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REDUCTION OF ATTITUDE-BEHAVIOUR GAP IN ETHICAL CONSUMPTION IN ESTONIA

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I hereby declare that I have compiled the thesis independently

and all works, important standpoints and data by other authors

have been properly referenced and the same paper

has not been previously presented for grading.

The document length is 9591 words from the introduction to the end of the conclusion.

Ksenija Višnjakova……………………………..

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ABSTRACT

The aim of this study is to identify factors that help ethical consumers bridge the attitude-behaviour gap. Attitude-behaviour gap is a phenomena where consumer have particular attitudes towards consumption of ethically produced products, however, they don't translate attitudes to purchase. This study focuses on barriers that stop consumers from ethical consumption, motivators for ethical consumption and possible strategies to bridge or minimize the attitude behaviour gap. This study uses qualitative methods and used qualitative content analysis to analyze the data. The sampling method is non-probability sample. Author conducted interview to collect the data. Interviewees were employed by snowball sampling with pro-ethical and ethical consumers that as much as possible minimized attitude-behaviour gap. The main findings suggest that such motivators as promotion of ethical products by influencers and corporations, videos about ethical consumption and practice of habits can help minimize the attitude-behaviour gap.

Keywords: attitude-behaviour gap, ethical consumption, sustainability, theory of planned behaviour (TPB)

INTRODUCTION

Nowadays people care more and more about sustainability and ethics; adoption of ethical and sustainable lifestyles has become a new trend. Significant global efforts have been made to address challenges of sustainable production and ethical consumption, as evidenced by the 2005 Kyoto Agenda 21 and other international policymaking groups (Oh & Yoon, 2014, p. 278). However, not all ethically minded consumers actually buy ethically produced goods. This phenomena is called attitude-behaviour gap. The attitude-behaviour gap also has serious implications for ethical product marketers (Papaoikonomou, 2011, p.78). Ethical consumerism is essential because it promotes fair labour standards, animal welfare and environmental sustainability. Companies, on the other hand, may find it difficult to promote their ethically manufactured products if consumers do not translate their beliefs into actual purchase decisions. As a result, it is critical to discover ways to bridge the gap and connect customer attitudes with their actual purchasing patterns.

There has been much research on the barriers that stop consumers from ethical consumption, however, it is still uncertain how to reach the attitude-behavior gap (Chekima et al., 2017; Young et al., 2009; Wiederhold & Martinez, 2018; Uusitalo & Oksanen, 2004; Bray et al., 2011; Casais & Faria, 2021; Alsaad, 2021). There is little research that comes up with possible solutions. The research problem of this study is to explore potential strategies that can close the gap between attitudes and behaviors in context of ethical consumption.

The aim of the research is to identify the factors that assist consumers in Estonia purchase ethical products so that consumers can be encouraged towards making ethical purchasing decisions, thus bridging the attitude-behavior gap. It was done by examining whether the solutions found in literature are applicable to the Estonian market, as well as determining the factors that help consumers in Estonia bridge the gap between their attitudes and behaviours. Ultimately, the research seeks to provide insights that can help improve ethical, sustainability-oriented marketing strategies in Estonia. The following research questions can assist in addressing the study's aim:

RQ1: How do the theoretical solutions offered for closing the consumer attitude-behaviour gap match the empirical findings of consumers in Estonia aiming for ethical and sustainable consumption?

RQ2: What makes consumers in Estonia overcome the attitude-behaviour gap?

To answer the first research question, a comparative analysis will be conducted between the existing literature and the qualitative data that will be collected. This will help determine if the proposed solutions align with the emerging findings. For the second research question, the motivators and barriers to ethical consumption experienced by the Estonian consumers in their life will be addressed in-depth interviews.

I will use qualitative research methodologies, such as qualitative interviews and a qualitative content analysis, for data collection and analysis. To address my research questions, I will conduct between five and seven interviews with ethical consumers. I will use the snowball sampling technique to recruit interviewees. Using the snowball sampling technique, I can ensure that I am able to identify individuals who are committed to ethical consumption and have valuable insights to share regarding their struggles and experiences on the path to ethical/sustainable consumption. In the interviews, I will focus on their journey in bridging the gap, how they began it, what obstacles they faced while bridging the gap as much as possible, what flaws they perceive in their lifestyle in terms of consumption, and how they intend to continue their journey in this regard.

This paper is divided into three chapters. The theoretical background chapter introduces main definitions such as the attitude-behaviour gap, the theory of planned behaviour, and ethical consumption. This chapter also summarizes previous studies that have been conducted in this area and suggests ways to close the ethical gap. Additionally, there is a highlighted importance of understanding barriers preventing consumers from ethical consumption. The second section is dedicated to methodology, specifically the collection and analysis of data, as well as the justifications for the choice of methods. The third chapter is dedicated to empirical findings. In this chapter, the results of the study are presented and discussed, as are the limitations of the study and suggestions for further research. Also, this chapter explains the contribution of this study. The presentation and discussion of the study results are based on the research questions and objectives. Finally, the conclusion summarizes the main findings and their significance for the research question.

The author would like to thank the interviewees who took part in the study. The author would also like to thank the supervisor for her assistance and support during the thesis writing process. Author would also want to thank her family and friends who morally supported her during hard moments.

1. THEORETICAL BACKGROUND

This section will explain the attitude-behaviour gap from the standpoint of ethical and sustainable consumption. Finally, at the end of the chapter, possible solutions from the literature to narrow or bridge the ethical consumption gap will be presented.

1.1. Theory of planned behaviour

The Theory of Planned Behaviour (TPB) is one of the more testable theories that has been employed in the study of ethical consumer behaviour (Chatzidakis et al., 2007, p. 91). This conceptual framework is built on the concept that an individual's attitudes, subjective standards, and perceived behavioural barriers to a specific action are what determine that individual's intentions regarding that behaviour (Papaoikonomou et al., 2011, p. 78). The TPB has been widely used to understand ethical consumer behaviour in various contexts, including sustainable consumption, fair trade, and organic food consumption.

Through comprehending behavioural intention, which is jointly influenced by attitude, subjective norms, perceived norms, and perceived behavioural control, the TPB provides a clearly defined structure to explain a person's behaviour (Djafarova & Foots, 2022, p. 417).

An attitude may be described as a persistently favorable or unfavorable feeling toward a certain person, thing, or topic (Wiederhold & Martinez, 2018, p. 422). Attitude toward the action is believed to be the consequence of easily available beliefs about the anticipated outcomes of the behaviour, known as behavioural beliefs. A behavioural belief is a person's subjective probability that engaging in a desired conduct will result in a specific outcome or give a specific experience. It is hypothesized that behavioural beliefs cause either a good or negative attitude toward the behaviour (Ajzen, 2020, p. 2).

Although attitude is a significant factor in determining a person's intention to behave in a certain way, social attitude theorists have observed that, in many instances, there is a disparity between

consumers' attitudes and their actual purchasing behaviour. This is especially true in the context of ethical purchasing (Alsaad, 2021, p.2).

Some research indicated that the theory of planned behaviour has limitations. It is crucial to take into account that in the framework of the theory of planned behaviour consumers behave only in a logical and sensible manner. Therefore, scientists are discussing if this model is appropriate for describing relationships between attitudes, intentions, and behaviour. According to the research that Armitage and Conner (2001) conducted, TPB is a reliable indicator of both intentions and actions. Even though the TPB can only still explain 20% of the variance in future measurements of actual behaviour. Recent studies show that the attitude-behaviour gap cannot be completely explained by TPB due to its perception of the rationality of consumption (Wiederhold & Martinez, 2018, p. 420).

But these studies suggest that adding things like emotions and social norms could help the TPB predict real behaviour better. In other words, while the TPB has limitations in predicting actual behaviour, it remains a valuable framework for understanding the relationship between attitudes, intentions, and behaviour. TPB's capacity to consider a sizable number of complicated factors in a comparatively basic framework is one of its key benefits for analyzing environmental activity (Litvine & Wüstenhagen, 2011, p. 463). However, incorporating additional factors such as emotions and social norms could enhance its predictive power.

In conclusion, even though academics argue about the efficiency of the application of the theory to predict human social behaviour. So far, the great majority of skeptics agree that the theory's fundamental reasoned action assumptions are correct (Ajzen, 2011, p. 1113). This study will use this model to better understand the underlying reasons for the gap and identify potential interventions to bridge it. This could ultimately lead to more effective strategies for promoting ethical consumption behaviour among consumers.

1.2. Attitude-behaviour gap

Attitude-behaviour gap has been studied in literature from ethical and environmental consumption viewpoints. The attitude-behaviour gap results from disparities between customers' attitudes toward ethical consumption and their actual purchases. Even though many consumers consider

fair trade, animal welfare, and sustainability important, not all of them purchase such products (Govind et al., 2019, p.1198). The fact that purchase decisions usually involve a range of incentives makes it challenging to comprehend complicated behaviours in particular cases (Park & Lin, 2020, p.624). Although the attitude–behaviour gap has been studied in the literature, there are no convincing reasons for the gap's existence (Govind et al., 2019, p.1198).

In the literature, the attitude-behaviour gap can be called differently, for example attitude-intention-behavior gap or the intention-behaviour gap. This is justified by the fact that it is not possible to provide a definitive response to the issue of whether the gap exists between attitudes and intentions or between intentions and behaviours (Kollmuss & Agyeman, 2002, p.244). ElHaffar et al. (2020) investigated this problem as part of their research in terms of the sustainable consumption gap and concluded that both the "attitude-behaviour gap" and "intention-behaviour gap" can be used to describe the notion. The gap is referred to as the "attitude-intention-behavior gap" since attitude, intention, and action are all factors that contribute to the gap.

Different theories explain the attitude-behaviour gap from different viewpoints such as different forms of attitudes, intentions, and beliefs. It is essential to have a solid understanding of how and what factors contribute to the formation of strong and weak relationships between attitude and behavior to know how to reduce or eliminate the attitude-behaviour gap. The major theories that contribute to a better understanding of the connection between attitude and behaviour are the theory of planned behavior (Ajzen, 1991) and the theory of reasoned action. The General Theory of Marketing Ethics developed by Hunt and Vitell (1986) is another well-known theoretical approach that investigates the process of moral decision-making at the individual level (Bray et al., 2011, p.598). The Theory of Reasoned Action provides a high level of abstraction in addition to a basis that is more focused on the linkages that exist between attitude, intention, and behaviour (Alsaad, 2021, p.2). Subsequently, as an improved foundation for the idea of reasoned action, the theory of planned behavior was created. According to Bray et al. (2011) the notion that behaviour is a direct consequence of attitudes and intentions, as postulated by the models that have been described up until this point, is incompatible with the concept known as the "ethical consumption gap."

1.3. Ethical consumption

There is a trend that rational consumers rethink their buying behaviour that is built around the quality and price of the product and move more towards ethical values (Oh & Yoon, 2014, p.279). This shift in consumer preferences is known as ethical consumption.

It is important to consider the various definitions and perspectives when studying ethical consumption to gain a comprehensive understanding of the concept. Ethical consumption is a way of consumption that considers ethical and moral elements such as the usage of child labor, animal testing, and suppressing or avoidance of labor unions (Uusitalo & Oksanen, 2004). Oh and Yoon (2014) define ethical consumption as conscious consumerism based on personal and moral convictions that consider health, society, and the environment. Ethical consumption consists mostly of the purchase of perceived ethical products or the support of ethical actions (Kushwah et al., 2019, p.3). There is no one right definition of ethical consumption, explanations mentioned before varying slightly, however, the concept generally involves giving preference in consumption to a product or service produced in a socially responsible way. Ethical consumption is more than just green purchasing (Carrigan et al., 2004, p.401). Ethical purchasing is important not only for customers but also for businesses and marketers. Corporate social responsibility and business ethics are other issues that worry businesses. Many businesses have started taking several initiatives that urge staff members to formally incorporate ethics into their decision-making processes (Creyer, 1997, p.412)

According to Creyer (1997), businesses are expected to implement business practices. Consumers who value ethics in the product are willing to pay a higher price for a company's products if it demonstrates ethical behaviour and it will be considered as encouragement. Businesses are expected to implement business practices. Although consumers may purchase from an unethical company, they prefer to do so at a discount, perceiving it as an effective punishment for an unethical act.

The literature (Wiederhold & Martinez, 2018; Bray et al., 2011; Uusitalo & Oksanen, 2004) suggests 6 key barriers such as: price sensitivity, lack of information, accessibility of ethically produced products, inertia, transparency, and consumption habits. Even though research was conducted in different product segments, the majority of purchasing barriers remain the same.

Especially for young people, price sensitivity is a crucial barrier in ethical consumption. Their budget is limited, and they perceive such products as wealthy class products (Wiederhold & Martinez, 2018, p. 424). Additionally, consumers felt post-purchase dissonance after purchasing an ethical alternative of the product. This phenomenon could even lead in some cases to avoid consumption of such products (Bray et al., 2011). Customers believe that ethical options are more likely to be costly since they are part of a disadvantaged industry, which results in their being fewer offers, which in turn results in higher pricing (Papaoikonomou et al., 2011, p. 84).

One of the most mentioned in literature barriers in ethical consumption is lack of information (Wiederhold & Martinez, 2018; Bray et al., 2011; Uusitalo & Oksanen, 2004). Ethically and sustainably minded consumers have background knowledge about topics to some extent, however they claim that is not being enough. Consumers don't feel that they know enough about ethical production and claim that there is a knowledge gap due to partial provision of information from retailers' side (Wiederhold & Martinez, 2018, p. 425). Consumers consider as a possible solution of this problem constant coverage of the problem in different sources (Bray et al., 2011) such as retailers, producers, and importers (Uusitalo & Oksanen, 2004, p. 219).

Lack of ethical alternatives is also stopping consumers from ethical purchasing. Wiederhold and Martinez (2018) found out that consumers have limited choice of ethical alternatives of the products because of the lack of offers. Sometimes alternative solutions lose their ethicality because individuals need to drive to get the product or order it from the internet therefore their footprint wouldn't be green anyhow (Wiederhold & Martinez, 2018, p. 425). Even if these options meet the ethical needs of the customers, they fall short on other essential factors like practicality or style and appearance (Papaoikonomou et al., 2011, p. 84). In addition, in relation to the eco-friendly options available in the fashion industry. The male customers noted that the items typically only address women since, in their view, guys are frequently ignored in ethical fashion collections. Also, they claimed that the supplied products frequently target only women (Wiederhold & Martinez, 2018, p. 425). However, even though this factor was named in some of the research (Uusitalo & Oksanen, 2004; Wiederhold & Martinez, 2018; Papaoikonomou et al., 2011) these findings can be outdated because the market of ethical alternatives is growing fast.

Inertia, also known as the inability, to make a difference in the situation, is seen as another barrier by Wiederhold and Martinez (2018). In the end, inertia prohibited any improvement of consumption habits or even thinking of such a shift (Bray et al., 2011, p.603). The fact that the

vast majority of people are still purchasing fast fashion brands gave consumers the impression that the influence of their own actions was worthless and left them feeling helpless (Wiederhold & Martinez, 2018, p. 425).

Transparency is a barrier that is closely related to lack of knowledge. This barrier also can be called cynicism in the study of Bray et al. (2011). Customers have stated that they are under the impression that businesses solely employ ethical claims or fair-trade labels for the purpose of selling their products (Wiederhold & Martinez, 2018, p. 425) and putting higher prices on products (Bray et al., 2011, p.603) and they have a tendency to assume that businesses are unethical if they don't prove otherwise (Uusitalo & Oksanen, 2004, p. 219). Shops must do more to give accurate information about the place of origin and working conditions of the products they sell. To do this, salespeople must acquire knowledge so they can tell customers (Uusitalo & Oksanen, 2004, p. 219).

The last factor is consumer habits. Results of the study regarding ethical consumption of green apparel conducted by Wiederhold and Martinez (2018) showed that consumers prefer to buy in places they are already familiar with since they have a better idea of the items' quality and how well they would suit them. However, this factor is problematic because as Kollmuss and Agyeman (2002) offered in their study, customers may have a strong desire to alter their behaviour, but they may not succeed because they do not practice the new behaviour consistently enough to make it a habit.

1.3. Bridging the gap

Numerous articles trying to find a solution to the problem of bridging the gap are articles oriented on green consumption as part of ethical consumption (Chekima et al., 2017; Young et al., 2009; Wiederhold & Martinez, 2018).

To understand how the ethical gap can be narrower or bridged, it is crucial to study barriers that stop consumers from ethical and green consumption.

Uusitalo and Oksanen (2004) stated that such aspects as higher prices to ethically produced products, difficulty in finding information related to production and accessibility of ethical products? affect Finnish consumers to not buy ethical products.

Bray et al. (2011) in their research analyzed the literature and conducted a qualitative study to find factors influencing prevention of purchasing ethically. The authors found that ethical attitudes don't always lead to ethical purchasing decisions. This is because of such barriers as price sensitivity, ethical responsibility, personal experience, inertia, lack of knowledge, perceived reduced quality, and skepticism of retailers' ethical promises.

Wiederhold and Martinez (2018) found in their research that such factors as price sensitivity, image, lack of information, retailers' transparency, accessibility of ethical alternatives, inertia, and consumption habits.

Those studies have mentioned 6 common key barriers: price sensitivity, lack of information, accessibility of ethically produced products, inertia, transparency, and consumption habits.

By analyzing the purchasing decisions of various individuals, Young et al. (2009) were able to analyze the issue of the effect of consumers' ethically and sustainably oriented ideals on the manner in which they make decisions about the purchase of technological items. The results of this study indicated that there are a set of conditions that need to be met to help the consumer to turn their intentions into actual purchase behaviour. Strong green values, prior buying experience, ample time for study and making the decision, familiarity with environmental concerns and upcoming environmental trends, appropriate availability, and willingness to pay higher prices all increase the likelihood that a buyer would project their values to purchase ethically produced technological products. In spite of the fact that compiling those criteria appears to be a simple task, in fact, this is not the case. In addition, if any one of these criteria has a weak or negative influence, then the influence of the green criteria on the final purchase may be weakened as a result (Young et al., 2009).

Alsaad (2021) pointed out that having moral conviction plays a significant role in helping consumers bridge the attitude-behaviour gap when it comes to ethical consumption. The discrepancy will be minimized if the customer has confidence in his or her own ability to make moral judgments. It is known that a consumer will be more motivated and open to acquire a product

if he or she has a strong moral opinion on the ethics of the product. As a result, the gap can be lessened or bridged if the consumer has such an opinion.

Overall, the articles imply that addressing these variables and promoting ethical consumption as a societal norm is necessary in order to reduce the ethical consumption gap. To conclude everything mentioned before bridging the gap needs to be a collective effort of individuals and collective actions. There are some measures that can be taken:

•	Provide more information and provide customers with trustworthy information. Increasing the amount of information available at retail points of purchase

•	Increasing availability and accessibility of ethical products.

•	The importance of consumers as advocates of ethical trade should also be emphasized.

•	Businesses can make ethical values their competitive advantage.

•	Provide more information about the benefits of ethical practices.

•	Encourage customers to share favorable comments or views in support of purchasing socially and ecologically responsible products, perhaps through social media.

Those recommendations are more related to companies and actions that they can undertake. Those recommendations address such barriers as lack of information, availability and accessibility, trust to companies and inertia.

2. METHODOLOGICAL PART

This chapter describes the procedures for data collection, the steps involved in conducting interviews, and the findings obtained from those interviews. The author explains the research methodologies that were applied, as well as the reasons why those approaches are appropriate for the study. As well, the limitations are explained.

2.1. Methods of data collection

Because the aim of this study is to fill the gap between consumer attitudes and behaviour by examining whether the solutions found in literature are applicable to the Estonian market, as well as determining the factors that help Estonian consumers bridge the gap between their attitudes and behaviour. In this research, qualitative research methods are used. Rather than evaluating factual data, this study uses interpretivism to better understand the personal experiences and values that people associate with ethical consumption.

To select a sample non-probability sampling is used. The non-probability sample strategy enabled the researchers to purposely pick individuals who are more likely to have ethical consumption experiences and ideals, which is critical for the interpretative approach of this study.

The snowball sampling is used since this approach helps with reaching hard to access populations in case of this study pro-ethical consumers are hard to reach. The selection criteria for participants has been their relationship to ethical consumption, interviewees being self-declared ethical or pro-ethical consumers who currently live in Estonia.

The author got in touch with one of the participants, who, to the author's knowledge, is an ethical consumer. After that, the participant recommended the next participant, and the process continued

until the author found 6 participants. As the result were recruited 6 interviewees from them 5 participants were female and 1 male; 5 participants are people from 22 to 29 years old and 1 participant is 73 years old. All of interviewees were consumers living in Estonia and their native language were either Estonian or Russian (See Table 1).

Table 1. Demographics of interviewees living and consuming ethically currently in Estonia

	Age	Gender	Nationality	Native language
Interviewee 1	22	Female	Russian	Russian
Interviewee 2	22	Male	Estonian	Russian
Interviewee 3	26	Female	Estonian	Russian
Interviewee 4	70	Female	Estonian	Russian
Interviewee 5	24	Female	Estonian	Estonian
Interviewee 6	29	Female	Estonian	Russian and Estonian

Source: Created by author

Because of the limited sample size, this study cannot claim that its conclusions are representative for all consumers. Even if interviewees have similar demographic data, each of interviewees have their own unique ethical consumption and level of advancement at bridging the attitude-behavioural gap. Interviewee 1 is an ethical consumer who purchases oat-based dairy products. Interviewees 2, 3 and 6 are pro-ethical consumers who try to make each purchase from groceries to household chemicals as ethical as possible. Interviewee 4 is leading ethical lifestyle and buying vegetarian and vegan products. Interviewee 5 is a pro-ethical consumer who fights for ethical production by not buying products from particular corporations and has her sustainable clothing brand.

Semi-structured interviews are used in this research as the qualitative approach. This method is valuable for study because it enables researchers to monitor participants' reactions and hear their comments in their own words (Djafarova & Foots, 2022, p. 417). The author created a set of 18 open-ended questions as an interview guide. The interview guide in both language can be found in Appendix 1. The aim of the study and research questions were considered while creating questions for the interview. After creating the questions, a pilot interview was conducted to test the clarity and relevance of the questions, and to identify any potential issues that may arise during

the actual interviews with participants. After that the author discussed the pilot interview with the supervisor to get feedback to refine and finalize the interview guide for use in the study.

In total 6 semi-structured interviews were conducted with people living in Estonia. All interviews were conducted via Zoom conference platform since interviewees were in different cities of Estonia. Each interview lasted approximately 35 min. Interviews were performed in Russian and English matching the preferences of the interviewees. The choice of the language ensured that there would be no loss in translation between interviewer and interviewees since the optimal possible joint language was selected. Because most of the interviews were conducted in Russian, the author of the study also translated the interviews carried out in English into Russian, i.e. the text, for better comparability. The discussions in the interviews focused mostly on reasons impeding ethical consumption identified in the literature review, such as price sensitivity, a lack of information, availability of ethically produced items, inertia, transparency, and consumption habits. Additionally, ethical consumer's journeys and their lifestyle were addressed. The author of this research was interested in the starting point of transitioning into an ethical consumer, factors influencing how hard or easy the transition was, current lifestyle and future plans regarding ethical consumption. All those insights are crucial to the research because they can provide valuable strategies on how to bridge the gap. The transcribed interview texts, anonymous, can be found in Appendix 2.

The possibility that the interviewees would answer in a manner that is more socially desirable than actually related to the personal opinion is one of the primary concerns raised by ethical research. This tendency is referred to as the social desirability bias. In order to minimize this bias, the interviews were conducted one-to-one with each of interviewees and a quiet atmosphere was provided. Interviews were recorded and afterwards transcribed into text format with the permission of participants. To ensure the anonymity of participants in transcript and analysis they are referred to as Interviewee 1, Interviewee 2, Interviewee 3, Interviewee 4, Interviewee 5, and Interviewee 6.

2.2. Data analysis

The qualitative data was analyzed after the interview data had been gathered and converted into text format. This study uses qualitative content analysis. Qualitative content analysis is defined as a research method for the subjective interpretation of the content of text data via the systematic classification process of coding and the identification of themes or patterns (Hsieh & Shannon, 2005, p. 1278). This approach is suitable for the research since it decreases data, is structured, and is adaptable to the material toward which it was used.

In this study, inductive reasoning is used. Particularly, directed content analysis was used, which means that there is a previous theory or earlier research about a phenomenon that is incomplete or could benefit from more description (Hsieh & Shannon, 2005, p. 1281). According to Assarroudi et al. (2018), directed qualitative content analysis is a credible, clear, and accurate method that can improve the accuracy of data analysis, allow for the comparison of different research findings, and produce practical results.

The author uses mixed coding method. The author starts coding with a created set of codes emerging from the literature aimed at supporting, extending, or opposing findings from prior research mentioned in the literature and continue coding with new codes emerged from research aim. In this study in-vivo coding is used to get more insights about interviewee experiences in ethical consumption. For coding, Google Docs was used; this website provides different tools that simplify the process of coding. The author uses different colors of highlighter for different codes to access codes easier and see what data hasn't been coded yet. While reading the transcript again, the author adds new codes if they appear. During data analysis, the transcripts are read and reviewed several times to find new codes or approach the data from another viewpoint. Codes categorization also took place at Google Docs. By analyzing codes categories of information are identified. Additionally, those categories shape the themes. (See Appendix 3)

3. EMPIRICAL FINDINGS

The interview and transcription revealed a set of categories that have two recurring themes such as barriers to ethical consumption and stimulators of ethical consumption. (See Table 1)

Table 2. Themes, categories, and codes

Theme	Categories	Codes
Barriers	Price sensitivity	Things are expensive; price constraint; more expensive comparing with
	Availability	Secondhand shops; no alternatives at shop; go somewhere to buy vegan products; variety of ethical products; can't find products
	Desire of new purchase	Desire of something new; instant pleasure; taste
	Trust	Nothing more than marketing strategy/purposes; greenwashing; seems but it's not
	Inertia	Feeling of contribution to something more; only one person; family and friends are interested; drop in the ocean
	Knowledge	Labels and tags; knowledge about topic; source of information; information seeking
	Lifestyle, Mental load, Health state	A lot of waste because of life alone; mental health problem, takes me extra effort and causes a lot of worries
Stimulators	Source of inspiration	Motivation from other people; good feeling from purchase; inspiring videos
	Habits	It became a habit; used to taste of product; action become automatic; things become easier

Source: Created by author

Codes, categories and themes used in this table are discussed in details in following sub-chapters.

3.1. Barriers of ethical consumption

3.1.1. Price sensitivity

One of the most influential barriers for consumers is higher prices for ethical and sustainable products.

Interviewee 1 says that: "My first instinct is to say that some organic things are expensive. I mean, it is true because if I compare the price of plant-based milk and normal milk, for example, regular milk is so much cheaper than plant-based milk." Interviewee 2 also highlights that "sometimes some products are way more expensive than ordinary ones."

Interviewee 1; 3 and 5 claim that it is hard to overcome this barrier because of social status: " The first thing is definitely price and it was a really big challenge for me. I am a student so it would take much that I had to pay more [...] Right now I just feel that I have a price constraint. So I can't think too much about this topic because some products are expensive."(Interviewee 1) "I don't have the opportunity, for example, to go to some very expensive store and buy myself only expensive clothes with which in 2 years nothing will happen. Well, just because I am a student, there is no such opportunity to buy clothes that can be worn for decades." (Interviewee 3) "This factor is number one for me because this sort of products tend to be more expensive and since I am sort of a freelancer right now [...] it is too expensive for me. " (Interviewee 5)

Interviewee 6 believes that: " But if the salary is at the minimum level, then it is quite difficult to lead an ethical or environmentally friendly lifestyle, [...] I think the biggest challenge is to find an ethical or eco-friendly product at a discount. "

However, for interviewee 3 ethical production, especially animal-welfare in cosmetics plays the main role so price of product doesn't stop him from purchase: "If there is a difference, for example, if the product has been tested on animals. Then I will buy a more expensive product to not invest in an unethical product." Additionally, interviewee 5 says regarding overcoming the barrier: "I try to not look at prices as much even though I know that is really bad for my bank account."

3.1.2. Availability of products

For consumers, the availability of products together with a variety of those products is another barrier to ethical consumption.

In the case of ethical consumption of clothes, there are no problems with availability according to interviewee 1: "I think that we have, for example, secondhand shops, and in Estonia, they're very popular. So there are no issues with availability." Interviewee 6 said that : "[...] we have quite a lot of products in regular stores, they are ethical, you just need to look, know and search them, especially if we look at large retail stores."

Consumers declare that some types of ethical products are easier to find at shops: "In Estonia, it's very easy to buy vegan products because they're available in supermarkets wherever you go." (Interviewee 1) "[...] Now there are a lot of products with vegan labeling, all sorts of cheeses, sausages, chickpea sausages." (Interviewee 4)

Some interviewees don't agree that there are no problems with availability: "[…] very often, you can't find any goods somewhere nearby, so you need to drive somewhere to buy them." (Interviewee 2) "Simply due to the fact that the choice in stores is limited. Yes, we have some small shops that, for example, sell something without packaging, but going there for groceries is the same in terms of environmental friendliness, that is, spending the same gasoline to go to this store." (Interviewee 3)

Regarding the variety of products, opinions of interviewees differ: "Limited choice if it is in the case of clothing or too much choice if it is food." (Interviewee 3) Specific products like plant based milk have a bigger variety to choose from according to Interviewee 1: "I'm just glad that there is a big company like Alpro. They just have so much variety and it is just available in Rimi."

However there is another issue with the variety of clothes: "Of course, there are big shops like HM that of course if you want to buy recycled ones you kinda find such clothes but variety is really little. Or second-hand shops." (Interviewee 1)

In case of ethical consumption of clothes, there are no problems with availability according to interviewee 1: "I think that we have, for example, secondhand shops, and in Estonia, they're very popular. So there are no issues with availability." (Interviewee 1)

This difference in opinions can be explained by differences in ethical lifestyles while interviewee 1 buys only vegan products, interviewee 2 tries to make every purchase ethical. Additionally, interviewee 1 almost always purchases from one shop: "I only go to Rimi for example to shop so I don't really compare it to other shops. Sometimes I can go to Prisma for example, but I just look for companies."

There is another problem related to availability. Products are available but interviewees highlight that their placement at retailer shops is problematic. "We have a Prisma, but unfortunately everything is so scattered there that you need to go and look. Then shops have this stupid way of shifting everything periodically from one place to another." (Interviewee 4) "I would say that I would rather go to that corner than try to find products one-by-one at a big store full of not so guilty-free food. [...] And I wish that it was an option that I can find all of those products easily at one place like food and clothes and other products and that price on them will not be crazy." (Interviewee 5)

3.1.3. The desire for a new purchase

In the interview another barrier is mentioned by participants that wasn't found in literature. This barrier appears to be the desire or as Interviewee 2 describes, "instant pleasures." Interviewees 1; 2; 3 and 6 talk about this barrier.

According to Interviewee 2, it is the reason why consumers can't consume or behave in a more ethical way: "Because there are some scanty little steps that can be taken to already lead to a more sustainable lifestyle but not everyone is ready to give up some instant pleasures."

Interviewee admits that they also have such pleasures: "But it's just the fact that it's a feeling of wanting something new. And when you go to a shop, you want to get some brand new clothes that are from a shop that is also well known." (Interviewee 1)

However they can deal with them: "If I want something new in my wardrobe in such a feminine way, then I have such a kind of "sport" that I go to a second-hand shop or more often I go to any

kind of flea market and look for some things there." (Interviewee 2); "Well, I think that it also happens to me that I have a spontaneous desire to buy something. But usually I give myself a few days to really think about whether I need this product and decide for myself that if I really still want to buy it after 2 days, then I will most likely go and buy it." (Interviewee 3) Interviewee 6 also deals with this barrier by analyzing the potential purchase: " I always look at the expediency, whether I need this thing or it's a one-time wish, which will not bring me anything in the end." (Interviewee 6)

3.1.4. Trust toward companies

Additionally, such barrier as lack of trust is confirmed in the interviews. Participants suspect that companies make ethical claims only as a marketing strategy: "Anymore it doesn't matter what shop it is, I just automatically kind of start thinking that it is nothing more than a marketing strategy." (Interviewee 1); "It is necessary to check the certificates because many brands provide certificates that are not actual certificates. They can put some kind of ecolabel, put "green" word in it or something like that, but it's not a certificate, it's just a marketing trick." (Interviewee 2) Interviewee 4 feels that she has no option other than to believe the brand's claims: "If I doubt every time, then I won't buy anything. I just have to believe everything that is written on the label."

Interviewee 5 believes in smaller and local brands: "I trust the smaller guys in the game, who don't have a monopoly who don't have yet those you know, big money. So, I rather believe the smaller guys and support them, rather than believe in greenwashing from bigger companies."

However, Interviewee 6 can not agree with previous interviewees' opinions and believes the brands: " I think at the moment, it makes no sense for brands to lie because all the factories are written where it is produced, where you can always go to check. Maybe not personally, but the commissions go there, check, and I don't think brands would lie so much, because in this case they wouldn't get certificates."

3.1.5. Inertia

Regarding inertia, it seems like a partial phenomenon, in some cases participants feel inertia and in some don't feel. Interviewee 1 and 5 claim that they have a feeling that their contribution doesn't make any difference: "I know that it should but I feel that it doesn't. If it is common, um, feeling

that I am only one person and what should I do with my consumption then?” “In this case, I always try to do this, but I don't think it changes anything to 100 percent” (Interviewee 3). “I was hoping that I would feel that I made a change in something but at the end of the day, no, it doesn't feel like I was truly changing much.” (Interviewee 5) “Of course, by 0.000001% I affect the environment by not eating meat.” (Interviewee 4) However at same time Interviewee 2 states that there is a contribution but it is rather small: “It's always a drop in the ocean, of course, but it definitely affects [...] I think specifically my consumption, perhaps not affected in such a large amount, but I think that every person who tries to do something for our planet and nature contributes this drop here and then a lake and seas are formed from it.” Interviewee 6 also believes that contribution can make a big difference and to prove that she gave an example: “ If everyone does something, then in fact the scale will be large. So to speak, if a person, one person, throws a wrapper out there on the street, and he thinks that it will not affect anything and a million more people will also think, then it will be a million wrappers on the street. And this is already a huge mountain of garbage and it will already affect the environment. It means that what I do for this world affects to some extent, and when we do it all together, it affects even more.”

However, participants believe that they can make a contribution through influence on other people: “Maybe my family and friends are interested. They already know about my lifestyle and I hope they will learn about it. But, um, I don't know if they actually are inspired by it but they definitely learned something new.” (Interviewee 1); “But the more I talked about it, the more people began to pay attention to it [...] it seems to me that it affects, yes, at least my social circle, those who communicate with me.” (Interviewee 2) “[...] for example, I live with friends and I force them to separate the garbage separately. Maybe it does affect. But as for the products, I think that most likely not. That is, I do not run a blog and do not talk about consumption in this regard.” (Interviewee 3)

Interviewee 6 says that she has an influence on family but she believe that it is not always necessary to have an influence: “I don't think I have any further influence on the family, because I don't want to do that, because every person has their own choices and imposing something on someone is not the best option, because people can turn away from you.”

3.1.6. Lack of knowledge

The participants feel informed about ethical and sustainable consumption and there seems to be no lack of information. They even can recommend information sources to other consumers. As

their main sources of information participants named the internet, social media and books and applications. Interviewee 1 says about social media: "Also, businesses advertise their ethical and sustainable claims there, also you can find disputes about their claims. I am not an expert but I got my knowledge about sustainability and ethics in production from there [...] If you are interested in an ethical or sustainable lifestyle it is the easiest way to get the information." Interviewee 1 claims that even she is more or less informed she wants to gain particular information: "The second goal I think is just learning more about ethical and sustainable consumption, businesses and labels, and what can I trust or not" Regarding those topics, interviewees 2 and 3 also informed: "I've probably read and read a lot about the environmental situation in the world, I know that our resources are not infinite [...] I regularly read books on this topic, consume information, watch videos and podcasts." (Interviewee 2) "I always follow some news that relates there to ethical consumption and, in principle, recycling. This is interesting to me and I devote time to it." (Interviewee 3)

Some interviewees mention problems arised related to the information search process. Interviewee 4 notice that there are a limited amount of information sources in the Russian language but it is not a barrier: "My range of sources is limited because I speak Russian. Although there are good translators on the Internet and in principle everything can be understood." Interviewee 5 mention that there are problems with applications meant to simplify the purchase process of sustainable and ethical products: "I used to have an app but often those apps tend to have issues. They are based on those barcodes and if you scan the product it tells you how bad it is but for some reason they don't have Estonian products in the database."

One of the participants puts it very well: "[...] those people who want to but allegedly can't find information probably don't really want to." (Interviewee 2)

3.1.7. Lifestyle, Mental load, and Health state

The current lifestyle of consumers was suggested as a possible barrier. This barrier is mentioned by interviewee 1: "I actually waste a lot, unfortunately, especially when it comes to food. I live alone so I can cook too much for example, and I am not hungry or something like that so I have to waste food."

Another barrier that merges in interviews is the complicated process of buying ethically produced products. Interviewee 5 says: "One of the difficulties of course is the mental aspect. [...] Life anyways has many aspects to worry about , but while I try to find ethical or sustainable products

it takes me extra effort and causes me a lot of little worries in my daily life that I don't really want to worry about."

Interviewee 4 mentions that her consumption could be more ethical by transitioning from vegetarian to vegan but currently it is not possible due to her problems with bone marrow: "I also switched to veganism for a while, but I have some health problems, so I couldn't be vegan."

3.2. Stimulators of ethical consumption

In the interviews emerge such stimulators of ethical consumption as sources of inspiration. Surprisingly, those sources can be seen both as positive and as negative.

Regarding positive motivators: "… it's more like motivation from other people when for example big influencers and big companies announce that they are doing this good. I start feeling good if I find this kind of product or I guess it is just making me feel like I am buying something for myself but it also feels like I am contributing to something more, like the environment or ethical consumption." (Interviewee 1) Interviewee names 2 important motivators: influence of influencers and corporations and feeling from knowing that your purchase makes a contribution. Interviewee 4 says that famous people influenced her: "When I read books about famous writers, famous directors, scientists. There are many of them who are vegetarians and vegans."

Interviewee 2 also gives some insights about negative motivators: "[...] there are these scary videos on YouTube that at first glance are very inspiring, where, for example, any fans of an ecological lifestyle show a small box there and it's like all the garbage that they have produced in a year." Those videos are more negative motivators because they give right values with wrong tools. "And when you are impressed, you begin to strive for it and life turns into a little chaos. Because it's very difficult and it turns out stressful." (Interviewee 2)

On top, Interviewee 2 mentions another motivating experience: "[...] about coffee, there is a phrase that I read somewhere about the fact that conditionally each of us has his own mountain in the landfill. That is, if you imagine approximately how much garbage we consume, how many things we throw away, then it can be stacked in a certain mountain in a landfill [...] In general, every time I wanted to take coffee in a disposable cup, I imagined this terrifying mountain." Those tools are

working however if they are used on the wrong audience, they can discourage the desire to consume ethically and adopt a sustainable lifestyle.

Last but not least, participants give an important insight into overcoming the gap and it is the willpower of adopting new habits. Because of ethical and sustainable values participants don't give up and thus, actions that seem at first complicated and inconvenient, become a habit: "Some things like sorting garbage of course takes time to adopt this habit, but when for example a few months pass, it all goes into automatism and there is nothing complicated." (Interviewee 2) Interviewee 1 also supports this idea: "It's already been a year since I stopped drinking regular milk. It just became a habit. I don't look at the price anymore. It is what it is. Also, taste-wise, I am used to its taste but I still think that regular milk is just tastier."

3.3. Discussion

The aim of the research is to identify the factors that assist consumers in Estonia purchase ethical products so that consumers can be encouraged towards making ethical purchasing decisions, thus bridging the attitude-behavior gap. Consequently, the research seeks to address the following research questions:

RQ1: How do the theoretical solutions offered for closing the consumer attitude-behaviour gap match the empirical findings of consumers in Estonia aiming for ethical and sustainable consumption?
RQ2: What makes consumers in Estonia overcome the attitude-behaviour gap?

The findings suggest that even for pro-ethical and ethically advanced consumers there are barriers that impede or make the consumption of ethical products harder. However, interviewees overcome those barriers.

The data support the research results of Uusitalo and Oksanen (2004), Bray et al. (2011), and Wierderhold and Martinez (2018) that consumers are less likely to purchase ethically produced goods when the prices are higher. Interviewees name the higher price of ethical and sustainable products as one of the most important barriers. They have noticedthat sometimes price comparisons with unethical products can differ significantly. Also, they perceive this barrier as the

hardest to overcome due to their social status. It can be explained by the fact that those interviewees are currently students, so their budget is limited. These results support the findings presented by Wierderhold and Martinez (2018) who write that price sensitivity is a significant barrier to ethical purchases for young people since their budgets are restricted and they see such items as belonging to the upper class. Even taking into consideration this fact they still purchase ethically produced products as much as possible if they have an opportunity. Possible solution for this problem can be provision of discounts on ethical products when it is appropriate.

The data suggest that with a variety of products, accessibility can be a problem in some cases for ethically minded consumers. Some interviewees suggest that there are no problems with availability and that some products as vegan products are easier to find, and ethical clothes are also available, and variety is there. For other interviewees, it is a crucial problem, and they need to drive far to find those products and this activity makes their carbon footprint the same as if they bought unethical or sustainable products. This confirms the results of Wiederhold & Martinez, 2018 that occasionally alternative solutions lose their ethicality. Those interviewees agree that variety is limited for ethical and sustainable clothes while variety is broad in case of groceries. In case of retailing shops, organisation of larger sections with only ethical and sustainable products in different categories can incourage consumers to purchase and lead more ethical lifestyle.

The data does not fully support the results of Bray et al. (2011) and Wiederhold and Martinez (2018) who claim that inertia is another problem in ethical consumption. Participants show signs of inertia, they feel that their contribution to making production more ethical is too little. However, as some interviewees say they are sure that in the future it can change so they don't stop consuming ethical and sustainable products. Also, participants hope that they can influence people through their lifestyle to consume more ethically and adopt a more sustainable lifestyle. Taking everything discussed previously into consideration, marketers may direct customers' attention to the fact that their contribution is valuable.

The data partially support the results that there is a lack of trust in businesses that creates a gap in ethical consumption mentioned by Bray et al. (2011), Wiederhold and Martinez (2018), and Uusitalo and Oksanen (2004). Participants believe that most companies' claims are marketing strategies designed to attract more customers, so they strive to be more cautious and double-check the information about businesses. Majority of participants don't trust the business claims adout

sustainability or ethics of their products, however, one of participants don't believe that businesses can profit from false claims therefore she believes the businesses.

The data of this research oppose the results of Wiederhold and Martinez's (2018) study that consumption habits are a barrier to ethical consumption. Only one of the participants mentions that she has some preference to purchase at one particular grocery shop nevertheless it was related more to the availability of ethical goods. However, participants mention consumption habits and habits in general as aspects that have helped them in their journey to more ethical consumption and lifestyle.

The data opposes the theoretical findings that lack of information about ethical production is a barrier to ethical consumption (Wiederhold & Martinez, 2018; Bray et al., 2011; Uusitalo & Oksanen, 2004). Participants name a lot of different information sources to find information about ethical consumption and production and highlight that information is easily available. It can be explained by the fact that now ethical and sustainable lifestyles have gained more popularity compared with years when previous studies were conducted (Wiederhold & Martinez, 2018; Bray et al., 2011; Uusitalo & Oksanen, 2004) and people have become more informed on this topic. As a result, recommendations in the literature about the supply of information about ethical and unethical behaviors in consumption may be not relevant in the context of the Estonian market.

The data suggest that the desire for new purchases and lifestyle as new potential barriers to ethical consumption. Surprisingly, participants mention that there are other hardships with which they met in their journey to more ethical and sustainable consumption. Participants say that sometimes they feel a need to buy brand-new things. Those feelings can be directed to the purchase of new clothes. Participants say that they fight or address this feeling by shopping in second-hand shops or spending some time analysing and considering if this purchase is needed or not. Also, one of the interviewees says that due to her social status, she wastes a lot of food. She purchases more food than she can consume.

The data suggest that motivators and the adoption of new habits can minimize the gap between attitudes and actual behaviours of consumers. Participants identify the promotion of ethical products by influencers or corporations, the satisfaction of knowing that their purchase contributed, and motivational videos that illustrate the consequences of unsustainable lifestyles as motivators for ethical consumption. Also, the data suggest that adopting a routine assists

participants in bridging the attitude-behaviour gap. The interviewees perform actions without overthinking them, leading to the formation of habits. This finding supports the proposal of Kollmuss and Agyeman (2002) that consumers may not succeed because they do not practice the new behaviour regularly enough to make it a habit. Potentially, marketers and businesses can use influencer marketing and motivational content to promote ethically and sustainably produced products.

This research contributes to the field of marketing by providing insight into the factors that influence ethical consumption behavior. By identifying the obstacles and drivers of ethical consumption, marketers can better comprehend how to promote ethical goods and services to consumers.

There are some limitations to consider, even though this study provides valuable insights into the factors that influence ethical consumption behaviour. First, the study is limited by a small sample size, which may limit the generalizability of the results. Moreover, the study relies on self-reported data, which is at risk of social desirability bias. By undertaking larger-scale studies and employing more objective measures of mapping the behavior, future research could address these limitations. This qualitative study explored the barriers and drivers of ethical consumption behaviour. Interviews with a semi-structured format are used to capture data, which is then analysed using directed qualitative content analysis. Although this method allows for an in-depth examination of participants' experiences and perceptions, it is essential to recognize that qualitative research has some limitations. For instance, due to the subjectivity of qualitative research, it may be challenging to generalize findings to larger populations. However, qualitative research provides more precise insights into the subjective everyday experience of the consumers.

CONCLUSION

The aim of the research is to identify the factors that assist consumers in Estonia purchase ethical products so that consumers can be encouraged towards making ethical purchasing decisions, thus bridging the attitude-behavior gap. The results indicate that such stimulators as motivation from other people including promotion of ethical consumption by influencers and big corporations, inspiration videos and of new habits are being factors that help consumers in Estonia overcome the gap. Further findings show that there are additional barriers to ethical consumption that need to be addressed to simplify the process of transitioning to more ethical and sustainable consumption.

Theoretical solutions offered for closing the attitude-behavioural gap focus mainly on barriers impending consumers from ethical purchase making. Such barriers as price sensitivity, accessibility of shops that provide ethical or sustainable products, inertia, lack of trust to businesses claims about ethics of products suggested in literature are supported by findings of this study, i.e. they match the mentioned barriers, however, this study offers somewhat different possible barriers. This study suggests that the lifestyle of consumers, their health state and mental load can potentially impend ethical consumption. Therefore, recommendations offered in literature regarding provision of information about ethical consumption and non-ethical consumption habits may be not relevant in context of Estonian market.

This study provides new insights into the topic by examining barriers for ethical and sustainable consumption offered in literature. In addition, the study provides information about motivators that, to the authors' knowledge, have not been mentioned in the literature and can potentially help to bridge the gap. Such stimulators are motivational content that illustrates the importance of ethical consumption and lifestyle, promotion of products by influencers and big corporations.

The study suggests that the role of influencers and big corporations in promoting ethical consumption should be further explored and leveraged. Additionally, future research can be conducted on the same topic but with use of other models such as The General Theory of

Marketing Ethics. Also, the longitudinal study can be conducted to compare the progress of consumers in bridging the gap over an extended period of time.

The findings of this study can be useful for policymakers, businesses, and consumers who are interested in promoting ethical production and consumption. It highlights the importance of addressing both barriers and motivators to encourage more ethical and sustainable consumer behaviour. The results of the study can be used to develop targeted interventions and campaigns to promote ethical consumption among consumers in Estonia.

To help consumers to bridge that gap, companies can organize marketing activities based on sharing favourable comments and any kind of content where they can express their opinion about ethically produced products. Long-term, that may result in greater consumer satisfaction and loyalty. Retail businesses can expand sections containing ethical items to make it easier for consumers to acquire these types of products.

The use of motivating content and influencer marketing by businesses and marketers for promotion of items that are created in an ethical and environmentally responsible manner which may potentially increase the consumption of such products. Also marketers can direct attention of consumers through targeted marketing compains by emhasizing the fact that the efforts of each individual counts and community effort can make production more ethical.

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APPENDICES

Appendix 1. Demographics of interviewees

Table 1. Demographics of interviewees living and consuming ethically currently in Estonia

	Age	Gender	Nationality	Native language	Current city of living
Interviewee 1	22	Female	Russian	Russian	Tallinn
Interviewee 2	22	Male	Estonian	Russian	Tallinn
Interviewee 3	26	Female	Estonian	Russian	Tallinn
Interviewee 4	70	Female	Estonian	Russian	Narva
Interviewee 5	24	Female	Estonian	Estonian	Tallinn
Interviewee 6	28	Female	Estonian	Russian and Estonian	Tallinn

Source: Created by author

Appendix 2. Themes, categories, and codes

Table 2. Themes, categories, and codes

Theme	Categories	Codes
Barriers	Price sensitivity	Things are expensive; price constraint; more expensive comparing with
	Availability	Secondhand shops; no alternatives at shop; go somewhere to buy vegan products; variety of ethical products; can't find products
	Desire of new purchase	Desire of something new; instant pleasure; taste
	Trust	Nothing more than marketing strategy/purposes; greenwashing; seems but it's not
	Inertia	Feeling of contribution to something more; only one person; family and friends are interested; drop in the ocean
	Knowledge	Labels and tags; knowledge about topic; source of information; information seeking
	Lifestyle	A lot of waste because of life alone
Stimulators	Source of inspiration	Motivation from other people; good feeling from purchase; inspiring videos
	Habits	It became a habit; used to taste of product; action become automatic; things become easier

Source: Created by author

Appendix 3. Interview questions

In English:

1. What would you say, How much do you worry about current ethical and environmental issues? Why would you say so? Do you consider yourself an ethical consumer or rather not? Can you explain!

2. What does it mean for you to consume in an ethical way? (can you explain more?)

3. How often would you say you buy products that are good for the environment and socially ethical? Why not more often?

4. Can you tell me, How did you begin the process of transitioning to ethical consumption? (wait) Did you make any specific changes to your shopping habits or routines or rather not? Why yes/no?

5. Do you remember, What inspired you to start buying only ethical products? Can you tell me more about it? (wait) Was there a specific event or realization that led you to make this change - or not? Can you explain?

6. Could you tell me what would make it easy for you to buy a product that is ethical or sustainable? (wait) Why that? But what would make it hard for you to buy a product that is ethical or sustainable? Why that?

7. Let's imagine you are going shopping now. Can you tell me what are the most important criterias in the product that you are looking for? (If named too many) What are the three most important criteria for you? Why those?

8. What makes you decide not to buy the product you once wanted it? (if too little, can you explain)

9. What challenges or difficulties have you been facing during the process of transitioning to ethical consumption? Do you think you have overcome these challenges or rather not? Why would you say so? Which of those challenges have been easier to overcome? Why? What do you think, which challenges are you still facing? Why?

10. Are you happy with your current lifestyle when it comes to consumption - or rather not? Why would you say so? Are there any shortcomings in your current lifestyle when it comes to consumption that you would still want to overcome - or not? If so, what are they?

11. How well informed do you feel about ethical consumption and production? Why would you say so?

12. We all want to learn more about product ethics from time to time. Where will you search for information in such a case? Why there?

13. Do you believe what brands say about the ethics of their products or not? Why? If you trust a brand's ethics, what do you think, does that make you more likely to buy from them- or not? Why?

14. If you go shopping in the city where you live, do you know where ethical labels or brands are sold - or not? If no, Why? If yes, how have you found that out?

15. In what ways has your life changed since you started buying only ethical products? Have you noticed any differences in the quality or availability of the products you buy - or not? Why?

16. What do you think, do your personal ethical choices influence the environment or rather not? Why do you think so? But do you think they influence other people or not? But what about ethical production, do you think your personal choices influence that - or not? Why do you think so?

17. If you think of ethical products, what would you specifically desire in order to consume even more or at least to continue as ethically and sustainable as now? Why that?

18. How do you plan to continue your journey towards ethical consumption in the future? Why so? Are there any specific goals or milestones you hope to achieve?

In Russian:

1. Что бы вы сказали, насколько сильно вас беспокоят текущие этические и экологические проблемы? Почему так? Считаете ли вы себя этичным потребителем или, скорее, нет? Можете ли вы объяснить!

2. Что для вас значит потреблять с соблюдением этических норм? (не могли бы вы объяснить подробнее?)

3. Как часто, по вашему мнению, вы покупаете продукты, которые полезны для окружающей среды и социально этичны? Почему не чаще?

4. Можете ли вы рассказать мне, как вы начали процесс перехода к этичному потреблению? (подожди) Внесли ли вы какие-либо конкретные изменения в свои покупательские привычки или распорядок дня или, скорее, нет? Почему да/нет?

5. Помните ли вы, что вдохновило вас начать покупать только этичные продукты? Можете ли вы рассказать мне об этом подробнее? (подожди) Было ли какое-то конкретное событие или осознание, которое побудило вас к этому изменению, или нет? Можете ли вы объяснить?

6. Не могли бы вы рассказать мне, что облегчило бы вам покупку этичного или экологически чистого продукта? (подожди) Почему это? Но что может помешать вам купить продукт, который является этичным или устойчивым к воздействию окружающей среды? Почему так?

7. Давайте представим, что вы сейчас отправляетесь за покупками. Можете ли вы сказать мне, каковы наиболее важные критерии в продукте, который вы ищете? (Если названо слишком много) Каковы три наиболее важных критерия для вас? Почему именно эти?

8. Что заставляет вас принять решение не покупать продукт, о котором вы когда-то мечтали? (если слишком мало, не могли бы вы объяснить)

9. С какими вызовами или трудностями вы столкнулись в процессе перехода к этичному потреблению? Как вы думаете, преодолели ли вы эти трудности или, скорее, нет? Почему вы так думаете? Какие из этих проблем было легче преодолеть? Почему? Как вы думаете, с какими проблемами вы все еще сталкиваетесь? Почему?

10. Довольны ли вы своим нынешним образом жизни, когда дело доходит до потребления, или, скорее, нет? Почему вы так думаете? Есть ли какие-либо недостатки в вашем нынешнем образе жизни, когда дело доходит до потребления, которые вы все еще хотели бы преодолеть - или нет? Если да, то какие?

11. Насколько хорошо вы осведомлены об этичном потреблении и производстве? Почему вы так думаете?

12. Мы все хотим время от времени узнавать больше об этике продукта. Где вы будете искать информацию в таком случае? Почему именно там?

13. Верите ли вы тому, что бренды говорят об этичности своей продукции, или нет? Почему? Если вы доверяете этике бренда, как вы думаете, повышает ли это вероятность того, что вы будете покупать у них, или нет? Почему?

14. Если вы ходите за покупками в городе, где живете, знаете ли вы, где продаются этичные лейблом или бренды - или нет? Если нет, то почему? Если да, то как вы это выяснили?

15. Как изменилась ваша жизнь с тех пор, как вы начали покупать только этичные продукты? Заметили ли вы какие-либо различия в качестве или доступности продуктов, которые вы покупаете, или нет? Почему?

16. Как вы думаете, влияет ли ваш личный этический выбор на окружающую среду или, скорее, нет? Почему вы так думаете? Но как вы думаете, влияют они на других людей или нет? Но что касается этичного производства, как вы думаете, влияет ли на это ваш личный выбор - или нет? Почему вы так думаете?

17. Если вы думаете об этичных продуктах, чего бы вы конкретно хотели, чтобы потреблять еще больше или, по крайней мере, продолжать так же этично и устойчиво, как сейчас? Почему так?

18. Как вы планируете продолжать свой путь к этичному потреблению в будущем? Почему так? Есть ли какие-то конкретные цели или этапы, которых вы надеетесь достичь?

Appendix 4. Transcript

Link:

https://docs.google.com/document/d/1ygIg7RB4MRDEgsq69_uiIz03v8HoMCMjtiUefNsFdZ0/edit?usp=sharing

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