SLOW BUT SURE: THE EFFECTS OF EMPOWERMENT AND MATERIALISM ON SLOW FASHION CONSUMPTION

Érica Calíope
FEDERAL UNIVERSITY OF CEARÁ, Brazil
Clayton Silva
FEDERAL INSTITUTE OF EDUCATION, SCIENCE AND TECHNOLOGY OF PIAUÍ AND FEDERAL UNIVERSITY OF CEARÁ, Brazil
Cláudia Buhamra
UNIVERSIDADE FEDERAL DO CEARÁ, Brazil

ISSN 2466-7498 and ISBN 978-2-9602195-1-7

Slow but Sure: The Effects of Empowerment and Materialism on Slow Fashion Consumption

Abstract

Given that slow fashion is a movement that develops a comprehensive understanding of sustainable fashion and it is little explored in academia, this study aims to analyze the effects of empowerment and materialism on slow fashion consumption. We consider that empowerment positively affects slow fashion consumption while materialism negatively affects it. A survey was conducted, and we tested the research hypotheses on a sample of 306 clothing consumers from Fortaleza, the 5th largest Brazilian city and capital of the State of Ceará, which ranks fifth in the Brazilian Textile and Apparel Chain Billing Ranking. In order to analyze the data, we used the techniques of Exploratory Factor Analysis and Multiple Linear Regression. We used the factors of slow fashion consumption as dependent variables and the factors of empowerment and materialism as independent variables. We also tested the effects of respondents' profiles on slow fashion consumption. We found that, in general, empowerment has a positive influence on slow fashion consumption. On the other hand, materialism affects positively only the slow fashion orientation exclusivity. We emphasize that there was not sufficient empirical support to confirm the hypothesis that materialism negatively affects slow fashion consumption, considering that the negative effect was only towards one orientation (localism). Thus, the results allowed the proposition of a conceptual model, involving all relations found between the factors of the three constructs. Regarding the respondents' profiles, we verified that income has a negative effect on slow fashion and that women and older people tend to be more prone to this type of consumption. This study contributes to the construction of theoretical and empirical knowledge about slow fashion, from its association with constructs such as empowerment and materialism, resulting in the proposition of a conceptual model. The

managerial implications, therefore, are related to how strategies of empowerment can be incorporated by slow fashion companies into their marketing programs, such as more active consumer involvement in product co-creation processes.

Keywords: Slow Fashion Consumption. Empowerment. Materialism.

Introduction

The clothing industry is based on unsustainability and its impacts affects both the environment and people (Arnold, 2009), notably due to the numerous scandals related to the exploitation of workers, low wages or inadequate working conditions and the use of toxic products that sustain the supply chain (Johansson, 2010). This industry is driven by fast fashion and, in the logic of this system of rapid response to trends (Byun and Sternquist, 2011), consumers are led to buy more than they need, stimulated by rapid fashion cycles and the continuous creation of product desires, resulting in a rapid state of reduction of clothing useful life (Laitala *et al*., 2011; Niinimäki and Hassi, 2011).

In this way, fast fashion fuels consumerism and promotes waste and environmental damage (Fletcher, 2008). Given the disadvantages of this system, slow fashion emerges as a movement that develops a comprehensive understanding of sustainable fashion (Ertekin and Atik, 2014) as a fashion activism, based on criticism of an accelerated society and the current system (Ro and Kim, 2011). According to Descatoires (2017) such issues have sparked global interest in sustainable fashion consumption, through the lens of the slow fashion movement. Therefore, it opposes fast fashion by proposing to decelerate fashion from the clothing production process to the end of its life cycle, making it more sustainable (Billeson and Klasander, 2015).

From this perspective, while fast fashion disempowers consumers, who become increasingly dissatisfied, no matter how much they consume, the slow fashion seems to relate

to the opposite school of thought, leading consumers to worry more about sustainable and environmental issues and ethical aspects of clothing production and consumption (Fletcher, 2008). Empowerment can be understood as a way of thinking outside the systems that shape an individual (Shankar *et al*., 2006), such as fast fashion, dominant in the fashion industry. In addition, it leads to a critical state of awareness of reality, leading individuals to action (Boehm and Staples, 2004), which, in this context, may be the option for slow fashion. We argue that this scenario would allow individuals to empower themselves through more sustainable consumption choices, since empowered consumers are concerned about society, sustainability, workers' rights, animal welfare and fair trade (Carrington *et al*., 2010).

As a driver of a consumer culture that promotes excess, fast fashion stimulates materialism (Grigsby, 2004), defined by Belk (1984, p. 291) as "the importance that a consumer attaches to worldly possessions." Like materialistic consumers, those who are fashion-oriented acquire more goods and buy and spend more (Handa and Khare, 2011; Gwozdz *et al.*, 2017). We consider, based on Clark (2008), that slow fashion, however, moves away from trends by valuing high-quality and durable clothing, in less quantity.

Given the above on the slow fashion consumption, empowerment and materialism, this research is guided by the following question: What are the effects of empowerment and materialism on slow fashion consumption? The main objective is to analyze the effects of empowerment and materialism on slow fashion consumption.

Slow fashion has been little explored in academia, despite its growing recognition among consumers who are more conscious of sustainable fashion (Jung and Jin, 2014; Lee and Ahn, 2015); being relevant to study as an alternative model of consumption in relation to the current consumption proposal of the dominant fashion system in industry. Its relevance to slow fashion retailers is noteworthy, notably in studies developed in this perspective in Canada, the USA and in European countries such as Italy, France, Germany and the Netherlands (Overdiek, 2018).

In Brazil, we see it as particularly relevant to the State of Ceará because of the importance of this state in the national fashion context, since it occupies the fifth position in the Textile and Apparel Chain Billing Ranking (*Ranking do Faturamento da Cadeia Têxtil e de Confecção*), according to the Brazilian Association of Textile and Apparel Industry (*Associação Brasileira da Indústria Têxtil e de Confecção* – ABIT, 2016).

Understanding empowerment is important to marketers in terms of developing better value propositions and including more active consumer involvement in product co-creation processes (Fuchs and Schreier, 2010; Pires *et al.*, 2006). In this research, we seek to associate it to slow fashion, thus contributing to consumer research in this field, which has grown over the last decades (Papaoikonomou and Alarcón, 2016). Regarding materialism, although many studies highlight its influence as a positive aspect on the purchase and consumption of fashionable clothes, especially in relation to consumers involvement with the clothes (Dogan, 2015; Hourigan and Bougoure, 2012; Rahman *et al*., 2016), this research aims to contribute to the literature on materialism by analyzing slow fashion not only as a movement to consume less but to consume better.

Literature Review

Slow fashion consumption

The slow fashion concept is a response to the excess of consumption, insecurity, pressure, homogeneity and environmental damages characteristic of the current clothing industry (Fletcher, 2008). Ertekin and Atik (2014) suggest that it can be understood as an alternative market to fast fashion, with a sustainable, eco, green and ethical fashion proposal. For Johansson (2010), it's a change of consumer mentality, who no longer respond to fashion trends, consumerism and the culture of waste, turning their thoughts to a greater concern about the origin of the clothing.

Therefore, slow fashion clothes tend to be timeless, versatile, high quality, durable, made from sustainable materials and in smaller number, and their processes are based on reducing production, consumption and disposal of items in favor of their life cycle (Watson and Yan, 2013). Bhardwaj and Fairhurst (2010) state that older generations tend to prefer higher-quality clothing, which gives them a more favorable attitude towards slow fashion, while younger generations tend to opt for cheaper and trendier clothing. Štefko and Steffek (2018) argue that once slow fashion fosters education about clothing, its origin and materials used, their consumers are willing to accept a higher price tag.

Antanavičiŋtė and Dobilaitė (2015) indicate slow fashion as a model of disobedience to fast fashion, promoting wise consumption through the development of ecological and ethical collections. It encompasses notions of conscious consumption and productive processes that value the well-being of workers, local communities and the environment (Ertekin and Atik, 2014), empowering local economies, boosting social improvements and reducing environmental damage (Aakko and Koskennurmi-Sivonen, 2013).

Cataldi *et al.* (2010) listed the following characteristics of slow fashion: (i) considers the consumer a "co-producer" within the supply chain because he is a key actor in the process (i.e. someone who is responsible for the environmental and social impacts of his consumption decisions); (ii) promotes the well-being and fair treatment of all workers involved in the supply chain; (iii) searches for local materials and workers; (iv) encourages co-producers to consume less and in a more responsible manner; and (v) reduces the amount of materials used in the supply chain.

Jung and Jin (2014) proposed five slow fashion orientations: (i) equity – consumers are aware of fair work practices when buying clothes and they worry about producers and fair trade; (ii) authenticity – they value craftsmanship and other forms of hand-made production; (iii) functionality – they are concerned about the versatility and durability of clothing; (iv) localism

– not only are local brands preferable to global brands, but also the use of local materials; and (v) exclusivity – consumers value rare, exclusive and limited edition clothing.

It can be said that the motivations for this type of consumption are varied because they involve the search for a fairer trade, the reduction of consumption and the practice of an ethical and sustainable consumption, above all in relation to the unsustainable production process, the homogeneity and the low quality promoted by fast fashion, as well as the stress with the fast life and the rapid change of the fashion trends (Biehl-Missal, 2013; Kozinets and Handleman, 2004).

The slow fashion consumption reflects changes associated with sensations of freedom and confidence, perceived by the consumers in themselves when distancing themselves from the current fashion system (Bly *et al*., 2015). From this perspective, they can counteract this system by supporting more sustainable producers and designers, and by opting for repaired or even handmade clothing (Cline, 2012). This can be done through the recycling and reuse of existing clothing (Pookulangara and Shephard, 2013) and can be linked to local production, craftsmanship, personalization and anti-consumption practices (Kim *et al*., 2012; Niinimäki and Hassi, 2011).

Pookulangara and Shephard (2013) consider that slow fashion challenges individuals to educate themselves as consumers so that they can become more conscious and active in making decisions about the chosen clothing. Thus, they agreed with Fletcher (2010) regarding how these consumers question established practices and worldviews related to fashion production and consumption.

Empowerment

Empowerment can, by definition, be related to an act or a social process (Hur, 2006; Menon, 1999). It should be associated with the notion of individual awareness (“inner power”),

inspiring a change (“power with”) and encouraging it to occur through a sense of freedom to implement it (“power to”) (Parpart *et al*., 2003).

Shankar *et al.* (2006) define empowerment as a way of thinking outside the systems that shape the individual. Zimmerman (2000), in turn, states that it is linked to the improvement of the lives of individuals and communities through an effort to make positive changes concerning social, political and environmental problems. Thus people feel empowered when they are able to promote change (De Young, 2000; Wathieu *et al*., 2002). However, feelings of helplessness about the possibility of solving such issues can affect an individual’s motivations, diminishing them, and consequently reducing their degree of effort to change an unwanted situation (Thøgersen, 2005).

In the view of Rogers *et al*. (1997), the individual is empowered when he has a sense of self-esteem and self-efficacy, as well as a sense of power. This individual is also optimistic about his perception of ability to exercise control over one's own life. In addition, he values the autonomy although he recognizes the importance of a group or community to effect a social change. However, the motivating force to pursue this change can also come from anger. The authors present five factors for empowerment: (i) self-esteem and self-efficacy; (ii) optimism and control over the future; (iii) power-powerlessness, which would be the absence of empowerment and predominance of the feeling of impotence; (iv) community activism and autonomy; and (v) "fair anger", based on the idea of anger as a driver of the search for change.

The consumer empowerment notion is generally not accurate, although widespread (Mcshane and Sabadoz, 2015). Wright *et al*. (2006) state that it is possible to understand in which contexts the consumers exercise their power of choice in the market.

Consumer empowerment can occur at the individual, organizational, or collective level and can also be analyzed as a process (through products, services or practices) or as a result (allowing feelings of freedom and control) that leads the individual to feel in control of his life

(Cattaneo and Chapman, 2010; Perkins and Zimmerman, 1995). According to Shaw *et al*. (2006), empowerment also occurs through acts of consumption, seeking more ethical products or alternatives, or more sustainable choices, and acts of consumption resistance, boycotting products in response to the dominant system. In this logic, consumers feel empowered when in control of something perceived as meaningful to them or when they make market choices in line with their needs, demands and desires (Magee and Galinsky, 2008; Pires *et al*., 2006).

They feel empowered when they are offered more sustainable product choices that make them more active, aware and responsible in relation to environmental and consumer ethical issues (Shaw *et al*., 2006). Chan and Wong (2012) assume that consumer empowerment provides a shift of power from the producer to the consumer through more active participation of the latter in relation to the extent of power given to him by the company, so that he can connect and actively collaborate with it.

In this sense, slow fashion encourages the more active participation of the consumer in co-creation processes with producers, since the individual starts to act, when he adopts it, in a more conscious and responsible manner in relation to the production and consumption of clothes, shoes and accessories (Cataldi *et al*., 2010), being challenged to educate himself as a consumer (Pookulangara and Shephard, 2013). Slow fashion is still able to contribute to the individual exercising their market power by opting for products and a more sustainable type of consumption that "distances" from the current fashion system (Bly *et al*., 2015; Cline, 2012). Based on this, our first hypothesis of research is:

Hypothesis 1. Empowerment positively affects slow fashion consumption.

Materialism

Richins and Dawson (1992, p. 308) understand materialism as "a set of central beliefs about the importance of possessions in one's life," and Rassuli and Hollander (1986, p.10)

describe it as "a mentality ... an interest in getting and spending." Kasser (2016), in turn, considers materialism as a value that reflects the importance attached by individuals to the acquisition of possessions or of an image of themselves that is attractive and expressed through possessions or money. Therefore, conceptually, materialism is a phenomenon in which individuals create important links with their material objects (Kilbourne *et al*., 2005).

Two theoretical bases present distinct views on materialism: (i) for Belk (1985) it is a personality trait; (ii) for Richins and Dawson (1992) it is a cultural value. Founier and Richins (1991), from research that compared theoretical and popular notions about the term, observed that the best approach to materialism for consumption studies would be in its definition as a central organizer value and not as a personality trait. Moreover, the authors recommended examining how and to what extent possessions are considered as mechanisms aimed at the achievement of goals valued by individuals, choosing not to label the concept as "good" or "bad."

Richins and Dawson (1992) proposed three factors for materialism: (i) success, relative to the acquisition of possessions as the basis for assessing the success of self and others; (ii) centrality, according to which possessions are considered as representations of the ultimate purpose of individuals' lives, and (iii) happiness as a "path" that leads to satisfaction and happiness through the acquisition of possessions. Lynn and Harris (1997) consider as materialistic people those who seek to acquire differentiated and unique products or status in their purchases.

Within this view, Sirgy *et al*. (2012) affirm that the acquisition of material goods increases happiness in the view of the materialists. Previous studies have observed that the individuals perceive materialism as a positive factor in their involvement in the clothing consumption that follows fashion trends (Rahman *et al*., 2016). Handa and Khare (2011) and Aydin (2017) show that pieces of clothing that elevates social status and success is especially valued by materialistic

individuals. In this sense, for O'Cass (2004), these clothes tell others how much status an individual has and, in many cases, it is in the figure of the female consumers that these materialistic characteristics are usually identified, as it is suggested that these women have more interest in the symbolic nature of possessions rather than in their functional quality.

Gwozdz *et al.* (2017) argue that the acquisition of material goods is particularly important for fashion-oriented consumers. In this way, a strong relationship is observed between fashion-oriented consumers and materialistic values.

However, despite the positive influence of materialism on the purchase of fashionable clothing (Dogan, 2015; Hourigan and Bougoure, 2012) in a system that stimulates the excess of consumption (Grigsby, 2004), slow fashion emerges as a model of disobedience, contradicting this idea. This is because it proposes to reduce consumption, valuing more durable and higher quality pieces of clothing (Antanavičiņtė and Dobilaitė, 2015; Watson and Yan, 2013). Based on these discussions, our second research hypothesis is:

Hypothesis 2. Materialism negatively affects slow fashion consumption.

From the hypotheses outlined, the theoretical model for this research (Figure 1):

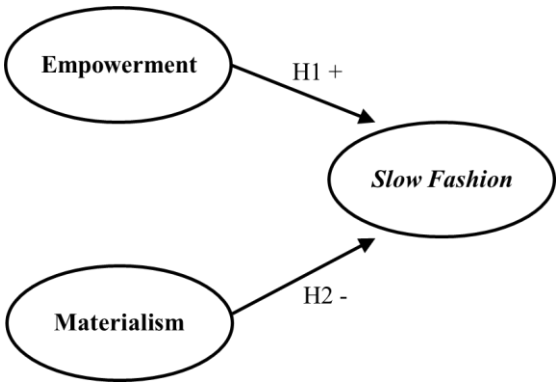

Figure 1: Theoretical model and research hypotheses

Source: Elaborated by the authors (2019).

Thus, this model, which assumes that empowerment has a positive effect on slow fashion, while materialism has a negative effect, will be tested according to the methodological procedures presented in the following section.

Methodology

Data collection and sample

In order to test the hypotheses of our theoretical model, we conducted a survey from a convenience sample of clothing consumers of Fortaleza, capital of the State of Ceará, the fifth largest Brazilian city (*Instituto Brasileiro de Geografia e Estatística* – IBGE, 2018). This type of research, according to Teixeira *et al*. (2009), allows us to investigate specific constructs and themes through public opinion consultation, an adequate research strategy for conducting this study. Of the 395 people consulted, the participation of 306 was validated, composing the sample of this study.

Questionnaire

The questionnaire used in this research was structured in four sections. The first section consists of 10 questions related to respondents' profile. The second section is an 18-item, 7-point Likert type scale, that was operationalized to measure Empowerment based on the Empowerment Scale proposed by Rogers *et al*. (1997), adapted for this study, divided into four factors: (i) self-esteem-self-efficacy; (ii) power-powerlessness; (iii) community activism and autonomy; and (iv) optimism and control over the future. The third section is also an 18-item, 7-point Likert type scale, that aimed to measure Materialism based on the Materialism Scale developed by Richins and Dawson (1992), divided into three factors: (i) happiness; (ii) centrality; and (iii) success. Finally, the fourth section is a 15-item, 7-point Likert type scale, based on the scale proposed by Jin and Jung (2014) to measure Slow Fashion Consumption,

divided into five factors: (i) equity; (ii) authenticity; (iii) functionality; (iv) localism; and (v) exclusivity.

Analysis

Before testing the hypotheses, Cronbach's alpha was used in order to test the internal consistency of the scales used in the research. Hair Jr. *et al*. (2009) assert that Cronbach's alpha values should be at least 0.6. In contrast, George and Mallery (2003) consider acceptable values higher than 0.5. Based on these premises, the factors that presented values greater than 0.5 were inserted in the Exploratory Factor Analysis (EFA).

Furthermore, the Kaiser-Meyer-Olkin (KMO) measurement values and the Bartlett sphericity test were used. According to Hutcheson and Sofroniou (1999), KMO values below 0.5 are considered unacceptable, between 0.5 and 0.7 are acceptable, between 0.7 and 0.8 are good, between 0.8 and 0.9 are great and values above 0.9 are excellent. The Bartlett sphericity test is expected to have acceptable statistical significance. These statistical tests were conducted with the purpose of verifying the quality of the correlations between the variables. If the tests presented satisfactory values it was possible to proceed with the EFA (Pestana and Gageiro, 2008).

After verifying the values of Cronbach's alpha, KMO and Bartlett's sphericity tests, EFAs were performed for each of the scales in order to verify the grouping of items by factor. We analyzed the commonalities and factorial loads, which should present values higher than 0.5 (Hair Jr. *et al*., 2009). Items that presented values lower than 0.5 were excluded, as presented in the results. After the items were excluded, a new EFA was performed and the Cronbach's alpha was calculated for the remaining items of each factor.

Based on the EFA result, latent variables were calculated for the constructs studied. The variables were calculated by the average of the items of each factor of the scales. After

calculating the latent variables, multiple linear regression models were used in order to test the effects of empowerment and materialism on slow fashion consumption (Equation 1).

$$SlowFashion = \beta_0 + \beta_1 Empowerment + \beta_2 Materialism + \beta_3 Profile + \varepsilon \quad (1)$$

Although Equation 1 represents the general model of Multiple Linear Regression, we used a model for each slow fashion factor. Thus, we used the SF factors as dependent variables and the factors of empowerment and materialism as independent variables. We also tested the effects of some variables related to respondents' profile on SF, such as: (i) age; (ii) gender; (iii) education; and (iv) income.

Reliability and validity

The reliability of the Empowerment Scale was verified through Cronbach's alpha. The items of "Optimism and Control over the Future" did not present the minimum acceptable value of reliability ($\alpha < 0.5$) (Table 1), which led to the exclusion of this factor before the EFA. After that, based on the factorial analysis performed with the remaining 15 items, those that presented commonalities and factorial loads of less than 0.5 were excluded.

Table 1

Empowerment Scale Reliability

Factors	Initial Number of Items	Cronbach's Alpha	Final Number of Items	Cronbach's Alpha
Self-esteem-self-efficacy	5	0.843	5	0.843
Power-powerlessness	5	0.509	3	0.520
Community activism and autonomy	5	0.586	3	0.700
Optimism and control over the future	3	0.465*	-	-

Note. * The factor was excluded, since Cronbach's alpha was less than 0.5. Base: 306 respondents. Source: Research data.

After the analysis, two items from "Power-powerlessness" factor and two items from "Activism in Community and Autonomy" factor were excluded, leaving three items in each factor. It is also noted in Table 1 that, after the exclusion of the out-of-parameter items, Cronbach's alpha values for these factors increased, denoting an increase in their reliability. No items were excluded from the “Self-esteem-self-efficacy” factor. Then, a new EFA was performed with the remaining 11 items (Table 2).

Table 2

Factors Extracted from the Empowerment Scale

	Factor 1	**Factor 2**	**Factor 3**
Self-esteem-self-efficacy (α = 0.843)			
I have a positive attitude about myself.	**0.851**	0.068	0.025
I am usually confident about the decisions I make.	**0.819**	-0.049	0.027
I see myself as a capable person.	**0.794**	0.056	-0.054
When I make plans, I am almost certain to make them work.	**0.720**	0.142	-0.115
I generally accomplish what I set out to do.	**0.719**	0.071	0.020
Community activism and autonomy (α = 0.700)			
People working together can have an effect on their community.	0.029	**0.884**	-0.065
People have more power if they join together as a group.	-0.020	**0.854**	0.007
Very often a problem can be solved by taking action.	0.198	**0.634**	0.007
Power-powerlessness (α = 0.520)			
Experts are in the best position to decide what people should do or learn.	0.041	0.066	**0.756**
When I am unsure about something, I usually go along with the group.	-0.139	0.092	**0.727**
You can’t fight government.	0.035	-0.245	**0.653**

Note. Extraction Method: Principal Component Analysis. Rotation Method: Varimax. Base: 306 respondents. Source: Research data.

The EFA revealed a grouping of 3-factor Empowerment Scale items as expected. The KMO test presented values equal to 0.742 which, according to Hutcheson and Sofroniou (1999), are considered good. The Bartlett sphericity test presented a significance of 0.000. The results indicated adequate level of correlation between items for performing an EFA. They also indicated that the three factors extracted from the scale were in accordance with the Kaiser criterion of eigenvalues greater than 1 and explained 60.839% of the variance, proving that the Empowerment Scale presented statistical validity.

Like the Empowerment Scale, the reliability of the Materialism Scale was verified through Cronbach's alpha. All factors of the scale presented an acceptable level of reliability ($\alpha > 0.5$) (Table 3). Thus, an EFA was performed with the 18 items of the scale. Based on the factorial analysis, the items that presented commonalities and factorial loads of less than 0.5 were excluded.

Table 3

Materialism Scale Reliability

Factors	**Initial Number of Items**	**Cronbach's Alpha**	**Final Number of Items**	**Cronbach's Alpha**
Success	6	0.694	4	0.702
Centrality	7	0.697	4	0.711
Happiness	5	0.787	5	0.787

Note. Base: 306 respondents. Source: Research data.

After excluding two items from "Success" factor and three items from "Centrality" factor, four items remained in each of them. The items were excluded because they presented commonalities and factorial loads inferior to 0.5. It was observed that after the exclusion, Cronbach's alpha values of these factors increased and, thereby, the reliability of these factors.

No items were excluded from the "happiness" factor. After these procedures, a new factor analysis was performed with the 13 remaining items on the scale (Table 4).

Table 4

Factors Extracted from the Materialism Scale

	Factor 1	Factor 2	Factor 3
Happiness (α = 0.787)			
My life would be better if I owned certain things I don't have.	**0.811**	0.155	0.068
I'd be happier if I could afford to buy more things.	**0.757**	0.308	0.178
It sometimes bothers me quite a bit that I can't afford to buy all the things I'd like.	**0.702**	0.144	0.281
I have all the things I really need to enjoy life.*	**-0.682**	0.051	-0.032
I wouldn't be any happier if I owned nicer things.*	**-0.589**	-0.252	0.137
Success (α = 0.702)			
The things I own say a lot about how well I'm doing in life.	0.123	**0.726**	-0.094
I admire people who own expensive homes, cars, and clothes.	0.073	**0.688**	0.298
Some of the most important achievements in life include acquiring material possessions.	0.310	**0.630**	0.227
I like to own things that impress people.	0.143	**0.609**	0.349
Centrality (α = 0.711)			
I usually buy only the things I need.*	-0.059	-0.001	**-0.750**
I enjoy spending money on things that aren't practical.	-0.010	0.121	**0.728**
Buying things gives me a lot of pleasure.	0.133	0.330	**0.663**
I like a lot of luxury in my life.	0.206	0.448	**0.551**

Note. * Items with a reverse meaning in relation to the scale. Extraction Method: Principal Component Analysis. Rotation Method: Varimax. Base: 306 respondents. Source: Research data.

After the factorial analysis, the items of the Materialism Scale were grouped into three factors, according to the factors proposed by Richins and Dawson (1992). The KMO test

presented values equal to 0.852, which are great values (Hutcheson and Sofroniou, 1999). The Bartlett sphericity test presented a significance of 0.000. These results denote an adequate level of correlation between the items, enabling an EFA to be performed. The three factors extracted from the scale followed the Kaiser criterion of eigenvalues greater than 1 and explained 56,008% of the variance of the construct. Thus, the statistical validity of the Materialism Scale was verified.

Ultimately, we applied the Cronbach's alpha test to verify the internal reliability of the Slow Fashion Scale. Table 5 shows that all the factors of the scale presented Cronbach's alpha superior to 0.5, that is, denoting adequate values to submit the 15 items to the factorial analysis.

Table 5

Slow Fashion Consumption Scale Reliability

Factors	**Initial Number of Items**	**Cronbach's Alpha**	**Final Number of Items**	**Cronbach's Alpha**
Equity	3	0.774	3	0.774
Authenticity	3	0.767	3	0.767
Functionality	3	0.532	3	0.532
Localism	3	0.779	2	0.787
Exclusivity	3	0.870	3	0.870

Note. Base: 306 respondents. Source: Research data.

Through the EFA, it was noticed that one item from the "Localism" factor did not meet the desired parameters. After this item's exclusion, Cronbach's alpha was again tested for this factor and it was observed that the value increased (α = 787). After that, we performed a new EFA (Table 6).

Table 6

Factors Extracted from the Slow Fashion Consumption Scale

	Factor 1	Factor 2	Factor 3	Factor 4	Factor 5
Exclusivity (α = 0.870)					
I am very attracted to rare apparel items.	**0.925**	0.087	0.067	-0.046	0.043
Limited editions hold special appeal for me.	**0.897**	0.031	0.110	-0.104	0.093
I enjoy having clothes that others do not.	**0.833**	-0.048	0.055	0.050	-0.077
Equity (α = 0.774)					
I am concerned about the working conditions of producers when I buy clothes.	0.094	**0.836**	0.086	0.039	0.162
I am concerned about fair trade when I buy clothes.	0.037	**0.823**	0.122	0.123	0.147
Fair compensation for apparel producers is important to me when I buy clothes.	-0.077	**0.733**	0.230	0.110	0.067
Authenticity (α = 0.767)					
Craftsmanship is very important in clothes.	0.064	0.187	**0.856**	0.095	0.081
I value clothes made by traditional techniques.	0.131	0.263	**0.755**	0.144	0.176
Handcrafted clothes are more valuable than mass-produced ones.	0.058	0.038	**0.737**	-0.013	0.191
Functionality (α = 0.532)					
I tend to keep clothes as long as possible rather than discarding quickly.	-0.099	0.024	0.044	**0.840**	-0.016
I often enjoy wearing the same clothes in multiple ways.	0.150	0.238	0.151	**0.713**	0.006
I prefer simple and classic designs.	-0.160	0.034	-0.001	**0.571**	0.361
Localism (α = 0.787)					
I prefer buying clothes made in Brazil to clothes manufactured overseas.	0.020	0.147	0.202	0.011	**0.879**
We need to support Brazilian apparel brands.	0.063	0.252	0.271	0.170	**0.773**

Nota. * Items with a reverse meaning in relation to the scale. Extraction Method: Principal Component Analysis. Rotation Method: Varimax. Base: 306 respondents. Source: Research data.

The results showed the grouping of Slow Fashion Scale items into five factors, as proposed by Jung and Jin (2014) (Table 6). The KMO test presented a value equal to 0.753 and the Bartlett sphericity test a significance of 0.000. The results indicated a sufficient level of correlation between the items, enabling the factorial analysis, the five factors extracted from the scale followed the Kaiser criterion of eigenvalues greater than 1 and explained 71.388% of the construct variance.

Results and Discussion

The research sample consisted of 306 respondents: 69.28% were female; the mean age was 29.6 years, with 52.61% of the participants aged between 20 and 29 years; 57.84% have completed higher education or more than this level (i.e. university degree); and 57.84% have gross income of up to R$ 2,000.00.

To test the hypotheses of our theoretical model, a multiple regression analysis was performed (Table 7) according to the Equation (1), previously presented. After extracting the factors from the scales, we calculated the latent variables from each factor of these three constructs, which were used in the regression models. According to the EFAs, it was verified that the Empowerment construct was divided in three factors: (i) self-esteem-self-efficacy; (ii) community activism and autonomy; and (iii) power-powerlessness. The construct Materialism was divided into three factors: (i) happiness; (ii) success; and (iii) centrality.

The explanatory variables were those calculated according to the factors extracted from the Empowerment and Materialism scales. In addition, variables related to the respondents' profile were included: (i) age; (ii) gender; (iii) schooling; and (iv) income.

Finally, the Slow Fashion Consumption was divided into 5 factors, which were used as dependent variables: (i) exclusivity; (ii) equity; (iii) authenticity; (iv) functionality; and (v) localism. We used these factors as dependent variables.

Table 7

Regression Models

Independent variables	**Dependent Variables**				
	Exclusivity	**Equity**	**Authenticity**	**Functionality**	**Localism**
Self-esteem-self-efficacy	0.067	0.155***	0.166**	0.129**	0.117**
Com. activ. and autonomy	-0.045	0.080	0.098	0.153*	0.131**
Power-powerlessness	0.093	-0.128**	0.003	-0.112*	-0.025
Happiness	0.141**	0.007	0.076	-0.028	0.092
Sucess	0.101	-0.060	0.006	0.064	-0.121*
Centrality	0.219***	-0.026	-0.092	-0.104	-0.064
Age	0.185***	0.198***	0.109	0.210***	0.233***
Gender[(a)]	0.106*	0.160***	0.277**	0.067	0.251***
Schooling	0.062	-0.020	0.047	-0.059	-0.011
Income	-0.112	-0.120*	-0.121	-0.217***	-0.133**
R^2	0.163	0.139	0.137	0.131	0.190
F	5.726 ***	4.775***	4.687***	4.439***	6.903***

Note. [(a)] The gender variable is dummy type, where it assumes the value of "0" for males and "1" for females. *** Significant at 1%; ** Significant at 5%; and * Significant at 10%. Base: 306 respondents. Source: Research data.

The findings indicate that, in general, empowerment positively affects slow fashion consumption, supporting Hypothesis 1. It is worth noting that, although the power-powerlessness factor negatively influences some of slow fashion, it's an inverse factor, since

powerlessness expresses, in fact, the absence of empowerment. Therefore, its negative influence on the slow fashion corroborates Hypothesis 1.

The "Self-esteem-self-efficacy" factor had a positive effect on the orientations functionality, localism, equity and authenticity. Thus, it has been found that individuals who are more empowered, that is, more confident and feel able to exercise control over their own lives (Rogers *et al*., 1997), are willing to make more conscious consumption of clothes, concerned with the working conditions of producers and fair trade (Cataldi *et al*., 2010; Ertekin and Atik, 2014). In addition, they tend to value pieces made in the most traditional and authentic way, and other forms of handmade production (Jung and Jin, 2014). Still in this logic, the "Community Activism and Autonomy" factor had positive effects on the authenticity, functionality and locality, evidencing a tendency of people influenced by a socio-political component of collective power linked to empowerment to be favorable to these slow fashion orientations.

Another finding was the influence of all factors of empowerment on functionality, suggesting that empowered individuals tend to orient their clothing consumption according to their concerns with the versatility and durability of the pieces. Wright *et al.* (2006) argue that consumer empowerment provides insight into the contexts in which the individual exercises his market power. Thereby, the literature points out that empowerment can occur through the adoption of products, services or practices that may lead to a sense of control over one's own life (Cattaneo and Chapman, 2010; Perkins and Zimmerman, 1995) or through acts of consumption, more sustainable choices or the search for more ethical alternatives (Shaw *et al*., 2006). In this sense, it was verified that empowered individuals demonstrate a favorable tendency towards slow fashion consumption, expressed in the positive effects on the orientations that indicated the preoccupation with the conditions of work of producers,

valorization of the use of more craft techniques of production and other forms of handmade clothing, and concerns regarding its durability and versatility.

The "power-powerlessness" factor had negative effect on the equity and functionality, demonstrating that individuals, when subjected to a feeling of powerlessness, according to the view of Rogers *et al*. (1997), may be less oriented to slow fashion consumption. From this perspective, a feeling of powerlessness, according to Thøgersen (2005), can contribute to reducing the effort employed by an individual to change an unwanted situation. Thus, given that slow fashion allows people to exercise their power of choice through a more sustainable consumption (Bly *et al*., 2015; Cline, 2012), it means that when they feel impotent (i.e. less empowered) they are less willing to opt for this type of alternative consumption. This finding is in line with what Shaw *et al.* (2006) advocate, since the authors assert that more empowered consumers tend to be more ethical in consumption, so it is understood that less empowered individuals tend to be less sensitive to ethical issues related to clothing, such as fair trade and working conditions.

Therefore, research findings on the effects of empowerment on slow fashion consumption corroborate the notion of Fletcher (2008) that slow fashion seems to relate, as opposed to fast fashion, to consumer empowerment, since it is based on concerns associated with sustainable, environmental and ethical aspects of clothing production and consumption.

Regarding the effects of materialism on slow fashion consumption, localism was evidenced as the only orientation negatively affected by the construct through the factor "success". Here, the individual who tends to evaluate the success of self and others from the acquisition of goods (Richins and Dawson, 1992) tends to show less orientation towards the consumption of clothing produced locally. It was also found that the influence of materialism was positive only for exclusivity through the factors of happiness and centrality. Thus, the models did not provide the empirical support necessary for the confirmation of Hypothesis 2,

materialism negatively affects slow fashion consumption, since this effect was verified only for one slow fashion factor.

On the other hand, this study sheds light on another discussion: the positive effect of materialism on the exclusivity orientation towards slow fashion. From the factor "centrality" it has been shown that materialism enhances that orientation, since, according to the results, materialistic people tend to consider clothes as important possessions and to identify themselves with the consumption of rare pieces, from limited editions. According to Lynn and Harris (1997), materialistic individuals look for differentiated and unique products in their purchases. In this sense, although it's characterized by the reduction of acquisition and consumption of clothes in favor of a greater durability (Antanavičiŋtė and Dobilaitė, 2015; Clark, 2008; Watson and Yan, 2013), the slow fashion consumption seems to be associated with the idea of quality not necessarily linked to a low price, since its consumers cherish exclusive, rare and high quality pieces (Jung and Jin, 2014), corroborating the literature on consumer willingness to pay higher prices for more "slow" pieces of clothing (Štefko and Steffek, 2018). Furthermore, the "happiness" factor had a positive effect on exclusivity, that is, limited edition pieces appeal to individuals considered materialistic in terms of possessions (Richins and Dawson, 1992).

Some of the findings of the study based on information from respondents' profile revealed that, in general, income has a negative effect on the slow fashion consumption orientations. In summary, the results indicate that a lower income entails greater orientation towards the factors of equity, authenticity, functionality and localism. On the other hand, "exclusivity" did not present statistical significance for this relation. These results suggest that individuals with lower incomes are more concerned with fair work and trade practices, value craftsmanship and other forms of handmade production, as well as they are more likely to seek more durable, versatile, and functional clothing, with higher prices, and of local origin (Jung and Jin, 2014; Štefko and

Steffek, 2018). Such findings lead to the following question for this specific Brazilian sample: why do people with lower income, in general, tend to be more favorable to slow fashion?

Finally, with respect to the effect of gender and age on slow fashion consumption, a positive effect of both was perceived: the first on most orientations, with exception of "functionality", since this didn't present statistical significance at one level considerable; and the second, presented in a similar way, except on "authenticity". Another finding of the study was that, generally, women and older people tend to be more supportive of slow fashion. This result evidences, Bhardwaj and Fairhurst (2010), the tendency of the older generations to present a more favorable attitude towards slow fashion, since they usually prefer higher quality clothes instead of cheaper clothes with low quality, typical of fashion trends. We present, therefore, the proposed conceptual model of the study after the results (Figure 2):

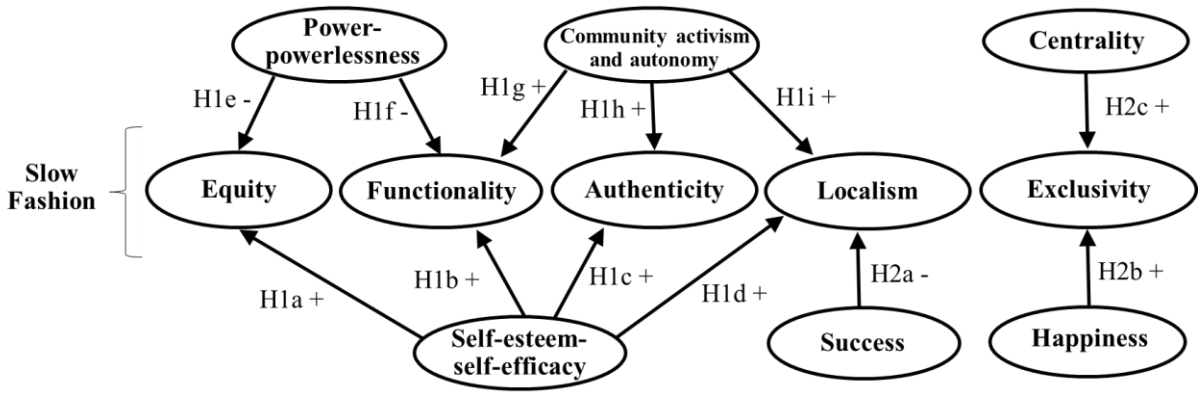

Figure 2: Conceptual model proposal: effects of empowerment and materialism on slow fashion consumption.

Source: Prepared by the authors (2019).

The proposed conceptual model indicates a new configuration of the positive effect of empowerment on slow fashion consumption (H1), now divided in two general hypotheses: the factors "Self-esteem-self-efficacy" (H1: a, b, c, d) and "Community Activism and Autonomy" (H1: g, h, i) positively affect slow fashion consumption; and the factor "Power- powerlessness" negatively affects this type of consumption (H1: e, f). In spite of the fact that only the factors

"Happiness" and "Centrality" (H2: b, c) of materialism have presented statistically significant results, this study proposes there is a positive effect of materialism on the "Exclusivity" orientation of slow fashion. It is emphasized that there was not sufficient empirical support to confirm the hypothesis that materialism negatively affects slow fashion, considering that the negative effect was only towards one slow fashion orientation (localism), through the factor success (H2a).

Conclusions, limitations and future research

This study analyzed the effects of empowerment and materialism on slow fashion consumption. It was found that, in general terms, empowerment positively affects slow fashion consumption (Hypothesis 1). This finding supports Fletcher's view (2008) that slow fashion seems to be related to consumers' empowerment, since they are concerned with sustainability, the environment and ethics in the production and consumption of clothing. We have identified the positive effect of materialism only in relation to the orientation of exclusivity through the factors of happiness and centrality. Localism was the only orientation for slow fashion to be negatively affected by the construct through the success factor, which did not support the confirmation of Hypothesis 2. As for the respondents, it was observed that: (i) income has a negative effect on slow fashion consumption; and (ii) gender and age have a positive effect on this type of consumption. Therefore, people with lower incomes, women and older people tend to be more favorable to slow fashion.

As a limitation of the study, the lack of a specific scale to measure consumer empowerment stands out. In addition, this study considered only the population of Fortaleza, thus the results may be different for different locations. It is recommended, therefore, this research to be applied not only in other Brazilian states, but also in other countries, mainly in order to evaluate the different perceptions about what is considered "local" according to

different regions, since for Jung and Jin (2014) there may be a diversity of products following the slow fashion concept.

In addition, this study contributes to the construction of theoretical and empirical knowledge on slow fashion, from its association with constructs such as empowerment and materialism, resulting in the proposition of an original conceptual model in the literature on the subject. In this sense, future studies may test the proposed model, as well as relate it to other constructs such as fast fashion, sustainable consumption, and other lines of the slow movement (i.e. slow food, slow travel, slow beauty).

Considering the question that emerged from the results, "Why do people with lower income tend to be more favorable to slow fashion?", we suggest that other researchers may explore and respond to it. Finally, once the study addresses the effects of empowerment on slow fashion consumption, it helps marketers to understand and see value in consumer empowerment. The managerial implications, therefore, are related to how strategies of empowerment can be incorporated by slow fashion companies into their marketing programs, such as more active consumer involvement in product co-creation processes.

References

Aakko, M. and R. Koskennurmi-Sivonen, 2013, “Designing sustainable fashion: possibilities and challenges”. *Research Journal of Textile and Apparel*, 17: 13-22.

Associação Brasileira da Indústria Têxtil e de Confecção (ABIT), 2016, “O poder da moda: cenários, desafios e perspectivas”. July: 10. Available from http://www.abit.org.br/conteudo/links/Poder_moda-cartilhabx.pdf

Aydin, H., 2017, "Influence of self-monitoring and materialism on fashion clothing involvement". *International Journal of Academic Research in Business and Social Sciences,* 7: 274-293.

Antanavičiŋtė, A. and V. Dobilaitė, 2015, "Principles of slow fashion application in clothing collection creation". *Environmental Research, Engineering and Management,* 71: 54-59.

Arnold, R., 2009, "*Fashion:* a very short introduction". Oxford: Oxford University Press.

Belk, R. W., 1994, "Three scales to measure constructs related to materialism: reliability, validity, and relationships to measures of happiness". *Advances in Consumer Research,* 11: 291-297.

Belk, R. W., 1985, "Materialism: trait aspects of living in the material world". *Journal of Consumer Research,* 12: 265-280.

Billeson, K. and K. Klasander, 2015, "*Dress code sustainable fashion:* bridging the attitude-behaviour gap". Thesis, Jönköping University, Suécia.

Bhardwaj, V. and A. Fairhurst, 2010, "Fast fashion: response to changes in the fashion industry". *The International Review of Retail, Distribution and Consumer Research,* 20: 165-173.

Biehl-Missal, B., 2013, "Art, Fashion, and anti-consumption". *Journal of Macromarketing*, 33: 245-257.

Boehm, A. and L. Staples, 2004, "Empowerment: the point of view of consumers. Families in society". *The Journal of Contemporary Social Services,* 85: 270-280.

Bly, S., W. Gwozdz and L. A. Reisch, 2015, "Exit from the high street: an exploratory study of sustainable fashion consumption pioneers". *International Journal of Consumer Studies,* 39: 125-135.

Byun, S. E. and B. Sternquist, 2011, "Fast fashion and in-store hoarding". *Clothing and Textiles Research Journal*, 29: 187-201.

Carrington, M. J., B. A. Neville and G. J. Whitwell, 2010, "Why ethical consumers don't walk their talk: towards a framework for understanding the gap between the ethical purchase intentions and actual buying behaviour of ethically minded consumers". *Journal of Business Ethics,* 97: 139-158.

Cataldi, C., M. Dickson and C. Grover, 2013, "Slow fashion: Tailoring a strategic approach for sustainability". In M. A. Gardetti & A. I. Torres (Orgs.), *Sustainability in Fashion and Textiles: Values, Design, Production and Consumption.* Yorkshire, UK: Greenleaf Publishing.

Cattaneo, L. B. and A. R. Chapman, 2010, "The process of empowerment: a model for use in research and practice". *American Psychologist,* 65: 646-659.

Chan, T. Y. and C. W. Y. Wong, 2012, "The consumption side of sustainable fashion supply chain". *Journal of Fashion Marketing and Management*, 16: 193-215.

Clark, H., 2008, "SLOW + FASHION – an oxymoron or a promise for the future…?" *Fashion Theory*, 12: 427-446.

Cline, E. L, 2012, "*Overdressed:* the shockingly high cost of cheap fashion". New York: Penguin Group.

Descatoires, E., 2017, *"I Shop, Therefore I Am: The Meaning of Fast and Slow Fashion Consumption"*. Thesis, Auckland University of Technology, Auckland, New Zealand.

De Young, R., 2000, "Expanding and evaluating motives for environmentally responsible behavior". *Journal of Social Issues,* 56: 509-526.

Dogan, V., 2015, "The effect of materialism and proximity of clothing to self on the ratio of feeling younger: implications for the consumption experiences of older people in Turkey". *International Journal of Consumer Studies,* 39: 564-573.

Ertekin, Z. O. and D. Atik, 2015, "Sustainable markets: motivating factors, barriers, and remedies for mobilization of slow fashion". *Journal of Macromarketing,* 35: 53-69.

Fletcher, K., 2008, "*Sustainable Fashion & Textiles:* design journeys". Sterling, VA: Earthscan.

Fletcher, K., 2010, "Slow fashion: an invitation for change". *Fashion Practice: The Journal of Design, Creative Process & the Fashion Industry,* 2: 259–266.

Fuchs, C. and M. Schreier, 2010, "Customer empowerment in new product development". *Journal of Product Innovation Management,* 28: 17-32.

Founier, S. and M. L. Richins, 1991, "Some theoretical and popular notions concerning materialism". *Journal of Social Behavior and Personality,* 6: 403-414.

George, D. and P. Mallery, 2003, "*SPSS for Windows step by step:* a simple guide and reference" (4th ed.). Boston: Allyn & Bacon.

Grigsby, M., 2004, "*Buying time and getting by:* the voluntary simplicity movement". Albany, NY: State University of New York Press.

Gwozdz, W., Nielsen, K. S. and T. Müller, 2017, "An environmental perspective on clothing consumption: consumer segments and their behavioral patterns". *Sustainability,* 9: 762-789.

Handa, M. and A. Khare, 2011, "Gender as a moderator of the relationship between materialism and fashion clothing involvement among Indian youth". *International Journal of Consumer Studies,* 37: 112-120.

Hair Jr., J. F., W. C. Black, B. J. Babin and R. E. Anderson, 2009, "*Análise multivariada de dados"* (6th ed.). Porto Alegre: Bookman.

Hur, M. H., 2006, "Empowerment in terms of theoretical perspectives: exploring a typology of the process and components across disciplines". *Journal of Community Psychology*, 34: 523-540.

Hourigan, S. R. and U. S. Bougoure, 2012, "Towards a better understanding of fashion clothing involvement". *Australasian Marketing Journal,* 20: 127-135.

Hutcheson, G. D. and N. Sofroniou, 1999, "*The multivariate social scientist:* Introductory statistics using generalized linear models". Thousand Oaks, CA: Sage Publications.

Instituto Brasileiro de Geografia e Estatística (IBGE), 2018, "*Fortaleza"*. June: 26. Available from https://cidades.ibge.gov.br/brasil/ce/fortaleza/panorama

Johansson, E., 2010, "*Slow fashion - the answer for a sustainable fashion industry?".* Thesis, University of Boras, Suécia.

Jung, S. and B. Jin, 2014, "A theoretical investigation of slow fashion: sustainable future of the apparel industry". *International Journal of Consumer Studies,* 38: 510-519.

Kasser, T., 2016, "Materialistic values and goals". *Annual Review of Psychology*, 67: 489-514.

Kim, H., H. J. Choo and N. Yoon, 2013, "The motivational drivers of fast fashion avoidance". *Journal of Fashion Marketing and Management*, 17: 243-260.

Kilbourne, W., M. Grünhagen and J. Foley, 2005, "A cross-cultural examination of the relationship between materialism and individual values". *Journal of Economic Psychology*, 26: 624-641.

Kozinets, R. V. and J. M. Handelman, 2004, "Adversaries of Consumption: consumer movements, activism, and ideology"**.** *Journal of Consumer Research,* 31: 691-704.

Laitala, K., C. Boks, and I. G. Klepp, 2011, "Potential for environmental improvements in laundering". *International Journal of Consumer Studies,* 35: 254-264.

Lee, D. A. and I. S. Ahn, 2015, "A study on slow fashion related to convergence design". *Journal of the Korean Society of Costume*, 65: 33-47.

Lynn, M. and J. Harris, 1997, "The desire for unique consumer products: a new individual differences scale". *Psychology & Marketing,* 14: 601-617.

Magee, J. C. and A. D. Galinsky, 2008, "Social hierarchy: the self-reinforcing nature of power and status". *The Academy of Management Annals,* 2: 351-398.

Menon, S. T., 1999, "Psychological empowerment: definition, measurement, and validation". *Canadian Journal of Behavioural Science,* 31: 161-164.

Mcshane, L. and C. Sabadoz, 2015, "Rethinking the concept of consumer empowerment: recognizing consumers as citizens". *International Journal of Consumer Studies*, 39: 544-551.

Niinimäki, K. and L. Hassi, 2011, "Emerging design strategies in sustainable production and consumption of textiles and clothing". *Journal of Cleaner Production,* 19: 1876-1888.

O'cass, A., 2004, "Fashion clothing consumption: antecedents and consequences of fashion clothing involvement". *European Journal of Marketing,* 38: 869-882.

Papaoikonomou, E. and A. Alarcón, 2016, "Revisiting consumer empowerment: an exploration of ethical consumption communities". *Journal of Macromarketing*, 37: 40-56.

Parpart, J. L., S. M. Rai and K. A. Staudt, 2003, "*Rethinking empowerment:* gender and development in a global/local world". Londres, UK: Routledge.

Pestana, M. H. and J. N. Gageiro, 2008, "*Análise de dados para ciências sociais:* a complementaridade do SPSS" (5th ed.). Lisboa: Silabo.

Perkins, D. D. and M. A. Zimmerman, 1995, "Empowerment theory, research, and application. American". *Journal of Community Psychology,* 23: 569-579.

Pires, G. D., J. Stanton and P. Rita, 2006, "The internet, consumer empowerment and marketing strategies". *European Journal of Marketing,* 40: 936-949.

Pookulangara, S. and A. Shephard, 2013, "Slow fashion movement – Understanding consumer perceptions: an exploratory study". *Journal of Retailing and Consumer Services*, 20: 200-206.

Rahman, M., M. Albaity and B. Maruf, 2016, "The role of religiosity on the relationship between materialism and fashion clothing consumption among Malaysian generation y consumers". *Social Indicators Research,* 132: 757-783.

Rassuli, K. M. and S. C. Hollander, 1986, "Desire-Induced, Innate, Insatiable?" *Journal of Macromarketing*, 6: 4-24.

Richins, M. L. and S. Dawson, 1992, "A Consumer values orientation for materialism and its measurement: scale development and validation". *Journal of Consumer Research,* 19: 303-316.

Ro, J. H. and M. J. Kim, 2011, "The characteristics and aesthetic values of slow fashion from a social viewpoint". *Journal of the Korean Society of Clothing and Textiles,* 35: 1386-1398.

Rogers, E. S., J. Chamberlin, M. L. Ellison and T. Crean, 1997, "Measure empowerment among users of mental health services". *Psychiatric services,* 48: 1042-1047.

Sirgy, M. J., E. Gurel-Atay, D. Webb, M. Cicic, M. Husic, A. Ekici, A. Herrmann, I. Hegazy, D. J. Lee and J. S. Johar, 2012, "Linking advertising, materialism, and life satisfaction". *Social Indicators Research,* 107: 79-101.

Shankar, A., H. Cherrier and R. Canniford, 2006, "Consumer empowerment: a Foucauldian interpretation". *European Journal of Marketing,* 40: 1013-1030.

Shaw, D., T. Newholm and R. Dickinson, 2006, "Consumption as voting: an exploration of consumer empowerment"**.** *European Journal of Marketing,* 40: 1049-1067.

Teixeira, E. B., L. Zamberlan and P. C. Rasia, 2009, "*Pesquisa em administração"*. Ijuí: Editora Unijuí.

Štefko, R. and V. Steffek, 2018, "Key Issues in Slow Fashion: Current Challenges and Future Perspectives". *Sustainability,* 10: 2270-2281.

Thøgersen, J., 2005, "How May Consumer policy empower consumers for sustainable lifestyles?" *Journal of Consumer Policy,* 28: 143-177.

Wathieu, L., L. Brenner, Z. Carmon, A. Chattopadhyay, A. Drolet, J. Gourville, A. V. Muthukrishnan, N. Novemsky, R. K. Ratner, K. Wertenbroch and G. Wu, 2002, "Consumer control and empowerment: a primer", *Marketing Letters,* 13: 297-305.

Watson, M. Z. and R. Yan, 2013, "An exploratory study of the decision processes of fast versus slow fashion consumers". *Journal of Fashion Marketing and Management: An International Journal,* 17: 141-159.

Wright, L. T., A. Newman and C. Dennis, 2006, “Enhancing consumer empowerment”. *European Journal of Marketing*, 40: 925-935.

Zimmerman, M. A., 1995, “Psychological empowerment: issues and illustrations”. *American Journal of Community Psychology*, 23: 581-599.