

CAPITAL UNIVERSITY OF SCIENCE AND
TECHNOLOGY, ISLAMABAD



**Participation in Collaborative
Consumption: Mediating Effect
of Consumer Ethnocentrism and
Environmental Concern in a
Room Sharing Context**

by

Raja Mubashar Kamal

A thesis submitted in partial fulfillment for the
degree of Master of Science

in the

Faculty of Management & Social Sciences

Department of Management Sciences

2019

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I would like to dedicate this work to my dearest and loving two daughters and two sons who provided me great love, care and laughter when I felt overworked. My kids are the twinkling stars of this research. Also, I am especially indebted to my esteemed and caring wife whose spiritual prayers and immense support helped me get through this formidable journey.



CERTIFICATE OF APPROVAL

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Acknowledgements

Foremost, all praises be to Allah Almighty The most Merciful and The Beneficent to whom we seek all help, guidance and support and who is the sole creator of all kinds of knowledge and all other creations that exists between all the heavens and all the earths.

I sincerely would like to thank to my research supervisor Dr. Ishfaq. A. Khan of Department of Management and Social Sciences at Capital University of Science and Technology Islamabad for his dedicated support, assistance and advice in compiling this thesis.

I also would like to express my honest gratitude to the faculty members and the HOD of the Department of Management and Social Sciences ,Capital University of Science and Technology Islamabad for their encouragement ,cooperation and providing me an opportunity to seek knowledge.

I am also greatly indebted to Dr. Ayaz Ul Haq of Quaid-e-Azam University Islamabad for his valuable suggestions and help.

Finally I extend my heartfelt thanks to my family, dear friends, kind relatives and all those people who helped me in data collection without their valuable contributions this thesis would not have been a successful project.

Abstract

Increasing number of consumers around the globe have accepted the phenomenon of collaborative consumption where consumers collaboratively consume goods and services (Uber, ZipCar) in a market mediated system by engaging in the acts of sharing spaces, clothing, books, toys and personal vehicles using C2C and B2C platforms. The phenomenon of collaborative consumption has attracted the attention of researches, the public policy and the marketing discipline alike as to how and why consumers endorse collaborative consumption. This study seeks to investigate from the psychological perspective the mediating role of consumer ethnocentrism as a moral belief and environmental concern with their joint effect on the consumer willingness to participate in the collaborative consumption using the framework of Value Belief Norm theory in the context of collaborative accommodation consumption. A purposive sampling of (n=210) hostel students was taken. The study utilizes structural equation modeling technique to analyze the relationship among constructs. The findings suggest that consumer ethnocentrism and environmental concern partially mediates the relationship between collectivism and consumer willingness to participate in the collaborative consumption. All hypotheses were found to have statistical significant impact on the consumer willingness to participate in the collaborative consumption. The study contribute to the literature on how and why consumers participate in the collaborative consumption followed by implications for marketing and the policy as such social marketing and policy makers should emphasize ethnocentric beliefs in promoting their collaborative services and products to achieve the objectives of social marketing and public sustainability goals at large.

Keywords: Collectivism, Consumer Ethnocentrism, Environmental Concern, Willingness to participate

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Abbreviations

COLc	Collectivism
EVNc	Environmental Concern
CEc	Consumer Ethnocentrism
WPTc	Willingness to Participate
DSP	Dominant Social Paradigm
NEP	New Environmental Paradigm
CFI	Comparative Fit Index
GFI	Goodness Fit Index
TLI	Tucker-Lewis Index
NFI	Normated Fit Index
RMSEA	Root Mean Square Error of Approximation
RMR	Root Mean Square Residual
VBN	Value Belief Norm
AVE	Average Variance Extracted
CFA	Confirmatory Factor Analysis
DV	Discriminant Validity
CR	Construct Reliability
FL	Factor Loading
CI	Confidence Interval
DF	Degree of Freedom

Chapter 1

Introduction

1.1 Background of the Study

Since Social marketing offers tremendous potential for companies to improve upon their social and environmental success and capabilities in order to accomplish differentiation advantage. Eight percent of the Fortune 500 companies have embraced the concept of social marketing due to the fact that, consumers today consider sustainability issues as salient attributes in their purchase decisions (Bhattacharya & Sankar, 2004; Gocer & Sevil, 2017; Wood, 2017). Policy makers are also responding to such calls from the consumers for sustainability implementation (Johnson et al., 2017; Prothero et al., 2011).

Consequently, in the year 2015, the UK government responded to this new globalization move that expresses a more social face by supporting the Sharing economy or Collaborative consumption through several policy initiatives (Gauke, 2016; Martin, 2016). The UK government tested two collaborative consumption based business models in Leeds and Manchester in the area of shared accommodation and transport sharing in order to exploit the market potential of the sharing economy. Clearly the UK government has been committed in promoting the idea of sharing or collaborative consumption for reasons that it generates new employment opportunities with sustainable economic growth. Consequently, job centers

in the UK now accommodate task sharing jobs (skills sharing) and private households are being encouraged to sublet car parking spaces either for monetary or non monetary gains. Official employees will set an example by purchasing shared accommodation and shared ride, while on travel. Tenancy rules are also being relaxed which allows property owners to legally sublet the premises for sharing purpose in the UK (Gauke, 2016).

The debate about sustainable consumption developed due to ecological and social concerns facing the current generation. The researchers have questioned the prevailing consumerism across the globe and raised concerns that if our current pattern of consumption and production remains undisciplined we would require the resources equivalent to two or more earths to feed the material needs of the growing population (John, Hiller & Comfort, 2014).

Such ecological based issues are not new rather date back to the cautionary predictions made by Club of Rome findings, in a report titled Limits to Growth. The report concluded that if the current use of natural resources continue to remain unaltered, the planet earth would strike its capacity limits most probably in hundred years since the publication of the report, for instance the study found that more whales have been killed since 1945 to 1972 and their production declined (Meadows et al., 1972).

These warning based findings significantly overwhelmed the policy makers, academic, business organizations, the environmentalists and consumers alike, as a result ecological debate resurfaced within these circles and within the domain of social marketing (Peattie & Peattie, 2009; Prothero et al., 2011). Inevitably consumers became skeptical of business activities in terms of their carbon footprints on the environment and strongly criticized the marketing discipline for encouraging irresponsible consumption in the society (Peattie & Peattie, 2009). Marketings persuasion tactics were held responsible for promoting materialism, false desires and materialistic beliefs within an irrational individual, thus contributing a culture of waste, arousing over spending and creating health problems in the society

through the use of deceptive and biased information that ultimately leads consumers to consume unwanted products and services that they would not consume otherwise (Peattie & Peattie, 2009).

Such an ethic based critique urged the marketing practice to embrace the concept of social marketing (Peattie & Peattie, 2009). The focus of the social marketing is to influence consumer attitudes, values and behavior, using traditional tools of marketing in such a way that the resultant behavior or the outcome is beneficial for the larger society and not just for a single individual (Peattie & Peattie, 2009). Social marketing encourages responsible consumption, concern for the society and the natural environment. It urges the consumer to become responsible custodian of his resources thus promoting sustainable behavior (Peattie & Peattie, 2009). The use of paper packaging in place of synthetic containers at the McDonald outlets and KIA of UK providing free bicycles to their customers in order to encourage cycling for shorter trips, are some of the examples of the social marketing aimed at supporting sustainable consumption (West, Ford & Ibrahim, 2010).

These societal driven marketing practices demonstrate that there is increasing interest by the research community, regulatory bodies, businesses and the general consumer towards creating such economic models that generate reduced environmental and social consequences and provide a win- win situation for all stakeholders inclusive of our natural ecology (Brenkert, 2008). However to date, the efforts to curtail over consumption around the globe have not been encouraging, despite, non sustainable consumption is still on the rise (Peattie & Peattie, 2009; Prothero et al., 2011).

In order to achieve the objectives of sustainable growth there is desperate obligation that consumers must bring fundamental transition in their consumption paradigm, beliefs and attitudes about materialistic values, increasing consumer awareness about the detrimental impact of overconsumption, policy interventions and through collaborative consumption initiatives (Johnson et al., 2017; Meijkamp, 1998) since changes in values, beliefs and attitudes are fundamentals to drive consumers toward sustainable consumption behavior and practices (Roos & Hahn, 2017).

Rise of collaborative consumption is a recently popularized idea by Botsman & Roger (Iran & Schrader, 2017) and is defined as is a system of organized sharing, bartering, lending, trading of used items, renting objects, gifting and swapping cloths, spaces or other objects across peer to peer communities through technology against monetary or non monetary incentive (Belk, 2014). The sharing economy is a new form of sustainable consumption that involves communities, social organizations, friends and relatives, businesses and even governments to pool resources for joint or collaborative consumption. Human dignity, rights and respect for the societys well being is encouraged under the umbrella of sharing platform. Environmental and planetary issues are enthusiastically debated. Efficiency, reuse and reallocation of resources are encouraged. Wastage of resources has a market value at sharing platforms (Parguel, Lunardo, & Benoit, 2017).

Several motivational factors have been found to be associated with the adoption of collaborative consumption behavior from values of altruism, hedonism and to economic motives (Hwang & Griffiths, 2017). Environmentalism and social belonging have also been identified as key drivers of participation in the sharing economy for example the Zip Car sharing service (USA) through a survey found that 45% of its respondents used Zip Car for environmental reasons (Hwang & Griffiths, 2017; Habibi, Davidson & Laroche, 2017).

However, the field of sharing economy is at the rudimentary phase and the empirical studies aimed at understanding what motivate consumers to participate in the collaborative consumption behavior are extremely rare (Benoit et al., 2017). As the field of collaborative consumption is inconclusive researchers involved in understanding the consumption behavior of consumers have been encouraging the academic to further investigate the potential motivational factors that may underlie the collaborative consumption behavior or consumer participation in the sharing economy (Benoit et al., 2017; Barnes & Mattsson, 2016).

1.2 Problem Statement

Because over the past twenty years efforts to support the sustainable consumption have not been encouraging (Peattie & Peattie, 2009) as a result the issues of sustainable consumption are still being debated (Johnson et al., 2017) within the public policy and the academics that have been engaged to understand aspects of consumer behavior that derives sustainable consumption (Johnson et al., 2017). Understanding and changing consumer values, beliefs and attitudes is of paramount concern not only to encourage individuals to participate in sustainable form of consumption but also to transform societies to practice sustainable lifestyle (Johnson et al., 2017; Meijkamp, 1998). The kind of psychological transition needed would require changing the materialism values and beliefs about possession and ownership and towards more anti consumption, simple living, resource conservation and adopting more responsible consumption inclusive of collaborative consumption (Peattie & Peattie, 2009; Johnson et al., 2017; Lee, Fernandez & Hyman, 2009).

For instance it has been suggested that a marketing communication program should emphasize conservative values and beliefs such as stressing on the resource scarcity, family security, state welfare concerns, religiosity and encouraging the consumers already engaged in conservation behaviors (Cook & Berrenberg, 1981). Conservative values as conceptualized by Schwartz (2012) encompass such elements as conformity to the group norms and values, upholding traditions, being religious, adhering and preserving the status quo (Piscicelli, Cooper & Fisher, 2015; Van, 2017). For instance Ethnocentric consumers is one such conservative group of consumers (Van, 2017; Josiassen, Assaf & Karpen, 2011) who emphasize conservative values such as maintaining of status quo through demonstrating resistance to new ideas and product innovations (Van, 2017), since they perceive innovations as threat to their established pattern of consumption and their belief structure or they dont want to upset the established societal traditions (Van, 2017). These conservative consumers or ethnocentric consumers also emphasize religiosity and a sense of morality in their consumption choices (Van, 2017; Kaynak & Eksi, 2011). For instance ethnocentric consumers believe overconsumption is

immoral, they avoid hedonism seeking consumption, avoid waste of resources and prefer buying used objects rather possessing new products (Van, 2017). Consumer ethnocentrism with a conservative identity is a belief that over consumption is immoral and is detrimental for the well being of others (Sharma and Shimp, 1994; Van, 2017) and has been found to be significantly and positively related to several sustainability based behaviors for example consumer ethnocentrism is positively linked with ecologically sound behavior, anti consumption attitude, anti branding attitude and further, ethnocentric consumers have been found to be responsible, ethical and organic consumers (Kaynak & Eksi, 2011; Van, 2017; Hughner et al., 2007; Paldino, 2005). Ethnocentric consumers are considered as responsible, green and pro social consumers who avoid resource wastage and are likely to participate in the collaborative form of consumption (Jastarzebska, 2017; Saimagka & Balabanis, 2015).

In contrast, it has been found that conservative values and beliefs such as conformity, religiosity, traditions and maintaining of status quo seems to act against the phenomenon of collaborative consumption (Piscicelli, Cooper & Fisher, 2015). For example it was found that participants of a collaborative consumption platform such as Ecomodo in UK did not find their collaborative consumption experience as expression of their conservative values and scored low on values of conformity, tradition and status quo and significant differences were found between collaborative consumption participants and the general public in terms of conservative values (Piscicelli, Cooper & Fisher, 2015). However, the conservative values and its lack of association with collaborative consumption was studied without taking into consideration of the collectivist orientation that such conservative consumers hold. Despite, participants strongly held values of self transcendence and benevolence (Piscicelli, Cooper & Fisher, 2015). Since collaborative consumption is a social innovation (Martin, 2016; Piscicelli, Cooper & Fisher, 2015; Parguel, Lunardo & Benoit, 2017) as it disrupts and challenges the established patterns of consumption and current values and beliefs associated with consumption (Piscicelli, Cooper & Fisher, 2015).

A recent call has been made to better understand collaborative consumption from

the Socio psychological perspective (Roos & Hahn, 2017) since issues related to consumers adoption of collaborative consumption as to how and why consumers participate in such a behavior are incomplete (Benoit et al., 2017; Roos & Hahn, 2017; Geiger, Horbel & Germelmann, 2018).

Given the above contradictory evidence about the conservative consumers towards the adoption of sustainable behavior as well their response towards innovations, it seems logical to examine the effect of consumer ethnocentrism as a conservative belief (Van, 2017) and to what extent it relates to collaborative consumption, since the values associated with collaborative consumption seem to support the behavior of ethnocentric consumers (Van, 2017; Jastarzebska, 2017). It remains unclear as to how the ethnocentric consumers with a conservative outlook would respond to collaborative consumption that is a social and environmentally friendly innovation.

To the best of researchers knowledge previous research has not examined the relationship of consumer ethnocentrism with collaborative consumption. Based on the Value Belief Norm theory, this study fills this research gap by empirically investigating the effect of consumer ethnocentrism as a moral belief on to the consumer willingness to participate in collaborative consumption in the context of collaborative accommodation consumption. Since there exist little empirical research of collaborative consumption in the accommodation sharing context (Cheng, 2016; Wu, Zeng & Xie, 2017).

A recent call has been made to empirically examine the socio psychological variables (Values and beliefs) with respect to consumer intentions to participate in the collaborative consumption (Roos & Hahn, 2017; Geiger, Horbel & Germelmann, 2018). Consumer Ethnocentrism is one such conservative belief assumed to be associated with collaborative consumption (Jastarzebska, 2017; Van, 2017; Saimagka & Balabanis, 2015). Past research has shown that Consumer Ethnocentrism has been positively and significantly related with several sustainability related behaviors such as ecologically sound behavior, anticonsumption attitudes, anti branding consumers, responsible consumers, simple consumers and further,

ethnocentric consumers were found to have preference for organic foods (Kaynak & Eksi, 2011; Van, 2017; Hughner et al., 2007; Paldino, 2005).

However, to the best of researchers knowledge previous research on the collaborative consumption has not examined the effect of consumer ethnocentric beliefs and its impact on consumer willingness to participate in the collaborative consumption. Based on the theory of VBN, this research seeks to empirically examine as to what extent consumer ethnocentrism as a moral belief is associated with consumer willingness to participate in the collaborative consumption.

1.3 Research Gap

A recent call has been made to empirically examine the socio psychological variables (values and beliefs) with respect to consumer intentions to participate in the collaborative consumption (Roos & Hahn, 2017; Geiger, Horbel & Germelmann, 2018). Consumer Ethnocentrism is one such conservative belief assumed to be associated with collaborative consumption (Jastarzebska, 2017; Van, 2017; Saimagka & Balabanis, 2015). Past research has shown that Consumer Ethnocentrism has been positively and significantly related with several sustainability related behaviors such as ecologically sound behavior, anticonsumption attitudes, anti branding consumers, responsible consumers, simple consumers and further, ethnocentric consumers were found to have preference for organic foods (Kaynak & Eksi, 2011; Van, 2017; Urbonavicius, Dikcius & Petrauskas, 2010; Hughner et al., 2007; Paldino, 2005).

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1.4 Research Questions

The following research questions were derived from the research problem:

Research Question 1

What extent Collectivism affects the consumer Willingness to participate in the Collaborative Consumption (WPTc)?

Research Question 2

What extent Collectivism (COL) affects the Environmental Concern (ENVc) and Consumer Ethnocentrism (CEc)?

Research Question 3

What extent Environmental Concern and Consumer Ethnocentrism mediate the relationship between Collectivism and Willingness to participate in the Collaborative Consumption?

Research Question 4

What extent Gender moderates the relationship between Consumer Ethnocentrism, Environmental concerns and Willingness to participate in the Collaborative Consumption?

1.5 Research Objectives

Following are the objectives for this study:

RO 1: To examine the effect of Collectivism on consumer Willingness to participate in the Collaborative Consumption.

RO 2: To examine the mediation effect of Consumer Ethnocentrism and Environmental Concern between Collectivism and consumer Willingness to participate in the collaborative Consumption.

RO 3: To examine the moderating role of Gender between Consumer Ethnocentrism, Environmental Concern and Willingness to participate in the Collaborative Consumption.

1.6 Significance of Study

This study has important theoretical contribution to the literature that investigates consumer psychological variables and their relationship with consumer intentions to participate in the collaborative consumption. This study is the first to examine the mediating role of consumer ethnocentrism using path model and its impact on collaborative consumption since the variable consumer ethnocentrism was not previously examined in the context of collaborative consumption. Past research has examined the impact of consumer ethnocentrism with several sustainability oriented attitudes and behaviors such as consumer attitude towards anticonsumption, voluntary simplicity and intentions toward ecological behavior (Kynak & Eksi, 2011; Van, 2017; Hughner et al., 2007; Paldino, 2005). Additional findings from the past research showed that ethnocentric consumers have a preference to be naturalist such as they prefer to buy organic foods and have a positive attitude towards environmentalism (Dikcius & Petrauskas, 2010; Kynak & Eksi, 2011). Further, the construct of consumer ethnocentrism was extended to include its altruist and prosocial dimensions and past findings suggest that the concept has a prosocial and altruist focus thus deeply rooted in morality (Powers & Hopkins, 2006; Siamagka & Balabanis, 2015). This study further extends the scope of consumer ethnocentrism as a conservative belief and strongly embedded in altruism, to services offered by collaborative consumption models such as shared accommodation services that are also strongly driven by altruism and prosocial motivations (Roos & Hahn, 2017; Belk, 2014; Albinsson & Yasanthi, 2012; Mohlmann, 2015).

The second contribution of this study is that it is the first study that has simultaneously examined the beliefs from the two paradigms called Dominant Social Paradigm (DSP) and the (NEP) termed as New Environmental Paradigm (Johnson et al., 2017) using the framework of Values Beliefs and Norm Theory. Thus this study explains that the beliefs rooted in conservative and social dominant paradigm such as Consumer Ethnocentrism (Van, 2017) are not barriers to collaborative consumption as has been believed by the past research (Piscicelli, Copper

& Fisher, 2015; Prothero et al., 2011) rather this research demonstrates that Consumer Ethnocentrism rooted in DSP, is positively associated with collaborative consumption which is considered as a sustainable, altruistic and morally driven consumption behavior (Belk, 2014).

The study also has important implications for the marketing practice, first this study has identified ethnocentric consumers as an important consumer group for global companies that are involved in the promotion of collaborative products and services (Uber, CouchSurfing, AirBnb, etc) and in other related green products. Global companies often view ethnocentric consumers as a threat in foreign cultures since these consumer penalize multinational companies through engaging in act like boycotts, anti branding, promoting anti consumption movements and by favoring local companies over foreign companies (Park, Lehnert & Kalliny, 2018; Kaynak & Eksi, 2013) driven by ethical considerations. However, ethnocentric consumers may strongly identify with global companies that promote sustainable and environmentally friendly products since eco friendly companies conform to the belief structure of ethnocentric consumers who may believe that such foreign companies bring community welfare and therefore accept them as a member of their disdain culture (Park, Lehnert & Kalliny, 2018).

1.7 Supporting Theory

1.7.1 Value Belief Norm Theory (VBN Theory)

VBN was proposed by Stern (2000) and is also known as theory of environmentalism. The theory was developed based on Schwartz personal value theory, norm activation theory and also links perspectives from New Environmental Paradigm (Stern, 2000). The theory postulates that individual altruistic and biospheric value orientation are the fundamental drivers of pro environmental behavioral intentions mediated by a set of general beliefs or concerns about the environmental issues. The theory argues that an individuals intentions to act as environmentally friendly or towards environmentalism, is determined by individual general beliefs, attitudes

and perceptions about the adverse consequences of environmental issues. Such environmental awareness or wariness has been referred as environmental concerns or environmental beliefs that mediate the link between a persons value orientation and pro environmental behavioral intentions. Environmental concerns in the theory of VBN can be referred to broad range of perceptions, attitudes, beliefs, awareness and behaviors related to environmentalism (Cho et al., 2013).

Further, environmental beliefs or environmental concerns in the theory of VBN captures and embodies an individual broader view about environmentalism and relates to how consumption affects ecology and consumer well being. Such concerns have been referred as NEP (New Environmental Paradigm) which is nothing but environmental beliefs rooted in sustainability that emphasize resource sharing and minimized consumption for the well being of present and future generations (Johnson et al., 2017). The belief in NEP is in contrast to Dominant Social Paradigm, where individuals believe that material consumption is necessary for human development (Michael & Thomas, 2006; Johnson et al., 2017). However many proponents of DSP such as ethnocentric consumers may not endorse the materialism focused consumption (Van, 2017). Several empirical studies have used VBN to predict pro environmental or sustainable related behavioral intentions (Slimak & Dietz, 2006; Kiatkawsin & Han, 2017; Tan & Yeap, 2011; Eriksson, Garvill & Nordlung, 2006; Fang, Wang & Hsu, 2017).

1.8 Definitions of Variables

Sharma and Shimp (1994) defines consumer ethnocentrism as a consumers moral belief with regard to non local goods (Sharma & Shimp, 1994) and argued that ethnocentric consumers believe that consuming foreign product is immoral as such consumption hurts the local economy, welfare of others and has an environmental consequences. Thus morality and consumer ethnocentrism seems to be closely associated for example ethnocentric consumers are pro social, responsible and are considered as green consumers (Jastrzbska, 2017). Further ethnocentric consumers are termed as conservative consumers who are mostly engaged in non conspicuous,

non hedonic consumption, moral consumption and have a preference for sustainability in their consumption choices (Van, 2017; Kaynak & Eksi, 2011).

1.8.1 Collectivism (Individual Value Orientation)

McCarthy and Shrumpp (2001) defines Collectivism as the fundamental belief and refers it as personal cultural value orientation a person holds with respect to other persons or a groups relationships to other people or the society around him. More specifically, Collectivism manifests ones expression to be part of his /her in group. Collectivism emphasize the group goals over self interest, focuses on sharing, group harmony, sacrifice and on fulfilling ones duties and obligations for example I feel good when I cooperate with others (Jueline, Lixian & Singhapakdi, 2018; McCarthy & Shrumpp, 2001; Pentz, Terblanche & Boshoff, 2017).

At the individual level Collectivism has been treated as a separate construct from Individualism and is similar to Hofstedes (1984) national level categorization (McCarthy & Shrumpp, 2001; Jueline, Lixian & Singhapakdi, 2018). Although researchers have applied the construct of Collectivism as a national level variable, despite, several studies have used Collectivism as a personal or individual level value orientation and assumed that collectivism can exist within an individual (Cho et al., 2013) since national boundaries are not synonymous with cultural values, in other words, cultural values do not remain homogenous with the same country and people may differ on cultural values with the same culture for example a person may hold collectivist and individualistic orientation at the same time (McCarthy & Shrumpp, 2001). Those that have used Collectivism as national cultural value have assumed a constant culture within a national boundary (Juelin et al., 2018; McCarthy & Shrumpp, 2001; Yoo & Donthu, 2002; Patterson & Cowley, 2006; Turel & Connelly, 2012). In consistent with researchers who assumed Collectivism as an individual characteristic (Cho et al., 2013), this study also considers Collectivism as a personal or individual level value orientation.

1.8.2 Consumer Ethnocentrism (CEc)

Sharma and Shimp (1994) defines consumer ethnocentrism as a consumers moral belief with regard to non local goods (Sharma & Shimp, 1994) and argued that ethnocentric consumers believe that consuming foreign product is immoral as such consumption hurts the local economy, welfare of others and has an environmental consequences. Thus morality and consumer ethnocentrism seems to be closely associated for example ethnocentric consumers are pro social, responsible and are considered as green consumers (Jastrzbska, 2017). Further ethnocentric consumers are termed as conservative consumers who are mostly engaged in non conspicuous, non hedonic consumption, moral consumption and have a preference for sustainability in their consumption choices (Van, 2017; Kaynak & Eksi, 2011).

1.8.3 Environmental Concern (ENVc)

The awareness of environmental consequences in the theory of VBN refers to environmental beliefs or environmental concerns. Hence Environmental Concerns are synonymous to awareness of consequences or environmental beliefs in the theory of VBN (Hansala et al., 2008). An example of awareness about environmental consequences or concerns would be expressed as I am concerned that several species will die in the future. Environmental concerns in the theory of VBN can be referred to broad range of perceptions, attitudes, beliefs, awareness and behaviors related to environmentalism (Cho et al., 2013).

1.8.4 Collaborative Consumption (CC)

Different definitions exist about the phenomenon of collaborative consumption. Botsman and Roger (2010) who coined the term Collaborative Consumption (Parguel, Lunardo & Benoit, 2017) define it as a system of organized sharing, bartering, lending, trading of used resources or items, renting, gifting and swapping across peer to peer communities through a technology. Breidbach and Brodie (2017) define Collaborative consumption or the sharing economy as a business model where

peer can offer and purchase goods and services from each other through an on-line platform. Furthermore, Albinsson and Yasanthi (2012) defined Collaborative Consumption as events in which one or more persons consume economic goods or services in the process of engaging in joint activities with one or more of others. These acts may include using a shared washing machine, car sharing and may also include time, money, skill, knowledge, parking space and room sharing with others consumers at a fee or without fee. Other well known examples include Couch Surfing and AirBnb where tourists and travelers can find a shared room at other consumers home (Albinsson & Yasanthi, 2012). This study is based on the definition advanced by Russell Belk (2014) who define the phenomenon of collaborative consumption as Collaborative consumption is people coordination the acquisition and distributing of a resource for a fee or other compensation (Belk, 2014).

Chapter 2

Literature Review

2.1 Procedure for Conducting Literature Review

In conducting a literature review for this study, the researcher followed the guidelines stated by Webster and Watson (2002). An effective literature review primarily constitute searching the academic databases and leading journals by keywords, searching the articles reference section (backward search) and searching the articles citation (forward search) based on a set of relevant research articles (Webster & Watson, 2002).

Two related research streams were analyzed for review of the literature. The first set of relevant articles were retrieved that captured the conceptualization of the phenomenon of collaborative consumption and empirical studies that addressed how and why consumers participate in the collaborative consumption (Milanova & Maas, 2017; Cheng, 2016) since research about consumers intrinsic reasons to participate in the collaborative is readily developing (Geiger, Horbel & Germelmann, 2018; Wu, Zeng & Xie, 2017). The second set of articles were recovered from a related research field that focuses on anti consumption practices and that addressed as to how individual moral ideologies shape anti consumption behavior since anti consumption behavior is considered as socially responsible and ethical driven behavior (Martin, 2016; Albinsson & Yasanthi, 2012). Furthermore, it has been found that the consumers who practice anti consumption behavior are likely

to participate in the collaborative consumption behavior (Ozanne & Ballantine, 2012). The final set of relevant literature covered a period from 2005-2017 since there is little research available on collaborative consumption before 2007, whereas the interest in collaborative consumption phenomenon increased after the year 2010 (Martin, 2016; Cheng, 2016). In consistent with the past research (Cheng, 2016) the key words that were used to search the relevant literature were terms such as Collaborative consumption Sharing Economy including terms like Willingness Intentions Attitudes and Beliefs. Also anti consumption and Ethnocentrism in leading databases and journal like Jstor, Elsevier, Taylor and Francis, Emerald, Google Scholar, Journal of Marketing (AMA), Journal of Consumer Psychology, Journal of Business Research, Journal of Public Policy and Marketing, Journal of Consumer Research and Journal of Retailing, to name the few (Bearden & Netemeyer, 1999).

The first part of the literature review section discusses how the phenomenon of collaborative consumption has been unfolded, conceptualized, defined and classified, whereas the second half of the literature review focuses on how and what motivates consumers to participate in the collaborative consumption followed by identification of the research gap for this study.

2.2 The Phenomenon of Collaborative Consumption

Increasing number of consumers and businesses around the world have been adopting sustainable practices against the background of global financial extremity, energy climax, environmental concerns and consumers seeking alternative ways to reduce their consumption (Albinsson & Yasanthi, 2012; Barnes & Mattsson, 2016; Roos & Hahn, 2017). This has given rise to a new economic model of consumption what has been termed as collaborative consumption (Albinsson & Yasanthi, 2012; Davidson, Habibi & Laroche, 2017). Collaborative consumption has been defined by Russell Belk (2014) as Collaborative consumption is people coordination the

acquisition and distributing of a resource for a fee or other compensation (Belk, 2014). The nature of other compensation takes on an altruistic orientation as an expected non monetary reciprocity (Belk, 2014; Albinsson & Yasanthi, 2012) such as consumers may expect acknowledgments, thanks, future consideration, invitations and friendships as an expected non monetary reciprocity (Belk, 2014). Thus the models of collaborative consumption may vary based on the monetary and non monetary reciprocity and the level of socialization these models offer (Belk, 2014; Albinsson & Yasanthi, 2012). The models of collaborative consumption can be placed on a continuum that differentiate between pseudo and true collaborative consumption models. On the one side of the continuum, true collaborative models with non monetary reciprocity exist, while on the other side, pseudo collaborative models hold out with emphasis on minimum of monetary reciprocity (Belk, 2014). For example, ZipCar which is a model of car sharing is disposed towards pseudo sharing where monetary reciprocity exist, while Couch Surfing is a room sharing model and exist on the true sharing side of the continuum with emphasis on altruism. In sum the collaborative consumption models embodies elements of economic exchange and true altruism as expected reciprocity (Belk, 2014; Belk, 2010; Albinsson & Yasanthi, 2012; Roos & Hahn, 2017; Davidson, Habibi & Laroche, 2017). Furthermore, collaborative models of consumption can also be segregated based on the membership exclusivity and the degree of openness. In exclusive models the membership is limited to a small community of people such as in toys and books lending libraries, while in the open system of collaborative consumption anyone can participate through paying a small amount of entry fee such as in car sharing or food sharing models (Lamberton & Rose, 2012). Collaborative consumption is synonymous with terms like sharing economy, mesh, access based consumption and non ownership models of consumptions (Roos & Hahn, 2017; Belk, 2014; Albinsson & Yasanthi, 2012; Oyedele & Simpson, 2018).

Collaborative consumption models are different from traditional businesses (Roos & Hahn, 2017). In collaborative consumption consumers engage in acts like swapping, bartering, lending, gifting and borrowing of goods and services, both tangible and intangible, for monetary and non monetary exchanges through online

platforms (Belk, 2014) where the use of an idle resource like a car, a spare room, a tool or a piece of garment can be shared and consumed without ownership (Belk, 2014; Albinsson & Yasanthi, 2012; Lamberton & Rose, 2012). There is no transfer of ownership involved in collaborative consumption since the individual who owns the asset allows temporary access to those looking for temporary use of the resource (Benoit et al., 2017; Belk, 2014). Shared sense of consumption or the non ownership of resource is the basic feature of collaborative consumption models that differentiates these models from the traditional businesses i.e. buying a piece of garment at the store on ownership basis (Roos & Hahn, 2017). These model of CC can also be separated from traditional business models based on the number of key participants involved such that collaborative consumption involves three key participants for instance, a consumer seeking access, a supplier of shared resource and the platform supplier (online app), and from this view the collaborative consumption model is not dyadic, rather a triadic relationship (Benoit et al., 2017) However, a platform provider link may or may not exist, for example, collaborative consumption can also take place offline for instance it has been found that 78% of consumers engaged in online shared consumption were also engaged in the shared consumption offline (Roos & Hahn, 2017; Belk, 2014).

2.3 Market Potential of Collaborative Consumption Models

Regardless of the collaborative consumption classification, the consistent focus of these sharing based models (ZipCar, Uber, AirBnb, CouchSurfing, etc) is to promote sustainable practices. Sustainability refers to the minimized and efficient use of natural resources to produce goods and services that benefits ecology, economy and the consumer well-being (Jones, Hillier & Comfort, 2014). The consumers and business engaged in collaborative consumption believe that these systems of collaborative consumption are alternative to ownership, profitable and are ecologically friendly (Lamberton & Rose, 2012; Roos & Hahn, 2017; Albinsson & Yasanthi,

2012; Hwang & Griffiths, 2017; Davidson, Habibi & Laroche, 2017). Time Magazine noted that the idea of collaborative consumption will transform the world (Albinsson & Yasanthi, 2012). The practice of collaborative consumption is on the rise around the globe for example it has been estimated that the car sharing market in the USA alone, was valued more than US dollar 100 billion in the year 2010 and was expected to reach to US dollar 3.3 billion in 2016 (Mohlmann, 2015). In a more optimistic prediction, the collaborative consumption is likely to grow to 335 billion US dollar in 2025 (Cheng, 2016; Oyedele & Simpson, 2018). AirBnb which is a collaborative accommodation service, has become a challenge for its rivals, accommodates 425,000 guests per night that is 25 % more than Hilton Hotel and operates in 34000 cities around the globe with 600,000 number of shared homes (Cohen & Munoz, 2016) and UBER was valued around 41 billion US dollar (Yang et al., 2017). Couch Surfing has about 200,000 members worldwide (Geiger, Horbel & Germelmann, 2018). Furthermore, there exist about 4500 toy sharing libraries, globally (Ozanne & Ballantine, 2012).

2.4 Collaborative Consumption and the Consumer Motivation

Now, considering the second section of the literature review for the purpose of identifying motivational factors (an inner drive) that encourage consumer to participate in the collaborative consumption is what follows. One of the reasons that drive consumers to participate in the collaborative consumption are concerned with utility maximization (Lamberton & Rose, 2012; Wu, Zeng & Xie, 2017; Oyedele & Simpson, 2018). Due to the fact the collaborative consumption models are seen by consumers as value for money in terms of no ownership risks, flexibility and convenient accessibility. Therefore sharing models are viewed by many as a cheap deal option. This is the case where consumers participate mainly on utilitarian grounds (Bardhi & Eckhardt, 2012; Lamberton & Rose, 2012; Oyedele & Simpson, 2018). Empirical evidence suggest that in the case of ZipCar, cost and personal convenience was significantly and positively associated with intention to

participate in the collaborative consumption where as the broader social obligations were less emphasized (Bardhi & Eckhardt, 2012). Similarly in the case of Car2Go, it was found that economic consideration was the prime motivation and was significantly related to future intention to use the collaborative consumption and satisfaction with the collaborative consumption (Mohlmann, 2015; Hamari, Sjolint & Ukkonen, 2015). However, material consideration was not significantly related to attitude towards collaborative consumption but was significantly and positively related to behavioral intentions to use collaborative consumption options (Hamari, Sjolint & Ukkonen, 2015).

Participation in the collaborative form of consumption could vary from pure utilitarian reasons to experiential benefits. Among Indian materialistic consumers a study found that functionality motive of the collaborative options was significantly and positively associated with intentions to participate in the collaborative consumption (Davidson, Habibi & Laroche, 2017). However, it has been argued that materialism motivation discourage consumers to participate in the collaborative options (Belk, 2007; Akbar, Mai & Hoffmann, 2016; Barnes & Mattsson, 2016) since desire for possession, sense of ownership, attachment to material goods and the desire to maintain an exclusive identity strongly constraint materialistic individuals to take part in the collaborative models of consumption (Belk, 2007). Materialistic individuals may captivate a belief that possession, ownership and individualism might bring happiness, power and status whereas sharing embodies giving up possessions and ownership (Belk, 2007). Thus possession of material goods, attachment and ownership were identified as obstacles to collaborative or sharing concepts (Belk, 2007; Barnes & Mattsson, 2016). Given an individuals desire for possessions, it seems that collaborative consumption models are contradictory to materialistic values and constraint the promotion of collaborative consumption (Belk, 2007). Materialism was found to be responsible for significant decrease in the intentions to participate in the collaborative consumption (Akbar, Mai & Hoffmann, 2016). However, it was found that American materialistic consumers did participated in the collaborative consumption not purely for economic gains but for hedonism and fun (Davidson, Habibi & Laroche, 2017). Similarly

it has been found that individuals with high in materialism were also found to be willing to participate in the collaborative consumption as there were no significant differences found between low and high materialistic consumers toward collaborative consumption (Schreiner, Pick & Kenning, 2018).

It has been argued that some sort of materialism such as perceived feeling of ownership is important even for collaborative models that emphasize non ownership consumption (Bardhi & Eckhardt, 2012) since such perceived feeling of ownership allows the use of a shared resource with increased responsibility (Bardhi & Eckhardt, 2012). For instance, ZipCar locate its agents closely to customers to create the feeling of convenience. Also the online ZipCar users can book a car using human names which allows a user to perceive a sense of ownership (Bardhi & Eckhardt, 2012). It has been argued that if collaborative products and services are perceived unique and rare by the materialistic consumers, this might allow materialistic consumers to participate in the collaborative consumption options (Akbar, Mai & Hoffmann, 2016). Furthermore, in order to stimulate the growth of collaborative businesses, a small monetary incentives is indeed necessary that will motivate individuals to pool their resources for shared use (Hamari, Sjolint & Ukkonen, 2015) since both hedonism and utilitarian motives were found significantly associated with collaborative consumption mediated by empathy toward others (Hwang & Griffiths, 2017). Hedonism seeking experiences of collaborative consumption provides consumers a feeling of joy, excitement, being innovative and to be considered as urbanized lifestyle (Hwang & Griffiths, 2017) subsequently signaling an increased sense of social acceptance within a community (Davidson, Habibi & Laroche, 2018). Therefore it seems that participation in the collaborative consumption for hedonic motivations can be a prosocial activity through the feeling of empathy towards others (Davidson, Habibi & Laroche, 2018). Through the positive feeling of social acceptance, happiness and optimism allows for a life transformation and help individuals to experience better socialization and increased sense of responsibility towards community. For instance Couch Surfing is a room sharing service that offer higher degree of socialization to its members and hence a better humanistic feeling towards others (Davidson, Habibi & Laroche,

2018). It has been found that utilitarian and hedonism were significant predictors of intentions to participate in the collaborative consumption (Wu, Zeng & Xie, 2017; Davidson, Habibi Laroche, 2018; Hwang & Griffiths, 2017). However, hedonism seeking motivation to participate in the collaborative consumption mostly dominate in affluent cultures as compared to utilitarian motivations that mostly persist in underprivileged societies (Davidson, Habibi & Laroche, 2018).

Apart from utilitarian and hedonism motivations, the models of collaborative consumption are primarily affected by global environmental issues, sustainability and downshifting lifestyles (Barnes & Mattsson, 2016; Oyedele & Simpson, 2018). Collaborative based business models are assumed to be sustainable (Barnes & Mattsson, 2016) for example car sharing options like Uber, Lyft and ZipCar put idle resources to productive use, in return providing revenues and jobs to the unemployed individuals and utility to the users. The passenger on a shared vehicle can enjoy a personalized travel at a reduced price conveniently and with no ownership title. There will be fewer cars on the roads with little traffic congestion and reduced carbon footprint hence reducing the environmental impact (Barnes & Mattsson, 2016). Similarly a drill tool is used five to twenty times a year and is usually disposed off after two years. However a drill tool has on average a useful life of 15-20 years. On average the drill tool is unused for about 255 hours during fifteen years with a maximum capacity of 300 hours (Leismann, Schmitt, Rohn & Baedeker, 2013; Belk, 2014). If such tools are allowed to be shared and swapped this may influence resource reduction (Leismann et al., 2013). A textile garment remains idle for 30 % of the time during a year and collectively it amounted to 1 billion dollar of unused textile clothing in a year in Germany, alone (Iran & Schrader, 2017). If the usage rate of a piece of textile is allowed to increase up to seven to nine months, it could result into reduction in the environmental emission by 27 percent and waste reduction by 22 percent (Iran & Schrader, 2017). It seems evident that collaborative consumption models have the resource conservation potential (Leismann et al., 2013) provided that the idle goods are allowed to be reused, be accessible, the input used to produce the goods are of high quality as to increase its useful life and the marginal cost to access the shared resource (extra travelling

and maintenance cost) is less than its marginal savings (Iran & Schrader, 2017; Leismann et al., 2013). For instance it has been suggested that a shared resource be accessible within a walking distance of 500m from the prospective users (Seign & Bogenberger, 2013).

The motivation to participate in the collaborative consumption is influenced by concern for the environment as consumers believe that collaborative consumption models are sustainable driven and participation in these option would positively contribute to protect the natural environment (Tussyadiah, 2015). Empirical evidence indicate that in an accommodation sharing context it was found that environmental concerns and sustainability were some of the significant reasons that drive consumers to participate in the collaborative consumption (Tussyadiah, 2015; Ozanne & Ballantine, 2012; Barnes & Mattsson, 2016; Lindloff et al., 2014) for example, participants in the sharing of toy library was seen as expression of environmentalism, anticonsumption and as social bonding platform (Ozanne & Ballantine, 2012). Since sustainability takes into consideration the detrimental impact of consumption on to the natural environment, human well being and the economy (Hamari, Sjoklint & Ukkonen, 2015). It has been shown that sustainability was a significant predictor of attitude towards the collaborative consumption (Hamari, Sjoklint & Ukkonen, 2015). The evidence does indicate that collaborative consumption models such as collaborative housing are indeed sustainable models of consumption for example in a collaborative housing study it was found that living in co housing was more energy efficient with less food wastages compared to traditional private housing. The decrease in energy utilization in a collaborative housing was from 10 percent to 60 percent and food wastage in a collaborative housing reduced up to 7 %. In a collaborative arrangement of housing the resource per person is reduced as compared to single living that is when larger people occupy a given space the place become resource efficient in terms of lower energy consumed. Thus shared housing draws fewer resources per household with a positive consequence for the environment (Carlsson, 2004; Yates, 2018).

However, sustainability was not found to be significantly associated with intentions

to participate in the collaborative consumption (Tussyadiah, 2015). Similarly environmental concerns were not found to be significant predictor of collaborative consumption (Lamberton & Rose, 2012; Mohlmann, 2015). Whereas the literature does show the evidence that environmental concerns are significant predictor of several sustainable oriented behaviors such as recycling, willingness to join environmentalist groups, willingness to personally support anti pollutant efforts and boycott pollutant companies (Minton & Rose, 1997). Besides environmental and utilitarian concerns there are numerous reasons that either drive or restrain consumers to participate in the collaborative form of consumption such as increased knowledge about the environmental consequence of our consumption, supportive legal framework, accessibility to sharing options, infrastructure availability, emphasis on simple living, discouraging overconsumption and encouraging anti consumption practices and a democratic political system are some of the factors that have been identified as possible drivers of the collaborative consumption options (Barnes & Mattsson, 2016). Contrarily, there are factors that may constraint consumers to participate in the collaborative consumption such as lack of awareness about the collaborative consumption options, legal issues pertaining to employment rights, materialistic culture of consumption, accessibility of cheap alternative products, lack of information technology platforms, change fear, safety and trust issues and not to mention fear about economic downturn as a consequence of anticonsumption movements were some of the identified factors that possibly act as inhibitors to the participation in the collaborative consumption (Barnes & Mattsson, 2016; Tussyadiah & Pesonen, 2018). Another possible explanation as to why consumers resist ethical consumption and their lack of buying green products is that consumers mostly want to resist overconsumption and strongly believe that over consumption is unethical but there exist a discrepancy between their ethical beliefs and their behavior (Eckhardt, Belk & Devinney, 2010). Despite their ethical beliefs consumers both from the developed and developing societies hold three justifications in support of their current unethical consumption. Firstly consumer expressed that getting an economic utilization from the consumption is what drive them to buy unethical product even it means buying substandard and counterfeit

products. Secondly consumers held the justification that consumption is beneficial for economic growth as it leverages the capitalistic economy. Lastly, consumers were of the view that its the government responsibility to curb overconsumption and the role of individual is limited in discouraging the overconsumption (Eckhardt, Belk & Devinney, 2010).

Working towards collective goals in the form of building a community is another important theme that relates to collaborative consumption (Albinsson & Yasanthi, 2012; McArthur, 2015). Sense of community has been examined to be a significant predictor of participation in the collaborative consumption (Albinsson & Yasanthi, 2012; Belk, 2007; Ozanne & Ballantine, 2012). Sense of community is a multi dimension psychological concept and refers to the feeling of connectedness, having an active participation and a feeling of belongingness with a neighborhood. The members of a community feel united, integrated and have a concern for fulfilling mutual needs (McMillan & Chavis, 1986; Albinsson & Yasanthi, 2012). Community emphasize human relational elements rather geographical and focuses on building trust among members, caring for each other and working to enhance mutual welfare of the neighborhood (Albinsson & Yasanthi, 2012). It is this sense of community that motivate individuals to take part in the sharing or collaborative efforts for instance there are more than four thousand toy libraries found globally (Ozanne & Ballantine, 2012). Toy sharing libraries are based on concept of collaborative consumption and are operated by volunteers members or parents who lend and contribute children toys and games for a small membership fee for building a community (Ozanne & Ballantine, 2012). An empirical investigation in a toy sharing context focused on as to what motivate parents to participate in a such a collaborative effort. The study identified four groups of consumers such as socialistic consumers, market avoider consumers, anti consumers and members who were termed as passive consumers (Ozanne & Ballantine, 2012). The toy sharing study found that sense of community was the prime motivator among Socialistic, Avoiders and Anti consumers but not for Passive consumers (Ozanne & Ballantine, 2012). Similarly, participants of the collaborative events such as Really Free Markets (Albinsson & Yasanthi, 2012) which are organized informally through home

based events where members contribute and take away cloths and other daily use items without any fee. The member of Really Free Market expressed that capitalism and individualism are responsible for divergence in the society, where as participation in the collaborative events such as Really Free Markets help them to build a community that will enhance mutual benefit, support and will result into a more dependable neighborhood (Albinsson & Yasanthi, 2012) since increased sense of community helps neighborhood to enhance mutual commitment and satisfaction with the neighborhood. The outcome of such increased social bonding is lower crime rate and increased cohesiveness and cooperation among the community members (McMillan & Chavis, 1986). Several empirical studies have found that sense of community has a significant relationship with collaborative consumption (Mohlmann, 2015; Yang et al., 2017; Kim et al., 2018; Ozanne & Ballantine, 2012; Albinsson & Yasanthi, 2012; Philip, Ozanne & Ballantine, 2015; Barnes & Mattsson, 2016).

The motives to participate in the collaborative consumption seem to vary as the consumption context changes, such as, morality driven benefits that are more intrinsically driven were mostly prevalent in the context of home sharing, clothing, land and toys sharing but were not driving the collaborative consumption particularly in the context of car sharing (Lamberton & Rose, 2012). It has been found that community belonging was not significantly associated with attitude and intentions to use car sharing options (Lamberton & Rose, 2012; Lindloff et al., 2014). It seems evident in a car sharing situation that utilitarian motivation dominates where consumers view car sharing options as more convenient and alternatively a cheap form of transportation (Lamberton & Rose, 2012; Bardhi & Eckhardt, 2012). A possible explanation for the absence of social linkage in car sharing context is that users of ZipCar option did not view car sharing as an opportunity to enhance social collaboration rather perceive it as a form of market exchange system driven by utilitarian and opportunistic motivations (Oyedele & Simpson, 2018). The consumers of ZipCar did feel a sense of monetary reciprocity which is significantly valued less in collaborative consumption models that are more socially driven such as collaborative housing and clothing sharing because in

ZipCar situation the nature of interaction is more impersonal and economic driven (Bardhi & Eckhardt, 2012; Davidson, Habibi & Laroche, 2017).

It seems evident from the sharing economy literature that on one side, moral and social motives dominate and on the other hand utilitarian motives influence consumers attitude and intentions towards collaborative consumption (Bucher, Fieseler & Lutz, 2016). Such variations in motivational preference occur because collaborative consumption models differ in terms of emphasis these models place on socialization, community building and commercialization and can be differentiated as true collaborative consumption models versus pseudo models of collaborative consumptions (Davidson, Habibi & Laroche, 2017; Belk, 2007). In true or pure collaborative consumption models the participants emphasize non reciprocity, social interactions are preferred, are more inclusive in terms of community involvement and the emphasize on monetary transaction become less important (McArthur, 2015). These are model where altruistic motivation (well being of others for non monetary rewards) dominate and become more prominent (Belk, 2007; Davidson, Habibi & Laroche, 2017; Bucher, Fieseler & Lutz, 2016). In pseudo models of collaborative consumption consumers emphasize and expect reciprocal exchanges whether monetary or nonmonetary and socialization becomes a less consideration (Davidson, Habibi & Laroche, 2017; Belk, 2007). For example Really Really Free markets is a form of collaborative consumption platform where consumers participate for pure altruistic reasons and hence such models of collaborative consumption can be termed as non reciprocal or true sharing models since anybody can take away used goods for free without contributing in return (Albinsson & Yasanthi, 2012).

However a reciprocity of generalized nature can exist even within true models of collaborative consumption, yet the nature of reciprocity is more altruistic such that expectation of future invitations, favors, acknowledgments and benefits of socialization and knowledge transfer are expected from such mutual exchanges within true sharing models (Geiger, Horbel & Germelmann, 2015). Taking a market segmentation approach a research study identified and differentiated four group of

consumers based on their motivation to participate in the collaborative consumption (Hellwig et al, 2015). Higher mean score were found on generalized reciprocity and generosity variables for the idealistic and normative consumers of collaborative consumption (Hellwig et al., 2015). For idealistic and normative consumers prosocial motives such as community building, social relationships and hedonic experiences and non monetary reciprocity were important drives of collaborative consumption. It was found that the collaborative consumption models that emphasize social and moral elements in their value proposition are more attractive for idealistic and normative consumers (Hellwig et al., 2015). It was empirically found that those seeking more altruistic experiences were more attracted towards shared accommodation that emphasized social exchange as compared to pragmatic consumers who valued utilitarian benefits and were more attracted towards shared accommodation options that emphasized economic exchange (Geiger, Horbel & Germelmann, 2015; Hellwig et al., 2015). Furthermore, from the social comparison perspective people choose to collaborative with others either upward or downward.

It has been found that most consumers of collaborative consumption engage in upward collaboration that is sharing with members of the same social status because in upward collaborative, people reciprocate in large quantity. When there exist no reciprocity even to the extent of non monetary, pure altruism takes place and that is when downward sharing occur (Ruvio, Mandel & Gentina, 2016). Empirical evidence demonstrates that altruistic values predict consumers attitude and intention towards collaborative consumption and similarly participation in the collaborative consumption help consumers to develop values of altruism. Altruistic values orientation were significantly and positively (Beta coefficient 0.31, $p < .001$) associated with collaborative consumption inclusive of biospheric values such as concern for the natural environment. The more consumers engage in the act of collaborative consumption the more they develop altruistic values (Roos & Hahn, 2017) For instance Ecomodo is a UK based collaborative consumption platform through which members engage in the swap of room spaces, cloths and bicycles for a nominal fee or without any compensation (Piscicelli, Cooper & Fisher, 2015).

The results confirmed that the members of Ecomodo scored higher on altruistic values of self transcendence and benevolence (Piscicelli, Cooper & Fisher, 2015). From the social capital theory people view that maintaining a mutual network of social relationship is beneficial for the well being of human society (Kim et al., 2018). Having a trusted neighborhood and engaging in social networks help individuals to gain social capital that forms the foundation of a prosperous society. Hence it is this intangible reciprocity that encourages individuals to engage in the collaborative form of consumption (Kim et al., 2018). Non monetary reciprocity was found to be a significant predictor of intention to participate in the collaborative accommodation consumption moderated by trust (Kim et al., 2018). However altruism was not found to be a significant predictor of sharing intentions (Schreiner, Pick & Kenning, 2018).

Yet another concept closely related to altruistic values is the personal collectivist orientation since the stronger is ones altruism the more that individual has a predisposition towards mutual cooperation and harmony and the stronger is ones intention toward collaborative consumption (Shin, Ishaman & Sanders, 2007). Collectivism and individualism are two aspects of cultural values that measure the degree of an individual association with the group or within a society (Yin, Qian & Singhapakdi, 2016). Collectivism is a cultural value but can be found within an individual and hence the concept of collectivism has been investigated as personal values orientation that is embedded within the individual (Yin, Qian & Singhapakdi, 2016).

Collectivistic mindset emphasize conformity with group values and norms and places more importance on group achievement, collective cohesiveness and face to face interpersonal interactions are encouraged that stimulate communal participation and helpfulness as opposed to individualism where self interests are given more importance over group goals (Yin, Qian & Singhapakdi, 2016; Yu, 2014; Turel & Connelly, 2012). Taking collectivism as a personal value orientation, it has been found that collectivism significantly influences sharing of implicit and explicit knowledge among people (Yu, 2014). Knowledge sharing behavior

is synonymous to collaborative consumption. It is a form of sharing of intangible ideas and information that takes place within organization. Such behavior of collaborating knowledge among people with similar interest and common goals implies collaborative efforts that may help organization to achieve abstract resource that is sustainable as when people cooperate with their implicit knowledge more productive ideas flow in and hence may help organizations to achieve production efficiency, resulting into increased profitability (Yu, 2014; Shin, Ishaman & Sanders, 2007). Secondly, the factors that motivate people to share tangible goods can be commonly found in the sharing of intangible goods such as sharing of knowledge. It was found that online communities of practice share knowledge for reason like, utilitarian, altruistic and to fulfill communal obligation. Knowledge sharing at such online social communities was seen as more of a public good rather something personal (Ardichvili, 2008). Thus the notion of knowledge sharing is rooted in collaborative consumption since the domain of collaborative consumption draws together sharing of both intangible and tangible goods and services like knowledge, skills, spaces, time and clothing etc (Bardhi & Eckhardt, 2012; Albinsson & Yasanthi, 2012).

A part from the impact of collectivism on knowledge sharing, it has been found that collectivism as personal value orientation has been indirectly associated with intention to use public bicycle sharing schemes mediated by ethical evaluations (Yin, Qian & Singhapakdi, 2016). Values are intrinsic guiding mechanism that influence individual behavior & practices within a society (Piscicelli, Cooper & Fisher, 2015; Schwartz, 2011).

From the Schwartz values perspective consumers of collaborative consumption assert strong emphasis on collective welfare of others (Piscicelli, Cooper & Fisher, 2015). It was found that users of collaborative consumption model namely *Eco-modo* assert strong emphasis on the values of self transcendence and openness to change values but such users scored low on conservative values such as protecting the family, status quo, maintaining traditions, religion and security of the family and state (Piscicelli, Cooper & Fisher, 2015). It seems that conservative beliefs act against the notion of collaborative consumption, since conservative avoid change,

where as collaborative consumption requires transformation (Piscicelli, Cooper & Fisher, 2015; Van, 2017). For example ethnocentric consumers are one such conservative group of consumer who resist change and innovations (Van, 2017).

In contrast, emphasizing conservative values has been suggested as the effective strategy to foster sustainable behavior (Cook & Barrenberg, 1981). For instance ethnocentric consumers with a conservative identity have been found to be responsible, ecological friendly, ethical consumers as they engage in several sustainable behaviors (Kaynak & Eksi, 2011; Van, 2017; Urbonavicius, Dikcius & Petrauskas, 2010; Hughner et al., 2007; Paldino, 2005). Given that collaborative consumption is an innovation and a moral consumption behavior (Martin, 2016; Yin, Qian & Singhapakdi, 2018). It becomes extremely interesting to investigate as to what extent the conservative consumers with ethnocentric belief and attitude (Van, 2017) and having a strong connection with values of collectivism, conservation and altruism (Shimp & Sharma, 1998; Saimagka & Balabanis, 2015) may participate in the collaborative consumption. To the best of researchers knowledge no previous research has investigated the relationship of consumer ethnocentrism as a conservative belief with collaborative consumption phenomenon. Based on the theory of VBN, this study seeks to fill this research gap by empirically examining the impact of consumer ethnocentrism on consumer willingness to participate in the collaborative consumption in the context of room sharing.

2.5 Hypothesis Development

2.5.1 Collectivism and Willingness to Participate in Collaborative Consumption

Collectivism is mostly defined from the cultural classification given by the Hofstede (1980) where collectivism refers to the degree of group integration and cohesiveness or to the extent people are integrated into a group (Apraci & Baluglo, 2016; Shin, Ishaman & Sanders, 2007). Collectivism is an opposite of individualism,

where individualism refers to low integration of individuals into a society, self interest and independence take prominence and the focus is on immediate family members in other words individual goals are given more priority over collective goals (McCarthy & Shrum, 2001). In contrast people with collectivist orientation demonstrate more group cohesiveness. The focus of a collectivist mindset is working for the groups well being. Furthermore benevolence, empathy towards others, societal concerns, sacrifice, group harmony, being cooperative and resource sharing are common attributes of collectivist societies (Jueline, Lixian & Singhapakdi, 2016; McCarthy & Shrum, 2001; Turel & Connelly, 2012; Shin, Ishaman & Sanders, 2007; Chan, 2001).

Collectivism has been investigated both at the societal level as a national cultural value and as well as at the individual level where collectivism is taken as individual cultural value orientation or individual psychological construct of value orientation. Studies that have examined the construct of collectivism at the gross national level assume that cultures are constant and homogenous. However cultural values vary within individuals and within the same geographical boundary (Jueline, Lixian & Singhapakdi, 2016; Turel & Connelly, 2012; McCarthy & Shrum, 2001). Consistent with the latter researchers, this study also assumes Collectivism as an individual level characteristic. Collectivism was found to be directly and significantly associated with attitude and behavior towards knowledge sharing (Zhang, Pablos & Xu, 2014; Yu, 2014; Shin, Ishaman & Sanders, 2007). Today Sharing encompasses a broader context of behaviors or actions, initially people started sharing videos, photos and general information and later went on to share more tangible goods like cloths, automobiles and rooms through a more organized market mechanism. Thus the sharing is practiced in different form from more abstract things such as knowledge sharing to cloths, cars and accommodation sharing (Belk, 2007; John, 2013; Albinsson & Yasanthi, 2012).

Irrespective of the sharing context, all sharing scenarios and practices however, have common values of ethics, of care, mutuality, empathy, equality, honesty and reciprocity. For example it was found that people who collaborated and shared

information online were also willing to share and collaborate tangible goods offline (John, 2013). However sharing practices can also be found in individualistic cultures where people participate in sharing or collaborative consumption but for different reasons such as for hedonism and fun (Habibi, Davidson & Laroche, 2017). Similarly in another study both collectivism and individualism were found significantly related with sharing of knowledge (Yu, 2014). Furthermore, Collectivism was found to be significantly and positively associated with sharing of public bicycles (Jueline, Lixian & Singhapakdi, 2016). Thus it can be hypothesized as

H₁: Collectivism has a positive and significant impact on Willingness to participate in the Collaborative Consumption.

2.5.2 Collectivism and Consumer Ethnocentrism

Consumer Ethnocentrism is a belief held by consumers about the morality and appropriateness of consuming foreign made product and services. Collectivism has been found to be strongly and positively related to Consumer ethnocentrism (Sharma & Shimp, 1994; Jain & Jain, 2013; Pentz, Terblanche & Boshoff, 2017). Ethnocentric consumer have a strong bias towards achieving group goals and have preference for group welfare, unity, loyalty and solidarity. Collectivism is a unique feature of ethnocentric consumers in other words collectivist mindset is likely to demonstrate strong ethnocentric proneness (Shimp & Sharma, 1995). It has been found that consumer ethnocentrism is higher in collectivist societies (Han, 2017). Thus it can be hypothesized that Collectivism predicts Consumer Ethnocentrism.

H₂: Collectivism has a positive and significant impact on Consumer Ethnocentrism(CE).

2.5.3 Consumer Ethnocentrism and Collaborative Consumption

Ethnocentric consumers are strongly influenced by conservative ideology and have been identified as conservative group of consumers (Van, 2017). The conservatives

emphasize conformity, traditions, religiosity and collectivist orientation (Sharma Shimp, 1994; Shankarmahesh, 2006) and display a behavior of non conspicuous and non hedonic consumption (Van, 2017).

Understanding the type of value orientation a person holds is important. Values act as guiding principles in selecting and evaluating ones behavior (Pepper, Jackson & Uzzell, 2009). Encouraging conservative values toward life is an effective way to bring about socially conscious and sustainable consumption behavior (Pepper, Jackson & Uzzell, 2009; Cook & Barrenberg, 1981). For instance fear appeals in the communication that should provoke conservative values of safety, security, religiosity, national welfare and resource scarcity would be effective to bring about attitudinal change towards sustainability (Cook & Barrenberg, 1981). Similarly, it was found that conservative value orientation significantly influenced socially conscious consumption inclusive of collaborative form of consumption (Pepper, Jackson & Uzzell, 2009; Martin & Upham, 2015). Consumer Ethnocentrism has been shown to be positively influenced by conservatism values (Sharma & Shimp, 1994). Ethnocentric consumers influenced by conservatism, have demonstrated positive attitude towards different form of ethical consumptions behavior such as sustainable consumption, green consumption, anticonsumption, simple living, brand rejection and consumer boycotts. Studies have found a positive and significant influence of consumer ethnocentrism on anti consumption attitude and anti branding as well as ecological sound behavior (Kaynak & Eksi, 2011; Paladino, 2005). Furthermore, ethnocentric consumers are regarded as responsible consumers who may engage in wastage avoidance, green buying, show pro social behavior and likely to engage in Collaborative Consumption (Van, 2017; Jastrabaska, 2017; Paladino, 2005; Kaynak & Eksi, 2011; Kaynak & Eksi, 2013). Thus it can be hypothesized that

H₃: Consumer Ethnocentrism has a positive and significant impact on Willingness to participate in the Collaborative Consumption(WPTc)

H₄: Consumer Ethnocentrism mediates the positive relationship between Collectivism and Willingness to participate in CC.

2.5.4 Collectivism and Environmental Concerns

Collectivism has been found to be positively related to environmental friendly attitude and behavior and toward green consumption (Leonidou, Leonidou & Kvasova, 2010; Chan, 2001). It was found that collectivism orientation was positively associated with ecological commitment and green consumption in a collectivist culture like Hong Kong even for educated and high income consumers (Ling-Yee, 1997). Consumer with collectivist mindset are pro social, emphasize group effectiveness, societal welfare is given more importance than individual wellbeing and are more likely to develop pro environmental attitude (Leonidou, Leonidou & Kvasova, 2010; Cho et al., 2013; Laroche, Bergeron & Barbaro, 2001). However, the impact of Collectivism on green consumption was not confirmed (Kim, 2011). Thus it can be hypothesized that

H₅: Collectivism has a positive and significant impact on Environmental Concerns.

2.5.5 Environmental Concerns and Willingness to Participate in Collaborative Consumption

Consumers and businesses are seeking more responsible and sustainable way of consumption due to global energy catastrophe, environmental crises and economic calamity. In response to this consumers have been embracing acts of anticonsumption and frugality, downshifting, simple living and participating in collaborative form of consumption. Collaborative consumption is seen as a sustainable form of consumption where social and ecological concerns have been identified as prime motivators to participate (Hamari, Sjoklint & Ukkonen, 2015; Albinsson & Yasanthi, 2012). Studies have found that environmental concerns were key motivational drivers to engage in collaborative consumption (Hamari, Sjoklint & Ukkonen, 2015). For example ZipCar which is the world largest car sharing service, emphasize on environmental concerns in its advertisements in order to attract its target customers who value sustainability in their purchase decisions (Lamberton & Rose, 2012; Bardhi & Eckhardt, 2012). Empirically, sustainability and environmental concerns have been found to be significant predictors of collaborative

consumption (Ozanne, 2012; Barnes & Mattson, 2016). Therefore a hypothesis can be deduced and hypothesized that

H₆: Environmental Concern has a positive and significant impact on Willingness to participate in the Collaborative consumption(WPTc)

H₇ Environmental Concerns mediates the positive relationship between Collectivism and Collaborative consumption(WPTc).

2.5.6 Moderating Role of Gender

It is argued in this study that gender has a moderating influence between the relationship of consumer ethnocentrism and willingness to participate in the collaborative consumption and between environmental concern and willingness to participate in the collaborative consumption. Several studies have found that female are more ethnocentric than male (Sharma & Shimp, 1994; Bruning, 1997) therefore females are likely to have a stronger impact on the willingness to participate in the collaborative consumption since highly ethnocentric consumer were more willing to consume or buy organic food (Hughner et al., 2007) specifically women consumers were more likely to buy organic food (Davies, Titterington & Cochrane, 1995; Byrne et al., 1992) and organic consumers have shown concerns for the environmental issues and demonstrated a positive attitude towards altruistic values and concerns (Hughner et al., 2007). Interestingly, female consumers were found to be more likely to consume green products than male, they were also found to be more concerned about environmental issues than males (Davies et al., 1995). For instance, a study found that young female students were actively involved in the purchase of second hand clothing motivated by the environmentalism concerns (Yan, Bae & Xu, 2015). In contrast it was found that a positive attitude towards living an environmentally friendly lifestyle and using non pollutant products were more prevalent in male respondents (Balderjahn, 1998). Furthermore, males were found to have a higher concern for the environmental issues since they actively participate in the community matters and are more educated than females (Ling-Yee, 1997). Further it was found that gender play a significant role in the

case of shared rooms, females were less likely to stay in the shared accommodation as compared to males (Lutz & Newlands, 2018). However gender was not found to be significant moderator between the relationship of consumer ethnocentrism and consumer willingness (Josiassen, Assaf & Karpen, 2011). These mixed results about the moderating role of gender as it relate to environmentalism and ethnocentrism needs a further investigation. Thus a hypothesis can be developed as

H₈: Gender has a moderating effect between the relationship of Consumer Ethnocentrism and Willingness to participate in the collaborative consumption and between

H₉: Environmental concerns and Willingness to participate in the collaborative consumption.

2.6 Theoretical Framework

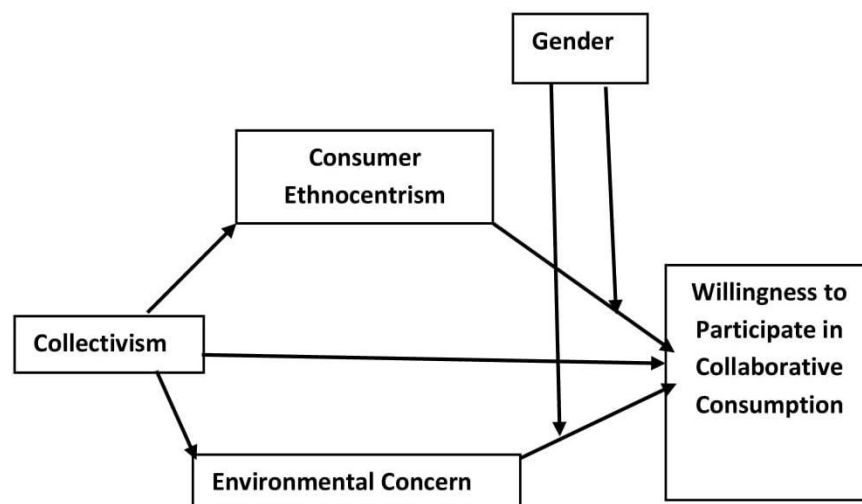


FIGURE 2.1: Theoretical Model

Chapter 3

Research Methodology

3.1 Research Design

The research design stage of any investigation is as considered as the blue print of a study that maps the whole study. The research design phase deals with issue as to nature of investigation at hand, whether a empirical or qualitative approach has been used, how the data will be collected, the type of instrument or tool that will be used to collect data, sampling issue and how the data will be measured and analyzed (Sekaran, 2003).

The following section briefly discusses the above components of the research design.

3.1.1 Type of Study

Since this intent of this study is to precisely describe and measure the extent of association among variables. Thus the research design for this study is quantitative survey cross sectional and non experimental. Cross sectional studies capture the phenomenon at one point in time and such studies are considered most common, convenient and simple, easy to analyze and less costly to conduct (Sekaran, 2003).

3.1.2 Unit of Analysis

Following the previous studies about sustainability and socially responsible consumption individual level characteristics are considered to be the prime factors in determining the socially responsible consumption since individuals are considered as the decisive unit in the consumption decision making (Johnson et al., 2017; Glisson, 1987). For example, it has been found that young individual consumers specifically students are important group for collaborative consumption because these contemporary and young students are very familiar with environmental and social concerns. Furthermore, young students are savvy, often live on budget, are familiar with the internet technology and often live in co accommodations (Hwang & Griffiths, 2017; Oyedele & Simpson, 2018). Thus, this study is an individual level study where university students living in shared accommodation (hostels) is the unit of analysis for this study. Since students hostels constitute a typical context for collaborative consumption (Belk, 2014). Numbers of male and female student hostels were purposively selected that had shared kitchen, bathroom, TV lounge and shared dining and laundry facilities. Hostels that provided exclusive utilities were excluded from the survey as exclusive living do not comprises collaborative consumption.

3.2 Population and Sample

3.2.1 Population

The population consists of the entire things, objects or events in a particular area. However reaching the entire population (census) is most often not feasible (Sekaran, 2003). The researchers usually draw a representative sample from that population and estimate sample statistics to make inferences and generalization about the population (Sekaran, 2003; Hair et al., 2006). A sample thus constitutes a sub set of the larger population (Sekaran, 2003).

In this study, undergraduate and graduate students living in private or university based hostels within a capital region, where students often live in shared accommodations utilizing shared facilities are considered as the student population (N). Known population (N) or the exact number of respondents in a given area is an important consideration to draw a representative sampling and to make valid conclusion about the population (Sekaran, 2003). However, the population (N) for this study is unknown, when the population(N) is unknown or its difficult to identify for reasons of time and resource then a non probability sampling can be utilized even for quantitative design studies (Sekaran, 2003). Given such constrains, thus a non probability sample is drawn for this study.

3.2.2 Sampling Method

Due to resource constraints and lack of population frame, a non probability sampling such as purposive sampling is considered as the most suitable sampling technique even for quantitative design (Sekaran, 2003). Purposive sampling is undertaken when a researcher finds a limited population who has the necessary information or a specific target group who is the only that has the needed information (Sekaran, 2003).

Since the objective of this study is to investigate the extent of relationships of values, beliefs and intent of the users of collaborative consumption, therefore the purposive sampling is in line with the studys objectives (Bradhi & Eckhardt, 2012). Since students living in shared accommodations, are very familiar with collaborative services or sharing services and are considered as important group for collaborative consumption services particularly young student hostels are good places of collaborative consumption (Hwang & Griffiths, 2017; Belk, 2014) and constitute a typical context for collaborative consumption of accommodation (Belk, 2014).

Based on the studys context criteria, hostels with shared facilities were identified and 10 youth hostels were purposively selected in the capital Islamabad that had shared kitchen, bathroom, TV lounge and shared dinning and laundry facilities.

Hostels that provided exclusive stay to its students were excluded from the survey. Therefore, purposive sampling of students using shared accommodation was selected as the appropriate sampling method for this study (Belk, 2014; Bradhi & Eckhardt, 2012).

3.2.3 Sample Size

Krejcie and Morgan (1970) have provided general scientific guidelines for an appropriate sample size with respect to a given population size (Sekaran, 2003). Based on their recommendation a sample size can be determined, once a population size is known. However, for SEM multivariate analysis guidelines exist that can be used to determine the appropriate level of sample size for a desired statistical power i.e. statistical power refers $(1-\beta)$ to rejecting the true null hypotheses when it should be rejected or that the significance will be detected (Hair et al., 2006). For SEM analysis too larger (>400) or too small (<50) are not appropriate sample size to detect any reliable effect size and to achieve a statistical significant power as such the SEM may behave insensitive or over sensitive to the data (Hair et al., 2006). In order to detect statistical significance, a minimum sample size of 200, with alpha specified at 0.01 level can achieve the statistical power of 80% (Hair et al., 2006; Saurage, 2017). Similarly for using MLS method of estimation a simple model with four constructs requires a sample size of 200 or less. Followed by these guidelines a minimum sample size of 200 respondents will be sufficient for SEM analysis (Hair et al., 2006).

3.3 Procedure for Data Collection

Data for this study was collected by adopting the already developed instruments of the said variables through a personally administered survey (Sekaran, 2003). Once the legal permission was granted to contact the hostel students, the researcher next seek students consent to participate in the survey and only willing students were handed over the questionnaires personally by the researcher. Students were further

informed about not to provide personal information. Next, the students were also informed to read the vignette (see Appendix) about collaborative consumption (Roos & Hahn, 2017; Davidson, Habibi & Laroche, 2017) that was provided along with the questionnaires so as to provide the participants with more information about collaborative consumption models as to how the system works (Davidson, Habibi & Laroche, 2017).

In order to minimize ordering effect the questionnaires were not presented in a sequence (Johnson et al., 2017). Students were requested to hand over the filled in questionnaires with the mentioned hostel staff. All the filled in questionnaires were collected back by the researcher personally. It took the researcher two months to collect back the questionnaires (Sept and Oct, 2018). In order to maximize the response rate a monetary incentive of Rs 500 was allocated for the hostel staff, this allowed for maximum return of the questionnaires (Hamari, Sjkliint & Ukkonen, 2016). Out of 500 questionnaires distributed, only 210 completed questionnaires were returned that meet the minimum criteria for the required sample size (Hair et al., 2006). After the survey the hostel staff and students were thanked for their participation in the survey.

3.4 Measurement Scales

The entire constructs for this study were measured using Liker Scale that is suitable to measure the magnitude of individual attitudes (Sekaran, 2003; Ranjit, 2011). The researcher assessed Collectivism using 4 item on a 5 point Likert Scale(1=SD to 5=SA) adopted from (Pentz, Terblanche & Boshoff, 2017). A short scale of Consumer Ethnocentrism was used on a 7 point Likert Scale(1=SD to 7=SA) adopted from the work of (Lindquist, Vida, Plank & Fairhurst, 2001). Similarly, an adopted scale to assesses Environmental concern was used on 7 point Likert Scale and Willingness to Participate in CC was assessed on 5 point Likert scale adopted from Davidson, Habibi and Laroche (2018). Further, for SEM analysis a construct should have a minimum of four indicators for a model to be considered as over identified model (Hair et al., 2006; Hamari, Sajokliint & Ukkonen, 2015). All

the constructs of the proposed model for this study are measured using minimum of four indicators.

TABLE 3.1: Scale Measurement

No.	Variables	Items	Source
1	Collectivism	4	Pentz et al., (2017)
2	Consumer Ethnocentrism	10	Lindquist et al., (2001)
3	Environmental Concern	5	Wujin et al., (2018)
4	Willingness to Participate in Collaborative Consumption.	4	Davidson et al., (2018)

Chapter 4

Results and Analysis

4.0.1 Procedure of Data Analysis

In order to analyze the data this study utilized Structural Equationing Model (SEM) using AMOS software version 20.0 (Shalender, 2017). Structural Equationing Model is a statistical technique that has the ability to explain multiple interdependent relationships among variables in a single equation rather examining each relationship separately as is the case with other multivariate techniques (Hair et al., 2006). Thus SEM is superior to other techniques of multivariate analysis in that SEM can incorporate measurement error into its estimation and thus allows for maximum and accurate information about all the relationships among variables thus making the estimates less biased (Hair et al., 2006). Secondly SEM has the ability to assess the construct validity through establishing discriminant and convergent validity (Shalender, 2017; Hair et al., 2006).

SEM conducts Confirmatory factor analysis (CFA) where the researcher assesses how well the indicators represent a latent construct (Shalender, 2017; Hair et al., 2006). SEM conduct CFA in two stages. In the first part it estimates a measurement model followed by the estimation of the structural model. The structural model is estimated that assess the relationships and the magnitude of such relationships among the constructs and this path modeling stage is considered as a hypothesis testing stage (Hair et al., 2006). Before conducting the structural estimates, a confirmatory model (measurement model) is estimated that confirm

the theory or the specification of a model or confirmation of the factor structure through factor loadings, establishes the constructs validity in terms of convergent and discriminant validity and confirms the overall goodness of fit of the model. Goodness of model fit refers to as to what extent the proposed model or the researchers theory fits the reality (Hair et al., 2006) using several model fit indices. These indices assess how close are the observed and estimated values. The closer the observed and estimated values are, the better is the model as indicated by fit indices (Hair et al., 2006; Shalender, 2017). These fit indices are developed by researchers as standard rules to objectively assess how good is the proposed model. For example some of the fit indices include such as Chi square test which is an absolute test of fitness. However, Chi Square test is not the only test of goodness (Hair et al., 2006).

There are other fit indices that are also used to measure the model fit and are termed as alternative indices such as CFI (Comparative Fit Index) whose values range between 0 to 1, values closer to 1 are considered as indicator of good model fit. Similarly, GFI which is Goodness of Fit Index with values 0.90 are needed. NFI of 0.90 is considered as good indicator of the fit. Further RMSR (Root Mean Square Residual) and RMSEA (Root Mean Square Error of approximation) are fit indices with lower values closer to zero are recommended. Root mean square residual (RMR should be 0.08) in order to be consider as good model fit (Bentler, 1990; Browne & Cudeck, 1993; Marsh & Grayson, 1995; McDonald & Ho, 2002; Schumacker & Lomax, 1996; Thompson, 2000).

The next section presents the details of the demographic data analysis with confirmatory factor results. Before conducting CFA, the data was edited for preliminary completeness or data omissions with regard to respondents demographic information, missing values check (Sekaran, 2003) and correcting the negatively worded items, if any (Sekaran, 2003). The data was coded (1=Male & 2=Female) and similar coding was done for other demographic variables in the data view section of the SPSS. The central tendency analysis (Freq, Mean, S.D, Kurtosis & Skewness), Reliability check (Cronbach's alpha) and Correlations, followed by CFA and hypothesis testing were then performed.

4.1 Steps For Data Analysis

4.1.1 Descriptive Analysis of Demographic Variables

- a. Frequency by Gender
- b. Frequency by Age
- c. Frequency by Qualification
- d. Normality check and Central Tendency statistics
- e. Pearson Correlation Matrix

4.1.2 Confirmatory Factor Analysis

a. Scale Validity

- a. Convergent Validity.
- b. Construct Reliability.
- c. Discriminant Validity.

b. Structural Model (Hypothesis Testing)

4.2 Demographic Analysis

4.2.1 Frequency by Gender

TABLE 4.1: Gender Frequency

	Gender Frequency	%
Male	137	65.0
Female	74	35.0
Total	210	100.0

The table above presents the frequency and percentage of the variable gender. The Gender has two response categories, one is Male and the second is Female. The results show that 137 (65%) are male and 74 (35%) out of 210 are female

respondents of this study. The below graph also show the same frequency of the respondents.

4.2.2 Respondents Frequency by Age

TABLE 4.2: Frequency by Age Group

	Frequency	%
18-25	152	72.4
26-33	31	14.8
34-41	27	12.9
Total	210	100

The table above shows the Age analysis of respondents of this study. The responses are between 18 and 41 years. From the analysis presented above, we can conclude that 152 (72.4%) respondents are 18-25 years old. Thus majority of the respondents are young. The 31 (approximately 15%) respondents fall between the age group of 26 to 33. The only 27 (12.9%) respondents are between 34 to 41 years of age.

4.2.3 Respondents Frequency by Education

The above table shows the results of qualification of respondents. The responses of this variable are Undergraduate, Graduate, Post Graduate and Doctorate. The results clearly show that most of the respondents are Undergraduate and Graduate (78% and 17% approximately). The share of Post Graduate and Doctorate students are 3.3% and 1.9%, respectively.

TABLE 4.3: Frequency by Education Level

	Frequency	%
Undergraduate	163	77.6
Graduate	36	17.1
Post Graduate	7	3.3
Doctorate	4	1.9
Total	210	100

4.3 Confirmatory Factor Analysis

4.3.1 Instruments Validity

An instruments validity and reliability are mainly tests to assess and confirm the soundness of any measurement scale and are employed ahead of conducting any analysis of statistical nature (Hair et al., 2006; Shalender, 2017). Validity of the instrument ensures the degree of researchs certainty (Hair et al., 2006). Validity is grouped as the construct and content validity. Content validity indicates the degree of concept representativeness through its related item or indicators (Cooper & Schindler, 2006).

A constructs validity can be defined as the strength of items measuring the concept reflect the abstract and unobserved concept and hence relate to measurement accuracy (Sekaran, 2003; Shalender, 2017). We can measure validity of a construct in two phases: First by measuring the discriminant validity and then convergent validity. Convergent validity measures the degree of indicator variables converging together or sharing variance communality (Hair et al., 2006). Construct validity can be assessed by conducting factor analysis procedure for each variable, few researchers (Hair et al., 2006; Skerlavaj & Domovski, 2009; Escring-Tena & Bou-Llusar, 2005). Following the methodology and pattern adopted of the past research and the guidelines from Sekaran (2003), factor analysis was performed to assess the validity of the constructs for this study.

4.3.1.1 Confirmatory Factor Analysis (CFA)

Confirmatory factor analysis confirms the factor structure of any measurement theory and explains initial measurement model fit position of any concept. In CFA a researcher is faced with already specified factors to be measured and confirmed rather to be identified. The later is done in EFA (Hair et al., 2006).

4.3.2 Convergent Validity

Average Variance Extracted (AVE) is a measure to indicate the degree of convergence or the convergent validity (Hair et al., 2006) shows the adequate convergent validity of each dimension. AVE can be calculated once factor loading exceeds (0.5). AVE measures the percentage of communality variance among the items (Hair et al., 2006). The AMOS does not calculate the value of AVE, rather can be computed using Stat Tool Pack (Gaskin and Lim, 2016).

The value of AVE >0.50 is accepted for adequate convergent validity of the scale. Average Variance Extracted (AVE) greater than 0.5 is acceptable, however AVE values between 0.30 to 0.50 are also acceptable (Fornell & Larcker, 1981). Further, if CR is higher than 0.6, but AVE is less than 0.5, the convergent validity of the construct, still can be established (Malhorta & Dash, 2011; Fornell & Larcker, 1981).

4.3.3 Construct Reliability (CR)

Construct Reliability is another measure to assess convergent validity for the confirmation of factors. The value of CR cannot be assessed in AMOS. CR can be computed using Stat Tool pack (Gaskin & Lim, 2016). The value of CR 0.70 or between 0.6 to 0.7 is considered as acceptable reliability (Hair et al., 2006; Shalender, 2017).

4.3.4 Discriminant Validity (DV)

Discriminant validity exemplifies the distinctiveness of one construct from the other construct (Hair et al., 2006). Higher values of DV suggest that the construct is independent from other constructs (Hair et al., 2006). To assess the discriminant validity the squared route of AVE was determined. The square root value of AVE of each construct should be greater than its corresponding values for establishing acceptable discriminant validity (Gaskin & Lim, 2016).

TABLE 4.4: Discriminant and Convergent Validity

	CR	AVE	MSV	MaxR(H)	ENV	COL	ETHNO	WTP
ENV	0.876	0.567	0.108	0.884	0.766			
COL	0.766	0.461	0.112	0.796	0.329	0.676		
ETHNO	0.902	0.481	0.181	0.908	0.302	0.334	0.694	
WTP	0.834	0.568	0.181	0.842	0.171	0.295	0.425	0.747

CR=Composite Reliability, AVE=Average Variance Extracted
 MSV=Maximum Shared Variance and MaxR=Maximum Reliability.
 Bold values indicate square root of AVE

4.4 Testing of CFA of Each Variable

4.4.1 Collectivism

The factor loading of each item of collectivism is shown below. This variable is measured by four questions. If any item having factor loading >0.40 (Cua et al., 2001) will be included for further analysis. All the variable of collectivism loaded greater than 0.40, so further analyses, all items were included. The values calculated are within the acceptable range, as shown below.

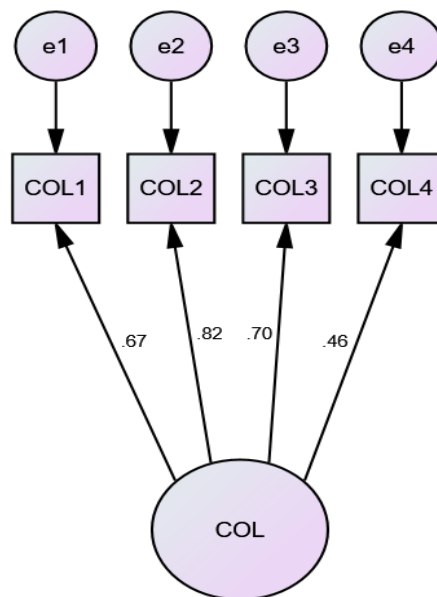


FIGURE 4.1: Collectivism

TABLE 4.5: Factor Loading of Items Collectivism

Variable	Items	FL	ID	AVE Score	CR Value	DV Value
Collectivism				0.46	0.76	0.68
	COL1	0.7	Included			
	COL2	0.8	Included			
	COL3	0.7	Included			
	COL4	0.5	Included			

4.4.1.1 Model Fit Summary

The model fit on these indices was examined using typical cut-off criteria of model fit (Bentler, 1990; Browne & Cudeck, 1993; Marsh & Grayson, 1995; McDonald & Ho, 2002; Schumacker & Lomax, 1996; Thompson, 2000; Hair, 2006). According to typical cut-off criteria, the values of GFI, IFI, CFI, NFI and TLI should be equal or greater than 0.90 while the value of RMSEA should be less than 0.08. The table below shows the summary.

TABLE 4.6: Summary Model Fit Collectivism

	Range	Results
$X^2/d.f.$	<5	1.738
GFI	≥ 0.90	0.992
IFI	≥ 0.90	0.993
CFI	≥ 0.90	0.993
NFI	≥ 0.90	0.984
TLI	≥ 0.90	0.979
RMSEA	<0.08	0.059

In the current study $X^2 = 3.476$, d.f.=2, $X^2/d.f. = 1.738$, GFI=.992, IFI=0.993, CFI=0.99, NFI= 0.984, TLI=0.979 and RMSEA=0.059. These fit indices show that the model is good fit.

4.4.2 Consumer Ethnocentrism

The diagram given below shows the factor loading (estimate value) of each item of Consumer Ethnocentrism. This variable is measured by ten questions. If any item having factor loading >0.40 (Cua et al., 2001) will be included for further

analysis. All the variables of Consumer Ethnocentrism loaded greater than 0.5, out of which ten items, so for further analysis all the items were retained. The value of AVE, CR and DV were found to be within the acceptable range as shown below.

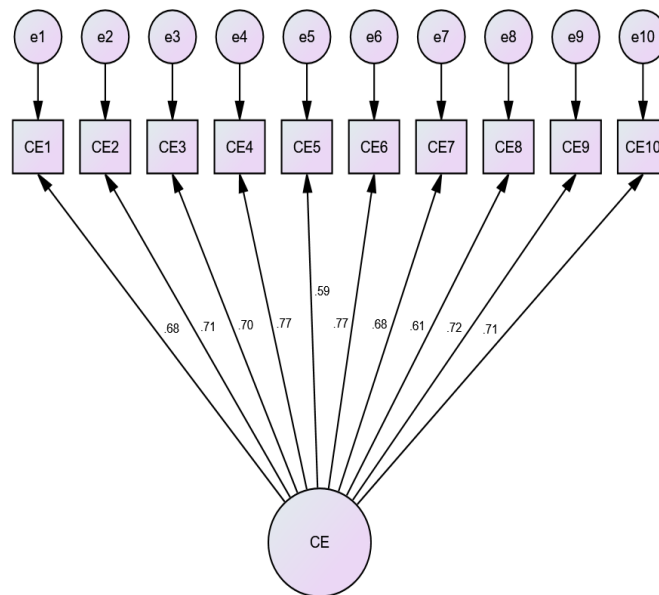


FIGURE 4.2: Factor loading of items Consumer Ethnocentrism

TABLE 4.7: Factor Loading of Items Consumer Ethnocentrism

Variable	Items	FL	Item Decision	AVE Score	CR Value	DV Value
Consumer Ethnocentrism	CE1	0.7	Included	0.48	0.9	0.7
	CE2	0.7	Included			
	CE3	0.7	Included			
	CE4	0.8	Included			
	CE5	0.6	Included			
	CE6	0.8	Included			
	CE7	0.7	Included			
	CE8	0.6	Included			
	CE9	0.7	Included			
	CE10	0.7	Included			

TABLE 4.8: Summary of Model Fit CE

	Range	Results
$X^2/d.f.$	<5	2.2
GFI	≥ 0.90	0.937
IFI	≥ 0.90	0.967
CFI	≥ 0.90	0.966
NFI	≥ 0.90	0.941
TLI	≥ 0.90	0.954
RMSEA	<0.08	0.077

4.4.2.1 Model Fit Summery

In the current study $X^2=11.115$, $d.f.=3$, $X^2/d.f.=3.705$, $GFI=.901$, $IFI=0.912$, $CFI=0.924$, $NFI= 0.913$, $TLI=0.908$ and $RMSEA=0.062$. These fit values are within the acceptable range and indicate that the model is good fit.

4.4.3 Environmental Concerns

The diagram given below shows the factor loading (standardized estimated values) of each item of Environmental Concerns. This variable is measured by five questions. If any item having factor loading >0.40 (Cua et al., 2001) will be included for further analysis. All items of ENVc loaded above 0.5, so for further analysis all items were retained. The values of AVE, CR and DV were found to be within the acceptable limit as shown below.

TABLE 4.9: Factor Loading of Environmental Concern

Variable	Items	FL	Item Decision	AVE Score	CR Value	DV Value
				0.56	0.86	0.75
EC	ENV1	0.8	Included			
	ENV2	0.8	Included			
	ENV3	0.7	Included			
	ENV4	0.8	Included			
	ENV5	0.7	Included			

EC=Environmental Concern

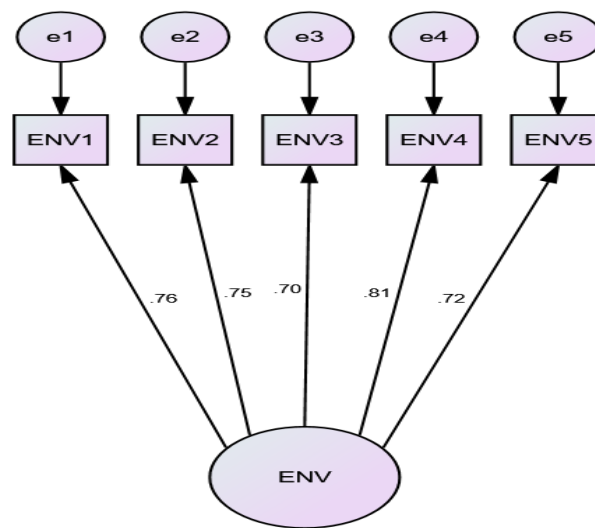


FIGURE 4.3: Factor loading of Environmental Concern

4.4.3.1 Model Fit Summary

The model fit on these indices was examined using typical cut-off criteria of model fit (Bentler, 1990; Browne & Cudeck, 1993; Marsh & Grayson, 1995; McDonald & Ho, 2002; Schumacker & Lomax, 1996; Thompson, 2000). According to typical cut-off criteria, the values of GFI, IFI, CFI, NFI and TLI should be equal or greater than 0.90 while the value of RMSEA should be less than 0.08. The table given below shows the summary of results.

TABLE 4.10: Summary model fit ENvc

	Range	Results
X ² /d.f.	<5	3.705
GFI	≥0.90	0.901
IFI	≥0.90	0.912
CFI	≥0.90	0.924
NFI	≥0.90	0.913
TLI	≥0.90	0.908
RMSEA	<0.08	0.062

In the current study X²=11.115, d.f.=3, X²/d.f.=3.705, GFI=0.901, IFI=0.912, CFI=0.924, NFI= 0.913, TLI=0.908 and RMSEA=0.062. These fit values are within the acceptable range and indicate that the model is good fit.

4.4.4 Willingness to Participate in Collaborative Consumption

The diagram given below shows the factor loading (estimate value) of each item of Willingness to participate in Collaborative Consumption. This variable is measured by four questions. If any item having factor loading >0.40 (Cua et al., 2001) will be included for further analysis. The Willingness to participate in Collaborative Consumption variables loaded above 0.5, so all the items were retained for further analysis. The values of AVE, CR and DV were computed and found all values are within acceptable limit.

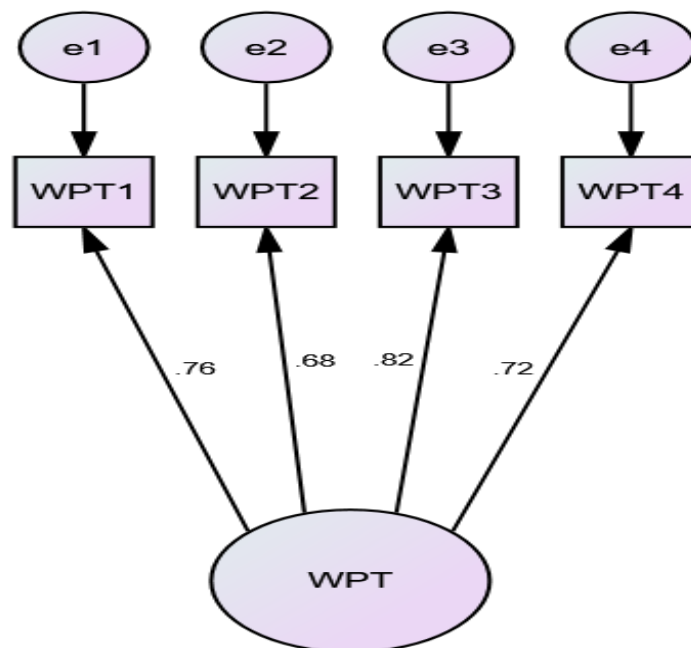


FIGURE 4.4: Factor Loading of Willingness to participate

4.4.4.1 Model Fit Summary

The model fit on these indices was examined using typical cut-off criteria of model fit (Bentler, 1990; Browne & Cudeck, 1993; Marsh & Grayson, 1995; McDonald Ho, 2002; Schumacker & Lomax, 1996; Thompson, 2000). According to typical cut-off criteria, the values of GFI, IFI, CFI, NFI and TLI should be equal or

TABLE 4.11: Factor Loading of Willingness to Participate in Collaborative Consumption

Variable	Items	FL	Item Decision	AVE Score	CR Value	DV Value
				0.56	0.83	0.75
WPCC	WPT1	0.8	Included			
	WPT2	0.7	Included			
	WPT3	0.8	Included			
	WPT4	0.7	Included			

WPCC= Willingness to Participate in Collaborative Consumption

greater than 0.90 while the value of RMSEA should be less than 0.08. The given below table shows the summary of results.

TABLE 4.12: Summary Model Fit WTP

	Range	Results
$X^2/d.f.$	<5	4.278
GFI	≥ 0.90	0.943
IFI	≥ 0.90	0.935
CFI	≥ 0.90	0.934
NFI	≥ 0.90	0.925
TLI	≥ 0.90	0.905
RMSEA	<0.08	0.073

In the current study $X^2=12.834$, $d.f.=3$, $X^2/d.f.=4.278$, $GFI=.943$, $IFI=0.935$, $CFI=0.934$, $NFI= 0.925$, $TLI=0.905$ and $RMSEA=0.073$. These fit indices suggest that the model is good fit.

4.5 Normality of Data

According to Sekaran (2003) the normality of data can be checked by descriptive statistics and normality test. Descriptive analyses include minimum, maximum, mean and standard deviation of the data whereas normality of data includes skewness and kurtosis of the data (Newsom, 2005). According to Pallant (2011), skewness measures symmetry of distribution curve and kurtosis measures peakedness of the distribution curve. Newsom (2005) recommends that skewness value less

than $+ / - 2$ or equal to 2 and kurtosis less than $+ / - 3$ or equal to 3 are considered acceptable to resolve the problem of normality in the data (Newsom, 2005; Mittendorf, 2018).

4.6 Confirmatory Factor Analysis (CFA)

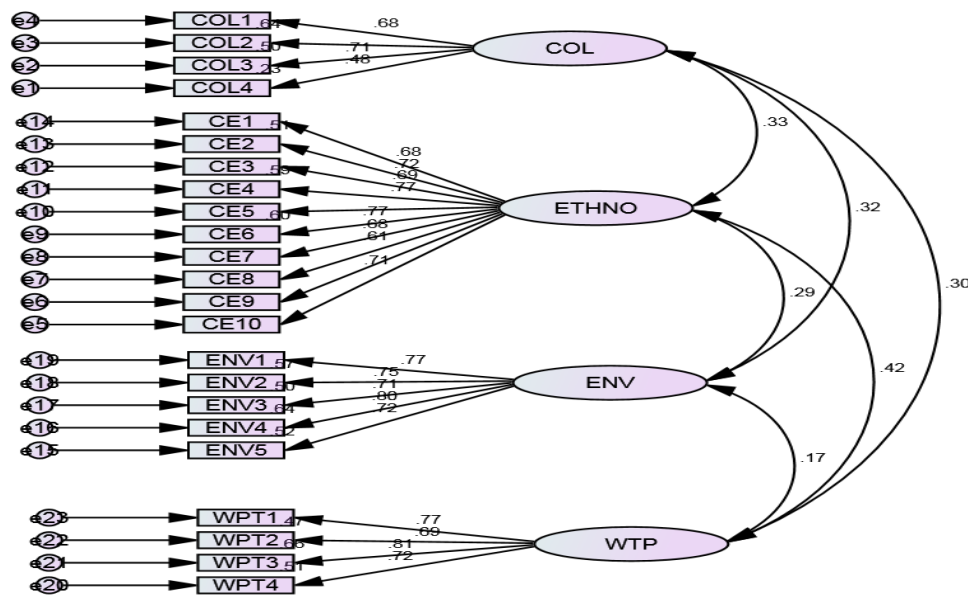


FIGURE 4.5: CFA Full

($X^2/d.f. = 2.1$, $CFI = .90$, $GFI = .84$, $IFI = .90$, $RMSEA = .075$)

4.7 Reliability of Data

According to Sekaran (2003, p. 307) the items of a particular construct should consolidate together, if so, it indicates the scales consistency (Sekaran, 2003). Such reliability of a scale can be measured with the Cronbach alpha value above 0.70. Cronbach alpha is a coefficient of reliability and measures the extent of togetherness of the set of indicators and their positive correlation (Sekaran, 2003).

TABLE 4.13: Reliability

Name of Variable	Reliability	No of Items
Collectivism	0.747	4
Consumer Ethnocentrism	0.901	10
Environmental Concerns	0.865	5
Willingness to participate in Collaborative Consumption	0.829	4

The results show that the study variable collectivism was measured with four items, the reliability of this variable is 0.747, consumer ethnocentrism was measured with 10 items and reliability of these ten items were 0.901, environmental concerns were measured with five items, the reliability was 0.865, however the reliability of willingness to participate in collaborative consumption was 0.829 with four items. The reliability of all the variables is in the range of 0.70 is acceptable and reliability over 0.80 is considered good (Saunders et al., 2009; Hair et al., 2006).

4.7.1 Descriptive Statistics

The table given below presents the descriptive statistics and normality of all items of the data for this study.

In the above table descriptive statistics with respect to items were discussed. The purpose of above table is to find out the normality of data variable wise, instead item wise. The results show that data is normally distributed, all variables are normally distributed and values are within acceptable range.

4.7.2 Correlation

The table given below shows the correlation between variables. The correlation table shows the relationship direction, strength and significance between each variables of the study. The range of correlation is -1 to +1 (Sekaran, 2003). The given table also shows the descriptive statistics (Mean & Standard Deviation) of each variable.

TABLE 4.14: Central Tendency Deviation & Spread of Data

	Minimum	Maximum	Mean	Std. Dev	Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error
COL1	1	5	4.2143	0.84536	1.048	0.334
COL2	1	5	4.3905	0.81839	1.549	0.334
COL3	1	5	4.1905	0.88685	0.867	0.334
COL4	1	5	3.9238	0.99468	1.379	0.334
CE1	1	7	5.2762	1.72233	-0.234	0.334
CE2	1	7	5.2048	1.55627	-0.106	0.334
CE3	1	7	5.1095	1.81498	-0.301	0.334
CE4	1	7	4.8905	1.78575	-0.489	0.334
CE5	1	7	5.4857	1.61105	0.554	0.334
CE6	1	7	5.4857	1.45500	0.999	0.334
CE7	1	7	5.6238	1.58232	1.086	0.334
CE8	1	7	4.2333	1.94120	-1.253	0.334
CE9	1	7	4.6857	1.88834	-0.965	0.334
CE10	1	7	4.8238	1.75330	-0.465	0.334
ENV1	1	7	6.0190	1.18992	1.932	0.334
ENV2	1	7	5.9667	1.15491	1.223	0.334
ENV3	1	7	5.9143	1.23439	1.851	0.334
ENV4	1	7	6.2286	1.18812	1.650	0.334
ENV5	1	7	6.1190	1.08937	1.151	0.334
WPT1	1	5	3.6762	0.95341	0.777	0.334
WPT2	1	5	3.3952	1.12432	-0.446	0.334
WPT3	1	5	3.6333	0.98497	0.046	0.334
WPT4	1	5	3.5048	1.13343	-0.237	0.334

The results show that mean values of all responses of collectivism is 4.18 and standard deviation is 0.67, consumer ethnocentrism mean value is 5.08 and standard deviation is 1.25, environmental concerns mean value 6.05 and standard deviation is 0.94 and collaborative consumption mean value is 3.55 with 0.86 standard deviation. Variables were measured at seven points and five point Likert Scale so the mean value of each variables is above 3.

The Pearson correlation table shows that all variables have positive and significant relationship with each others and the correlation values are within the acceptable range of 0.59 (Sekran, 2003). One asterisk indicates that correlation is significant at 95% level of confidence whereas two asterisks indicate that correlation is significant at 99% level of confidence.

TABLE 4.15: Pearson Correlation

	Mean	St. Dev	COL _c	CE _c	EVN _c	WPT _c
Collectivism	4.18	0.67	1			
Consumer Ethnocentrism	5.08	1.25	.315**	1		
Environmental Concerns	6.05	0.94	.277**	.269**	1	
Collaborative Consumption	3.55	0.86	.273**	.375**	.146*	1

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

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

4.8 Path Analysis

4.8.1 Direct Relationship

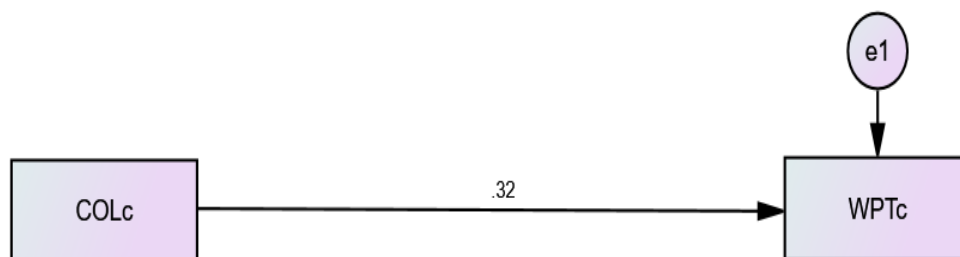


FIGURE 4.6: Direct Relationship

The above figure depicts the impact of independent variables (COL_c) on the dependent variable (WPT_c). Collectivism is independent variable and Willingness to participate in Collaborative Consumption is dependent variables. The table given below shows the result of direct relationship of independent variable on the dependent variable.

TABLE 4.16: Regression Estimates

	Unstandardized Estimate	Standardized Estimates	S.E.	C.R.	P
WPT _c ← COL _c	0.59	0.32	0.12	4.8	0.00

Collectivism has positive and significant impact on Willingness to participate in Collaborative Consumption (Coefficient=0.32, $p < 0.05$). Before testing of mediation relationship we have to test the direct relationship (Hair et al., 2006). If direct relationship is significant then we can test mediating variable relationship.

4.8.2 Mediation Analysis

The figure shown below presents the results of mediation analysis using AMOS software. Collectivism is independent variable, Consumer Ethnocentrism and Environmental Concerns are mediating variables whereas Willingness to Participate in Collaborative Consumption is a dependent variable.

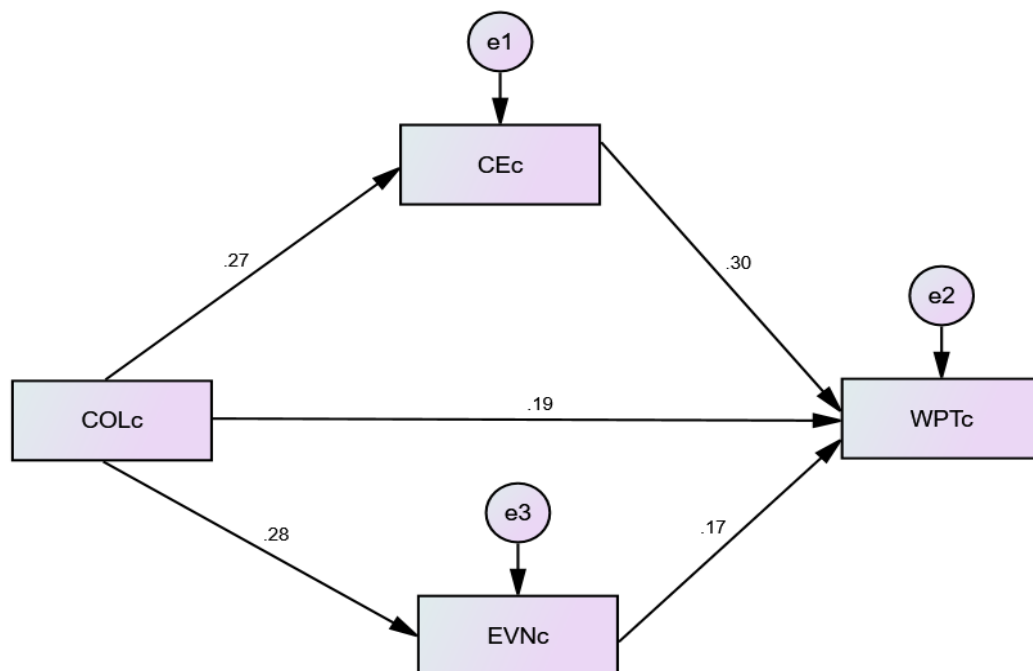


FIGURE 4.7: Path Model

TABLE 4.17: Standized Estimates

	Unstd. Est	Std Est	S.E.	C.R.	P value
CEc← COLc	0.35	0.27	0.085	4.110	0.000
EVNc← COLc	0.39	0.28	0.094	4.165	0.000
WPTc← EVNc	0.23	0.17	0.084	2.733	0.001
WPTc← CEc	0.44	0.30	0.093	4.698	0.000
WPTc← COLc	0.35	0.19	0.123	2.808	0.001

Un std.Est= Unstandardized Estimates, Std. Est= Standardized Estimates

The results shows that collectivism has significant impact on consumer ethnocentrism (coefficient=0.27, $p < 0.05$), collectivism also has significant impact on environmental concerns (coefficient=0.28, $p < 0.05$). Also Consumer ethnocentrism has significant and positive effect on WPTc (coefficient=0.30, $p < 0.05$). Whereas collectivism has direct and significant impact in the presence of consumer ethnocentrism and environmental concerns on willingness to participate in collaborative consumption (coefficient=0.19, $p < 0.05$). Further, environmental concern has a significant and positive effect (coefficient=0.17, $p < 0.05$) on WPTc.

The direct impact of collectivism on willingness to participate in collaborative consumption is (coefficient=0.32, $p < 0.05$), hence results shows that the impact of collectivism in the presence of consumer ethnocentrism and environmental concerns decreased on willingness to participate in collaborative consumption. Hence mediation effect is established to some extent, if the effect of mediating variable still remains to be significant after controlling for independent variable (Baron & Kenny, 1986; Hair et al., 2006).

If the independent variable is no more significant when the mediating variable is controlled, this suggests full mediation (Baron & Kenny, 1986). If independent variable is still significant (i.e., both independent & mediating variables significantly predict dependent variable), such results establish partial mediation (Baron & Kenny, 1986; MacKinnon, Fairchild & Fritz, 2007; Hayes, 2013). The indirect

effect of Collectivism onto WPTc was found to be significant (coefficient=0.13, $p < 0.001$). Overall the predictors variables of WPTc explained 21 % variance in the dependent variable. Thus the results indicate a support for partial mediation of consumer ethnocentrism and environmental concerns between collectivism and willingness to participate in collaborative consumption. The model fit ($\chi^2/d.f=1.20$, $p > 0.05$); RMR=0.020; GFI=0.997; CFI=0.997; TLI=0.985; RMSEA=0.031; PCLOSE=0.389 indicates that the overall structural model fits the data well.

TABLE 4.18: Summary of Total Effects (Direct + Indirect Effects)

Total Effect		Direct Effect		Indirect Effect		Biased Corrected Bootstrap CI 95%	
ENV _c ← COL _c	0.39**	ENV _c ← COL _c	0.277**	-	-	Lower Limit	Upper Limit
CE _c ← COL _c	0.34**	CE _c ← COL _c	0.273**	-	-	0.077	0.193
WPT _c ← COL _c	0.58*	WPT _c ← COL _c	0.190*	WPT _c ← COL _c	0.130**		
WPT _c ← ENV _c	0.23*	WPT _c ← ENV _c	0.175*	-	-		
WPT _c ← CE _c	0.43**	WPT _c ← CE _c	0.301**	-	-		

Notes: The indirect effect of Collectivism on Willingness to Participate via CE_c and ENV_c=0.130 and significant at the 0.001 level. p**<0.001, two tailed, p*<0.05

4.9 Moderation Analysis

4.9.1 Moderation 1

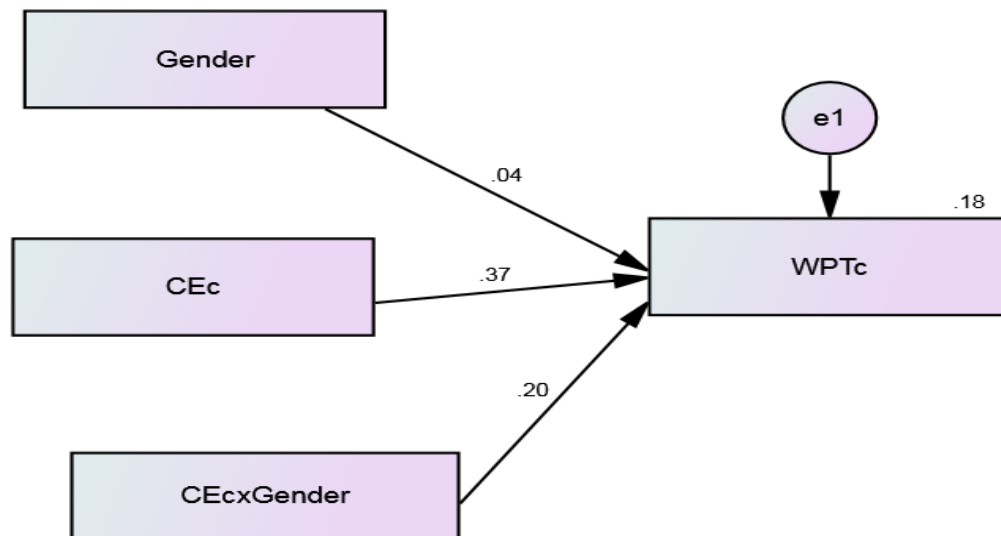


FIGURE 4.8: Moderation 1

TABLE 4.19: Regression Results Moderation 1

		Unstd. Est	Std Est	S.E.	C.R.	P
WPTc	← Gender	0.108	0.044	0.155	0.697	0.006
WPTc	← CEc	0.532	0.375	0.091	5.852	***
WPTc	← CEcxGender	0.169	0.205	0.052	3.268	0.001

Un std.Est= Unstandardized Estimates, Std. Est= Standardized Estimates
 Note: *** p<0.001

The results shows consumer ethnocentrism has significant impact on willingness to participate in collaborative consumption (coefficient=0.375, $p<0.001$), gender also has a significant impact on willingness to participate in collaborative consumption (coefficient=0.044, $p<0.05$). Hence based on these results we can possible conclude that moderating variable has significant impact on dependent variable. Moderating effect also has significant impact on dependent variable, independent variable in the presence of moderating variable and moderating effect (interaction term) has also significant (coefficient=0.205, $p<0.001$) impact on dependent variable.

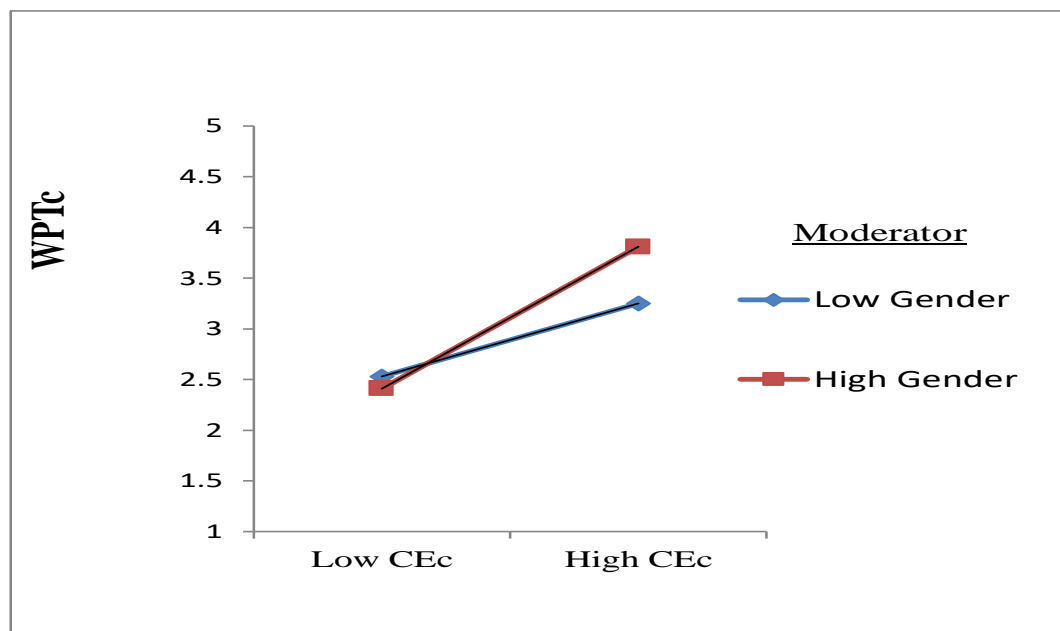


FIGURE 4.9: CECxGender

4.9.2 Moderation 2

TABLE 4.20: Regression Results Moderation 2

	Unstd. Est	Std Est	S.E.	C.R.	P
Gender \leftarrow WPTc	0.023	0.009	0.163	0.138	0.890
WPTc \leftarrow ENVc	0.335	0.254	0.087	3.856	***
WPTc \leftarrow ENVcxGender	0.124	0.165	0.050	2.495	0.013

Un std.Est= Unstandardized Estimates, Std. Est= Standardized Estimates
 Note: *** $p < 0.001$

The results shows environmental concerns has significant impact on willingness to participate in collaborative consumption (coefficient=0.25, $p < 0.001$), whereas gender has an insignificant impact on willingness to participate in collaborative consumption (coefficient=0.01, $p > 0.05$). However, the interaction term (ENVcxGender) has a significant impact (coefficient=0.165, $p < 0.05$) on the dependent variable. Hence moderation effect exists.

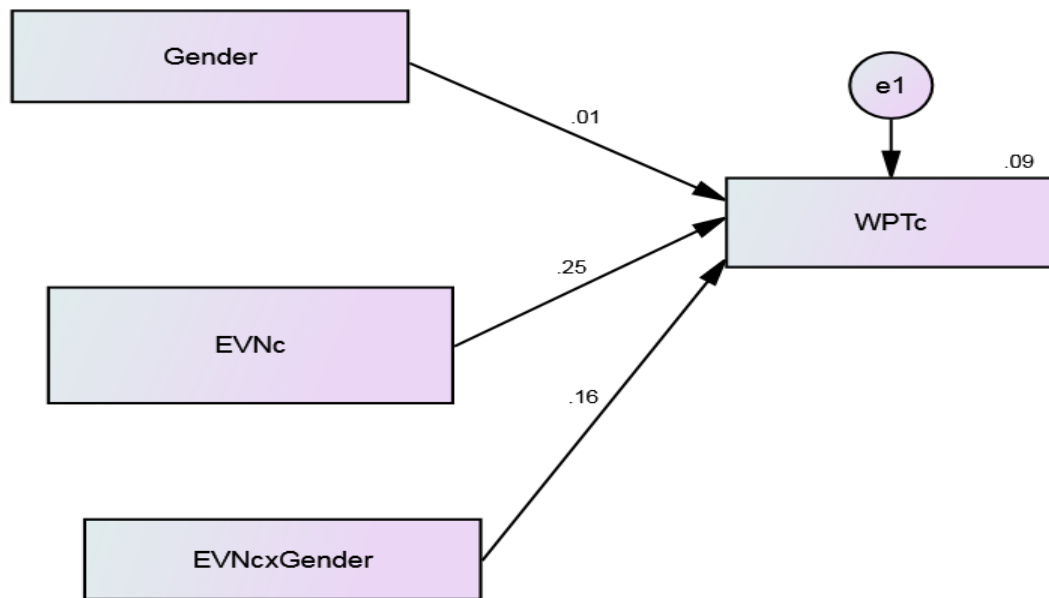


FIGURE 4.10: Moderation 2

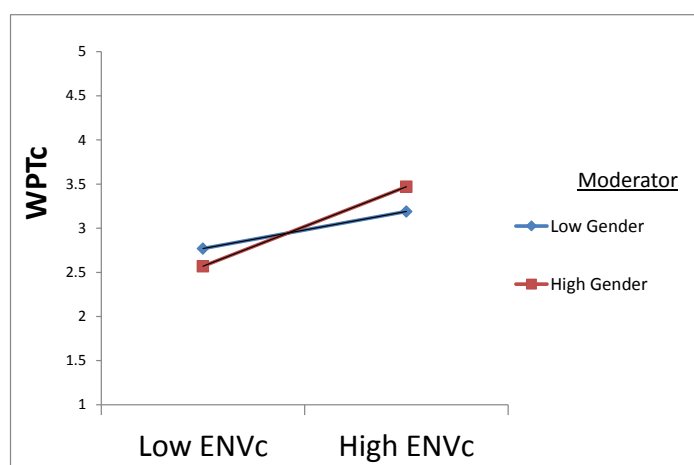


FIGURE 4.11: ENVcxGender

4.10 Summary of Hypothesis Accepted & Rejected

TABLE 4.21: Hypothesis Decision

H's	Statement	Decision
H1	Collectivism has a positive and significant impact on Willingness to participate in the Collaborative Consumption.	Accepted
H2	Collectivism is sig. and positively associated with Consumer Ethnocentrism.	Accepted
H3	Consumer Ethnocentrism is sig and positively associated with Collaborative consumption.	Accepted
H4	Consumer Ethnocentrism mediates the relationship B/T COL & CC.	Accepted
H5	Collectivism is positively & sig. associated with Environmental concern.	Accepted
H6	Environmental concern is positively and sig. associated with Collaborative consumption.	Accepted
H7	Environmental Concern mediates the relationship between Collectivism and Willingness to participate in Collaborative consumption.	Accepted
H8	Gender has a moderation effect between consumer ethnocentrism and willingness to participate in Collaborative Consumption.	Accepted
H9	Gender has a moderation effect between consumer environmental concerns and willingness to participate in Collaborative Consumption.	Accepted

Chapter 5

Discussion and Conclusion

5.1 Discussion

Over the years consumers, public policy and companies have been concerned about overconsumption and its detrimental impact onto to the natural environment and on consumer well being (Mohlmann, 2015). In response, more and more consumers have been engaged in sustainable consumption and companies have been finding innovative solutions to encounter environmental foot prints arising out of irresponsible and overconsumption within a society (Davidson, Habibi & Larorche, 2018; Roos & Hahn, 2017; Mohlmann, 2015). For instance within marketing the problem of sustainability has received increased attention through the addition of green product and services and through the proliferation of concepts such as green and social marketing (Gollnhofer & Schouten, 2017; Peattie & Peattie, 2007). Today, increasing number of consumers seek sustainability in their consumption decisions (Gollnhofer & Schouten, 2017). Sustainability here exemplify such consumption and production practices that endorse positive effect on the ecology, human well-being and the economy, through individual, societal and policy level interventions (Johnson et al., 2017; Jones, Hillier & Comfort, 2014). Due to this, collaborative consumption was advanced as yet another sustainable form of consumption that emphasize sharing of resources without ownership and possession with positive

environmental and well being effects (Davidson, Habibi & Laroche, 2018; Roos & Hahn, 2017; Mohlmann, 2015).

The phenomenon of collaborative consumption has been globally accepted with increased market potential (Gollnhofer & Schouten, 2017; Mohlmann, 2015). Policy makers, marketers and academics have been engaged to understand aspects of consumer behavior that derives sustainable consumption (Johnson et al., 2017). For example research in marketing has received increased attention to consider sustainability related issues from the social marketing view point (Ingrid, 2015; Peattie & Peattie, 2007) since social impact of the companys activities has become important driver of consumption (Jones, Hillier & Comfort, 2014) for example it has been argued that social marketing has the potential to address sustainability concerns through encouraging consumers to participate in collaborative consumption (Peattie & Peattie, 2009). A similar research call has been made within the domain of collaborative consumption marketing to better understand socio psychological factors that drive collaborative consumption (Roos & Hahn, 2017).

In response to such a call for research, this study based on the VBN theory, sets out to investigate as to what extent consumer ethnocentrism beliefs situated in a conservative identity, collectivism as personal values and environmental concerns are associated with consumer willingness to participate in the collaborative consumption. The findings of this study demonstrate the fact that, collectivism, consumer ethnocentrism as a conservative belief and environmental concerns significantly determine consumer willingness to participate in the collaborative consumption in the context of accommodation sharing among respondents of youth hostels. The findings of this study are consistent with previous research that has investigated consumer ethnocentrism belief and its impact on sustainability related attitudes and behaviors. The past research on sustainable consumption has shown that consumer ethnocentric beliefs are positively associated with ecological concerns, anti consumption, simplified living and positive attitudes towards organic food consumption. Further, these ethnocentric consumers have been shown to be ethical and responsible consumers with respect to their consumption decisions (Kaynak

& Eksi, 2011; Van, 2017; Urbonavicius, Dikcius & Petrauskas, 2010; Hughner et al., 2007; Paldino, 2005).

The results of this study in general support the theory of VBN proposed by Stern (2000). The VBN theory postulates that personal values determine ones beliefs about environmentalism such as NEP (New Environmental Paradigm) and determine individual intentions and attitudes toward sustainability behavior (Slimak & Dietz, 2006; Ericksson, Garvill & Nordlund, 2006). New environmental paradigm is a belief or a world view that focuses on reduce consumption and resource sharing (Johnson et al., 2017) in contrast to the Dominant Social Paradigm (DSP) that promotes over consumption and accumulation of material wealth (Johnson et al., 2017). Consumer Ethnocentrism is a conservative belief assumed to be rooted in dominant social paradigm and strongly linked with values of collectivism and conservatism (Van, 2017; Sharma & Shimp, 1994). Then consumers with such conservative outlook toward the life for instance ethnocentric consumers were assumed not to endorse new environmental paradigm or simply environmentalism, since it has been argued that conservative approaches are barriers to collaborative consumption (Piscicelli, Copper & Fisher, 2014). However, this research did not find an evidence for conservative consumers with ethnocentrism beliefs and holding a dominant social paradigm as a barrier to collaborative consumption that emphasize environmentalism and reduce consumption (Ozanne, 2012) rather this study finds that conservative values and beliefs such as consumer ethnocentrism (Van, 2017), despite being rooted in DSP are significantly and positively associated with environmental friendly consumption behavior such as collaborative consumption. The explanation for such surprising findings can possibly be attributed to the fact that consumer ethnocentrism belief is strongly based in values of altruism and collectivism (Siamagka & Balabanis, 2015; Powers & Hopkins, 2006) and the more an individual is altruistic, the more that individual is ecological driven (Kiatkawsin & Han, 2017) and has preference for shared consumption (Slimak & Dietz, 2006; Oyedele & Simpson, 2018). Similarly, it has been found that individuals endorsing NEP also positively and significantly evaluate values of altruism (Slimak & Dietz, 2006). It is this commonality of values among the

proponents of NEP and DSP that may seem to be partially responsible for a positive and significant impact of consumer ethnocentrism onto consumer willingness to participate in the collaborative consumption behavior. The past research also confirms that consumer ethnocentrism is rooted in moral obligation, duty and pro-sociality and such consumers feel that it is ethical to help the community without being rewarded (Siamagka & Balabanis, 2015; Powers & Hopkins, 2006; Martin and Upham, 2016). Furthermore the recent research has shown that consumers endorsing DSP view are considered as activists, green and anticonsumption consumers that support collaborative consumption efforts such as collaborative food programs, thus a dominant social paradigm promoting material wealth, may not be anti-capitalist and a barrier to endorse NEP as well (Gollnhofer & Schouten, 2017). The findings further suggest the acceptance of collaborative consumption by conservative consumers as a social innovation rather than rejecting the innovation due to the fact that individuals with conservative beliefs such as ethnocentric consumers do not reject innovative products and services when innovative products and ideas align with their moral values (Van, 2017). Further, ethnocentric consumers are seen to be idealistic moral consumers believing in the absolute existence of morality (Siamagka & Balabanis, 2015). It has been found that collaborative consumption models that emphasize socialization and morality values are often attractive for idealistic moral consumers (Hellwig et al., 2015). Thus the findings from this study support VBN that beliefs set in altruism mediate the link between an individual's values and intention towards sustainable behavior (Kiatkawsin & Han, 2017).

5.2 Conclusion

The objectives of this research were to empirically investigate the impact of collectivism as personal values orientation, consumer ethnocentrism beliefs and environmental concern onto consumer willingness to participate in the collaborative consumption. This research was in response to a recent academic call to understand what values, beliefs and attitudes might be responsible to motivate

consumers to participate in the collaborative consumption (Roos & Hahn, 2017; Geiger, Horbel & Germelmann, 2017). Based on the framework of VBN, this study hypothesized that consumer ethnocentrism and environmental concerns are the beliefs that mediates the relationship between collectivism values and Consumer willingness to participate in the collaborative consumption. The study also investigated the moderating role of gender between consumer ethnocentrism and willingness and between environmental concern and willingness.

All hypothesis (H_1 to H_9) are supported as the study finds that Collectivism values has a positive and significant (coefficient = 0.27, $p < 0.05$) direct relationship with Consumer Ethnocentrism and also with Environmental Concern (coefficient = 0.28, $p < 0.05$). Similarly, the results show that Consumer Ethnocentrism is significantly and positively (coefficient=.30, $p < 0.05$) associated with willingness to Participate in the Collaborative Consumption (WPTc).

Environmental Concern was also found to be significantly and positively (coefficient=0.17, $p < 0.05$) associated with Willingness to participate in the collaborative consumption. Further it was found that Consumer Ethnocentrism and environmental concerns partially mediate the relationship between collectivism values and consumer willingness to participate in the collaborative consumption behavior. Similarly the study finds that gender moderates the relationship between Consumer Ethnocentrism and WPTc (coefficient=0.205, $p < 0.001$) and between ENVc and WPTc (coefficient=.165, $p < 0.05$).

Thus it can possibly be concluded that consumer ethnocentrism as a conservative belief rooted in dominant social paradigm was positively associated with collaborative consumption behavior and partially mediates the relationship between collectivism values and willingness to participate in the collaborative consumption behavior along with environmental concern. The findings of this study possibly suggest that focusing on the collectivism values determine conservative values and beliefs such as ethnocentrism and support consumers to positively associate themselves with the values of altruism that further may encourage consumers to positively evaluate collaborative consumption.

5.3 Implications for Marketing and Policy

At the practical end, the findings of this study could significantly contribute in strengthening the social marketing practice specifically those interested to promote ecologically friendly and sustainable products and services such as car sharing, accommodation and cloth sharing business and other related products that are offered within the horizon of green marketing. These findings are likely to help social marketers to focus on collectivism values, ethnocentrism and environmental beliefs in their communication strategies in order to better segment and target their consumers who value sustainability in their purchase decisions. Thus this study has a practical relevance as it reveals some important conservative reasons to participate in the collaborative consumption. For instance Zip Car has been successfully emphasizing on environmental issues in its communication strategy. Such companies can further emphasize collectivism values and ethnocentric beliefs such as focusing on national security, resource scarcity, societal welfare, group conformity, non hedonism and nostalgic view in their product offerings since such values endorse collaborative consumption paradigm.

Also, this study has practical implications specifically for industries related to accommodation business such as tourism and travel industry. Since ethnocentric consumers are more pro social and altruistic (Siamagka & Balabanis, 2015), they are likely to be more attracted towards shared accommodation that emphasize socialization and opportunities to interact with local culture as these are some of the features of true hospitality since travel experiences embedded in socialization exchanges are difficult to experience in a more traditional hotel setting for example it is merely not the tangible item like a room that consumers would seek while on travel rather it is the social experience that consumers would like to buy that provide them true happiness (Oskam & Boswijk, 2016; Wu, Zeng & Xie, 2017; Caprariello & Reis, 2013; Geiger & Horbel et al., 2017). The association between happiness and social experience was found to be significantly positive (Caprariello & Reis, 2013). Further evidence suggest that younger consumers (18-29 age) indicated social experience as their significant motivator towards their intentions to participate in the collaborative consumption (Oyedele & Simpson, 2018).

At the public policy stage, the findings of this study may be more useful to achieve the political objectives related to sustainable growth and environmental protection specifically to the climate vulnerable countries like Pakistan (Kreft, Eckstein & Melchoir, 2016). Since Pakistan has been ranked as one of the top ten countries facing sustainability issues and has been considered as the seventh most vulnerable country that is affected by climate changes and will continue to be hit by extreme climate changes in future. The financial loss in Pakistan from 1995 to 2015, due to climate changes was estimated at 3.823 billion dollar in terms of properly damages (Kreft, Eckstein & Melchoir, 2016). In order to combat such sustainability issues, the findings from this study can possibly guide public policy in Pakistan who can then emphasize on conservative approaches of consumption for sustainability. Transition towards sustainability would require changing the existing values and beliefs related to consumption (Johnson et al., 2017). In this regard the public policy makers need to promote collaborative forms of consumption specifically in sectors like transportation, housing and food since 70 to 80 percent of environmental problems are sourced from these three industries (Peattie & Peattie, 2009; McArthur, 2015). Thus policy tools and promotions can target individual values and beliefs based in ethnocentrism, environmentalism and collectivism through supporting the collaborative economy thus increasing the support for sustainable growth.

Further the government officials are also consumers of travel products such as seeking accommodation or rooms while on official visits and such official visits often consume intense budgetary resources (Gauke, 2016). This problem can be mitigated through promoting the concept of collaborative economy (Gauke, 2016). Using the well know platforms of the collaborative accommodations such as AirBnb, Home Away, Couch Surfing and Tripping for instance, can offer substantial resource savings in the government travel expenditures (Gauke, 2016), specifically in the context of Pakistan, since austerity drive, as reported in the official media, seems to be the top priority for the current government of Pakistan. Thus by promoting the collaborative economy at the public policy level may support the government austerity drive and can be an effective tool to strengthen sustainable

growth.

5.4 Limitation and Future Recommendations

Nonetheless this study has some contribution to the knowledge on collaborative consumption and to VBN theory, yet the study is limited in its generalizability due to non probability sampling (Sekaran, 2003) and thus offers likely further research. First the study has been conducted in the eastern democratic culture in the context of shared accommodation within a hostel setting utilizing individuals as the unit of analysis. Therefore the interpretations from this study cannot be applied to group variations. Future research could examine how the notion of collaborative consumption may differ in other cultures that emphasize non democratic orientation since a given political structure has an influence on the adoption of shared consumption (Barnes & Mattsson, 2016). Future research may utilize the framework of this study and can examine the effect of individualism as an independent variable together with Collectivism values as to gauge any group differences with regard to consumer ethnocentrism in a different collaborative consumption experience with a different political structure.

Furthermore, due to purposive sampling utilized in this study, the results may not be generalizable to wider population (Sekaran, 2003). Future researcher could resolve this issue by employing random probability sampling. Similarly given a cross sectional nature of this research cause and effect conclusions cannot be made from the results of this study (Johnson et al., 2017; Sekaran, 2003). The later issue can be resolved by future researchers possible through an experimental design.

Further this research focused on consumer willingness as the final dependent variable and not the actual consumer behavior. Give the attitude behavior gap for example the actual behavior of most consumers is often not consistent with their intentions (Prothero et al., 2011) future research could investigate the actual behavior of collaborative consumption as the final dependent variable and its relationship with consumer intentions.

As the research into individual reasons behind taking part in the collaborative consumption is developing (Roos & Hahn, 2017). Future researchers are encouraged to explore other psychological factors that may help to understand the linkages between these socio psychological factors and collaborative consumption. These factors may include personality factors such as introversion versus extroversion orientation since these individual personality characteristics may have a positive influence on the sharing behavior for example extravert individuals are more sociable and the evidence from the past research indicates that extroversion has a positive association with sharing of knowledge (Teh et al., 2011). Similarly an individual's social position, the level of individual awareness and past experience can also significantly influence an individual intentions towards collaborative consumption (Roos & Hahn, 2017; Wu, Zeng & Xie, 2017). Furthermore, collaborative consumption may or may not be influenced by trust among participant (Schreiner, Pick & Kenning, 2018; Mohlmann, 2015). These mix results about the role of trust in shaping consumers willingness to share may need further investigation.

Collaborative consumption situations are also influenced by the type of products being shared, since it has been found that consumers were more willing to share with low involvement products such as tools of daily use (Schreiner et al., 2018). However Zip car utilizes a high involvement product and has a wider base of sharers (Belk, 2014). Future studies may investigate high and low involvement products of collaborative consumption as a moderating factor that may have an impact on the consumer willingness. Further, collaborative consumption is also influenced by accessibility and the quality of the items being shared for example if an item is perceived inaccessible by consumers, it may have a negative effect on the consumer willingness to participate in the collaborative consumption (Iran & Schrader, 2017).

Since ethnocentric consumers view foreign companies as threat to local economy (Van, 2017). Therefore, an interesting research avenue would be to consider how ethnocentric consumers would respond to foreign companies like UBER and AirBnb operating locally yet offering sustainable products. Since it is not

known that how actually participating in the collaborative consumption transform individuals with regard to moral values of honesty and trust worthiness and community development (Cheng, 2016). Ethnocentric consumers have been found to be simplifiers, anti consumption consumers and more responsible consumers. However, it is not known as to what extent ethnocentric consumers participation in the collaborative consumption is positively associated with such morally driven constructs. Consumer ethnocentrism is also shaped by age, gender, education and income levels of individuals (Siamagka & Balabanis, 2015), so future research might consider the boarder set of demographic factors and how these influence consumer participation in collaborative consumption.

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Appendix-A

Research-Questionnaire

Dear respondent,

My name is Raja Mubashar Kamal. As a research scholar at Capital University of Sciences and Technology Islamabad, I am collecting data for my research thesis titled as **Participation in Collaborative Consumption: The Mediation Effect of Consumer Ethnocentrism and Environmental Concern in a Room Sharing Context**. You are requested to please fill in these questionnaires with your sincere responses. It will not take more than 15-20 minutes of your valuable time to fill in these questionnaire. All information will be strictly kept confidential and will only be used for academic purposes. To ensure anonymity, you are not supposed to write your name or name of your organization anywhere in the questionnaire. Should you need any further assistance please feel free to contact.

Sincerely

Raja Mubashar Kamal

Research Scholar.

Department of Management and Social Sciences

Capital University of sciences and technology, Islamabad

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Example

Nowadays, many people use products and services in collaboration with others or in communities. Often, these communities and the shared use of products and services are enabled by modern technologies, such as mobile Internet, social networks, and GPS. Examples of collaborative consumption include the shared use of cars and bikes, swapping clothes, and renting living or working space. Collaborative consumption in this survey is defined as: To acquire a resource (e.g., a car, a bike, clothes, living or working space, a skill, or anything you want) from someone by renting it, or borrowing it, or swapping it, or accepting it as a gift or donation, or buying it used. This is in contrast to exclusively buying a new resource for private use? (Roos & Hanh, 2017).

Section-1

what is your Gender?		Are you married or unmarried?	
1	2	1	2
Male	Female	Married	Single

what is your age?				
1	2	3	4	5
18-25	26-33	34-41	42-49	50 & above

What is your qualification?			
1	2	3	4
Undergraduate	Master	MS/MPhil	PhD

Section-2

SD=Strongly Disagree, D=Disagree, SWD=Some What Disagree, N=Neutral, A=Agree, SWA=Some What Agree, SA=Strongly Agree								
S #	Consumer Ethnocentrism	SD	D	SWD	N	A	SWA	SA
1	Pakistani should always buy local products instead of foreign.	1	2	3	4	5	6	7
2	Pakistani products first, last and foremost.	1	2	3	4	5	6	7
3	Pakistani should not buy foreign products because it hurts pakistani business and cause unemployment.	1	2	3	4	5	6	7
4	Pakistani who buy foreign products are responsibly for putting their fellow out of work.	1	2	3	4	5	6	7
5	We should buy from foreign only those products that we can't obtain within our country.	1	2	3	4	5	6	7
6	It may cost me in long run but I prefer to support Pakistani products.	1	2	3	4	5	6	7
7	Only those products that are unavailable in Pakistan should be imported.	1	2	3	4	5	6	7
8	Purchasing foreign products is un-Pakistani.	1	2	3	4	5	6	7
9	A real Pakistani should always buy Pakistani products.	1	2	3	4	5	6	7
10	It is not right to buy foreign products because it puts Pakistanis out of jobs.	1	2	3	4	5	6	7

S #	Environmental Concern	SD	D	SWD	N	A	SWA	SA
1	Environmental issues are important.	1	2	3	4	5	6	7
2	I am concerned about global warming.	1	2	3	4	5	6	7
3	We should actively explore renewable energies.	1	2	3	4	5	6	7
4	Environmental problems are threatening our health.	1	2	3	4	5	6	7
5	Driving an environmentally friendly is a responsible behavior for future generation.	1	2	3	4	5	6	7
S #	Collectivism	SD	D	N	A	SA		
1	The wellbeing of coworkers is important to me.	1	2	3	4	5		
2	I feel good when I cooperate with others.	1	2	3	4	5		
3	If those around me are happy. I also happy.	1	2	3	4	5		
4	I often share with others items & moments.	1	2	3	4	5		
S #	Willing to Participate	SD	D	N	A	SA		
1	I would likely choose a room sharing option the next time I travel.	1	2	3	4	5		
2	I would prefer a room sharing option to getting a hotel room.	1	2	3	4	5		
3	Participation of room sharing is a good choice.	1	2	3	4	5		
4	I will recommend the room sharing option to others.	1	2	3	4	5		