmented Cause versus Standard Fashion Appeal, and Moral Identity as the Control Variable



Regression of Online Support on Fashion Innovation with Augmented Cause versus Standard Fashion Appeal, and Moral Identity as the Control Variable



Regression of Offline Support on Fashion Innovation with Augmented Cause versus Standard Fashion Appeal, and Moral Identity as the Control Variable

