

**An Exploration of the Perceptions of Sustainable Clothing Consumption Across Social
Classes, Looking at Mass-Market and Second-Hand Clothing.**

Research Project

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1. Introduction

1.1 Background

A study by Ethical Consumer and Co-operative Bank found that by 2020, the ethical and re-use clothing markets was worth £921 million (Co-operative Bank Ethical Consumerism Report 2021, 2021). This was a 140% growth since 2010. With sustainable clothing consumption growing there are many papers that discuss consumers' perceptions of sustainable clothing internationally (Jägel et al, 2012; Hur, 2020; Cervellon et al, 2012; Henninger et al, 2017; Hur and Cassidy, 2019; McNeill and Moore, 2015; Lundblad and Davies, 2016; Bray et al, 2011; Dickson, 2005; Gullstrand Edbring et al, 2016; McNeill and Graham, 2014; Gam et al, 2010; Norum and Norton, 2017), and papers on the relationship between class and clothing consumption (Appleford, 2016; Bocock, 1993; Crane, 2000; Miller, 2014; Worth, 2020) however, these discussions have thus far been separate. This dissertation will explore how consumer perceptions of sustainable clothing consumption are affected by social class, and how the accessibility of different clothing consumption methods affects these perceptions. Sustainable clothing has a significant role in reducing waste and carbon emissions; the current fashion industry accounts for 10% of all global carbon emissions (BBC News, 2021), and releases a rising amount of waste per year, with the UK fashion and textile industry alone producing 26.2 million tonnes of waste in 2016, a 2 million tonne rise from 2012 (WRAP, 2017). To continue the growth of sustainable clothing, there needs to be an awareness of how the accessibility of different clothing consumption methods can affect consumer perceptions in sustainable consumption, to move away from the idea that sustainable clothing is a luxury for a select few. The comparison has been made between the £925

ethical wool-cotton jumpers at Stella McCartney and the tops available for just £1.49 on some online mass-market shops (Marriot, 2021).

This dissertation aims to gain insight into the following research questions:

RQ 1: How are consumer perceptions of sustainable clothing consumption affected by social class?

RQ 2: To what extent does the accessibility of different clothing consumption methods affect consumer engagement with sustainable clothing consumption?

This dissertation uses a mixture of secondary research, and primary research in the form of case studies and questionnaires, to aid the discussion of these research questions. Each research chapter includes an extended methodology.

1.2 Defining accessibility

There are seven definitions of 'accessibility' in the *Oxford English Dictionary* [OED], this dissertation uses three, as follows:

“Able to be received, acquired, or made use of; open or available”,

“Able to be (readily) understood or appreciated”,

“Open to the influence of; capable of accepting; willing to receive” (OED, 2023).

When discussing the accessibility of sustainable clothing consumption, this refers to the ease with which it can be acquired, for example, shop opening hours; the ease with which it can be understood, for example, language accessibility; and the ease with which

consumers are willing to use it, for example, regarding social pressures that promote or reduce such consumption.

1.3 Defining class in modern Britain

A range of models were considered for class in modern Britain in the preparation for this dissertation, this process is detailed in the literature review.

The class model defined by researchers Mike Savage et al. (2013), combining results from the Great British Class Survey conducted by the BBC and a second representative survey of the nation, provided the most realistic model for class, it concluded a seven-tiered class system consisting of the three well-known social classes and four new classes, giving a new “up-to-date multi-dimensional model of social class” (p220). However, this has been simplified, using a combination of models of social class to formulate a model more suitable for this level of research.

1.4 What is sustainable clothing?

Henninger et al. (2016) found that the four biggest defining factors of sustainable fashion to consumers and owners of sustainable micro-organisations are “local sourcing and production, transparency across the supply chain, traceability of work processes and (ideally) raw materials, environmentally friendly raw materials, and social aspects, such as safe working conditions and fair wages.” (p410). They also discovered that the importance of these factors varies between the groups, with consumers feeling ecological base materials is the most important factor, and the owners of micro-

organisations believing locally sourced raw materials and production is key (p410). A study carried out by Co-operative Bank included second-hand practices in its definition of the ethical clothing market (Jägel et al, 2012: p374). This conflict of ideas would assume that consumers have their own definitions of sustainable fashion, however a study interviewing 50 fashion designers found that 20% of the participants didn't feel confident in providing a definition for sustainable fashion, and 36% gave 1–3-word, undetailed answers (Hur and Cassidy, 2019: p211). These disparities between understandings makes 'sustainable fashion' as a singular term hard to define, and, as Henninger et al. (2016) point out, a term that is hard to define is "even harder to act upon." (p411). This dissertation will focus on the consumption of second-hand and mass-market clothing as two forms of clothing consumption with varying sustainability. The word 'fashion' itself has different meanings to different people, Henninger et al. (2016) found that when consumers think of sustainable fashion, they think of it not as a "high-street alternative, but rather a non-mainstream phenomenon that can be observed in the fashion world" (p405), something for art, not daily life, "produced by designers, who model their "it pieces" on the catwalk" (p405). This dissertation does not focus on changing the way of big brand designers, and Paris Fashion Week, but a broader change to everybody's every-day lives. Therefore, the term 'sustainable clothing' will be used from here on.

1.5 Why is sustainable clothing necessary?

Since the beginning of affordable ready-made clothing in the 1960s, the number of trend seasons that inform how often shops need to change their style range has increased

from two a year to six, and in some cases eight (Krause, 2019: p4). However, by the 1990s, it still took an average of 18 months for clothing to go from designer to the shop floor (Becker-Leifhold and Heuer, 2018: p15), meaning this cultural change has come on quickly, and with force, in the post-internet age. Now, fast fashion garment workers are forced to work long hours, up to 20 hours a day when there is a deadline to be met from one of their contracted companies (Taplin, 2014: p76), in buildings with no temperature control (Krause, 2019: p6). They are expected to have constant availability, however they have no guaranteed hours (p6), and unreliable, or no, contracts mean that employees have little or no power against their employers (Clean Clothes Campaign, 2020). This also allows employers to pay below minimum wage (Taplin, 2014: p76), and despite child labour being outlawed in Bangladesh, in 2013, there were still an estimated 7 million children working in garment factories in the country (p76). The Clean Clothes Campaign estimates that between 2010 and 2013, 2900 garment workers in Cambodia alone collapsed due to these long working hours and malnutrition due to poor pay (2013). After the widely reported Rana Plaza factory collapse in 2013, public pressure forced fast fashion businesses to create legislation that would stop this sort of event from happening again. However, the legislation focused on changing the law in the Global South, neglecting the responsibility held by businesses in the Global North who support the conditions that led to the collapse of Rana Plaza through subcontracting to illegal employers. Importantly, there was no change in transparency laws that allow fast fashion businesses to hide these practices from their consumers (Becker-Leifhold and Heuer, 2018: p4).

From an environmental standpoint, there is also considerable damage. The current fashion industry is responsible for 20% of the world's wastewater (BBC, 2021), 25% of all pesticides used in the world is used in the cotton industry (Becker-Leifhold and Heuer, 2018: p20), and after the growing stage the manufacturing continues to use harmful chemicals to prepare and dye the fabric, which are not only hazardous to workers, but are also applied using water baths which are often drained back into the surrounding environment after use, without removing the pollutants beforehand (p20). Once in the UK, these garments are consumed at a rate that means most pieces of clothing are only worn seven times before being discarded (Taplin, 2014: p78).

The disregard for basic human rights in the production of fast fashion, coupled with the environmental damage that means the fashion industry uses more energy than the flight and shipping industries combined (BBC, 2021), has created an entirely unsustainable fast fashion model which currently amplifies the climate crisis; widely used and accessible sustainable clothing consumption could be one of the ways in which to change this.

2. Literature Review

This section surveys the existing literature on this topic; primarily comparing the literature on class and consumption in modern Britain, to define the terms of this research, then comparing the literature of research on consumers, or non-consumers, of second-hand clothing, and mass-market clothing. This review will help provide context and explanation for the research.

2.1 Class in modern Britain

In the fast-changing social landscape of the 20th and 21st centuries in Britain, it has been argued by many that social class distinctions have been losing their importance in British society (Savage, 2007), however, in a survey by the Institute of Commercial Management, conducted alongside The Guardian (2007), 89% of respondents said they felt people continue to be judged according to their social class. Savage argues that the class system has not declined in importance or use, however the simple markers of wealth and family name have changed, evolving into more nuanced ways of defining class. (Savage, 2007)

This section will look at three classifications of social class in Britain and the United Kingdom to establish a blended model for the research methodology. These models are the Social Grade System (SGS) and the National Statistics of Socio-Economic Classification (NS-SEC), and the Great British Class Survey (GBCS) with analysis from Mike Savage et al. in a follow-up research paper.

2.1.1 The Social Grade System and the National Statistics Socio-Economic Classification

Both the Social Grade System (SGS) and the National Statistics Socio-Economic Classification (NS-SEC) are based on the occupations of the respondents (National Readership Survey [NRS] (n.d.); Office for National Statistics [ONS], (2019). The SGS is categorised solely on the responses of the Chief Income Earner (CIE) of each household, rather than separating its inhabitants, however, the person responding to the survey can answer separate questions about themselves if they are not the CIE (NRS, n.d.). Each survey asks the participants questions pertaining to their occupation and qualifications (NRS, n.d.; ONS, 2019), the type of work they carry out, their rank, the number of other employees, the number of people the CIE is responsible for, and whether the work is self-employed (Collins, 2009; ONS, 2019).

The Social Grades developed from this survey are categorised using letters for each grade, with *A* having the highest professional roles in society, and *E* being unemployed or on state pension. They are shown on this table in figure 1; shown with the percentage of the population they made up in 2016.

		% of population (NRS Jan- Dec 2016)
A	Higher managerial, administrative and professional	4
B	Intermediate managerial, administrative and professional	23
C1	Supervisory, clerical and junior managerial, administrative and professional	28
C2	Skilled manual workers	20
D	Semi-skilled and unskilled manual workers<	15
E	State pensioners, casual and lowest grade workers, unemployed with state benefits only	10

Figure 9 National Readership Survey Social Grade Classifications (NRS, n.d.)

This model of surveying could be seen as outdated, formed in a time in which the CIE, most likely male, could have earned considerably more than other adults in the household, when the gender split of work and home life was greater than it is now. This form of class categorisation has been criticised as shamelessly harsh, particularly in its use for marketing (McGarvey, 2017), however, within the confines of this dissertation, this model will be considered as a simplified model of social class.

The NS-SEC classifies respondents into categories which can then be expanded or collapsed into eight, five, or three-group classifications, with further subcategories if required (ONS, 2019), figure 2 shows the most used version, the eight-group classification.

Table 1: NS-SEC Analytic classes

1 Higher managerial, administrative and professional occupations
1.1 Large employers and higher managerial and administrative occupations
1.2 Higher professional occupations
2 Lower managerial, administrative and professional occupations
3 Intermediate occupations
4 Small employers and own account workers
5 Lower supervisory and technical occupations
6 Semi-routine occupations
7 Routine occupations
8 Never worked and long-term unemployed

Figure 10 NS-SEC Analytic Classes (ONS, 2019)

This method has limitations in its capacity to classify social classes in the UK. As stated by the Office of National Statistics (2019), this research is key to understanding the socio-economic split in our society, which can then be used as a basis for explanations of other social trends, but it does not cover all bases of the predictors of the quality of

life for a society, as there are other factors in an individual's life that could help classify them within a social class system (ONS, 2019).

Overall, while both of these models lack some of the demographic information needed for a more in-depth and nuanced classification of social class, they could be useful when used alongside methods and data from other models.

2.1.2 The Great British Class Survey and follow up research from Savage et al.

Starting in 2011 and published in 2013, the BBC conducted the largest recorded survey of class in the UK, Great British Class Survey (Savage et al., 2013: p220). This was then analysed by a group of academics, along with another survey, representative of the UK population, to find that there are seven different social classes that make up the population; the old ideas of working, middle, and upper class now inaccurate and outdated (BBC, 2013). Where, in the past, class has been measured by a person's "occupation, wealth, and education" (BBC, 2013), this survey used the three types of capital defined by Bourdieu in his book "Distinction: a social critique of the judgement of taste" (1984) – economic, cultural, and social – to provide an "up-to-date multi-dimensional model of social class" (Savage et al., 2013: p220).

Bourdieu's three types of capital were considered as a potential the basis for the research questions, comparing people's attitudes around mass-market and second-hand clothing against the factors of social, cultural, and economic capital, however this would be more suited to a higher-level dissertation, where the resources would be available to conduct more sophisticated research.

The paper published by Savage et al. gave these definitions of the seven social classes:

Elite, the highest social class with "very high economic capital ..., high social capital, very high highbrow cultural capital" (2013: p230). On average they have a household income of £89,082, a mean age of 57 years, and the percentage in this group who were graduates is 56% (p230).

Established middle class, those with “high economic capital, high status of mean contacts, high highbrow and emerging cultural capital” (2013: p230), an average household income of £47,184, a mean age of 46 years, and 43% of whom were graduates in the data collected (p230).

Technical middle class, a group with “high economic capital, very high mean social contacts, but relatively few contacts reported, moderate cultural capital” (2013: p230), a £37,428 average household income, a mean age of 59, and 26% graduates (p230).

New affluent workers, with “moderately good economic capital, moderately poor ... social contacts, though high range, moderate highbrow but good emerging cultural capital” (2013: p230), £29,252 average household income, a mean age of 44 years, and 11% of whom were graduates (p230).

Traditional working class, who have “moderately poor economic capital, though with reasonable house price, few social contacts, low highbrow and emerging cultural capital” (2013: p230), an average household income of £13,305, a mean age of 66 years, and 11% graduates (p230).

Emergent service workers, a younger group seen as the “children of the traditional working class” (2013: p246) who have “moderately poor economic capital, though with reasonable household income, moderate social contacts, high emerging (but low highbrow) cultural capital” (p230), an average household income of £21,048, a mean age of 34 years, and 19% graduates (p230).

Finally, *Precariat*, the lowest social class, scoring with “poor economic capital, and the lowest scores on every other criterion” (2013: p230), they had an average household

income of £8,253, a mean age of 50, and the percentage of whom were graduates is 3% (p230).

This model of social class has been chosen as the one with the most in-depth understanding of class in the UK as it is based on information of a wider breadth than occupation, covering asset worth, average age, and education. Importantly, it also highlights the continuing polarisation of the highest and lowest classes, while there is “class fragmentation in its middle layers” (2013: p220).

This study proves that class distinctions have not disappeared in Britain, however much they have evolved, and therefore there is still a need to analyse this when considering accessibility to different forms of clothing consumption, and how this affects consumer perceptions.

2.2 Consumption, class, and identity

Since the second half of the 20th century, consumption has been directly linked to social class, with more material objects denoting a healthier quality of life, and increased social status (Worth, 2020: p14). Within this consumerism, clothing was “the first widely available consumer item” (Crane, 2000: p4), making it popular across the social classes as an indulgence of consumption (p4).

In the late Victorian era, ready-to-wear clothing, though available, was considered cheap and poorly made. The preference for most people who could not afford new, tailor-made garments, was second-hand clothing (Worth, 2020: p95). Crane (2000) also references this, stating that second-hand clothing was the main source of respectable

clothing for lower class people, and garments commonly went through many owners in their lifetime (p2). This has since changed, detailed in the next section, as modern consumers fear their social standing will be deflated by wearing second-hand clothing (Hur, 2020: p7; Jägel et al. 2012: p390).

Worth places the beginning of popular mass-market clothing in the 1920s and 30s, with the opening of department stores such as Marks and Spencer, which allowed working-class women to think about fashion as a part of their identity for the first time on a large-scale (2020: p107), and suggests the expansion of ready-to-wear clothing on such a scale could be linked to the relatively simpler, looser fit garments that were popular at this time, compared to the more tailored fashions of previous decades (p107). However, Krausse (2019) and Becker-Leifhold and Heuer (2018) place this in the 1960s (2019: p4), and the 1980s (2018: p5) respectively. It is possible this is what caused the change in attitudes to second-hand clothing.

In *Fashion and its Social Agendas* Crane (2006) discusses Simmel's theory of the fashion cycle, in which the goal of fashion is to appear upper class, who were the trend-setters in a society, they were followed by the middle, and then working classes, by which time the upper-class trend setters had moved on to remove themselves from the oversaturated fashions that had breached class boundaries (p6). She goes on to discuss that this theory can only function if it focuses on working class people who have regular contact with the middle or upper classes, unmarried working class women who worked as maids or secretaries did indeed have enough disposable income, and influence from the middle and upper classes, to fit this theory. Crane critiques the ignorance to married working class women, unable to work and spending their days at home, who did not

have the means, nor the opportunity to take influence from middle and upper-class fashions (Crane, 2000: p59). Conversely, Bocock (1993: p12) suggests that clothing consumption for the middle classes is not about aspiring to be upper class, but about not appearing working class. Worth (2020) points out that by the mid-20th century, style influences began to change as popular fashion started gaining influence from streetwear, rather than street fashion attempting to emulate popular high fashion (p14), in *Collars and Class*, Miller agrees, highlighting the importance of influences from working-class subcultures in mainstream fashion (2014: p174).

Crane (2000) identifies young, unmarried, employed working-class women as the first to use fashion to reflect their personality in the way we see today. She looks to their employment as the catalyst of this, as these women try to form personal identities outside of their depersonalising professions, using their disposable income to buy clothing that will reflect this (p58-61).

Conformity to fashion rules set by society normally reveals the wearer to be, or aspire to be, middle class (Crane, 2000: p166). Appleford (2016) agrees in her study, in which wearing pyjamas outside of one's own home was seen by some middle-class participants as something done by the lower classes and an indicator of a lack of knowledge of social norms (p169). For the middle-classes there is a moral judgement attached to clothing in which adhering to middle-class clothing norms denotes a 'good' person, and not doing this denotes a 'bad' person (p170).

Looking specifically at mothers, Appleford (2016) notes the difference between middle-class mothers, for whom dressing well was important to show an ability to care for their child(ren), and allowed them to keep an identity outside of motherhood, specifically in their working lives; compared to working-class mothers, for whom motherhood is a key

part of their identity and changes social expectations of dress by showing their care for their children over themselves (p171). Moreover, being a mother extended the domestic space, in which clothing such as pyjamas are deemed acceptable, to anywhere the women needed to be to fulfil their roles as mothers, such as the “school run, grocery shopping, and housework” (p171).

Overall, clothing consumption for the working and middle classes is about a desire to appear middle class, either aspirational (Crane, 2000: p6), or, for the middle classes, a desire to avoid being seen as working class (Bocock, 1993: p12). Higher consumption levels show higher social status (Worth, 2020: p14). Historically, the consumption of second-hand clothing was an acceptable way for people from lower classes to partake in upper class fashions (Worth, 2020: p95; Crane, 2000: p2), however this is no longer the case, as second-hand clothing now has higher social stigma (Hur, 2020: p7; Jägel et al. 2012: p390), this could be linked to the beginning of ready-to-wear clothing which allowed consumers to affordably buy their own clothing new.

2.3 Exploring the existing literature around consumer perceptions of second-hand clothing consumption

There have been several studies researching consumer engagement with second-hand clothing, (Jägel et al. 2012; Hur, 2020; Iverson, 2010; Cervellon et al. 2012) and collaborative consumption (Gullstrand-Edbring, et al. 2016; Cervellon et al. 2012), throughout these, factors relating to accessibility are consistently brought up by participants. One barrier to second-hand clothing for consumers is the perception that they will appear “poor or cheap” (Hur, 2020: p8) by being seen inside these shops or wearing second-hand clothing (Hur, 2020: p8; Jägel et al. 2012: p390) or appearing lower

class (Hur, 2020: p8). For this to be the case there is also an assumption that second-hand clothing has a certain look that is easily identifiable by others, for example less smart or less modern (Jägel et al. 2012: p390). Some participants stated that they feared social disapproval by using second-hand clothing, believing that this would signal financial difficulties (Hur, 2020: p6), one participant stated her fear that “some higher-class people may see someone buying second-hand clothes as a sign of lack of wealth or laziness” (2020: p8).

Of consumers who choose to consume second-hand clothing, Jägel et al. (2012: p387) and Cervellon et al. (2012: p968) both found that eco-conscious or sustainable consumerism was a concern and a push factor to consume second-hand clothing, however, this was less important to consumers than other factors such as financial motivations, fashion, a desire to be unique, and nostalgia. This was true for charity shop clothing and vintage clothing, however those who were using second-hand clothing with financial motivations, are more likely to buy clothing from charity shops than vintage ones (Cervellon et al. 2012: p968). This matches data from Cervellon et al. (2012: p968) showing that those with masters or doctorate degrees are more likely to shop for vintage clothing over charity shop clothing, vintage clothing having a higher value according to Iverson (2010), than those with high school or bachelor’s degrees. In the USA, Norum and Norton (2017) found that consumers who earned less than \$25,000 annually were more likely to buy second-hand clothing than those with annual incomes over \$100,000 (Norum and Norton, 2017: p215). Aligning with similar data from Winakor (1971) and Williams (2003).

The study by Cervellon et al. (2012) also found that sustainability was the largest crossover push factor between charity shop and vintage consumers, although the crossovers of motivations were slim between these two groups (2012: p968). For all of them frugality plays into it at least partially, avoiding high costs of eco-brands or fashion brands that are seen as high quality (Cervellon, 2012: p968; Hur, 2020: p7). Some consumers say they like second-hand shops specifically because of how they allow them to avoid high street brands, enabling them to develop a personal style outside of current fashion trends (Hur, 2020: p6). The relative cheapness of second-hand clothing also gives consumers more freedom to explore new styles without feeling the burden of the cost of each new item of clothing (2020: p6). Within these two groups is a group of 'treasure hunters' who find "hedonic experiences" (2020: p7) in sifting through second-hand clothing in search of luxury brands at cheap prices (2020: p7). This aligns with research from Cervellon et al. (2012) which showed uniqueness as one of the key motivations for using second-hand clothing (p960).

This shows that although there has been an increased awareness and acceptance of second-hand clothing, this has not spread across the whole of society. There is space here for deeper research into who holds these negative beliefs, and why some groups find second-hand clothing a tool for expression, while others find it a risk to their social standing.

A study by Gullstrand Edbring et al. (2016) shows limited awareness of collaborative consumption as a form of sustainable consumption, even by consumers who already use it in forms such as flat rentals (2016: p13). There is opportunity to review this finding to explore awareness around the term 'collaborative consumption' and compare this

against figures of those who have passed down clothing between their family members, as this form of collaborative consumption could be overlooked between researchers and participants if the term has not been fully dissected. There could also be research on the levels of engagement with passing down clothes in a household with children aged 6-17, and the likelihood of this happening among households with different numbers of children, or from different social classes. Data collected by Norum and Norton (2017) found that households with toddlers were less likely to purchase second-hand clothing than households without (p215). However, the more children aged 6-17 in a household, the more likely said household would purchase second-hand clothing (p215). A study focusing on 14 women and their relationship with buying clothing for their children, found that, for several of the women interviewed, having their child wear new, expensive, branded clothing was a way for them to show they can afford to buy the other items considered necessary in raising a child, as part of a wider concern that people around them think of them as being a 'good' mother (McNeill and Graham, 2014: p406). This is theorised in relation to class in *Time for a Fashion Change* (Höpfel, 2007), in which she describes her experience as a mother, working at a university and able to afford a childminder, taking joy in passing baby clothes between colleagues as their children grew into, and then out of, their clothes. She describes the shock from her childminder, a woman from a working-class background, that she wasn't buying new clothes for her child and ensuring that they had the 'best' of everything. Höpfel acknowledges that these differences may be a result of their different social backgrounds, and the discrepancies between the middle and working classes about the importance of owning items first-hand (p175).

The research surrounding parents' attitudes towards passing down or using second-hand clothing for their children is something that could be expanded on, looking specifically at how class impacts parents' likelihood to engage with second-hand clothing consumption for their children.

Hur (2020) found that ideas around poor quality, uncleanliness, and a lack of style contributed to a negative perception of second-hand clothing from consumers (p8). Despite this, the shift from traditional second-hand clothing shops to online shops has made some consumers more comfortable with second-hand clothing as it allows them to have a relationship with the previous owner, giving them a sense of security about issues such as poor hygiene (p9). Participants in the research also stated that the growing availability of size and style in charity shops, as well as longer opening times and a more stylised shopping experience has allowed them to feel more enabled to consume second-hand clothing (p9). This change has also allowed for a social shift in attitudes towards second-hand clothing as people feel more comfortable using charity shops in their new form. Some participants compared the experience now to when they were younger, when charity shops had more negative connotations due to the reasons stated above (p13). This aligns with results from a survey of consumers in the USA that found that younger generation consumers were more likely to purchase second-hand clothing than older ones, generation Z being the largest consumer, and generation X being the smallest (Norum and Norton, 2017: p125). A rising popularity of vintage clothing has led some second-hand clothing shops to describe themselves or their products as 'vintage' regardless of the age of their products, as this leads products to have higher value (Iverson, 2010). This growing change of the culture surrounding

second-hand clothing has allowed for an increased awareness and comfortability around this type of sustainable clothing practice for consumers.

Several participants in Hur (2020) reveal that they are unable to go to charity shops even if they want to as they tend to be open only during regular working week hours, they call for shops to be open outside of these hours to make them more accessible to those who must work within these hours (p9). Time is not a commonly discussed issue around sustainable clothing practices in the studies mentioned so far, this could be a topic for further research, how the rise of popularity of online second-hand clothing shops could ease accessibility concerns around time, given the 24-hour availability of online shopping.

Overall, the literature reviewed above shows an increasing popularity and awareness of sustainable clothing practices, however, awareness specifically of the sustainability issues benefited by this practice is still in the background of consumer's minds, if there at all (Jägel et al. 2012: p387; Cervellon et al. 2012: p968). Cervellon (2012) and Hur (2020) both found that there are some who use second-hand clothing as a tool of sustainability to avoid the perceived high prices of sustainable clothing brands (2012: p968; 2020: p7).

2.4 Exploring the existing literature around consumer perceptions of mass-market clothing consumption

There is a consensus that there is an awareness among consumers about the environmental issues surrounding modern mass-consumption (Gullstrand Edbring et al.

2016; McNeill and Moore, 2015). However, the uptake and consistency of sustainable clothing consumption is lower than sustainable consumption of other items such as food (2015: p217) Qualitative interviews by McNeill and Moore (2015) show that people find it easy to mentally push back their morals surrounding ethical and sustainable clothing consumption when they find an attractive deal or desirable item of clothing (p217).

Studies on mass-market consumers agree that the target audience for these businesses are young people (Taplin, 2014: p78; Becker-Leifhold and Heuer, 2018: p17). However, in their study of consumers of different ages, Joy et al. (2012) write that older consumers are now also getting drawn into the ever-changing trend cycles of fast fashion (p282). There is debate on whether the young people consuming mass-market clothing have disposable incomes (Taplin, 2014: p78), or a low income (Becker-Leifhold and Heuer, 2018: p17), however, these arguments could coexist as, despite not earning a lot of money, teenagers and young people tend to have less expenses from food, cars, or housing, meaning what income they do have is almost all disposable. In their study of sustainable-minded consumers, Shaw et al. (2006) found that one of the reasons consumers turn to mass-market shops is because they feel unfulfilled by the style options of sustainable brands, saying that they were not “design lead” (p434), this corroborates with data from Joy et al. (2012) that there are not enough clothing styles suitable for business or occasion-wear from sustainable brands (p288). Some consumers from Shaw et al.’s (2006) study also pointed out that the lack of plus size ranges from sustainable clothing brands pushes them to shop at mass-market shops despite having an interest in sustainability (p434).

Respondents also felt that the higher costs of sustainable clothing pushed them more towards using mass-market brands (Shaw et al., 2006: p433). This matches results found in McNeill and Moore's (2015) qualitative interviews where 5 of the 10 interviewees stated that they felt cost was a barrier to consuming products from sustainable clothing brands, however, McNeill and Moore questioned whether this was a true barrier or a perceived barrier as the interviewees also said they would buy a more expensive clothing item if they saw a tangible personal benefit such as durability or practicality (p219). In a study by Bray, Johns, and Kilburn (2011), price was the most mentioned barrier to taking part in ethical consumption by members of their focus groups (p601). In another study, one person stated that her children and single income household mean that she looks at the price of a garment before looking at its sustainability as the deciding factor of the purchase (Dickson, 2005: p169). This conflict between mass-market and sustainable clothing consumption, led by the idea that sustainable clothing will have less options for style, size, and price, is something I could be explored further.

In order to drive consumption, some fast fashion businesses put out a limited supply of stock in their shops in order to create a false sense of scarcity to the consumer, in turn creating an urgency to purchase the item before it runs out (Becker-Leifhold and Heuer, 2018: p19). Once bought, these businesses aim to ensure their clothing will only last up to 10 washes (Joy et al. 2012: p283). Becker-Leifhold and Heuer (2018) argue that the post-modern idea of "temporary identity" (p17) is aided by this constant changing of clothing trends, which in turn aids the desire for more fast fashion from consumers (p17). Taplin (2014) argues that as a society, we are at a point of reliance on the fast fashion system that asking someone to react to the sustainable issues surrounding fast fashion means asking them to give up their entire lifestyle (p81). This is aggravated by

the lack of reliable sustainable high street brands, as pointed out by consumers in Shaw et al.'s (2006) study, making it harder to access sustainable clothing brands for consumers who live in areas where high street fashion is limited to fast fashion brands (p433). Taplin (2014) points out that the politics surrounding sustainable clothing manufacture can be inaccessible due to the level of legal understanding necessary to comprehend the litigation around sustainable practices (p79). Fletcher (2015) agrees, saying that the lack of awareness is not only in the hands of the consumer, but is manipulated by the "economic logic, business models, organisational structures, and culture" (p19) of the fashion industry which keeps individuals in the dark about unsustainable manufacturing methods and makes sustainable alternatives to fashion participation inaccessible (p19). Similarly, Barnett et al. (2005b) and Cervellon et al. (2012) both find there to be demographic factors relating to class such as affluence (Barnett et al. 2005b: p22), and education (Cervellon et al. 2012: p969) that affect a person's sustainability awareness, which could impact their use of mass-market clothing. However, Dickson (2005) found that income is not a reliable indicator of consumer's sustainability awareness. This discourse around the correlation between class and sustainability awareness is ripe for further research.

Shaw et al. (2006: p434) reveal that even for those who are invested in researching sustainable options, the lack of information around which businesses are sustainable can lead consumers to experience fatigue when trying to make sustainable purchases, to a point where they give up trying (p434). This was also found in McNeill and Moore's interviews (2015: p219) and discussed by Becker-Leifhold and Heuer (2018: p42), which they term "authenticity scepticism" (p42), meaning some consumers are sceptical of the truth behind sustainability statements made by businesses, leading them to abandon

the sustainable purchase all together (p42). This could lead them to fall back on price as the main factor in purchasing a new garment. Shaw et al.'s study also revealed that seeing labels that read *Made in UK*, or *Made in Europe*, provides comfort for consumers who are trying to avoid mass-market fast fashion malpractice (2006: 436), however, as pointed out by Krause (2019), clothing made in Europe is not guaranteed to be free of sweatshop labour (p6). Shaw et al. (2006) suggest that this sense of security from *Made in Europe* labels comes from an imperialistic viewpoint of the world that Europe is inherently better than places that were previously under empirical rule (p436). The challenges for consumers in understanding the reliability of statements made by mass-market shops is an element of accessibility that could be researched further, specifically how mass-market businesses can use this confusion to market themselves as sustainable.

Overall, the literature in this section shows that mass-market clothing draws an audience of mostly young people, who are fashion forward (Becker-Leifhold and Heuer, 2018: p17; Taplin, 2014: p78), as well as those who are unable to find fashion forward clothing from sustainable businesses (Shaw et al. 2006: p434; Joy et al. 2012: p288). Mass-market shops use certain business models to create a high demand for their items, which has helped to develop our high consumer culture, and increase consumer reliance on mass-market clothing (Becker-Leifhold and Heuer, 2018: p17-19; Joy et al. 2012: p283; Taplin, 2014: p81). One of the main factors that pushes consumers to use mass-market shops is the high cost of sustainable alternatives (Bray, Johns, and Kilburn, 2011: p601; Dickson, 2005: p169; McNeill and Moore, 2015: p219; Shaw et al. 2006: p433), however, the research in this area focuses on factors that push people away from sustainable alternatives, there is a paucity of academic research into the factors that

make mass-market shops more accessible and therefore more attractive to consumers, this is something that could benefit from further research.

2.5 Conclusion of literature review

Class in modern Britain is complex, the past decades have seen a fracturing of the previous class system, particularly in the middle classes, as individual factors take over family name and wealth (Savage, 2007). Having reviewed three models of social class, I have decided that the most suitable model for this purpose is the model set out by the Great British Class Survey and Savage et al. (2013). This model gives an in-depth and up-to-date look at the current social class system, particularly the fracturing of the middle class and, to an extent, the working class. However, I will use data from all the models of social class to build a model most suited to this dissertation.

Class and clothing are intrinsically linked; clothing is used as a tool to gain higher social status, higher consumption denotes a higher social status (Worth, 2020) and a moral judgement based on social classes is attached to social expectations of clothing (Appleford, 2016). The aim for most consumers is to appear middle class through their clothing (Appleford, 2016; Bocoock, 1993; Crane, 2000).

The culture around second-hand clothing is changing as people become more comfortable with the concept, either through generational change (Norum and Norton, 2017), or a changing shopping experience for second-hand clothing consumers (Hur 2020). This is increasing awareness and interest in second-hand clothing practices (Hur, 2020; Cervellon et al. 2012; Norum and Norton, 2017) however sustainability is rarely found to be the most important factor to consumers (Cervellon et al. 2012). There is

space to review how accessible sustainability awareness is to consumers from different classes surrounding second-hand clothing practices and mass-market clothing, and the class factors that mean some consumer's views of second-hand clothing are creative and positive, and others are negative and fearful of social judgement. There could also be further research into awareness of the term 'collaborative consumption' and its sustainability benefits with consumers who pass down items of clothing through family members.

There are concerns from mothers about judgment from the public on their parenting abilities through their children's clothes. This means that they often gravitate towards branded or expensive clothing for their children, to show an ability to meet their children's needs (Norum and Norton, 2017). There is room for research on the attitudes of parents towards passing down clothes between their children, or wider family, and how the likelihood of this changes among households from different social classes.

Opening hours of charity shops mean that this form of sustainable clothing consumption is less accessible to those who work 9-5 jobs (Hur, 2020). This is a topic that could be further researched. There are also issues of accessibility around awareness and education about sustainable clothing (Barnett et al. 2005b; McNeill and Moore, 2015). These accessibility issues could be researched within the context of social class.

Mass-market shops use advertising models that make sustainability information inaccessible to consumers and have created a business model that drives higher consumption without questioning the manufacture behind the garments (Barnes and Greenwood, 2006; Becker-Leifhold and Heuer, 2018; Fletcher, 2017; Joy et al. 2012; Taplin, 2014). However, there is space for further research into the class factors that

affect consumer's priorities and perceptions around this manipulation. There is extensive discussion on the factors that make sustainable clothing unappealing or inaccessible (Bray, Johns, and Kilburn, 2011; Dickson, 2005; McNeill and Moore, 2015; Shaw et al. 2006), however there is a gap in research into why mass-market clothing itself is so accessible and appealing to consumers.

There is a disconnect between the literature on class and clothing, and the literature on class and sustainable clothing. This dissertation is a modest effort to research further into the connections between social class and clothing identity and how that influences consumer engagement with sustainable clothing.

3. Research

This section will detail the research methods, and why they were chosen, and a discussion of the results, with the aim of answering the research questions:

RQ 1: How are consumer perceptions of sustainable clothing consumption affected by social class?

RQ 2: To what extent does the accessibility of different clothing consumption methods affect consumer engagement with sustainable clothing consumption?

3.1 Sustainability awareness

One important factor in sustainable clothing consumption found in the literature review is the level consumer awareness of the sustainability, or lack thereof, of certain clothing brands or practices. The research suggests that consumers do not use sustainable clothing brands due to being unaware of their sustainability, however the literature review found a gap in research into the class factors that may surround this.

There is a need, according to Barnett et al. for “performative practice” (2005b: p41) for ethical consumers to show others, and themselves, their active participation in ethical consumption, through purchasing and showing off items from ethical brands. This requires resources to which access is unequally spread between social classes, not only money but also “practical devices” (p41) such as “direct debits, brand awareness, [and] mail ordering” (p41), as well as expendable “time, [and] energy” to commit to these practices, which could be seen as something exclusive to an advantaged group in society (p41).

Below is a table produced by Shaw et al. (2006: p435) to show the results of research conducted on subscribers to the *Ethical Superstore* catalogue on their methods used to find “sweatshop-free” (p435) items.

Table 2. Methods used by respondents to determine sweatshop-free products

		Frequency	Percent
1	Doing background research	172	66
	1.1 Media sources	119	45
	1.1.1 Reading ethical magazines/publications	102	39
	1.1.2 General media sources, e.g. newspapers, news, etc.	17	7
	1.12 Reading manufacturer/store information or Code of Conduct	18	7
	1.3 Web research	17	7
	1.4 Ask in store for information	11	4
	1.5 Background research (no specifics given)	7	3
2	Using ONLY trusted/ethical outlets	111	42
3	Reading the label	88	34
	3.1 Generally reading the labels	24	9
	3.2 Checking the country of origin	16	6
	3.3 Assuming made in UK/EU is O.K.	25	10
	3.4 Avoid certain countries of origin	10	4
	3.5 Looking for Fair Trade logos/marks	13	5
4	Boycotting particular companies	19	7
	4.1 Avoiding stores/brands with bad reputation for ethics	14	5
	4.2 Avoid MNCs.	5	2
6	Don't know/can't tell	18	7
7	Word of mouth	10	4

N.B. Frequency does not add to 262, and percentages do not add to 100% due to multiple responses.

Figure 11 Survey Results, Methods used by respondents to determine sweatshop-free products (Shaw et al., 2006:p 435)

The first factor of note within these practices is the amount of time required to partake in them, primarily the extra time needed for all forms of background research, which is acknowledged by the authors (2006: p435). There is also an element of extra time and energy needed if a consumer wants to boycott a company, with finding a new, trusted company, and the possibility of added travel in order to find a more sustainable, but less

convenient, business, which, as discussed by participants, are often not as convenient as mass-market high-street shops (p433).

The second factor is accessibility to reliable sources. There is a significant increase in the number of consumers using media sources external to a company's own information, specifically reading information from trusted ethical publications, and using news in various forms, compared to those using the company's information, and web research. This section of the table can be compared with another table, produced by the National Readership Survey to show how an individual's Social Grade can be used to estimate their media consumption, to better understand how these methods of background research could be seen as inaccessible to certain social classes.

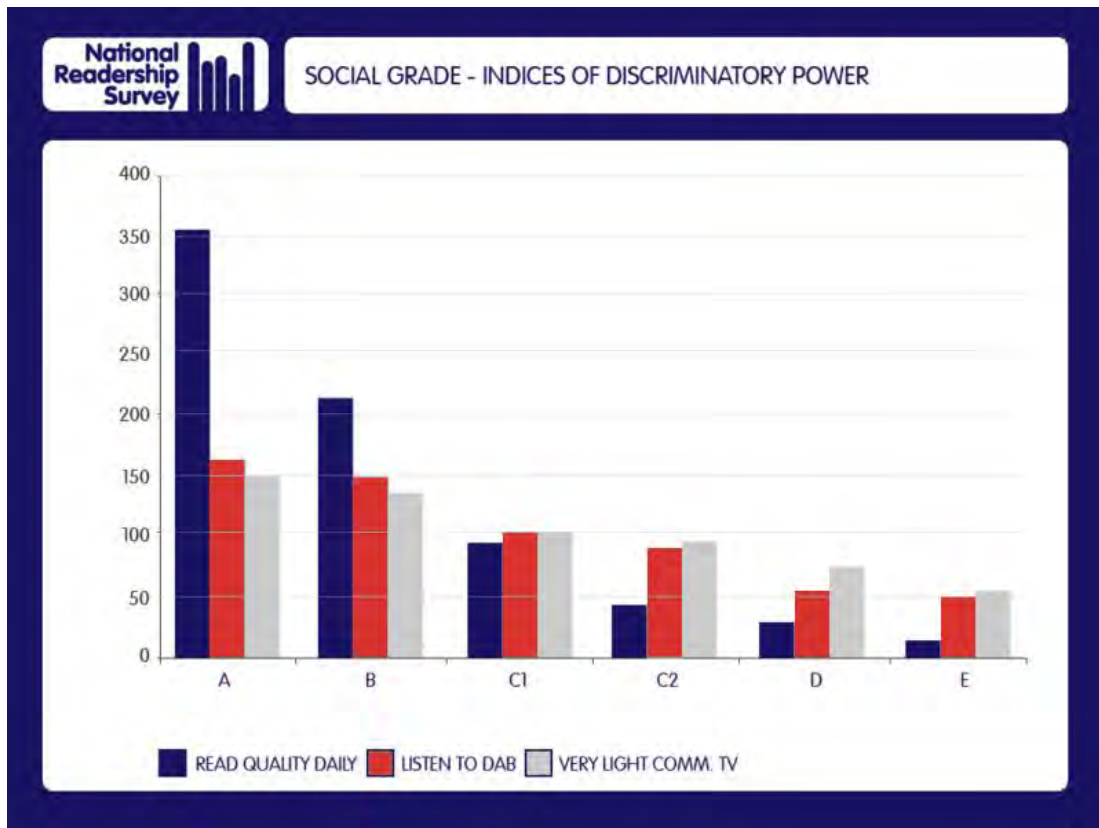


Figure 12 Social Grade Indices of Discriminatory Power (NRS, n.d.)

As detailed in the literature review, the letters here denote Social Grade, A being those in “Higher managerial, administrative, and professional” (NRS, n.d.) work, and E being “State Pensioners, casual and lowest grade workers, [and] unemployed with state benefits only” (NRS, n.d.). This table shows the disproportionate levels between social classes of ways in which media is consumed, from this, we can see how the methods of background research preferred by respondents in Figure 3 are skewed in favour of the upper and upper-middle classes, detailed in Figure 4. This is expanded upon by points discussed in the literature review from Taplin (2014) that sustainable clothing politics requires a level of legal literacy which can make it inaccessible to many consumers (p79), and from Barnett et al. (2005b) that factors such as brand awareness, which is also a popular method for consumers in the Shaw et al. study, are not equally dispersed across social classes (2005b: 41).

However, as detailed in the literature review, Fletcher argues that the lack of awareness is due to manipulation on the part of the fashion industry to keep consumers unaware of unsustainable practices, not at the fault of the consumer (2015: p19).

In summary, in line with results from Barnett et al. (2005b: p41) which show differing levels of sustainability awareness between consumers, there is evidence which suggests class factors such as the methods of media consumption, and legal literacy levels, of different social classes, play a part within these differences. However, as Fletcher (2017) points out, this is not the fault of the consumer, but the fault of clothing retailers who intentionally use these factors to keep sustainability awareness down (p19).

3.2 Case studies

3.2.1 Methodology

In order to further explore RQ1, qualitative market research was chosen to look at the features of different consumption methods that affect accessibility. The case studies focus on one mass-market shop, one charity shop, and one online second-hand shop. These are Primark, The British Heart Foundation, and Vinted respectively.

The case studies focus on four elements of accessibility and sustainability that were highlighted in the literature review: opening hours, size availability, price, and sustainability marketing. The case studies focus on five example garments, to ensure these garments would be representative of the key consumer issues found in the literature review, there are two staple garments, a pair of jeans and a T-shirt; a garment

suitable for an office job, a business blazer; a garment suitable for an occasion, a party dress; and a garment that might be bought by a parent, a baby-grow.

3.2.2 Case study 1: Primark



Figure 13 Mass-market Shop Opening Hours

The first notable accessibility factor in the mass-market shop is the opening hours. The shop is open for 13 hours every weekday, as well as long hours on the weekend – 12

hours on Saturday, and 10 hours on Sunday. This would allow people to fit their shopping in between other elements of their day, including late in the evening if they are working, or fitting in other non-paid work such as childcare. The literature review shows that opening times can be an issue for accessibility (Hur, 2020), these long open hours allow for customers to fit their shopping in between a potentially busy lifestyle, and the hours make it more likely that customers working jobs with long hours, or multiple jobs, will be able to engage with this consumption method.



Figure 14 Mass-market Shop Map of Click and Collect Participating Stores (Primark, 2023)

Online, customers can view the full range of clothing available at Primark and check the availability of items in each shop around the UK. There is no online-shopping function, limiting the accessibility of their online presence, however it does allow customers to look for items before going into the shop, meaning they can make their physical time in the shop efficient. The shop also has a *Click and Collect* service; however, this is only available for childrenswear and only from 25 participating shops in England, mostly concentrated in the North-West. On the one hand, this allows customers to shop at any time, and collect the items at a time that suits them, knowing it will be a quick transaction, having done the time-consuming aspects of shopping in their own time. On the other hand, there are limitations on location and clothing range, rendering this useless for many customers. The decision to include this offer for childrenswear only does highlight an awareness from Primark of the extra time constraints that may exist for parents, compared to those who are only shopping for themselves. This area of the UK is also an area with high concentration of the three social classes discussed by Savage et al. (2013), Precariat, Emergent Service Workers, Traditional Working Class.



Figure 15 Mass-market Shop Jeans



Figure 16 Mass-market Shop T-shirts

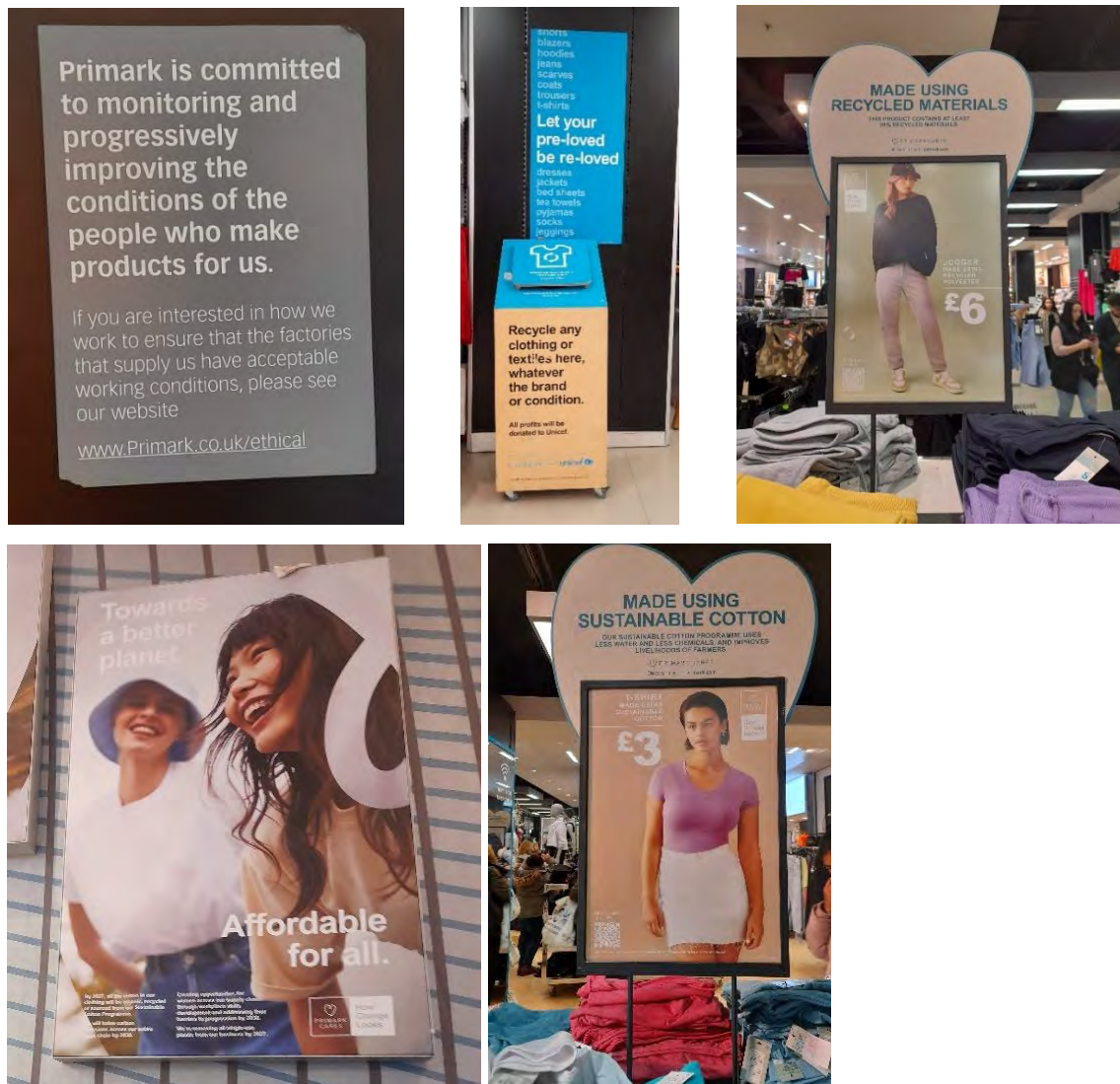
The example of the T-shirt, and the jeans, were chosen to examine size availability, there is a wide range of available sizes from 6-18 in the jeans, and 2XS-2XL in the T-shirts, with a mostly equal distribution between the sizes. This consistency in sizing not only allows customers to find a size that fits them, but also to be assured that most likely there will be sizes available to them in the shop when they visit, meaning that when they set aside time to shop, they can have confidence they will find what they are looking for.



(Left to Right) Figures 9-13 Mass-market Shop Price

Here we can see the prices for examples of all five of the chosen garments in the fast fashion shop. The T-shirt is the most affordable at £3, however the baby-grow comes in

a pack of three, making each garment cost only around £2.30. This would make the mass-market shop accessible to mothers looking to buy new clothing for their children if they are unable to afford brand-name clothing but wishing to avoid using second-hand practices, as discusses in the literature review (Höpfl, 2007; Norum and Norton, 2017). The most expensive garment is the business wear blazer, which costs £35.



(Left to Right) Figures 14-18 Mass-market Shop Sustainability Marketing

Upon walking into the fast fashion shop, consumers are immediately greeted with sustainability marketing in different forms. The grey sign has a serious tone to it through its use of colour and font in comparison to the eye-catching posters displayed elsewhere

in the shop. There is a link to the ethics page of the business's website, however, upon following the link, I found that this site does not exist and takes you to the main page of their website (www.primark.co.uk/ethical). I believe the addition of a link at the bottom of the poster is to give credibility to the message, with the assumption it won't be followed by most consumers.

The second image shows a used clothes drop-off point, encouraging customers to recycle their old clothes "whatever the brand or condition" (Primark, 2023). However, it is unclear where the donated clothes are going, and, given that most second-hand clothing shops are unable to sell more than 10% of their donations due to the condition they are donated in (Fletcher, 2012: p66), the rest going to either rag brokers or sent to used clothing markets abroad (Becker-Leifhold and Heuer, 2018: p21; Fletcher, 2012: p66), I believe it is most likely the clothes donated here will be sold to rag brokers or clothing exporters, only adding to the global issue of fast fashion waste, and encouraging customers to buy more, knowing they can donate what they don't want to the shop's 'sustainable' used clothing bin.

Figures 16, 17, and 18 show sustainability marketing posters that are replicated in many forms around the shop. The friendly imagery of smiling faces, bold, accessible wording, and heart-shaped cut-outs, make these posters seem approachable and increase their accessibility to a wide range of education levels. However, this has also been used by the business to manipulate the information given in these posters. For example, the recycled and sustainable material posters use large, bold fonts to advertise their sustainability, but use smaller, harder to read fonts, and QR codes that are easily ignored, to give details to these claims, such as that the recycled materials only make up

30% of the trousers, and the sustainable cotton T-shirt only uses 50% of the cotton that comes from the business's *Sustainable Cotton Programme*, which teaches farmers how to use sustainable methods to grow organic cotton (Primark, 2023). The language is easily manipulated, they do not disclose how much cotton from their programme is explicitly grown organically, meaning it could be made using non-organic cotton grown by farmers who have been trained on the *Sustainable Cotton Programme* (Pinnock, 2019). Clean Clothes Campaign (2021) states that as sustainability claims made by fast fashion brands are done so under "voluntary agreements" (2021), there is no legislation that makes them legally responsible for breaking these claims (2021), only the legislation against giving false information, which can be easily manipulated, as seen above. Regardless of the level of improvements made by this business, Fletcher (2017) points out that improvements made in sustainable manufacture processes have been outweighed by the mass demand for large amounts of clothing, more clothing produced with sustainability measures will still lead to greater pollution than less clothing of a less sustainable standard (p3). Even consumers buying alternatives to fast fashion are still contributing to the huge increase in the fashion consumption cycle that creates so much waste (p20).

The phrase "Affordable for all" (Primark, 2023) utilises the discourse around sustainable clothing outlined by Henninger et al. (2016), and discussed in the introduction of this dissertation, that sustainable fashion is only for the wealthiest in society, to promote, and explain, its cheap prices, which have led them to criticism in the past (Hinsliff, 2019).

3.2.3 Case study 2: The British Heart Foundation

Our new opening hours

Dropping off donations? Please bring them into the shop during the opening times below. If we are closed, please do not leave them outside.

Monday	4.30 am	- 5.00 pm
Tuesday	9.30 am	- 5.00 pm
Wednesday	9.30 am	- 5.00 pm
Thursday	9.30 am	- 5.00 pm
Friday	9.30 am	- 5.00 pm
Saturday	9.30 am	- 5.00 pm
Sunday	10.00 am	- 5.00 pm

Thank you for your support, we look forward to seeing you!

Figure 19 Charity Shop Opening Times

In comparison to the mass-market shop, the charity shop is open 7.5 hours Monday-Saturday, and 7 hours on Sunday. This could potentially make it harder for customers to

engage with this form of consumption due to work, or other commitments, such as childcare. The weekday hours fall between the regular hours of a 9-5 job, which, from the literature review, we know is an issue for some customers in terms of accessibility (Hur, 2020). However, this is improving from previous years when opening times were more restricted (Hur, 2020). One of the reasons for this discrepancy in opening hours between the mass-market shop and the charity shop could be that charity shops are run mostly by volunteers, limiting the amount of time they are able to require staff to work, therefore limiting opening hours.



Figure 20 Charity Shop Jeans



Figure 21 Charity Shop T-shirts

Looking at size availability, the charity shop has majority size 8-12 in the jeans, with a full range from 4-18.. The T-shirts have a size range of 6-18, however the majority is size 10-12. These limited size availability means that customers cannot be sure that their size will be available when they go to the shop, increasing the amount of dedicated time needed to shop for clothing in charity shops as consumers may need to visit multiple shops to find an item they like in their size, and, as found in the literature review, time is a commodity, and free time is strongly related to social class (Barnett et al. 2005b).



(Left to Right) Figures 22-26 Charity Shop Price

As for price, the charity shop is a largely lower-priced option; the T-shirt is £3.50, making it slightly more expensive than the mass-market option, however the jeans are £10, and the party dress is £12, making them £2 and £4 cheaper than their mass-market equivalents respectively, and both come from brands that would have originally charged more when sold new. The business-wear blazer is down considerably from £35 to £15, and once again comes from a brand that would have charged more at original price. The baby-grow is £2, making it roughly 30p cheaper than an individual baby-grow in the 3-

pack from the mass-market brand, and comes in a thicker, warmer material than the mass-market option, where, due to fashion seasons, winter-weather baby-grows had already left the rails. This is in line with a consumer benefit of second-hand clothing shops found in the literature review, that using these shops allows customers to find items outside of the fast fashion trend season-cycle (Jägel et al, 2012; Hur, 2020). The nature of second-hand selling means that each item of the same type is priced differently to reflect brand and condition, rather than having the clear signage above each garment type, which could exasperate the time issues already discussed around using second-hand clothing shops. This individual pricing also means the price range in the charity shop is also much larger than in the fast fashion one, this study has used the median average for each type of garment, however this range means that customers can buy items cheaper, or more expensive better-quality items, all within a cheaper price range than the original selling price.



(Left to Right) Figures 27-28 Charity Shop Sustainability Marketing

In comparison to the mass-market shop, the charity shop only has one space with sustainability marketing. A board at the back of the shop displays information about the charity, mostly advertising the successes of the charity fundraising, and more fundraising opportunities. There is one poster within this space that includes information about sustainability in second-hand clothing, and the information is at the bottom of the poster. The specification of “in the UK” in both bullet points draws concern over language manipulation. The increase in cheap clothing sold by fast fashion companies has had a knock-on effect on charity shops, which are now overflowing with cheap, poor quality clothing that they struggle to sell, from consumers who use charity shops as a way to dispose of their constantly updating wardrobe with a clean conscience, but who don’t shop at these shops themselves, meaning the donations are growing much larger, but the sales are not balancing this out (Fletcher, 2012: p67). Fletcher claims that if this continues, charity shops are at risk of collapsing due to the pressure caused by fast fashion consumption (p67). Charity shops are only able to sell the best of what they are donated (Becker-Leifhold and Heuer, 2018: p21), meaning only 10% goes on to be sold on the shop floor (Fletcher, 2012: p66), the rest is sold to brokers as either rags or get sent abroad (Becker-Leifhold and Heuer, 2018: p21; Fletcher, 2012: p66), from the UK, unsellable second-hand clothing goes to Eastern Europe and Russia (Becker-Leifhold and Heuer, 2018: p21). Sub-Saharan countries receive 25% of global exported second-hand clothing, which gets sold at clothing markets, the discrepancy between the amount of women’s and men’s clothing sent by the Global North means that men’s clothing can be up to five times more expensive than women’s (2018: p21) and the low cost of these second-hand exports is causing harm to the textile industries

in these countries (p21). The image below shows a van outside another branch of The British Heart Foundation, taking unsellable items away from the shop.



Figure 29 Charity Shop Rags Collection

Information about sustainability on their website is scarce, as they focus on the charity's work on national heart health.

3.2.4 Case study 3: Vinted

A primary benefit of the online second-hand shop is that the online nature means it has no opening or closing times. Users can purchase items when they have time and it does not require leaving their home or workplace in order to do so. This greatly increases accessibility from an opening-hours point of view as it means customers can shop during any time of day or night, including during breaks at work, or while looking after children, and can be paused at any point if needed, without using time to travel to and from a physical shop. However, as researched in the literature review, access to the tools

needed to shop online, such as mobile phones, Wi-Fi or data access, and credit or debit cards, are not equally distributed among society (Barnett et al, 2005b), meaning that while it increases in accessibility in some ways, it decreases in others.

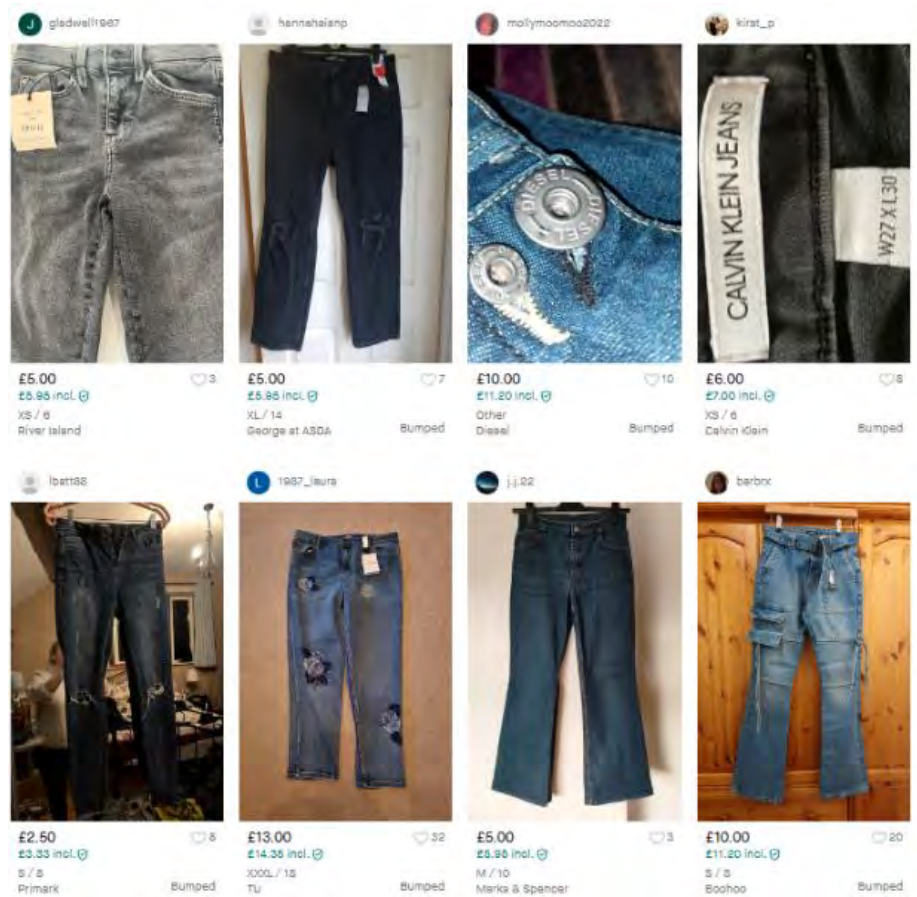


Figure 30 Online Second-Hand Shop Jeans

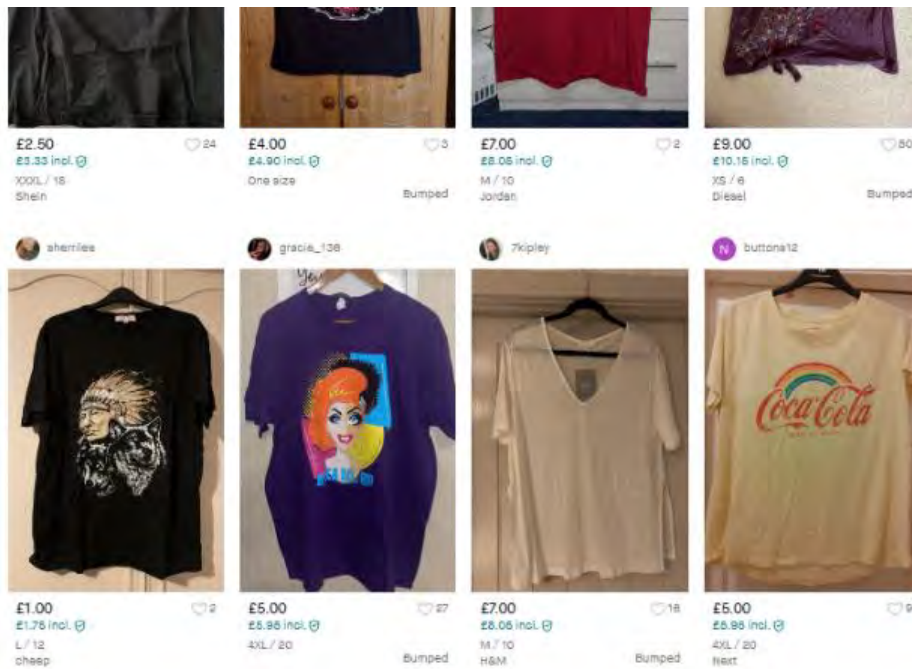


Figure 31 Online Second-Hand Shop T-shirts

In terms of size availability, there is a similar range to the charity shop, meaning there is a range from small-large, however most garments on sale are within sizes 8-12. However, unlike the charity shop, it is easy for customers to see a wide range of options without walking around multiple charity shops, and the inclusion of a search filter means customers can quickly choose to only look at garments within their own size range.



Figure 32 Online Second-Hand Shop Price

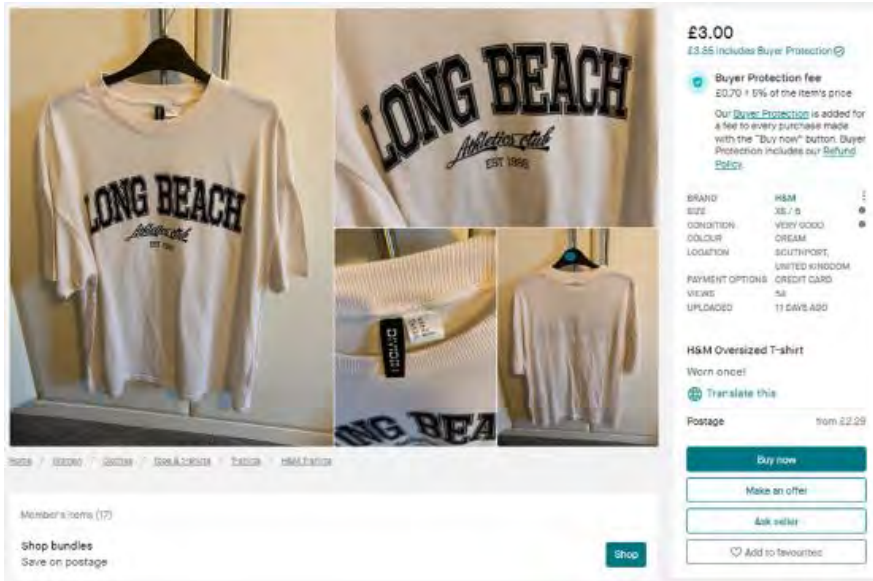


Figure 33 Online Second-Hand Shop Price

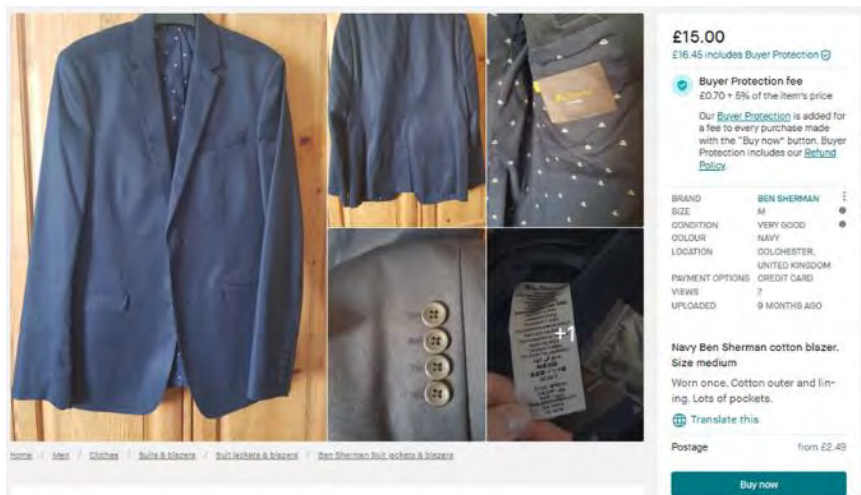


Figure 34 Online Second-Hand Shop Price

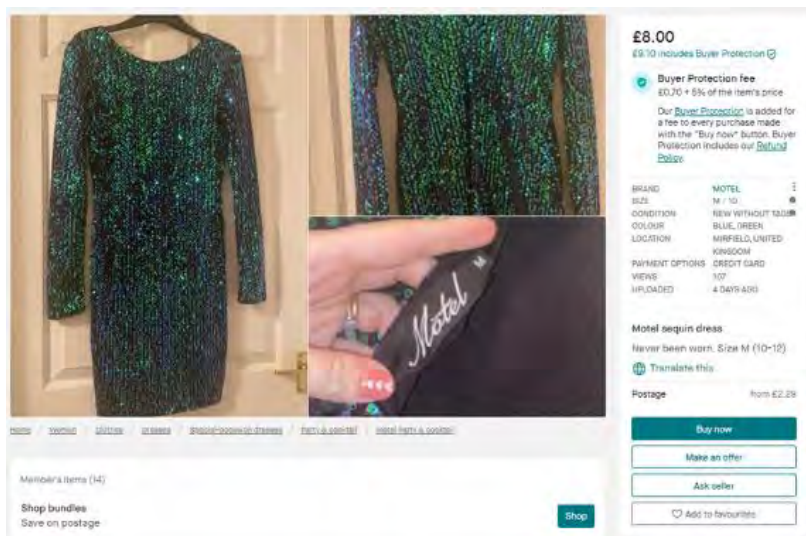


Figure 35 Online Second-Hand Shop Price

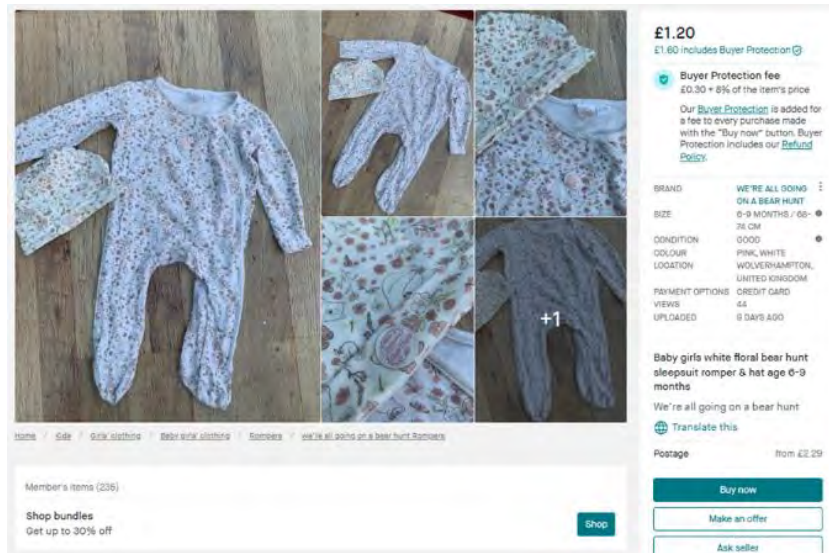


Figure 36 Online Second-Hand Shop Price

The online second-hand shop has some of the cheapest options for consumers, with cheaper options than the ones shown also available on the site, going down to £1 for an item. However, there is an extra cost added for “Buyer Protection” and being online, there is also a shipping cost to be added to most items, adding at least an extra £2.29 to each garment. As this shop is set up for individual sellers, the price range for each item can also differ significantly, as each seller determines how much their item is worth. This does however give a wider range of options for different budgets and qualities, as with the charity shop. The chat function allows customers to build a bond with the person they are buying from, easing some fears around hygiene that were revealed in the literature review (Hur,2020). Seeing each item in the setting of the previous owner’s home may also allow customers to get an idea of where the garment is coming from, once again addressing some of the fears of owning a stranger’s clothes discussed in the literature review.

Don't wear it? Sell it!

We want to show you just how brilliant second-hand can be. Sell the clothes that have more to give. Shop for items you won't find on the high street. Vinted is open to everyone who believes that good clothes should live long.

Figure 37 Online Second-Hand Shop Sustainability Marketing (Vinted, 2023)

Sustainability marketing on their platform is scarce, the company focuses on customers' desire to find unusual items at good prices, similar to the 'treasure hunter' idea discussed in the literature review (Hur, 2020). There is some discussion of long-lasting clothing, hinting to the sustainability benefits of using the platform, however, compared to the consistent and obvious claims made by the mass-market shop, there is very little sustainability marketing available on the Vinted platform.

3.3 Research conclusion

Time availability has the most potential to influence consumer engagement with sustainable clothing consumption; time is linked to social class by Barnett et al. (2005b), as discussed in the literature review, this is one of the ways that consumer perceptions of sustainable clothing consumption could be affected by social class. The mass-market shop has longer open hours than the charity shop, however not as long as the online second-hand shop as it does not have a full online shopping function. These longer hours make the mass-market shop more accessible than the charity shop to those with limited time, however not as accessible as the online second-hand shop. Consistent size availability in the mass-market shop compared to the charity shop and online second-

hand shop also makes this option more accessible to those with time constraints as it reduces the amount of time needed to find the required size and means that time spent travelling to and from the shop is guaranteed to be worthwhile. This is less of an issue for the online second-hand shop as it is available 24-hours and does not require any travel to access it, and the filter options mean consumers can choose which sizes to search for specifically.

Both the charity shop and the online second-hand shop had lower price options than the mass-market alternative, however these were not consistently priced, as they are in the mass-market shop, which could add to the issues surrounding time availability for the charity shop as there is no filter option, as there is in the online second-hand shop. The clothes from these shops were, however, from better quality brands than the mass-market shop, which is a pull for engagement in second-hand clothing for some consumers, discussed by Hur (2020) in the literature review.

The mass-market shop had consistent large-scale posters with sustainability marketing compared to the charity shop and the online second-hand shop which had very little information and was not displayed conspicuously. This means that consumers would have to rely on other sources for sustainability information about second-hand clothing, access to which is not equally accessible across the social classes, as discussed in 3.1. This could affect consumer engagement with these forms of clothing consumption as consumers are led to believe the mass-market option is becoming more sustainable but see little or no sustainability marketing for the second-hand options.

Overall, the mass-market shop has wider accessibility for opening times and size availability, and has more consistent sustainability marketing, than the second-hand

alternatives. All of which could increase consumer engagement with this option. It also has less social stigma than the second-hand options (Hur, 2020; Jägel et al., 2012). The difference in time availability across social classes is one of the ways that consumer perceptions of sustainable clothing consumption could be affected by social class. One option for the second-hand alternatives is to increase sustainability marketing and display the information in a more accessible way to increase consumer engagement. Another option would be to increase opening hours.

4. Questionnaires

This section of my research explores the first research question:

RQ 1: How are consumer perceptions of sustainable clothing consumption affected by social class?

One of the topics of interest highlighted in the literature review was the different perceptions from mothers from different social classes of second-hand clothing consumption for their children, compared to the importance of buying new clothing as an outwards show of their care towards their child. Further research was conducted into the likelihood of parents from different social classes to engage with passing down or sharing their children's clothing.

4.1 Methodology

Questionnaires were selected to carry out this research as this allows respondents to participate in their own time, and without the need for travel, research in the literature review found that time holds different value to people of different social classes and, for parents, adds another form of time constraint around childcare. The case study on the online second-hand clothing shop explored how having something online makes it easier for an individual to complete it within their own schedule. The links between class and free time discussed in the literature review could mean a higher number of respondents are from higher social classes.

This questionnaire utilises closed questions, attitude scales, and some optional open questions for further detail, for a survey that is accessible through ease of understanding

and time required to complete, as detailed by Henn et al. (2006: p137-140). Using methods describes by Henn et al., the aim is for this questionnaire to be free of language that could create difficulty for those responding, through ambiguity, literacy level, prejudice, or leading language (139).

Qualtrics was used to carry out the questionnaire. Respondents are first asked the number of children they have, and their children's age range. The main body of the questionnaire is a series of closed questions using attitude scales and multiple choice, exploring parent's attitudes towards using second-hand clothing for their children.

This is followed by four closed questions as indicators of the respondent's class and background. The research in the literature review found that modern social class is a highly nuanced topic, however, due to limitations in time and resources, this has been simplified to ask four questions: age, income, job status, and highest education qualifications. A full copy of the questionnaire can be found in the appendix.

4.2 Results, discussion, and interpretation

The questionnaire received a total of 58 responses, 4 of which were not finished, leaving 54 usable responses.

Most respondents were in the higher brackets of income, job status, and education, this was expected as discussed in methodology. Just under half of respondents, 44.44%, were aged between 35-44. For income, most respondents were from the "£18,001-£35,000" to "Over £45,000" brackets, however there were respondents from all income brackets. Full-time employment had the most responses, 40.35%, and no respondents

ticked “part-time employment” or “Apprentice/Intern”. All respondents had at least SQA Higher Qualification, and the majority had a Bachelors.

The main body of research compares the indicators of social class alongside the parent’s attitudes to second-hand clothing for their children.

The literature review looked at the contrasting views from Norum and Norton (2017), Winakor (1971), and Williams (2003); and Höpfl (2007) in which the former studies found that participants with lower incomes were more likely to engage with second-hand clothing consumption than those earning higher incomes, and the latter discussed the experience of two mothers from different social classes in which the mother from the higher class background engaged readily with second-hand clothing consumption while the mother from the lower class background believed in buying brand-new clothing for her children.

Income/ Likelihood of sharing clothing.		What is your income?						
		Under £10,000	£10,001-£18,000	£18,001-£25,000	£25,001-£35,000	£35,001-£45,000	Over £45,000	Student
Total Count		1	1	8	12	16	15	1
How likely are you to pass down/share clothing between your own children? (Percentage within bracket)	Extremely unlikely	0.0%	0.0%	25.0%	25.0%	25.0%	13.3%	0.0%
	Quite unlikely	0.0%	0.0%	0.0%	8.3%	0.0%	13.3%	0.0%
	Neither likely nor unlikely	0.0%	0.0%	12.5%	0.0%	12.5%	0.0%	0.0%
	Quite likely	0.0%	0.0%	12.5%	16.7%	6.3%	0.0%	0.0%
	Extremely likely	100.0%	100.0%	50.0%	50.0%	56.3%	73.3%	100.0%
How likely are you to pass down/share clothing with someone else's children? (Percentage within bracket)	Extremely unlikely	0.0%	0.0%	12.5%	16.7%	6.3%	6.7%	0.0%
	Quite unlikely	0.0%	0.0%	0.0%	0.0%	6.3%	0.0%	0.0%
	Neither likely nor unlikely	0.0%	0.0%	0.0%	8.3%	0.0%	0.0%	0.0%
	Quite likely	0.0%	0.0%	25.0%	8.3%	25.0%	13.3%	0.0%
	Extremely likely	100.0%	100.0%	62.5%	66.7%	62.5%	80.0%	100.0%

Figure 38 Table 1 Income/ Likelihood of Sharing Clothing

The low number of respondents from the “Under £10,000,” “£10,000-£18,000”, and “Student” income brackets makes the data unreliable, however, looking at the data from the central 4 income brackets, parents from the “Over £45,000” income bracket had the highest percentage of whom selected “extremely likely” to share clothing between their own, and other people’s, children, this concurs with the beliefs from Höpfl (2007).

Income/ Items considered sharing.		What is your income?						
		Under £10,000	£10,001-£18,000	£18,001-£25,000	£25,001-£35,000	£35,001-£45,000	Over £45,000	Student
Total Count		1	1	8	12	16	15	1
Tick all you would consider passing down/sharing. (Percentage within bracket)	Coats/ Jackets	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	Tops/ Sweatshirts	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
	Trousers/Skirts	100.0%	100.0%	100.0%	91.7%	100.0%	100.0%	100.0%
	Dresses	100.0%	100.0%	87.5%	75.0%	81.3%	73.3%	100.0%
	Vests	100.0%	100.0%	62.5%	66.7%	37.5%	46.7%	0.0%
	Sleepsuits/ Babygrows	100.0%	100.0%	87.5%	66.7%	62.5%	73.3%	100.0%
	Hats, Gloves, Scarves	100.0%	100.0%	75.0%	75.0%	75.0%	73.3%	100.0%
	Socks	100.0%	100.0%	62.5%	58.3%	18.8%	33.3%	0.0%
	Underwear	0.0%	100.0%	50.0%	33.3%	18.8%	20.0%	0.0%
	Other	0.0%	0.0%	25.0%	0.0%	12.5%	13.3%	0.0%

Figure 39 Table 2 Income/ Items Considered Sharing

An interesting finding was that parents from the lower income brackets were more likely to share more intimate items such as socks, underwear, and vests, than those from the higher income brackets. This suggests sharing out of necessity, rather than for aesthetic gains that could be found in sharing items such as dresses and tops, and aligns with the data from Norum and Norton (2017), Winakor (1971), and Williams (2003).

Number of children/ Likelihood of sharing clothing.		How many children do you have?				
		1	2	3	4	Over 4
Total Count		14	28	10	1	1
How likely are you to pass down/share clothing between your own children? (Percentage within bracket)	Extremely unlikely	28.6%	21.4%	0.0%	0.0%	100.0%
	Quite unlikely	0.0%	7.1%	10.0%	0.0%	0.0%
	Neither likely nor unlikely	14.3%	3.6%	0.0%	0.0%	0.0%
	Quite likely	0.0%	14.3%	0.0%	0.0%	0.0%
	Extremely likely	57.1%	53.6%	90.0%	100.0%	0.0%
How likely are you to pass down/share clothing with someone else's children? (Percentage within bracket)	Extremely unlikely	7.1%	10.7%	0.0%	0.0%	100.0%
	Quite unlikely	7.1%	0.0%	0.0%	0.0%	0.0%
	Neither likely nor unlikely	0.0%	0.0%	10.0%	0.0%	0.0%
	Quite likely	14.3%	17.9%	10.0%	100.0%	0.0%
	Extremely likely	71.4%	71.4%	80.0%	0.0%	0.0%

Figure 40 Table 3 Number of Children/ Likelihood of Sharing Clothing

There were limited numbers of participants who selected “4” and “Over 4”, which makes the resulting data unreliable, however, between parents of 1-3 children, the likelihood of them using second-hand clothing for their children increased with the more children they had. This is also in agreement with the results from Norum and Norton (2017).

Age of oldest child/ Likelihood of sharing clothing.

What age is your oldest child?

		0-1 years	2-4 years	5-7 years	8-11 years	12-16 years	Over 16 years
Total Count		2	12	5	11	10	14
How likely are you to pass down/share clothing between your own children? (Percentage within bracket)	Extremely unlikely	0.0%	25.0%	0.0%	27.3%	40.0%	7.1%
	Quite unlikely	0.0%	0.0%	0.0%	0.0%	10.0%	14.3%
	Neither likely nor unlikely	0.0%	8.3%	0.0%	0.0%	10.0%	7.1%
	Quite likely	0.0%	0.0%	40.0%	9.1%	0.0%	7.1%
	Extremely likely	100.0%	66.7%	60.0%	63.6%	40.0%	64.3%
How likely are you to pass down/share clothing with someone else's children? (Percentage within bracket)	Extremely unlikely	0.0%	16.7%	0.0%	0.0%	20.0%	7.1%
	Quite unlikely	0.0%	8.3%	0.0%	0.0%	0.0%	0.0%
	Neither likely nor unlikely	0.0%	0.0%	0.0%	0.0%	0.0%	7.1%
	Quite likely	0.0%	8.3%	0.0%	9.1%	20.0%	35.7%
	Extremely likely	100.0%	66.7%	100.0%	90.9%	60.0%	50.0%

Figure 41 Table 4 Age of Oldest Child/ Likelihood of Sharing Clothing

Parents with children between the ages of 2-4, 12-16, and over 16 were among the least likely to share their children’s clothing. It is likely that those with children aged 12- over 16 were less likely to share their children’s clothing as by this age children begin to choose their clothing for themselves. However, the data for parents of children aged 2-4 aligns with that found by Norum and Norton (2017) that the parents of toddlers were less inclined to use second-hand clothing than those with older children.

Age of youngest child/
Likelihood of sharing clothing.

What age is your youngest child?

		I only have one child	0-1 years	2-4 years	5-7 years	8-11 years	12-16 years	Over 16 years
Total Count		12	8	9	9	5	6	5
How likely are you to pass down/share clothing between your own children? (Percentage within bracket)	Extremely unlikely		0.0%	44.4%	22.2%	0.0%	16.7%	20.0%
	Quite unlikely		0.0%	0.0%	11.1%	0.0%	16.7%	20.0%
	Neither likely nor unlikely		0.0%	11.1%	0.0%	20.0%	0.0%	0.0%
	Quite likely		0.0%	11.1%	22.2%	0.0%	0.0%	20.0%
	Extremely likely		100.0%	33.3%	44.4%	80.0%	66.7%	40.0%
How likely are you to pass down/share clothing with someone else's children? (Percentage within bracket)	Extremely unlikely		0.0%	33.3%	0.0%	0.0%	16.7%	20.0%
	Quite unlikely		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	Neither likely nor unlikely		0.0%	0.0%	0.0%	0.0%	0.0%	20.0%
	Quite likely		0.0%	22.2%	11.1%	0.0%	50.0%	20.0%
	Extremely likely		100.0%	44.4%	88.9%	100.0%	33.3%	40.0%

Figure 42 Table 5 Age of Youngest Child/ Likelihood of Sharing Clothing

4.3 Questionnaire conclusion

Overall, the results from this research do align with some of those discussed in the literature review, and although there are inconsistencies in the response levels between the social class brackets, this was expected within the confines of the time and resources. If I were conducting more focused research on this topic, I would consider running a second questionnaire, or a set of semi-structured interviews, using the responses to this study to refine the research technique.

5. Conclusion

The aim of this research was to find out how consumer perceptions of sustainable clothing consumption are affected by social class, and the extent to which accessibility to different clothing consumption methods affects consumer engagement with sustainable clothing consumption.

Through my research, I found that access to information about the sustainability of different clothing consumption methods is not equally distributed across social classes due to the types of sources that provide this information, and the amount of time it can take to acquire it. This is exacerbated by the techniques discussed by Fletcher (2015) and found in case study 1, which show how mass-market shops manipulate information to appear more sustainable. The language, placement, and aesthetics of the sustainability marketing in case study 1 makes the information more accessible than the resources described by participants in Shaw et al.'s study (2006), discussed in 3.1, such as ethical publications, and the information is more frequent than in the charity shop and the online second-hand clothing shop, which could affect consumer engagement with mass-market clothing compared to alternative sustainable clothing consumption.

The opening hours, size availability, and price all affect the accessibility of mass-market, charity, and online second-hand clothing consumption for consumers from different social classes through consumers' time availability, which is linked to social class (Barnett et al., 2005b). The longer opening times of the mass-market shop makes it more accessible to those working regular hours or involved with childcare than the charity shop which is restricted to 9-5 on weekdays and shorter weekend hours. The limited size availability in the charity shop compared to the mass-market shop means that

consumers may have to take extra time to find their size; and may use time to travel to and from the shop without finding their size. The online second-hand shop avoids this issue to the same extent through its 24-hour availability and the filter option. Where the charity shop is more accessible through price, it is still negatively affected by time availability. These factors all contribute to the levels of engagement with mass-market and sustainable clothing consumption; and affect consumer perceptions of sustainable clothing consumption across social classes due to time availability.

The results from the questionnaires found that there are differences in consumer perceptions of sustainable clothing consumption across social classes. Parents from the highest income bracket having the highest percentage of respondents who were “extremely likely” to share clothing between their own children and other people’s children, aligning with ideas from Höpfl (2007) that parents from higher social classes are more likely to feel comfortable sharing their children’s clothing. However, the type of clothing that parents share was different, with parents from the lower income brackets more likely to share more intimate items, while parents from higher income brackets chose mostly to only share aesthetic items such as dresses and tops, suggesting parents from the higher income brackets perceive sharing clothing as a tool of aesthetic gain while parents from the lower income brackets perceive it as a necessity.

Having modestly researched how social class affects consumer perceptions of sustainable clothing consumption, I now feel there is room for further, more sophisticated, research into this topic; using this existing research to refine the design of qualitative research into the specific factors that cause these different perceptions.

Appendix: Questionnaire Report

This report has been generated by Qualtrics.

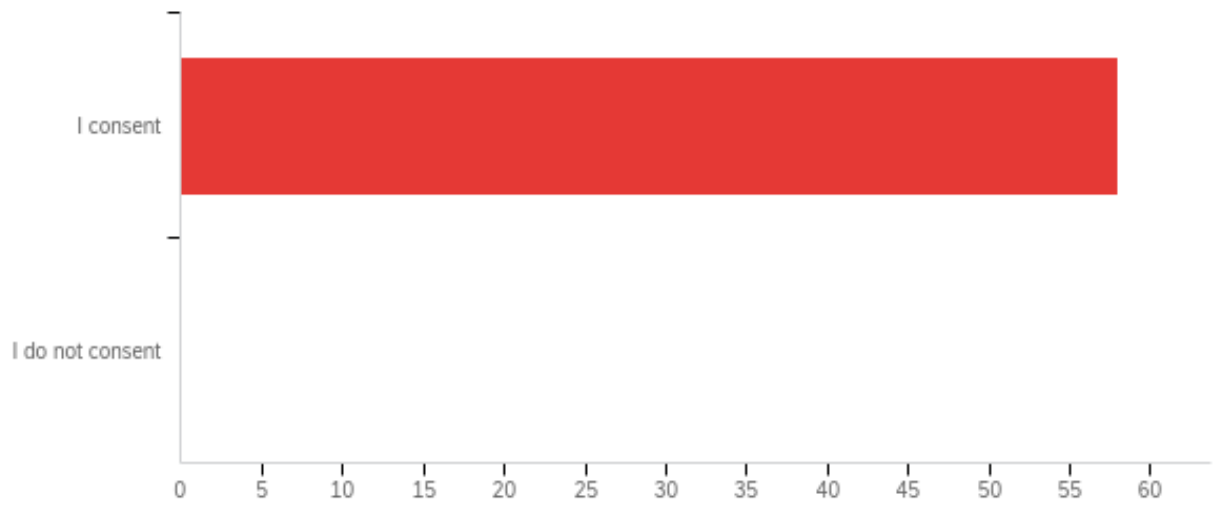
An exploration of parent’s feelings around passing down/ sharing their children’s clothing.

#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	<p>This survey is part of an undergraduate dissertation for the Design and Screen Cultures (Extended) course at Edinburgh College of Art, University of Edinburgh. The dissertation looks at the accessibility of sustainable clothing in relation to social class. This survey looks at how parent's feel about passing down/ sharing their children's clothing. If you agree to take part in this survey, in the first section, you will be asked a series of questions about your opinions on passing down/ sharing your children's clothing. The second section will then ask you some background questions about your income, äob, and education. Once submitted, your response will be discussed in relation to other responses, in their own section of the dissertation; the responses to the survey will be discussed by comparing the</p>	1.00	1.00	1.00	0.00	0.00	58

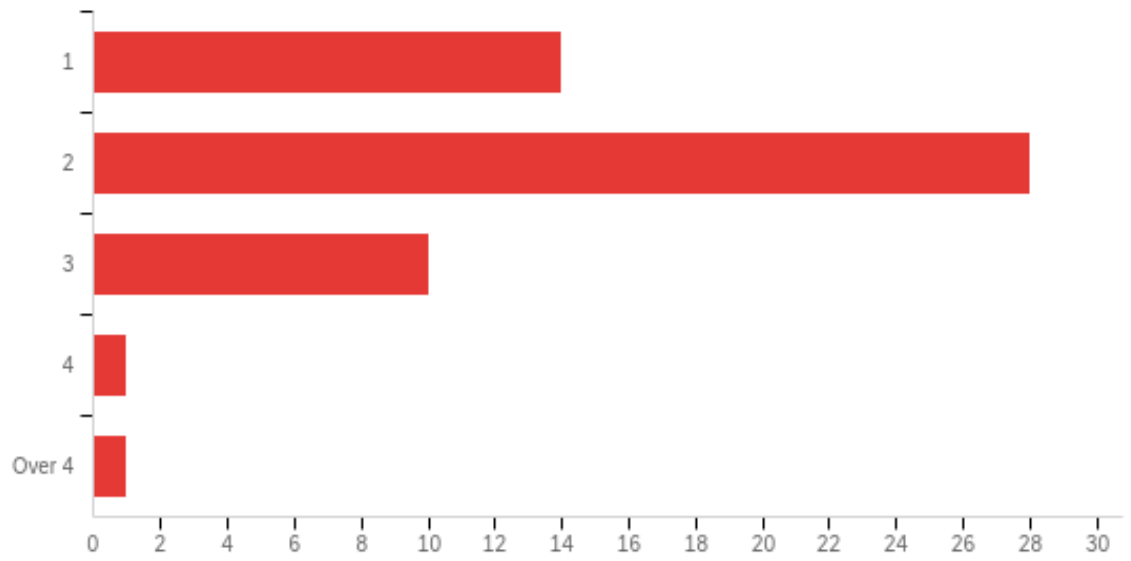
responses to the first section with the responses to the second section. There are no follow up surveys to this one, it should take under 5 minutes to complete. All responses to this survey are anonymous. I hereby confirm and agree that I have consented to contribute to the Project described above and that I am aware that my contribution will be recorded for inclusion in whole or in part. The nature of the project has been fully explained to me and I agree that any material recorded may be used when writing coursework as part of the Design and Screen Cultures (Extended) course (Edinburgh College of Art, University of Edinburgh). I also understand that as a default, the collected data will not be linked to any identifying information (e.g.: name, address, email). Considering the nature of this project I also understand that my participation is voluntary and therefore I shall not be entitled to any payment. I also understand that I have the opportunity to consider the information, and have had these answered satisfactorily and that I am free to withdraw at

any time without giving
any reason.

#	Answer	%	Count
1	I consent	100.00%	58
2	I do not consent	0.00%	0
	Total	100%	58



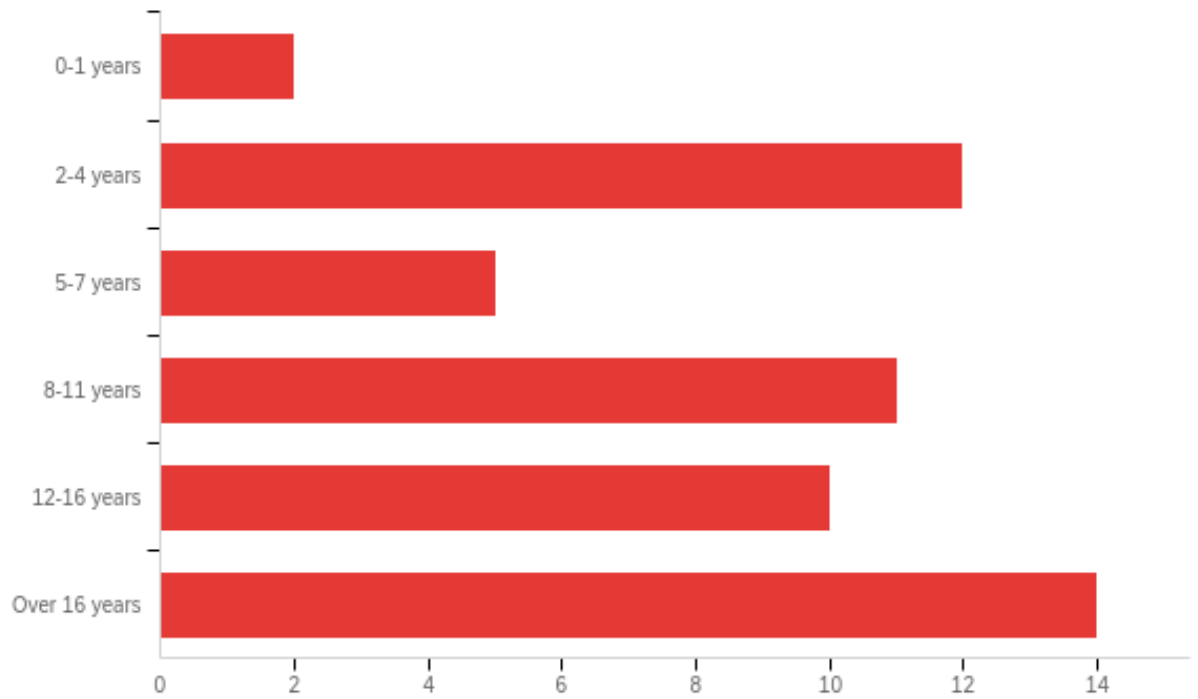
Q1 - How many children do you have?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How many children do you have?	1.00	5.00	2.02	0.83	0.68	54

#	Answer	%	Count
1	1	25.93%	14
2	2	51.85%	28
3	3	18.52%	10
4	4	1.85%	1
5	Over 4	1.85%	1
	Total	100%	54

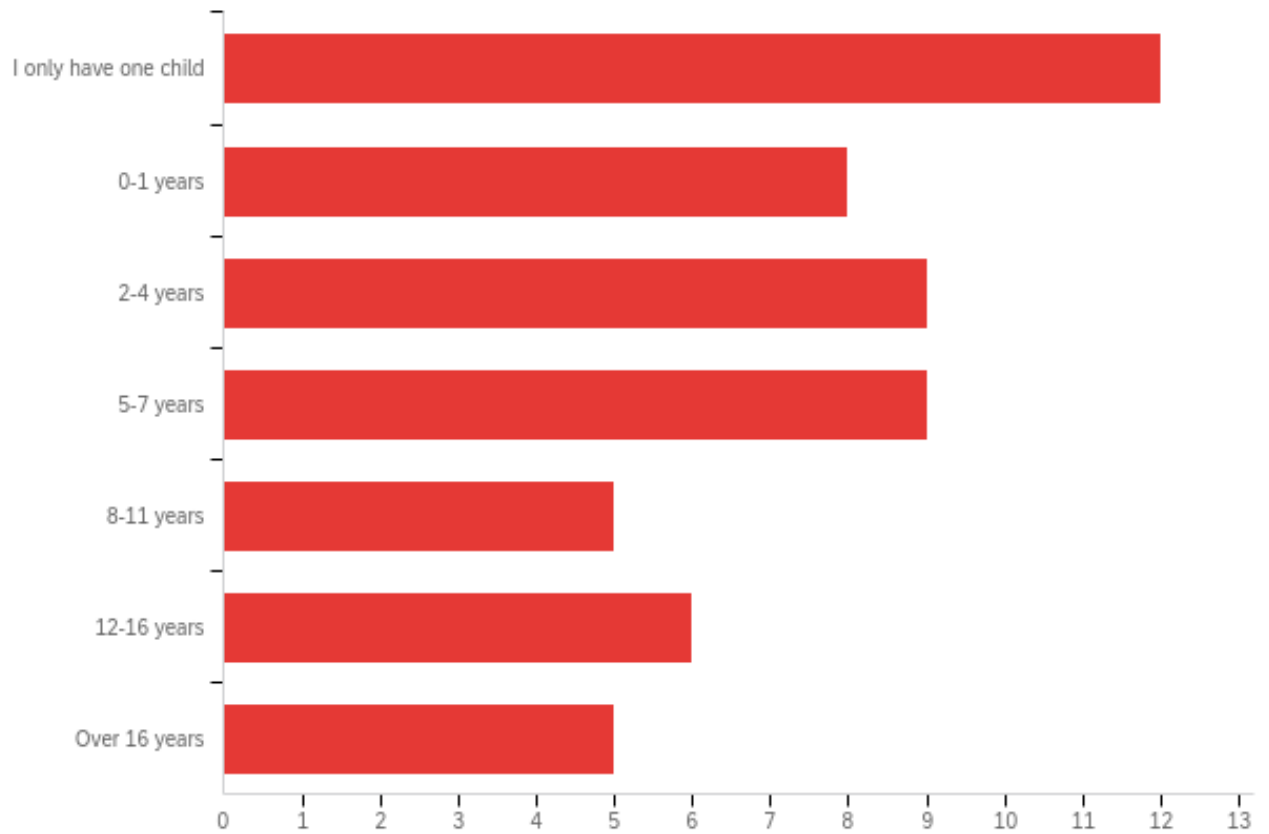
Q2 - What age is your oldest child?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	What age is your oldest child?	1.00	6.00	4.06	1.59	2.53	54

#	Answer	%	Count
1	0-1 years	3.70%	2
2	2-4 years	22.22%	12
3	5-7 years	9.26%	5
4	8-11 years	20.37%	11
5	12-16 years	18.52%	10
6	Over 16 years	25.93%	14
	Total	100%	54

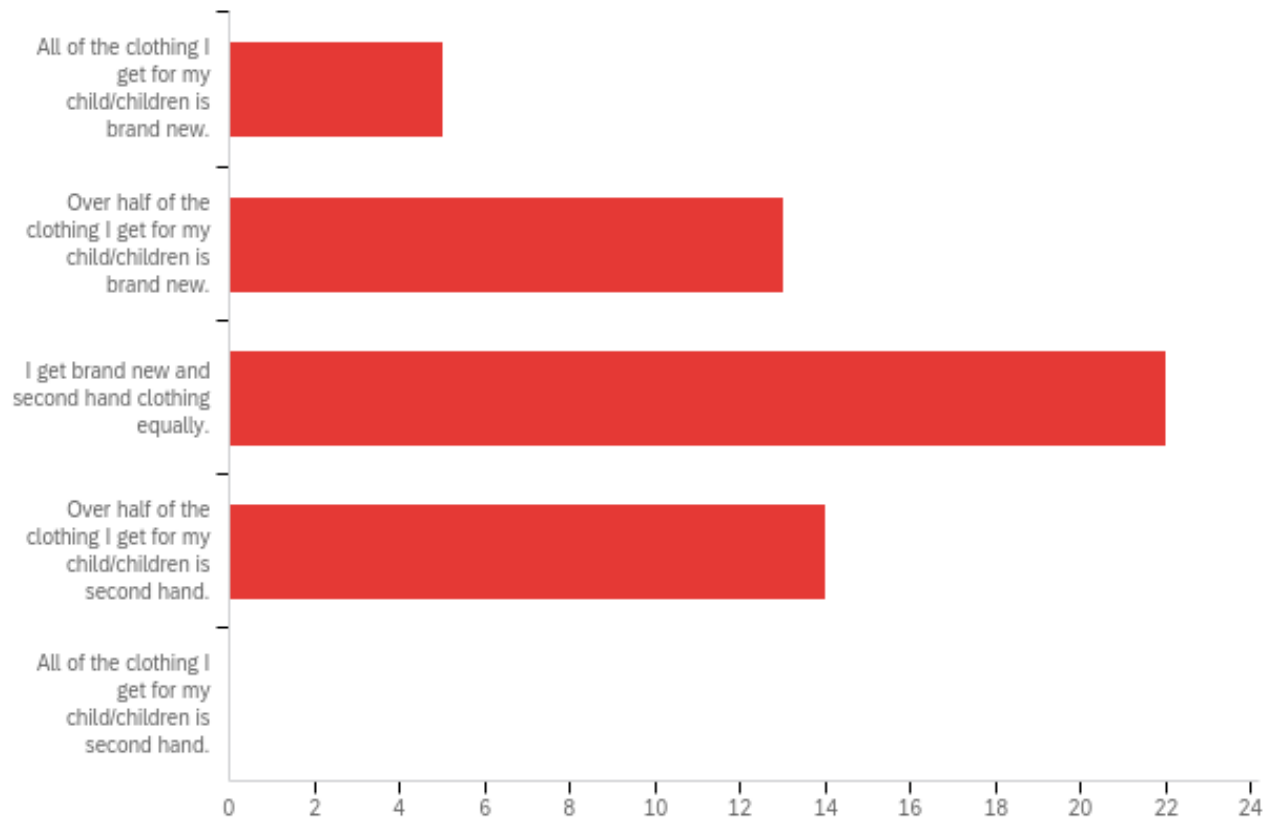
Q3 - What age is your youngest child?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	What age is your youngest child?	1.00	7.00	3.46	1.96	3.84	54

#	Answer	%	Count
1	I only have one child	22.22%	12
2	0-1 years	14.81%	8
3	2-4 years	16.67%	9
4	5-7 years	16.67%	9
5	8-11 years	9.26%	5
6	12-16 years	11.11%	6
7	Over 16 years	9.26%	5
	Total	100%	54

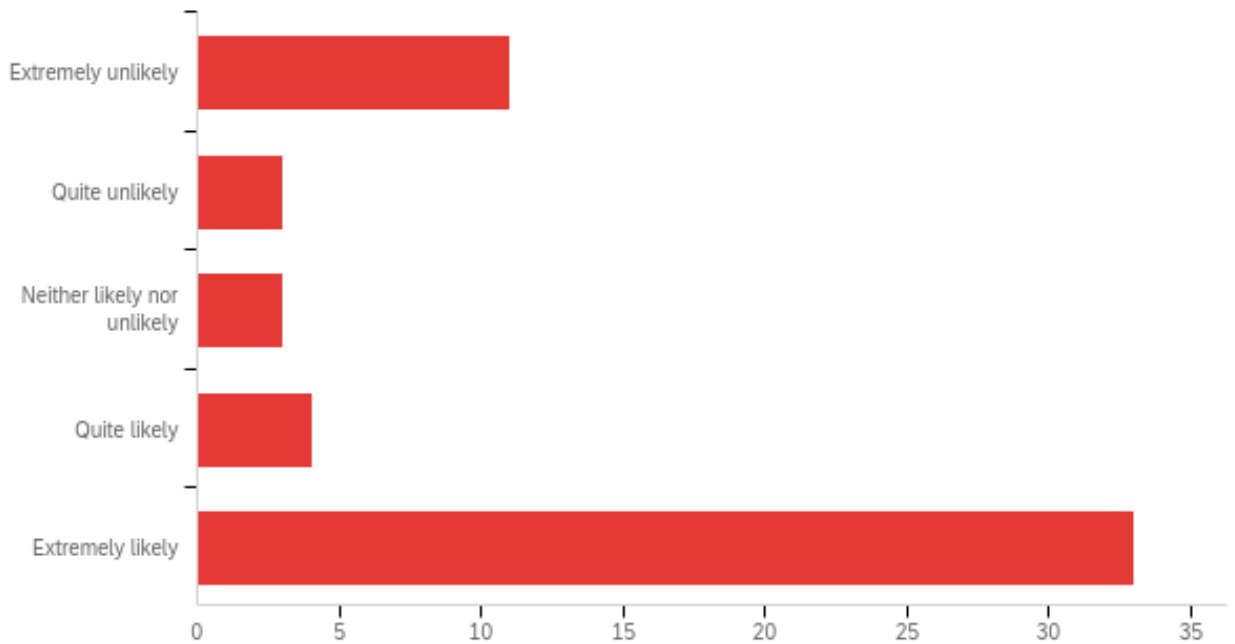
Q4 - Which statement best describes you?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	Which statement best describes you?	1.00	4.00	2.83	0.92	0.84	54

#	Answer	%	Count
1	All of the clothing I get for my child/children is brand new.	9.26%	5
2	Over half of the clothing I get for my child/children is brand new.	24.07%	13
3	I get brand new and second hand clothing equally.	40.74%	22
4	Over half of the clothing I get for my child/children is second hand.	25.93%	14
5	All of the clothing I get for my child/children is second hand.	0.00%	0
	Total	100%	54

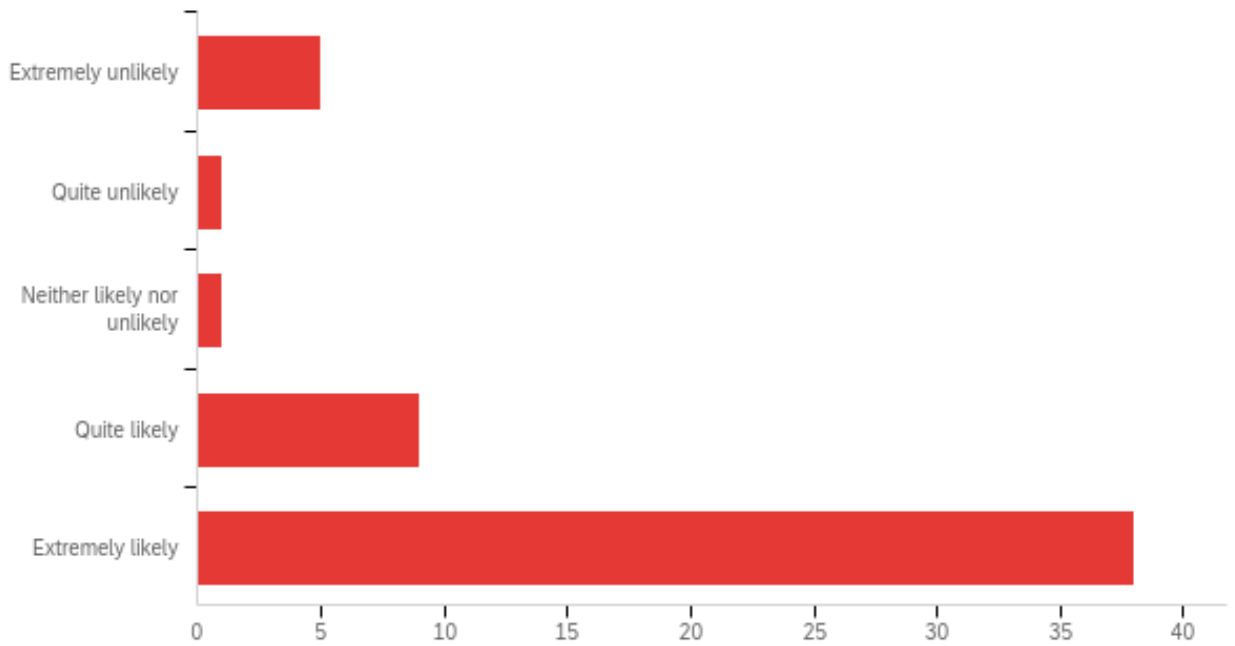
Q5 - How likely are you to pass down/ share clothing between your own children?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How likely are you to pass down/ share clothing between your own children?	1.00	5.00	3.83	1.64	2.69	54

#	Answer	%	Count
1	Extremely unlikely	20.37%	11
2	Quite unlikely	5.56%	3
3	Neither likely nor unlikely	5.56%	3
4	Quite likely	7.41%	4
5	Extremely likely	61.11%	33
	Total	100%	54

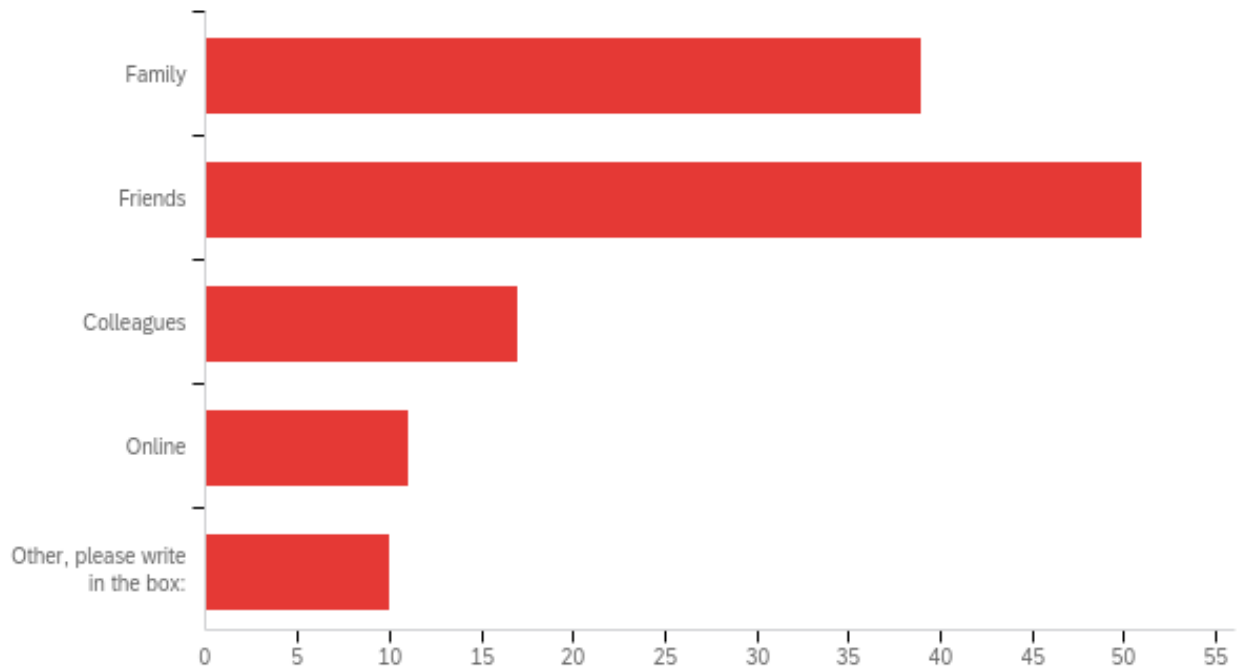
Q6 - How likely are you to pass down/ share clothing with someone else's children?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	How likely are you to pass down/ share clothing with someone else's children?	1.00	5.00	4.37	1.22	1.49	54

#	Answer	%	Count
1	Extremely unlikely	9.26%	5
2	Quite unlikely	1.85%	1
3	Neither likely nor unlikely	1.85%	1
4	Quite likely	16.67%	9
5	Extremely likely	70.37%	38
	Total	100%	54

Q7 - Who are you most likely to pass down/ share your children's clothing with? (Choose as many as needed)



#	Answer	%	Count
1	Family	30.47%	39
2	Friends	39.84%	51
3	Colleagues	13.28%	17
4	Online	8.59%	11
5	Other, please write in the box:	7.81%	10
	Total	100%	128

Q7_5_TEXT - Other, please write in the box:

Other, please write in the box: - Text

Charity shops

Charity shops

Donate to charity shop

Charity shop / rag collection bins at recycling points

Clothes bank or charity or vulnerable tenants i support

Charity shop

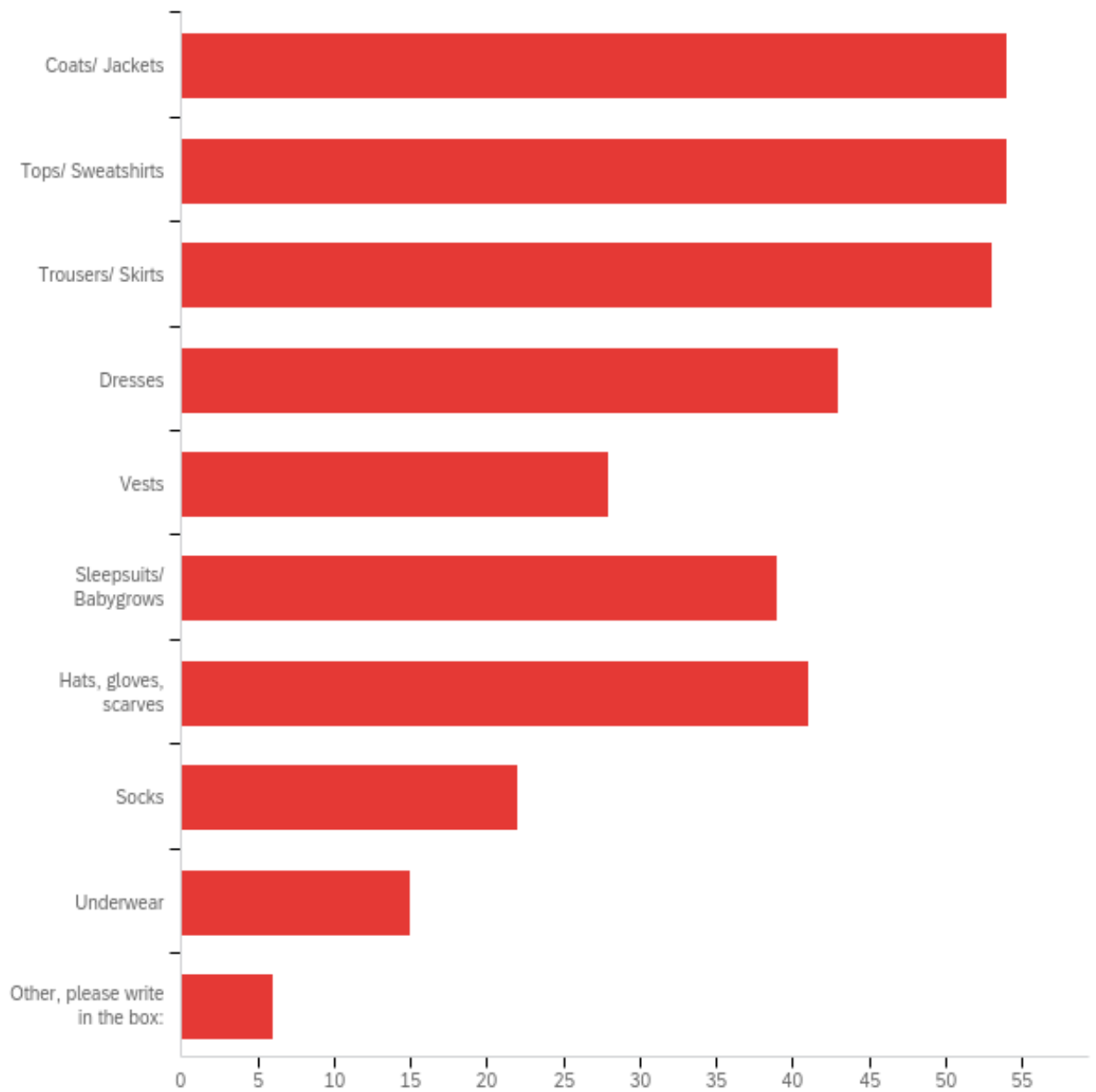
Nursery

Neighbours

Charity shop donations

Charity shop

Q8 - Tick all that you would consider passing down/ sharing:



#	Answer	%	Count
1	Coats/ Jackets	15.21%	54
2	Tops/ Sweatshirts	15.21%	54
3	Trousers/ Skirts	14.93%	53
4	Dresses	12.11%	43
5	Vests	7.89%	28
6	Sleepsuits/ Babygrows	10.99%	39
7	Hats, gloves, scarves	11.55%	41
8	Socks	6.20%	22
9	Underwear	4.23%	15
10	Other, please write in the box:	1.69%	6
	Total	100%	355

Q8_10_TEXT - Other, please write in the box:

Other, please write in the box: - Text

Swimsuit, shoes

School uniform

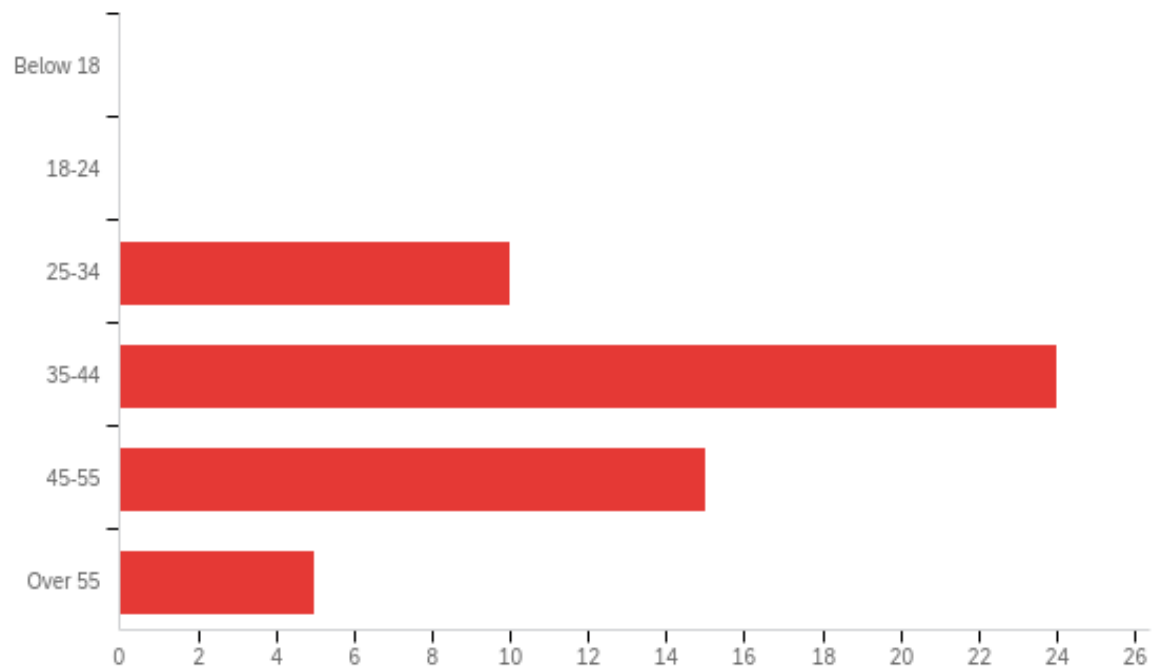
Shoes

Shoes, wellies

Dressing gowns

Shoes

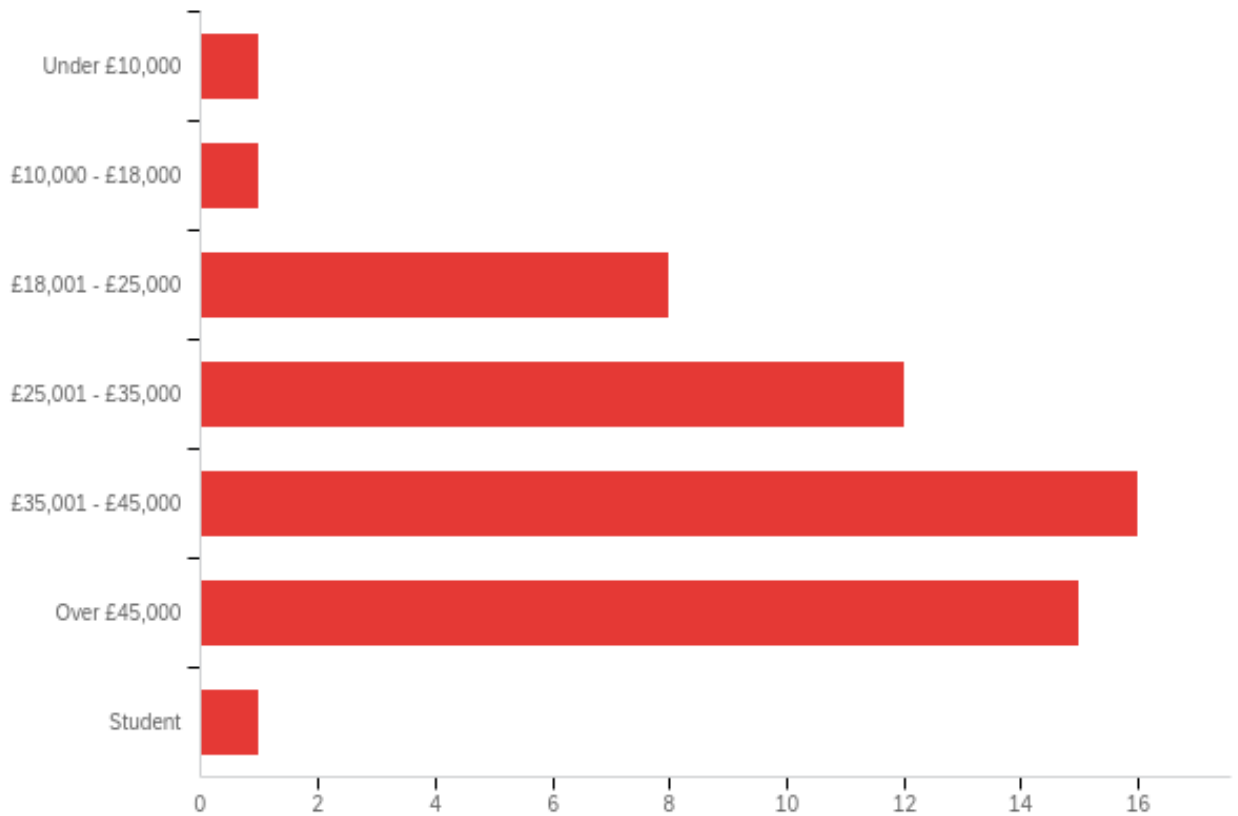
Q1 - What is your age?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	What is your age?	3.00	6.00	4.28	0.87	0.76	54

#	Answer	%	Count
1	Below 18	0.00%	0
2	18-24	0.00%	0
3	25-34	18.52%	10
4	35-44	44.44%	24
5	45-55	27.78%	15
6	Over 55	9.26%	5
	Total	100%	54

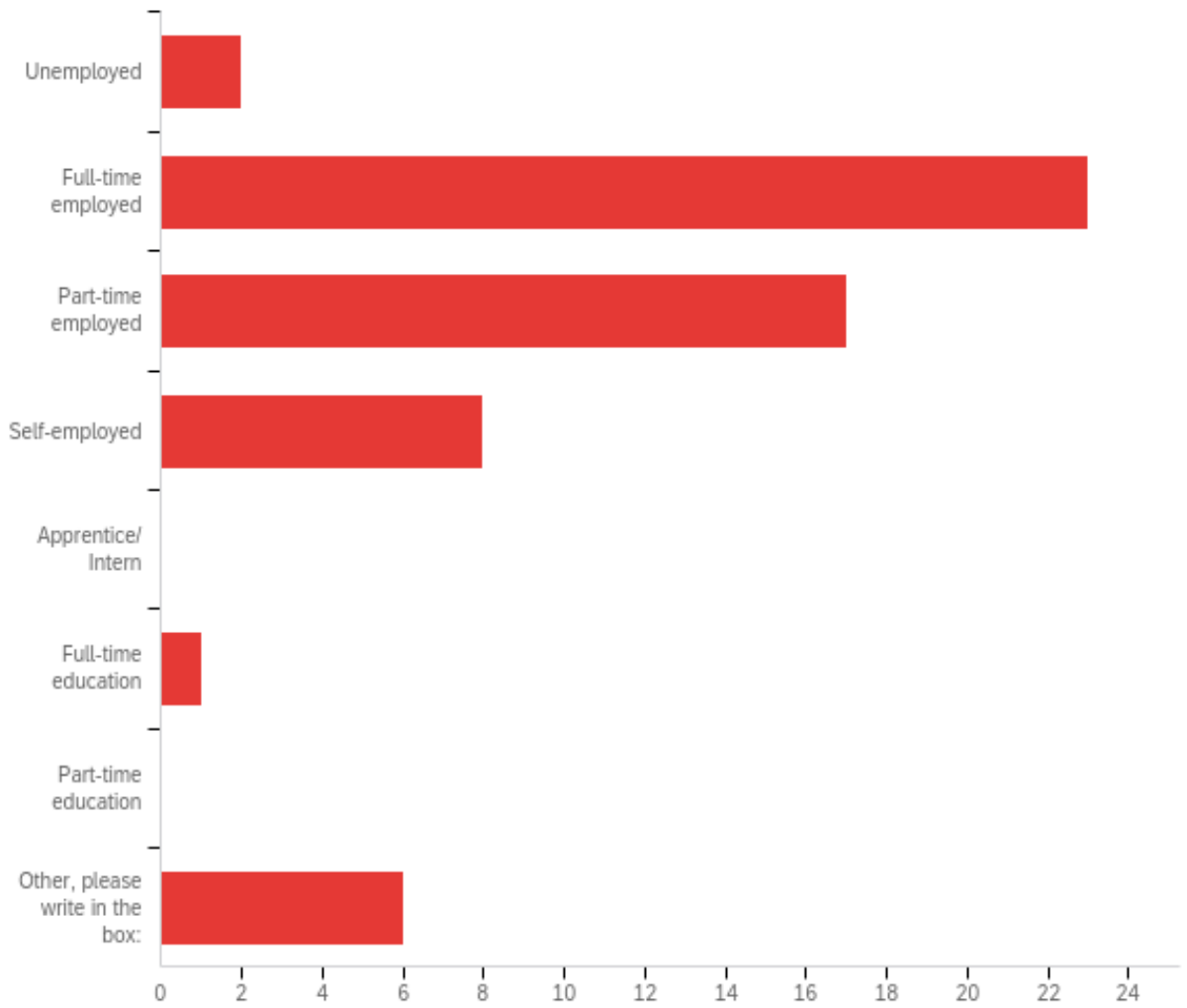
Q2 - What is your income?



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	What is your income?	1.00	7.00	4.67	1.23	1.52	54

#	Answer	%	Count
1	Under £10,000	1.85%	1
2	£10,000 - £18,000	1.85%	1
3	£18,001 - £25,000	14.81%	8
4	£25,001 - £35,000	22.22%	12
5	£35,001 - £45,000	29.63%	16
6	Over £45,000	27.78%	15
7	Student	1.85%	1
	Total	100%	54

Q3 - What best describes your situation? (Choose as many as needed)



#	Answer	%	Count
1	Unemployed	3.51%	2
2	Full-time employed	40.35%	23
3	Part-time employed	29.82%	17
4	Self-employed	14.04%	8
5	Apprentice/ Intern	0.00%	0
6	Full-time education	1.75%	1
7	Part-time education	0.00%	0
8	Other, please write in the box:	10.53%	6
	Total	100%	57

Q3_8_TEXT - Other, please write in the box:

Other, please write in the box: - Text

Homemaker

Currently on Maternity leave

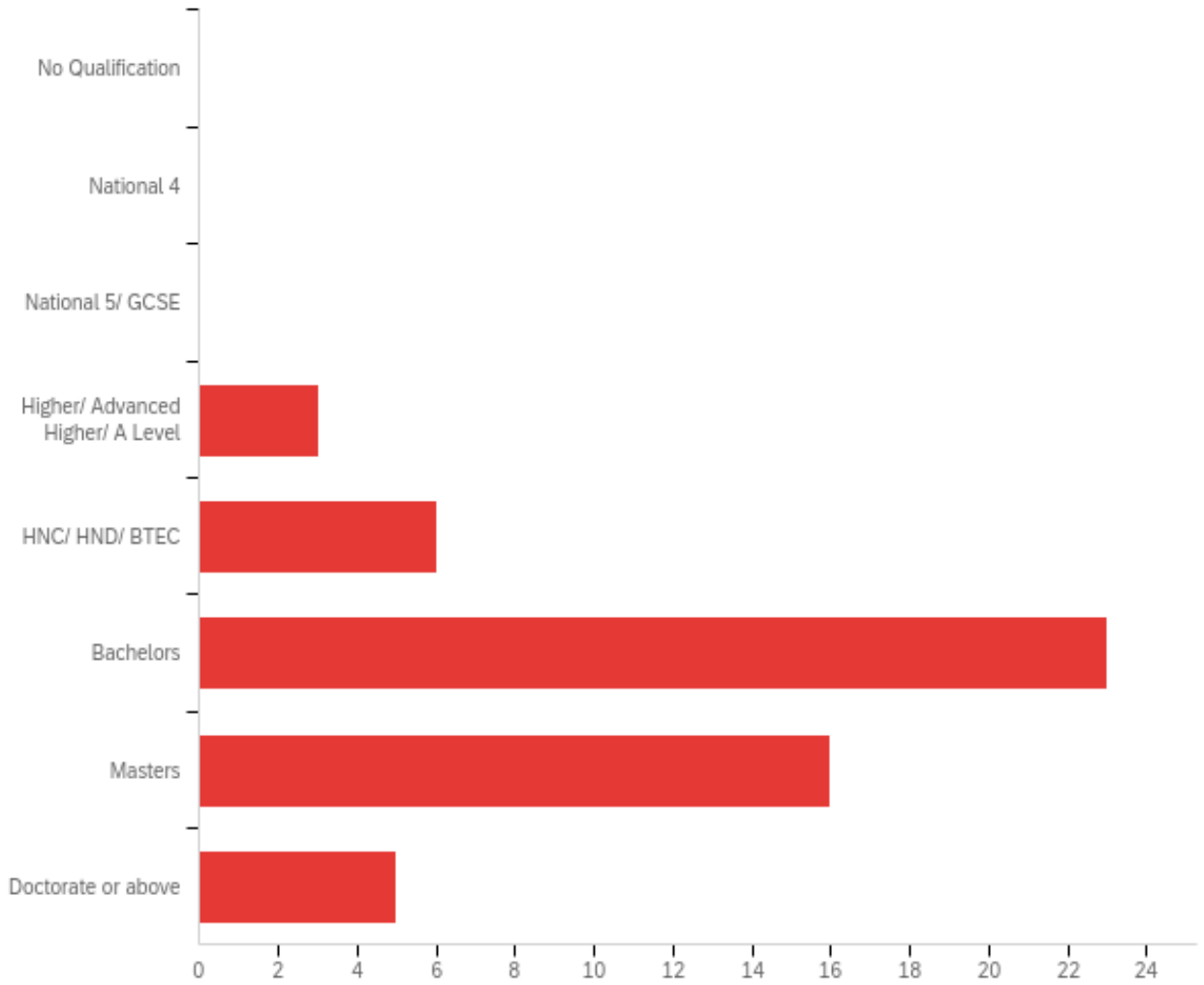
Currently on maternity leave

I work 3 jobs one part time and 2 zero hour contracts

Now retired

On benefits due my son needing full time care.

Q5 - What is your highest education qualification? (If you are in education, please choose the option you are currently studying)



#	Field	Minimum	Maximum	Mean	Std Deviation	Variance	Count
1	What is your highest education qualification? (If you are in education, please choose the option you are currently studying)	4.00	8.00	6.26	0.97	0.95	53

#	Answer	%	Count
1	No Qualification	0.00%	0
2	National 4	0.00%	0
3	National 5/ GCSE	0.00%	0
4	Higher/ Advanced Higher/ A Level	5.66%	3
5	HNC/ HND/ BTEC	11.32%	6
6	Bachelors	43.40%	23
7	Masters	30.19%	16
8	Doctorate or above	9.43%	5
	Total	100%	53

Q1 - If you have any other thoughts or details about your answers, please feel free to add them here: (this box will expand)

If you have any other thoughts or details about your answers, please feel free to add them here: (this box will expand)

The new clothing that we have for our children was almost always bought as a gift by someone else

My younger child has worn every single thing that my older child had. They grow out of them so quickly it would be so wasteful not to reuse

Clothes swap event locally is good

I'm all for sharing baby clothes as they grow out of them so quickly. However, if, like me, you don't have friends or family with children, it can be difficult to source hand-me-downs. Shopping for baby clothes in Primark, I was approached by a mother with two girls who asked if I would like their clothes now that they were getting bigger. I jumped at her offer and my daughter now has an ongoing supply of second hand clothes from a very kind stranger!

It'd have been interesting to see more of an explanation re the definition being used of social class given this is quite a controversial topic and subject to debate.

When i was a single mother looking back my kids were probably not dressed with enough layers or winter gear for the scottish winters i was always very grateful for donations especially jackets.

I don't pass as many clothes between my two children as one is a boy and one is a girl. However, nearly all our clothes for them are secondhand and then passed on. Also, ai put my income as what it is but my husband is the main earner for us so as a household it is more than that. Might also be interesting to look at why people pass on clothes i.e. cost saving and environmental reasons.

I have actually used my own children's clothes when they have outgrown them or finished with them. I am becoming more environmentally aware and wish to mend clothes (children send me theirs to fix, replace zips etc) buy second hand and make my own clothes. Our son has taken quite a lot of my husband's old clothes because he thinks they're cool!

I think it is more common now for people to shop at charity shops. I would never have done that years ago. My daughter loves them now!

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