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Dimensions of transcultural and multicultural marketing campaigns

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Abstract

Marketers attempting to please a large part of the population in order to gain more customers, already have a demanding job. However, things get even more complicated when the population consists of a variety of cultures, such as in Sweden. With the aim to appeal to people belonging to different cultures, more and more campaigns of transcultural and multicultural content are created. Those campaigns, being controversial, do not go unnoticed and generate a division in views. We have therefore decided to investigate: “**How do consumers perceive trans-cultural and multicultural marketing campaigns?**” and “**What are the dimensions of these types of campaigns on buyer behaviour?**”.

This study will attempt to answer the research questions by exploring the themes of culture and ethics alongside. This is done to clarify the reasons behind the differences among customers’ perceptions on the campaigns chosen. In order to explain the difference between transcultural and multicultural campaigns, two campaigns, one by Åhléns and one by H&M, were used. A qualitative research was conducted by interviewing twelve people, six for each campaign.

Based on our results, all of the interviewees stated that culture is directly correlated with ethics. The different perspectives on the campaigns were due to matters of ethicality. Half supported the campaigns due to their inclusiveness while the other half deemed them unethical for different reasons. While everyone associated the campaigns with ethicality, the majority does not take ethics into consideration while shopping. Furthermore, corporate social responsibility proved to have a smaller impact on buyer behaviour than a company’s involvement in an unethical activity that weighs more in consumers’ eyes. Last but not least, even though the customer perceptions on these types of campaigns are divided, there is no direct effect on buyer behaviour, but more towards brand loyalty.

Keywords: Corporate Social Responsibility (CSR), Customer Perceived Ethicality (CPE), Ethics, Transcultural campaigns, Multicultural campaigns, Multiculturalism, Buyer Behaviour, Brand Loyalty, Social Media

Sammanfattning

Marknadsförare försöker i allt större grad att behaga en större del av populationen med avsikten att tillförskaffa sig fler kunder. Detta blir allt svårare när populationen består av en mängd kulturer, såsom i Sverige. Med målet att locka människor från olika kulturer, så används transkulturella och multikulturella kampanjer i större utsträckning. På grund av deras kontroversiella karaktär, går de inte obemärkt förbi och skapar en klyfta i åsikter. Vi har därför bestämt oss för att undersöka: **“Hur konsumenter uppfattar transkulturella och multikulturella marknadsföringskampanjer”** och **“Vilka dimensioner dessa typer av kampanjer har på konsumenters köpbeteende.”**

Denna studie kommer försöka svara på dessa två frågor genom att utforska olika kulturella och etiska teman. Detta görs för att klarifiera anledningarna bakom de olika skillnaderna i konsumenters uppfattning av dessa två typer av kampanjer. För att visa skillnaden mellan de två kampanj-typerna har en kampanj av Åhléns och en kampanj av H&M använts. En kvalitativ studie har utförts med tolv olika intervjupersoner.

Utifrån våra resultat har vi sett att samtliga intervjupersoner uppfattar etik som direkt sammanhängande med kultur. Skillnaderna i åsikt inom kampanjerna berodde på skillnader i etisk syn. Hälften av de intervjuade stöttade kampanjerna för att de var inkluderande och den andra halvan ansåg att de var oetiska. Trots att samtliga kopplade ihop kampanjerna med etik, så ansåg majoriteten att etik inte var viktigt när de gör sina inköp. Utöver detta visade det sig att Corporate Social Responsibility hade en mindre effekt, sett ur konsumenters ögon, än ett företags eventuella negativa etiska aktiviteter. Sist men inte minst, skillnaderna i åsikt till trots, så har vi inte hittat några direkta effekter på konsumenters köpbeteende, till följd av kampanjerna. Dock finns bevis för effekter på varumärkeslojalitet.

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1. Dimensions of transcultural and multicultural marketing campaigns

The structure followed in the introduction is created with the aim to let the reader in the subject gradually. The study incorporates a lot of themes and the order in which each theme is presented, is essential for the proper understanding of the reader. We examined transcultural and multicultural marketing campaigns and culture was the key factor around which the campaigns revolved. It is culture that forms the ethical considerations of an individual that affect his perceptions and views. Therefore, it was deemed necessary to begin by explaining the concepts of transcultural diffusion and multiculturalism and then delve into the theme of ethics and more specifically ethical branding. Social media was explained, since it was the platform we used to get in contact with our interviewees and examine our topic in depth.

1.1 Introduction

Marketers are forced to make more and more shocking commercials and advertisements as consumers are becoming increasingly numb to all the information being directed towards them (Postman, 1985). It used to be a fight to be the most entertaining, but it has become a fight to get the consumers to feel anything at all. With media changing from written to imagery, the ideas that could previously be communicated can no longer be encompassed in the new medium and now require just passive involvement from the viewer (Postman, 1985). Having pictures with exceptionally strong messages, which hit the very foundation on which people's identity is built on, are used to get consumers to react.

In order for a brand to maintain its position in the market and keep from becoming stagnant, it needs to advance constantly and remind customers of its existence through innovative and up-to-date commercials (Klepper, 1996). Incorporating a controversial message in a commercial may prove to be risky as the results will either benefit the brand or damage it (Boykiv, 2014). When deciding upon such a message, companies are aware of the reaction

they will probably cause. They need to calculate the risk in terms of the majority being supportive of the controversial message rather than being against it. A type of controversial message that is likely to get the attention of consumers and be on the spotlight for some time, is transcultural diffusion. (*Boykiv, 2014*)

1.2 Transcultural Diffusion & Multiculturalism

When marketing, companies want to reach as large a part of the population as possible and in order to achieve that they include cultural diversity in their campaigns to attract people from different cultural backgrounds (*Cui, 1997*). This can prove problematic when incorporating elements from a foreign culture into the culture of the country in which they are active.

There is a difference among the concepts of transcultural diffusion and multiculturalism. The concept of transferring features, such as ideas, symbols or styles, from one culture to another through migration or other ways of cross-cultural interaction is known as Cultural diffusion (*Winthrop, 1991*). Cultural diffusion carries a distinct role in the multicultural Swedish society, since all the different cultures interact and transfer ideas between each other. This might be problematic, since the cultural features which are transferred from one culture to another are not always accepted by parts of the population adhering to the receiving or giving culture (*Huntington, 1996*). We define transcultural as the fusion of two or more cultures that result into one. This mix causes the cultures involved to lose their identity and form a pseudo-culture that people are unable to relate to.

Multiculturalism on the other hand, as defined by us, is the blend of a variety of cultures, without the risk of losing their identity. They are simply used together, but not fused into one another. Since they maintain their original state, they are able to appeal to a large part of the population belonging to the cultures in question. Multiculturalism utilized in campaigns as a marketing tool, may also be problematic if the cultural phenomenon portrayed is considered offensive or unethical by people stemming from another culture.

An example of the multicultural phenomenon is the acceptance of the Hijab in Swedish

culture. Sweden is a country that encompasses a variety of cultures and a large part of the population is of Islamic descent (*SCB, 2013*). Becoming part of the Swedish culture and way of living, does not necessarily mean that the important cultural aspects, customs and traditions will not be carried and continued by the individuals of a particular cultural minority (*Cui, 1997*). As a result, some of these aspects such as the previously mentioned hijab are transferred from the Islamic culture to the Swedish culture. This piece of clothing is at the centre of many heated discussions as people are divided in their ways of perceiving it. For some it is only a fashion accessory, others consider that it supports freedom of expression and loyalty to one's culture (*Carlén, 2015*). Disparate groups consider that it is a sign of female oppression which is incompatible with the Swedish culture (*Rexvid, 2015*). These reactions show that some view it as ethically wrong to produce these types of campaigns. As the theory of ethical relativism suggests, culture and ethics are directly correlated. The way people perceive certain aspects and their views on multicultural and transcultural campaigns is affected by their ethical considerations and moral standards. (*Velasquez, et al., 1992*).

1.3 Ethics

Ethics is a very broad area of knowledge that is incorporated in the everyday decision-making of people (*Dombrowski, et. al., 2013*). This study will with regards to the purpose, focus solely on the view consumers have on marketing ethics, which refer to moral principles in the area of marketing. These principles are in the form of guidelines to aid marketing practitioners when constructing their marketing campaigns. Theories of marketing ethics are normative in their majority as they focus on how the decision-making process should be, rather than on how it really is, as positive theories suggest (*Velasquez, 2008*).

In the 1980's Ferrell and Gresham as well as Hunt and Vitell provided positive models that could be empirically tested within the field of marketing ethics (*Torres, 1998*). Many models and theories came to follow in the upcoming years, and nowadays the importance of ethical decision making in marketing was stressed by many theorists and researchers especially after many scandals of companies that did not incorporate ethics in their marketing (*Dincer and Dincer, 2014*).

When it comes to marketing ethics, not only illegal actions can be considered unethical. In the marketing field, there are a lot of campaigns that entail unethical messages but are entirely legal in nature. Law is not the only factor that determines the ethicality of a campaign in this case. Ethics are broader and they concern what is 'right' or 'wrong' based on an established principle (*Smith, 2000*). As aforementioned, there is a large gap stemming from societal and cultural norms that produces different views in the perception of 'right' and 'wrong', however there still exist some guidelines in order to guide the marketing practitioner. These guidelines are normative as they describe how matters should be, but it is not guaranteed that all practitioners in marketing will follow them (*Smith, 2000*).

Sweden is a multicultural country which means that a variety of cultures are situated in the same location. As a result, the job of a marketing practitioner becomes even harder as it is nearly infeasible to please everyone. It can be so that the practitioner follows the guidelines but not everyone is in accordance with them. There are other factors than culture that influence the perception of an individual of ethical norms, as personality for instance.

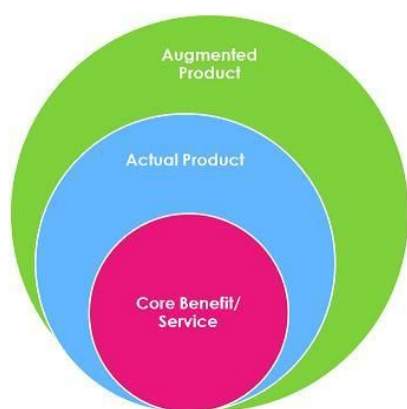
There is an established idea of 'right' and 'wrong' for the majority of the population and illegal actions or lying are obviously perceived as unethical. Companies that engage in such activities and are caught, directly lose their credibility due to their unethical actions. However, there might be some companies that are completely ethical in their marketing and message but the underlying reason is unethical (*Smith, 2000*). For instance, creating a controversial message that is ethical in nature and demonstrating it to the world in order to create heated discussion between parties with different opinions is wrong. Even if the message is ethical, creating conflict and being aware of it beforehand can be considered unethical in its roots.

The concept of ethical relativism makes it difficult for companies to find a "golden path" where everyone perceives the brand in an ethical way, especially when working in countries which are culturally diverse, such as Sweden.

1.4 Ethical Branding

The idea behind ethical branding is adding value to the product through opinions and actions that coincide with the ethics of the consumer. This leads to the company using ethical branding to establish a product with higher value than the competitor, if looking at the same product (Creyer and Ross, 1997). The research that has been conducted has mostly looked into product ethics related to the product safety, pricing and advertising, while little is mentioned in traditional branding literature about the implications of ethical branding or the concept of ethical branding as a whole. (Fan, 2005)

Fashion and beauty retailers are very similar in nature when it comes to the core benefits of what they are offering the customers, which is known as a homogenous market (Kjeldsen-Kragh, 2002). Being able to stand out in such a market is imperative to success and must be done in a different way than changing products directly or emphasizing a certain feature about the product. Mainly due to the fact that retailers are selling the products produced by other companies and are in that way limited in terms of product development. One way of accomplishing such a task is to add value to the product through the previously mentioned ethical branding, or branding in general, to give added value to products and give an edge against other companies selling similar goods. Which is why we have chosen to use two campaigns by two fashion and beauty retailers.



This can be explained by Kotler's description of the levels of a product as seen in the figure to the left (2005). Ethical branding adds on to the value of the Actual Product level. Why this adds value is explained by Maslow's hierarchy of needs (1943), allowing people to achieve the top three levels of the hierarchy; belonging, esteem and self-actualization.

Currently brands account for 28% of companies' total intangible value on average according to Brand Finance (2016). This shows the importance of brands in today's society and the role that brand building plays in the business building process.

Branding is a way of making your products or company identifiable from other products or companies (*Baines and Fill, 2014*). Without it products would have to be personally tested for a buying-decision to be made, and even with that nothing binds you to that specific product since it is in essence still unknown. As an example; if all shampoo bottles only said shampoo on them with no distinguishing features they would be treated as one, despite coming from different manufacturers. By creating a brand which will be stated on the bottles, it is possible to have consumers create an opinion and a bond to the brand. This enables the delivery of information simply through the use of a name or a logo. The nature of the information that companies want to deliver differs greatly depending on a multitude of factors. What is similar across all brands is that the information be positive, strong and lasting. (*Baines and Fill, 2014*)

Several studies have been made which show the effects of ethicality when it comes to branding. Creyer and Ross, (1997) found that consumers are willing to pay more for ethically branded products. This willingness is mainly attributed to the fact that the product is in accordance with their own ethical views. Two studies (*Singh, 2012; Amine, 1998*) show that negative information about a company is more influential than positive information. Which with regards to ethicality, means that a company with a low perceived ethicality results in a damaged view of the brand as a whole and this damage is even greater than the possible gains which one might receive from having a brand perceived as highly ethical.

This shows that the perceived ethicality of a brand plays a role in the value of a product within the fashion and beauty retailing industry. Having a, by the customers, perceived ethical or at least a neutral brand should be of utmost importance, since the perception that a brand is unethical is damaging to the value of the products sold under that brand name and may also discourage customers from purchasing and using that brand (*Singh, 2012; Amine, 1998*).

Consumers are making decisions based on their personal values and make sure that products and corporations fit into the same category as themselves and are in some cases willing to pay more for a product from a brand which they care about (*Simon, 1995*). This raises the question of how companies can convey their values for the consumer to identify and decide

whether they agree with those values or not. Specifically for the fashion and beauty industry this is exceedingly more important, since purchases within this category are not basic necessities and the ability to choose between a wide variety of brands makes it possible to actively choose one which lies closer to the consumer's values.

As made obvious by the aforementioned statements, properly created branding is vital for the success and survival of a company. Without it the value and quality of brands is lost or if done unsuccessfully, it remains unknown to the customers. In order for a company to establish a strong position in the market, ethics need to be taken into consideration when creating a campaign and the message conveyed should be in accordance with the majority of the customer's perspectives (*Singh, 2012; Amine, 1998*). By complying with the views of the majority, the campaign is likely to achieve its goal and receive the additional popularity and acceptance it sought after.

1.5 Social media as a medium

Modern campaigns are largely spread through the use of social media. It is an effective way to reach a large audience in order to market the products and make the brand known to the public. Larger companies usually have employees especially dedicated for social media research and marketing. These specialists follow the trends and are able to determine the best possible marketing strategy for the company (*Kruse Control, 2016*). Relationships between company and consumer are exceedingly important when creating a brand and with the social media marketing the company can easily communicate with the consumer allowing for these relationships to build (*Kapferer, 2012*). In the article "Branding in the Age of Social Media" former Harvard professor Douglas Holt (2016) highlights the changes that have come with the introduction of social media. He states that before the time of social media, cultural innovation has come from smaller groups in society and these cultural innovations were adopted and adapted by companies and mass media. The role of companies and mass media has become obsolete with social media, as the previously small and isolated groups can now reach the same audiences. Holt (2016) refers to this as "crowdculture". The crowd, or population, has become so influential that it is the driving force in culture, a role previously

held by companies and mass media (*Holt, 2016*). This leads to companies having to use the culture which has grown with the influence of the crowd, instead of creating the culture themselves.

As such, the campaigns this study will focus on are the ones communicated through social media, not only due to it being a common way for companies to market, but also since it is a way for the customers to interact with each other and the company. Smaller actors are, according to Holt (2016), now able to be more influential through social media and are therefore able to affect the perception of a brand to an extent that was previously impossible.

1.6 Problem Discussion

With an increase in the amount of people moving to Sweden from a foreign country (*SCB, 2013*), the need for companies to be more inclusive is more important than ever. One way of doing this is by creating multicultural and transcultural marketing campaigns. These types of campaigns due to their controversiality, might be either perceived as problematic or as inclusive, depending on the perspective of the individual. As such, it is important for marketers to be aware of the dimensions that campaigns of that type produce.

Both transcultural and multicultural campaigns are similar in that they incorporate a variety of cultures, with the difference being that transcultural campaigns are changing the cultures themselves, while multicultural campaigns leave the original cultural norms untouched. This slight difference might play a role in the perception of consumers, or the campaigns may be perceived as identical in character. Marketers should know if the different types produce different responses, so as to follow the most effective route for them.

As these types of cultural campaigns are a sensitive topic, it is of utmost importance that marketers are familiar with the concepts of CPE and CSR, since the campaigns are perceived differently on an individual level. The difference in views is directly correlated with the ethical standards of the individual.

1.7 Purpose

The purpose of this study is to develop a deeper understanding of the different dimensions related to consumers perception of transcultural and multicultural marketing campaigns.

1.8 Research Questions

- 1) How do consumers perceive transcultural and multicultural marketing campaigns?**
- 2) What are the dimensions of these types of campaigns on buyer behaviour?**

1.8 Contribution

Finding the dimensions of using transcultural and multicultural marketing can aid in the development of marketing strategies which minimize the negative brand perception dimensions and maximize the positive ones. In the long-term this will result in a more loyal customer base and an ethically perceived brand that will last in time and stand out from its adversaries.

2. Theoretical Methodology

In this chapter, we present how this study was realized and the approaches which were used to conduct it. We give an overview of the different techniques and methods so as to provide the reader with a better understanding of the reasons behind our choices.

2.1 Choice of Subject

The spark that made us choose to research this subject was initiated by the discovery of the “*Lucia campaign*” by Åhléns (Rågsjö Thorell, 2016). Specifically it was the comments on social media that peaked our interest, due to their varied nature. The cultural mix used in the ad caused a heated discussion among the social media users, where some found the ad distasteful because they considered it a misuse of traditions, while others thought it was inclusive of all people and cultures. The discussion ended with the child that participated in the ad, receiving threats, which according to some were a calculated bi-product by Åhléns, when using this type of campaign (*Refer to empirical data*). This raised the question of ethicality and so we decided to look into a similar campaign to see if it followed the same pattern.

The diffusion of cultures in the ad, made us want to examine the ethicality, but from a customer perspective. We considered it interesting to find out the way customers perceive the ethicality of brands and this led us to the choice of topic. Specifically the dimensions that a cultural mix in a marketing campaign, can have on consumer perceived ethicality.

Since more and more advertisements including cultural diffusion and multiculturalism are created, we considered it important to research the dimensions those ads have on consumers (*Vinjamuri, 2015; Zmuda, 2014; Castillo, 2016; Wolf-Watz, 2016; Sundell et. al., 2015*).

Those dimensions may affect the perception of the brand by customers and as a result their buyer behaviour. By recognising the dimensions and being aware of them, marketers can be aided in their creation of campaigns. They would be able to adjust their future advertisements in a way that would appeal to a larger and more diverse audience, however a quantitative study would be needed to create a normative framework.

The two main campaigns that are used as a base to help us investigate and answer the research questions are created by Åhléns and H&M. The “*Lucia campaign*” by Åhléns is an example of a transcultural campaign that fuses two different cultures into one producing a new and foreign concept that does not belong to any of the two cultures blended. The protagonist of the campaign representing Lucia, was a little boy of dark skin complexion. Since the traditional Lucia tradition portrays a female of light skin complexion, this choice of protagonist by Åhléns caused an outrage. A number of people were against this fusion of cultures and started vehemently voicing their beliefs against the campaign on social media.

“*Close the loop*” by H&M (2015) is an example of a multicultural campaign. This entails having a variety of cultures in a campaign so as to appeal to as many cultural backgrounds as possible, but not attempting to fuse them into one by changing the norms of either culture. The campaign illustrated a hijab-wearing model with the aim to be inclusive of different cultural norms. This idea did not find everyone in accordance, since it was stated by some that hijabs are a way of oppressing women. Again there was a heated discussion among opposing views in the social media platforms that caught our attention and made us want to research the topic in depth.

2.1.1 Pre-Understanding

We are familiar with the fact that Sweden is a multicultural society, meaning that people from different countries and cultures coexist in the same land. Since we, as the two researchers of the study, are stemming from different cultural backgrounds, we can detect the divergence of our views in one particular campaign. We attribute this divergence to our cultural differences. This makes us believe that culture is responsible to some extent for the way we perceive our surroundings. Being both students of Business and Economics with a specialisation in marketing, we have prior knowledge of marketing models and theories, which aided us in understanding the nature of the campaign and form research questions to guide us through the study.

2.2 Epistemology and Ontology

Epistemology is the study of knowledge. More specifically it is about what classifies as knowledge within a certain field and how that knowledge is obtained (*Truncellito, 2017*). The two main views in epistemology are positivism and interpretivism. Positivism is the epistemological view that knowledge within social sciences should be studied using the same methods as the natural sciences. These methods are phenomenalism, deductivism, inductivism and objectivism (*Bryman and Bell, 2013*).

Interpretative theory from an epistemological perspective is the view that a strategy needs to be made in order to accommodate the differences between studying society and nature (*Bryman and Bell, 2013*). Actions performed within society carry subjective reasoning which can be captured and analysed by researchers in social sciences. This view differs from the positivistic view saying that social sciences should be researched in the same manner as natural sciences and that the only real knowledge is the one we can confirm by using our senses (*Bryman and Bell, 2013*). The interpretative theory is pertinent to this study as it is a qualitative study with the purpose of reaching a higher level of understanding with regards to the area studied. Bryman and Bell (2013) explain the difference between the positivistic view and the interpretivist view as either only trying to explain human behaviour or actually trying to understand it. Hermeneutic is the method that belongs to the interpretative view and is used in this study to elucidate the dimensions of transcultural campaigns on the perceived ethicality of consumers.

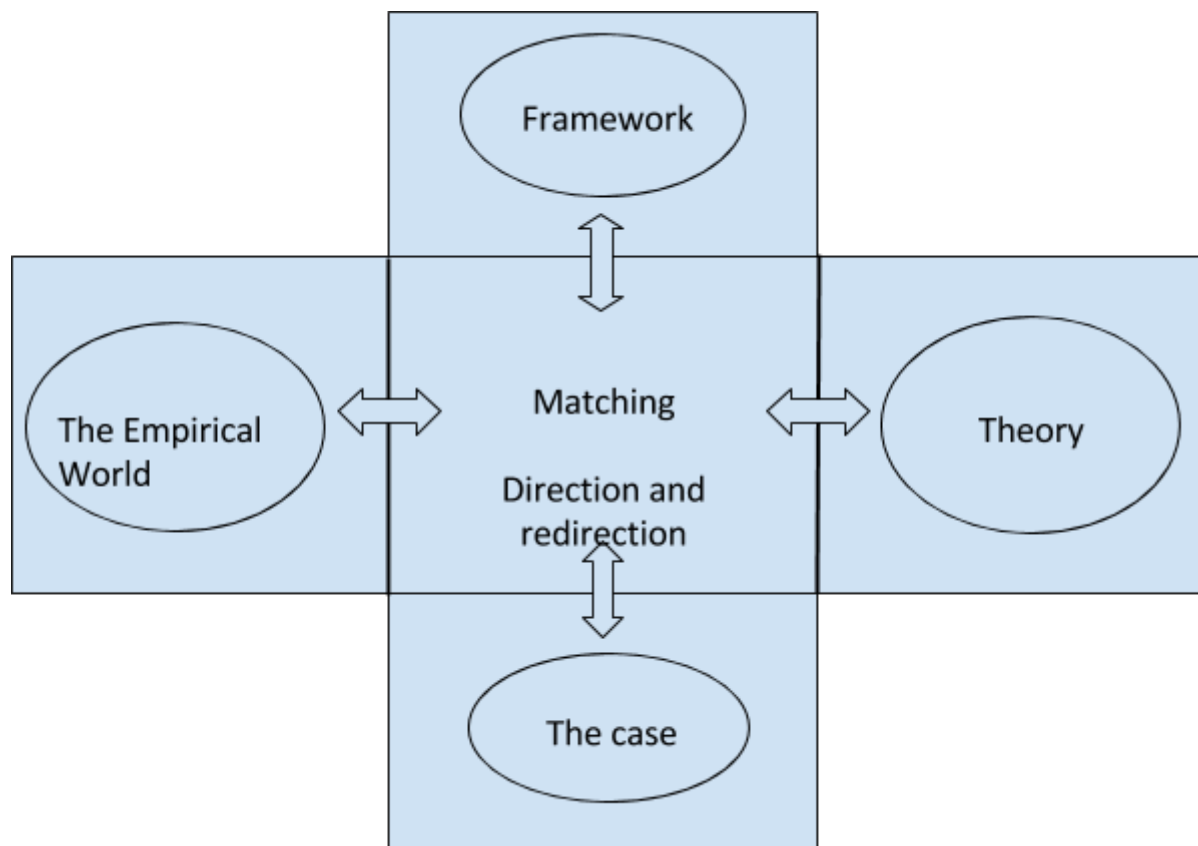
Ontology is the study of the nature of social entities (*Bryman and Bell, 2013*). Whether the social entities should be considered objective entities which exist as a reality, unaffected by the social actors, or if they should be seen as entities constructed by the social actor's views and actions. The latter is called constructivism, which is what will be used in this study (*Bryman and Bell, 2013*). Since we are looking into the dimensions of culture and more specifically the use of culture, we are required to use this view as our foundation. If culture was unaffected by social actors the problem would not exist. The entire research question lies on the basis that different groups create their own view on what culture is or how it should be

portrayed. Misusing or using cultural phenomena in a way that is perceived as negative, is the fundamental aspect on which this study is built.

2.3 Research Approach

An abductive research approach differs from those of inductive and deductive approaches in that it is not linear in nature, but moves freely between theory and empirical data (Dubois and Gadde, 2002). This method is explained in detail by Dubois and Gadde (2002) as especially effective when used in case studies, since they allow for in-depth insight into the empirical phenomenon.

Dubois and Gadde (2002) have developed a model describing a systematic combination of theory and empirical data which is prevalent in the abductive research approach.



As this study is similar to that of a case study and with little research having been conducted, it is a strength to be able to develop theory and empirical data by using the systematic combination throughout the study. In the case of this study, it means using the interviews and

being able to match and redirect additional theoretical data and empirical data from social media, to as Dubois and Gadde (2002) say “sharpen the tool”, which is the case.

In summary Dubois and Gadde (2002) explain abduction as being close to the inductive approach, since both focus on the development of new theories and the development of theoretical models. Dubois and Gadde (2002) stress that abduction is more inclined towards the development of already existing theories, than the formation of new ones. We consider the abductive approach to be well suited for this study since little research has been conducted in this area but there are existing theories on the fundamental aspects that this study focuses on. As such the abductive approach is the one we will be using in this study.

2.4 Choice of method

The two research strategies that are used when investigating a subject are qualitative and quantitative. A quantitative study is used when a larger population is of concern and numerical data are used to represent a pattern in attitudes and opinions (*Bryman and Bell, 2013*). A qualitative study on the other hand, focuses more on understanding and explaining a specific situation through individual opinions. By delving deeper into the situation, it is possible to form further hypotheses and examine the topic in a more thorough manner (*Bryman and Bell, 2013*).

The purpose of this study is to find how consumers perceive the differing transcultural and multicultural marketing campaigns and the dimensions such campaigns have on buyer behaviour. Additionally, we are investigating the extent to which customers consider ethics when shopping and the events that are most likely to affect their shopping habits. In order to get a deeper understanding of the subject and be able to answer our research questions, we considered that the most appropriate method is a qualitative study. This type of study makes it feasible to concentrate on the thoughts and answers of the interviewees and as a result get a richer perspective on the particular area of inquiry.

2.5 Qualitative Data analysis

A qualitative data analysis is conducted in order to find the answers to the research question. Through the analysis, the data gathered gain meaning and as a result the topic in discussion can be explained. Since the data usually incorporate a lot of information and various aspects it is important to transcribe them and read through them carefully. After the transcribing is complete, the process of the analysis is initiated (*Bryman and Bell, 2013*).

The first step is to code the data in order to be able to navigate through them in a more efficient manner. The second and most important step is to organise and divide the data in different categories based on appropriate themes. Based on the themes, the theories are going to be chosen and the important aspects of the study will be clarified. After dividing the data in themes, it is important to find similarities and differences among the responses so as to analyse and explain their perspective and get closer to answering the research question.

2.6 Primary and Secondary data

Primary data are the information collected by the researcher himself and they can be acquired through observations, surveys or interviews (*Bryman and Bell, 2013*). Secondary data, on the other hand, are the information that already exist available from other researchers such as books, publications, articles, statistics, government documents etc. (*Bryman and Bell, 2013*). The advantage of primary data are that they can be tailored to the needs of the study and this provides a more accurate and detailed answer. Secondary data might have been gathered to support another theory and there are only a few theories and information that can be applicable to the study. Even though secondary data are easier and in some cases less expensive to find, primary data are considered more reliable since the researcher is actively involved in obtaining them (*Bryman and Bell, 2013*). Secondary data should be critically looked upon so that the sources are of value and trustworthy. The researcher should under no circumstances believe everything that he comes across without setting it into perspective and confirming its validity.

This study used both primary and secondary data. The secondary data in form of scientific articles, literature and previous research, were used in determining the theories that are suited so as to give a background and better clarify the themes for the reader. The primary data were collected in form of the qualitative interviews conducted. It was important to use primary data that were tailored to fit the framework of the study through the specific questions asked during the interviews. By incorporating different perspectives on the subject in our results, the analysis becomes stronger and more valid as the responses of the interviewees give meaning to the theories discussed and help to reach a conclusion.

2.6.1 Choice of literature

The idea to conduct the specific study was given through the many articles available online addressing the “*Lucia campaign*” by Åhléns. The campaign created an outburst of comments and heated discussions among individuals with opposing views. After witnessing the controversiality of the topic and the waves of either aggression or love that followed, it was deemed necessary to find a reason for all that. When the best approach to the matter was decided and the research question was clearly stated, many scientific articles and literature were found. Most of them were obtained via Jstor and SöderScholar. The literature was either obtained at Kungliga biblioteket or was already in our possession due to previous courses taken at university.

The two criteria for evaluating quantitative research are reliability and validity, however these two criteria have by some authors been deemed unsuitable for evaluating qualitative research (*Bryman and Bell, 2013*). Instead they have been reformulated to be more suited to qualitative research. The two criteria for qualitative research are trustworthiness and authenticity. Trustworthiness is made up of four sub-criteria; credibility, dependability, transferability and confirmability (*Bryman and Bell, 2013*).

2.7 Critique of methodology

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2.7.1 Credibility

Social reality can be portrayed in many different ways and it is important that the description of social reality made by the researchers is credible to readers (*Bryman and Bell, 2013*).

Bryman and Bell (2013) speak of two ways to create credibility. One is to make sure that the research is conducted in line with the rules pertinent to it and the other is to report the results to the respondents, so that they have a chance to go through their answers and confirm that the researchers correctly perceived what they wanted to convey.

This study has been performed with academical and ethical rules in mind, making sure that they are being followed to the highest degree. The respondents were asked if they wanted to receive and confirm the results, and receive the finished study when it was completed. These steps were taken to ensure a high credibility.

2.7.2 Dependability

Dependability is the equivalent of the reliability criteria for quantitative research (*Bryman and Bell, 2013*). Creating a high dependability relies on what is called auditing, which is done by making a complete report of how the research was conducted. Bryman and Bell (2013) bring up peer reviews of the report, but also say that it is infrequently used because of the workload.

As this study is done with an interpretivist view using an abductive methodology, it is

difficult to create a report with full transparency, since the gathering of theory was done throughout the study. To combat the sporadic collecting of theoretical data, the choices that were made have been documented and explained, so as to create transparency in that way.

2.7.3 Transferability

Qualitative research is focused towards studying a small group of individuals, with a focus on what is contextually unique (*Bryman and Bell, 2013*). Whether or not the results of the qualitative research hold up in a context separate to which it was studied, according to Bryman and Bell (2013), is a matter of empiricism. Qualitative research is instead focused on building what is known as “Thick Descriptions”, which means a thorough description of what is specific to a culture or a phenomenon. These descriptions allow other researchers to determine whether or not the results of a qualitative study are transferable to another context or environment (*Bryman and Bell, 2013*).

As the selection process in this study was based around selecting individuals who were voicing their opinions through social media regarding the “Lucia campaign” and “Close the loop” the description of the culture or individuals is rather limited. There is no specific characteristics that are clearly distinguishable, apart from the fact that they all were active in social media. By using the constructionist view it is also difficult to transfer as the individuals answering are just that; individuals. If the test is performed again it is not certain that it will show the same results, because of changing behaviours and a different selection. Additionally as the study is carried out with an interpretive methodological approach, the analysis is reliant on the researcher’s previous knowledge and interpretation. If carried out by other researchers the resulting analysis would most likely differ. All in all this should be taken into account if one is looking to transfer the analysis of this study.

2.7.4 Confirmability

As qualitative social research relies on the interpretative and analytical ability of the researchers, no social research is completely objective (*Bryman and Bell, 2013*). Since this is

impossible to achieve, confirmability is measured instead, which is the notion that researchers should act in good faith. Personal values and opinions should not be reflected in the research.

This study investigates the dimensions of transcultural and multicultural marketing campaigns, with regards to CPE, CSR and buyer behaviour. As the dimensions of transcultural marketing campaigns may be either positive, neutral or negative, the bias which we could possibly have as researchers is in part eliminated. There could be a bias in how each is portrayed, but specific work has been done to ensure that both the positive aspects and negative aspects are weighed against each other and compared.

2.7.5 Authenticity

To ensure the authenticity of qualitative research five criteria have been formulated; Fair depiction, Ontological authenticity, Pedagogical authenticity, Catalytic authenticity and Tactical authenticity (*Bryman and Bell, 2013*). In large these criteria refer to how the individuals studied are fairly depicted in the research and that they are helped in understanding the phenomenon studied.

As the study is made to understand the dimensions of transcultural marketing campaigns, it could help the individuals who participated in the study to understand the dimensions of their actions and the effect that the marketing campaigns had on them. Additionally they were given the option to make changes in the interpretation that we made as researchers, to ensure that a fair depiction was given.

3. Theoretical Framework

In this chapter, the theories used are cultural and ethical relativism, consumer perceived ethicality and corporate social responsibility, brand identity, group influence and social learning. A combination of these theories is used as support for the analysis of our empirical findings. It is important to provide the reader with an overview of the main theories used in the study so as to deepen his understanding for the following chapters. A model is presented at the end of the chapter to depict how the selected theories are connected.

3.1 Cultural and Ethical Relativism

Cultural and ethical relativism are two closely related theories that have been studied and discussed by a variety of theorists. Franz Boas was the one to introduce the concept of cultural relativism in 1896 through his article “The Limitation of the Comparative Method of Anthropology” (Boas, 1896). There he stated that the nature of an action is bound to the culture in which it is carried out and when declaring it as good or bad, the specific cultural norms need to be taken into consideration. He stresses the point that despite being different and unique, all cultures are equal (Boas, 1896).

Many of his students followed in his footsteps and one of them was Ruth Benedict that further explained cultural relativism in her book “*Patterns of Culture*”. In the beginning of her book it is expressed that a person “...sees it edited by a definite set of customs and institutions and ways of thinking. Even in his philosophical probings he cannot go behind these stereotypes; his very concepts of the true and the false will still have reference to his particular traditional customs.” (Benedict, 1934). Her view supports that culture is an important factor that sets the ground for the personality and moral behaviour of an individual. Behavioural patterns are not directly transmitted to a person when he is born but culture sets the environment in which people grow. By growing at a specific cultural environment, one is exposed to it and so this makes it natural to have a certain set of views towards the world that

are largely influenced by the specific culture.

Cultural relativism aims to attribute the differences of human behaviour on cultural differences. Based on the concept of relativism, the morality of an individual is directly related to the culture that he belongs (*Rachels, 1999*). Since there are vast differences among cultures, there would be different perspectives on ethical practices. Benedict suggests in her article “*A Defense of Ethical Relativism*” that culture is a set of habits that evolved in order to fit the surroundings and match the needs of a specific population (*Benedict, 1934*). The actions evolve based on interaction with other cultures or even isolation from them. Benedict continues by underlying the importance of habit and claiming that actions are based more on habit rather than a moral code.

The aforementioned view, sets the scene for normative ethical relativism. According to the theory, there is no universal moral code that people of every culture can abide by and follow (*Pecorino, 2001*). On the contrary, it is suggested that each culture has nurtured a specific morality for its people and the actions of an individual can solely be judged based on the culture he stems from. The theory has received a lot of criticism and opposing views but it was not falsified since it comes from an anthropological and philosophical perspective.

As mentioned in the introduction, Sweden is a culturally diverse country, especially in the larger cities. The role that culture plays in defining the personality of a person shows that companies are required to take the cultural differences in consideration to fulfill the self-image and reflection that Kapferer (2012) writes about in his book “*The New Strategic Management*” attributing to brand identity. By taking cultural and ethical relativism into consideration, the job of marketers becomes even harder since they cannot use a widely accepted moral code when creating their campaigns. The situation is more complicated when the environment is multicultural. In an attempt to attract as many customers as possible, marketers take risks in the form of a controversial message (*Boykiv, 2014*). The controversy in its nature causes a lot of heated debate among people and it is risky with regards to whether the debate is going to prove beneficial for the brand or not. In this case the controversiality of messages is presented by diffusing cultures in one campaign so as to broaden the horizons and communicate a sense of acceptance of something different.

According to cultural and ethical relativism there is no universal moral ethical code (Pecorino, 2001). In multicultural environments it becomes difficult for marketers to appeal to as wide a target group as possible and they need to keep in their best behaviour to be successful. The brand needs to be known for ethical practices or at least not known for unethical ones. Since every culture judges ethicality based on different factors, the guidelines that companies follow to keep them in accordance with the majority of the population, are methods such as CPE and CSR.

3.2 Consumer perceived ethicality (CPE)

The work by Brunk (2012) on the conceptualisation and operationalisation of CPE is an imperative base when working towards understanding respondents' perceived ethicality of a company. She highlights the importance of what a person perceives as ethical in terms of which ethical theory is used. There are two main normative ethical theories: Deontology and Teleology.

Deontology, which is largely influenced by Immanuel Kant, has its view that a moral judgement is made with respect to law, norms and higher moral duty (Brunk, 2012). An ethical action is with this theory in mind, based on rules. Either formal or informal. These rules are created through the use of moral norms. As this ethical model is in its essence based on the moral norms of a person, the rules vary from person to person. This variation can be due to cultural, regional or religious reasons. Brunk (2012) exemplifies the deontological theory through the use of an article by Clement, which defined the morality of corporations only with regard to laws. Law-breakers were unethical and companies abiding by the rules enforced by the law, were ethical.

Teleology is the view that the result of an action is the answer to whether the action is ethical or not (Brunk, 2012). A person with this view should weigh the pros and cons of each possible action in a situation and choose the one which is the most favourable for all parties or at least has the highest possibility of being favourable. This means that the concept of "the

greater good” is applicable. An action which hurt some, but is favourable to the majority can be seen as ethical, as the positive aspects outweigh the negative. Brunk (2012) contrasts deontology and teleology as having a focus on the individual or society as a whole accordingly.

These are the two theoretical normative ethical theories, however, Brunk (2012) also raises the question of how consumers use ethical theories in practice. It is not a simple choice between one or the other, but the view which consumers have on ethics may be a mix between the two and could apply in different situations.

Creyer and Ross (1997), mentioned by Brunk (2012), studied the implications of the ethicality of firms on consumers’ purchase intentions. Their research showed that the ethicality of a firm is an important consideration during the purchase decision, that companies are expected to act in an ethical manner, that consumers were willing to reward companies for acting ethically by paying a premium price, and that they could buy products from unethical companies, but to a lower price. (*Creyer and Ross, 1997*)

Their study was limited to the parents of children in a single “Northeastern” school, which could skew the results, depending on the socioeconomic status of the area and other factors. However, it is a starting point from which interview questions can be based.

The qualitative part of the study conducted by Brunk (2012) show the previously mentioned point that consumers don’t have a clearly defined ethical definition. They sway between the deontological and teleological views. Brunk (2012) defines 6 key points for showing this phenomenon.

1. Abiding by the law
2. Respecting moral norms
3. Being a good or bad market actor
4. Acting in a socially responsible way
5. Avoiding any kind of damage behaviour
6. Weighing up positive and negative consequences

By using the deontological versus teleological perspective when creating the interview guide, it is possible to capture if this is the underlying factor deciding whether a transcultural marketing campaign is seen as ethical or unethical and if this transfers to the perceived ethicality of the brand as a whole.

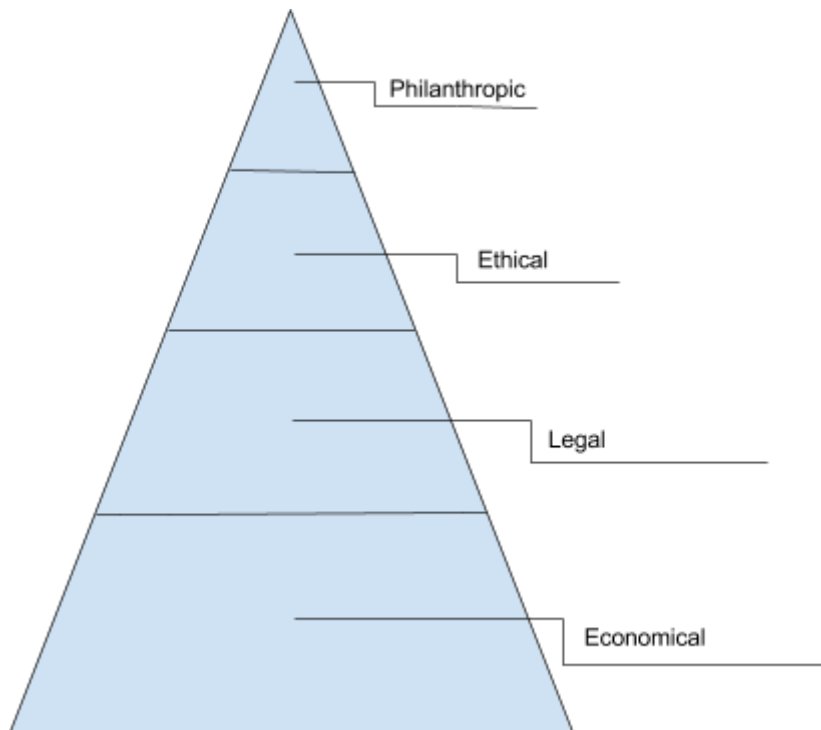
A special mention should be made towards point 3 and 4, as it is linked with Aaker's (1997) work on how to create and define a brand's personality and corporate social responsibility. Being seen as either a good or bad market actor is closely linked with the sincerity that a brand displays to the consumers. Meaning that a company which has, as seen by the consumers, sincere personality is seen as ethical. Brunk (2012) quotes one of the respondents in her study as saying with regards to ethical companies *"I don't know how to describe it. Let me think, being ethical or unethical, can't think of a definition, really. You probably want to hear something more sophisticated but what it means to me is whether a company is good or bad, a little like with people, there are good and bad people, and companies consist of people."*

This interrelation between perceived ethicality and perceived sincerity could be seen as affecting each other. Working in a, what is seen as, ethical manner strengthens the sincerity of a brand. However, working in a manner which makes the company seem more sincere even if it is not ethically driven, could make the perceived ethicality higher. The result of this is that it is possible for a company to be perceived as ethical while not working in a clearly ethical manner, but by making sure that it does not take part in unethical behaviour and maintain an otherwise sincere personality.

3.3 Corporate Social Responsibility (CSR)

Point 4 concerns what is known as corporate social responsibility or CSR. The concept of CSR is based on companies having responsibility for more than making a profit (*Öberseder et. al. 2011*). They need to contribute to society in a positive way.

Carroll (1979, 1991) has formulated a theory known as the Pyramid of CSR, which describes in detail what is included in CSR. His theory highlights four individual areas as being the key components of CSR.



The size of the area indicates the level of importance which the component has, and according to Carroll (1979) it has a historical significance, as it has been proven that economical and legal concern have been emphasized by companies in an earlier stage than the ethical and philanthropic. The four areas are not to be considered independent, but may be weaved together as an action may have a reasoning which extends to several, and possibly even all, of the areas (Carroll, 1979).

This definition of CSR describes what major aspects are included in CSR, without going into further detail of what type of actions that are included. As we are looking into more applied matters, we will focus on the work of Öberseder et.al., but using Carroll's work as a foundation to stand on.

Öberseder et. al. (2011) describe the views which are predominant with regards to the obligations of a company. On the one side you have the view that companies are responsible

for making a profit while working inside the law, on the other side you have the view that companies should not only focus on making a profit, but work towards making society better as a whole.

Öberseder et. al. (2011) bring up several studies which show the effects of CSR commitment on product and company evaluation by the consumers. The findings of these studies were that negative news regarding CSR had a stronger effect than positive news. Whether or not the consumer could identify with the CSR commitment had an impact on how well the company is evaluated by the consumer (*Öberseder et. al. 2011*).

The motive that consumers perceive the companies engaging in CSR work to have, impact their response with regards to the companies' CSR commitment as a whole (*Öberseder et. al. 2011*). They highlight 3 different motives for engaging in CSR.

1. Other-centered (Stake-holder driven and values-driven attributions)
2. Self-centered (Strategy-driven and egotistically driven attributions)
3. Win-Win

The studies brought up by Öberseder et. al. (2011) show that CSR having value-driven attributions is seen in the most positive light. Companies which mix value-driven and strategy-driven attributions are also favorably seen upon. However, companies which do not have value-driven motives are negatively impacted or not impacted at all.

The findings in Öberseder's et. al. (2011) study show the factors that need to be met for consumers to take CSR into account when purchasing goods. The first set of factors which need to be met are called "Core factors". These two core factors regard information and personal concern. The consumers need information regarding a company's CSR position to be able to make a decision regarding the ethical products.

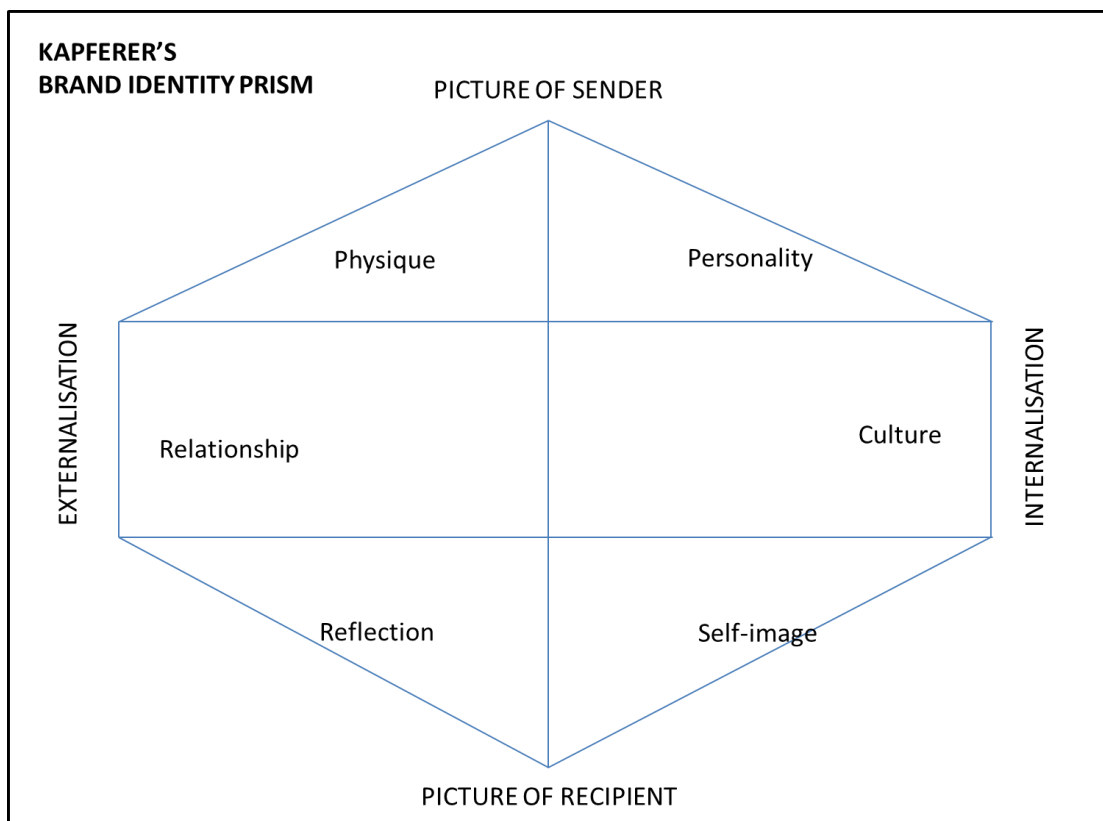
The central factors which need to be met pertain to the price and the wealth of the consumer. A product which is CSR branded has an assumed premium price by the consumers (*Öberseder et. al. 2011*). This means that consumers with a weak economic power will be less inclined to take CSR into consideration. Whether or not the CSR product is actually more

expensive is partially neglected by the consumers, since the CSR products are seen as more expensive, the consumers often make the wrong price assumptions (Öberseder et. al. 2011). The price of CSR products also have to be close to the price of a normal product, but with a little premium being accepted.

Lastly, there are the peripheral factors which need to be met if the consumer is going to make a purchase decision which includes a company’s CSR engagements. The peripheral factors are the image of the company, credibility of CSR initiatives and the influence of peer groups (Öberseder et. al. 2011). When all the aforementioned factors are met then the consumer will adopt the CSR initiatives of a company into their purchase decisions.

3.4 Brand Identity

Kapferer’s brand identity prism



Kapferer’s idea of a brand having a “brand identity” is described using six factors. These factors are culture, personality, self-projection, physique, reflection and relationship

(Kapferer, 2012). Kapferer has created a six sided prism to describe the relationship between these factors that create the brand identity.

- **Physique** is the physical qualities of a brand (Kapferer, 2012). The physical aspects of the products that define the brand. Kapferer (2012) uses Orangina as an example with their round bottles and that with every new market entry, they launch the small round bottles to show this side of the brand. He states that this is the added tangible value that a brand has on a product. For us looking into retailers specifically, it creates a more problematic concern of looking at physique, since the brands in the case of Åhléns are not their own and the brand is unable to control the appearance of the product to the same extent as for instance Orangina. In the case of H&M which has a very wide assortment catering to many, it is also difficult to define their physique. If anything their physique is more closely related to the stores in which the products are sold. Åhléns is in large interested in passing the message that they are “A warehouse for everybody” (Åhlens.se, 2017), which is their main slogan.
- **Personality** is the idea that a brand attains human qualities in the eyes of the consumers (Kapferer, 2012). He brings up having spokespeople as a way of easily creating brand personality, since the added imagery in having a person which has a certain personality speaking for the company, makes it easier to apply the same personality traits to the brand itself. With a specific mention of Aaker’s personality scale model by Kapferer (2012), which also according to him encompasses areas pertaining to the cultural prism and physical traits. Åhléns and H&M are both retailers which are looking towards being as wide as possible and cater to everyone, as Åhléns say in their slogan “*Our shared values help create and open, dynamic and down-to-earth company culture where anything is possible.*” specifically mentioning “*Down-to-earth*” which is covered by Aaker (1995). Both of the companies have a personality of being for everyone, which is also shown in the campaigns by both companies, in which they are incorporating people from different backgrounds and include cultural aspects, for instance in the “*Close the loop*” campaign by H&M and the “*Lucia campaign*” by Åhléns. These campaigns are aiding in the creation of a brand personality.

- **Culture** is where companies should derive their products from (*Kapferer, 2012*). Kapferer (2012) explains the culture of a brand as the set of aspirational values which they should use in their communication and when creating products. He continues by saying that brands are both a part of a culture and the conveyer of that culture, using Apple and the Californian culture as an example. The culture of a company is mentioned as a key differentiating factor between brands (*Kapferer, 2012*). In the case of Åhléns and H&M they are both advocating a culture of openness, being for everybody and also being sustainable, which was a large part of H&M's "*Close the loop*" campaign and Åhléns' green section called "*A good choice*".

- **Relationships** between company and customer, are a crucial part for brands, specifically for service companies and for retailers (*Kapferer, 2012*). For Åhléns they are specifically making it an experience to visit their warehouses, since that is their physique as previously mentioned. This means that creating a deep relationship with the customers is exceedingly important. The same concept applies to H&M to an extent, since they are not the only brand being sold in their stores. They have created separate brands with different identities, making their stores function more like a retailer. To create a functional, meaningful and lasting relationship it is important that the consumer can identify with the company and can be described with the proverb "*birds of a feather flock together*".

- **Customer reflection** is the view that customers have of the regular buyer of a brand, such as a car company being associated with old men (*Kapferer, 2012*). The idea of consumer reflection is that the consumer should see what they want to be, by buying the products from the brand. The consumer reflections are built up by what the brand communicates and what their flagship products are, which allows the consumers to build identities upon what is reflected by the brand (*Kapferer, 2012*). Putting this into the context of Åhléns and H&M, they have as previously mentioned, a communication that is aimed at being open, for everyone and sustainable. Flagship products are harder to specify, but as Åhléns chooses to have a distinct category "*A good choice*" and H&M having their "*sustainable fashion*" they can be considered flagship products.

- **Self-image** is how consumers see themselves and how they feel, as opposed to how they are seen by others (*Kapferer, 2012*). The self-image is, according to Kapferer, obtained through the attitudes which a consumer has towards a brand. For Åhléns and H&M this is dependent on the consumers of the brand and cannot be answered in a general way, but can in part be deduced from what the brands communicate and what values they have.

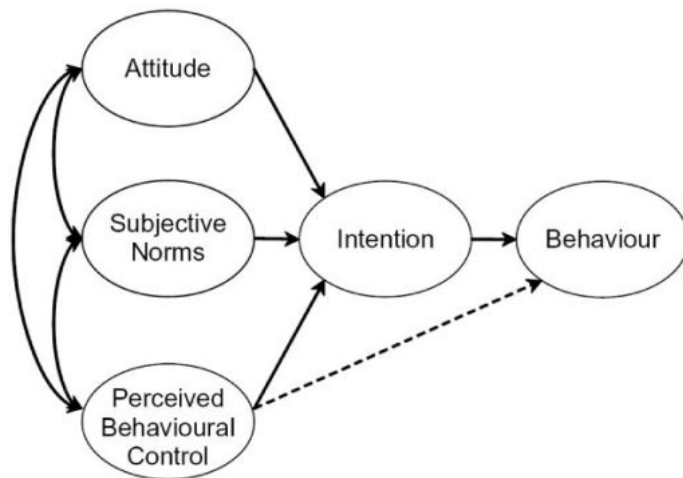
As we are looking at the dimensions of transcultural and multicultural marketing campaigns, the implications that they have on the brand image in relation to the brand identity is important. As mentioned the relationship created between brand and consumer, the changes in the way that the consumer sees himself and is seen by others, and the culture which is used by the brand can be connected to social exclusion and brand loyalty, and the effects which they have on buyer behaviour.

3.5 Group influence and social learning

People take up information and learn things from it. This is also true in terms of consumer behaviour. We learn by observing and imitating what people in our surroundings do (*Baines and Fill, 2014*). According to Baines and Fill (2014) we also take our beliefs, values, opinions, attitudes and behavioural patterns and put them into context with what is referred to as reference groups, which can be either positive or negative. For instance, if there is a group in society which you wish to have no belonging to or interaction with, you put your values, beliefs and attitude into context with what they are doing. You make choices which separate you from the negative reference group. The opposite is true for positive reference groups, in which you make decisions which are in line with what is done in the positive reference group (*Baines and Fill, 2014*).

Peer group pressure is also mentioned by Baines and Fill (2014) as a part of group influence. This is the perceived social pressure that is put upon the consumer to perform a certain action. How this pressure is put on the consumer varies, but can be from friends, family or

people carrying a certain role in the same social group as the consumer. Group peer pressure influences choices due to the consumer wanting to enhance self-image, increase the feeling of a group-identity and belongingness (Baines and Fill, 2014). Group influence is a part of a theory called *The Theory of Planned Behaviour* which was formulated by Ajzen in 1991. It tells us how a person is likely to behave from looking at four factors.



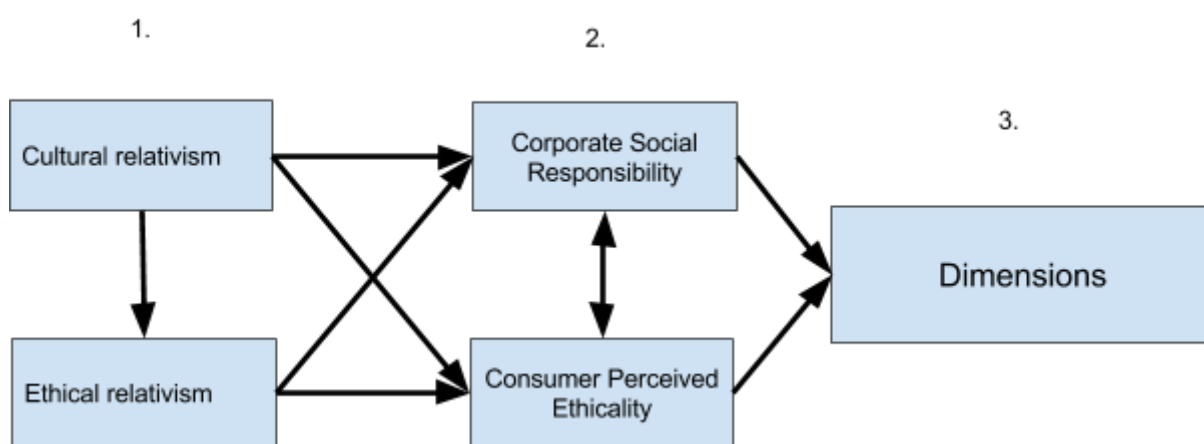
What we are looking at in this study is the attitude towards a certain behaviour and the subjective norm, which is the way in which consumers see how others are behaving towards a certain topic. Their own attitude towards the same topic is also important to what the actual behaviour of the consumer will be. The reasoning behind why consumers care about both their own attitude and others' attitudes can be explained by Maslow's hierarchy of needs, where two of the needs are belonging and esteem (Maslow, 1943). According to Maslow (1943), a high self-esteem gives feelings of self-confidence, strength and worth, to mention a few. Having the feeling that you are doing "the right" thing would logically strengthen your image of yourself as a good person, hence giving you a sensation of better self-esteem, with the positive effects coming from it.

A study by Mead et. al. (2011) shows that people experiencing social exclusion or a threat of social exclusion have deep psychological consequences. According to Mead et. al., they are also more inclined to buy products which are symbolic for the group which they would like to belong to. This raises interesting questions as the world is becoming increasingly digitalized and we use social media as a communication tool.

To summarise it people want to build up their own self-esteem and can do this by shopping for products which they believe that an ordinary person from their desired social group would buy and are coherent with their image of how they want to be seen. They also have a need for belonging which is fulfilled by imitating the reference group to which they want to belong and by doing what they believe that the reference group would approve of.

Putting this into the context of Åhléns and H&M, they have as previously mentioned formed a brand identity which they use in their communication. They want to be perceived in a certain way and speak to a specific group of people. Their open, including and sustainable image should with regards to the previous theories in mind be attractive to people with the same opinions or a wish to be in the group of people who have these views. A threat of exclusion could, as Mead et al. (2011) studied and discovered, lead to the excluded purchasing products which are both more expensive than they are normally comfortable with and sacrificing personal taste for social gains.

3.6 Summary of theories



The theories can be connected in a model as seen above. Cultural relativism shows the large role that culture plays in forming the personality of an individual as well as the ethicality of the person. Ethical relativism suggests that ethicality varies based on culture and hence so does the consumer perceived ethicality (CPE). This by taking into account that every consumer depending on culture, is different and so does his views and way of perceiving

certain concepts. Companies need to consider CPE when undertaking Corporate Social Responsibility (CSR). The way that CSR and the ethicality of the company are perceived, constitute the different dimensions.

3.7 Criticism of references

When it comes to references, one should be very critical about them and question their reliability and validity. The secondary data that were used in this study were chosen through scientific, peer-reviewed articles and books that are considered reliable sources. However, it is hard to be absolutely certain about the objectivity of the source as thoughts and personal views can affect the analysis to some extent. After deciding upon the data relevant for the study, we compared the claims of different researchers so as to see if the theories are widely accepted.

Cultural and Ethical Relativism are two theories that have been largely argued upon over the course of the years. Some theorists support and follow the aforementioned theories while others do not consider the relativity of those theories valid and the reasoning conducted behind them as sound (*Rachels, 1986*). This contradiction of views becomes problematic for the researcher when choosing a direction in his study and cannot do other than following the view that matches his findings.

4. Practical Method

In this chapter, we provide the readers with a more detailed overview of the main cases used as guidelines for the investigation of our research questions. Additionally, we describe the reasons for our particular selection of interviewees and we supply a criticism towards our choices. A detailed depiction of how the interviews were conducted and how the data was analysed is included in the following pages.

4.1 Implementation

In order to reach a conclusion on the dimensions of transcultural and multicultural marketing campaigns, we chose to focus on the opinions and ideas of the customers. Their views on ethicality and culture are what affects the perception of marketing campaigns and in the long-run, the brand as a whole.

With the intention to base our theories and findings on practical ground, we considered it necessary to investigate real cases that are relevant to the Swedish fashion and beauty retailing industry. The two cases studied created heated discussion in the social media and were questioned by some while praised by others on their ethicality.

4.1.1 Åhléns

The campaign by Åhléns pertained to the Lucia celebration (*Rågsjö Thorell, 2016*). It featured a young coloured boy being represented as the saint Lucia, which is traditionally represented by a blonde, white woman. Åhléns recently decided to change their marketing to become a more defined brand (*Lundin, 2015*). They want to show that they are a retailer which caters to everybody, regardless of background, ethnicity or culture. This particular marketing campaign was seemingly constructed by Åhléns with the aim of being more inclusive in the Swedish traditions, to reach as wide an audience as possible. The campaign was controversial in nature, so it was inevitable for it to create heated discussions among the recipients of the marketing effort. The recipients were divided in their views and reactions with regards to the campaign.

According to an article in Aftonbladet (*Habul and Wigen, 2016*) the majority of reactions were positive in nature, however there was a large part of the population that vehemently believed that such a portrayal of the Swedish Lucia tradition was “*ridiculous*”, a “*misrepresentation*” and “*sick*”. The Sweden Democratic Youth (SDU), the youth party of the Swedish Democrats, decided to represent the Prophet Mohammed as Lucia to protest against Åhléns, which sparked an outrage within parts of the Muslim community leading to SDU receiving bomb threats (*Sundberg, 2016*).

Åhléns decided to withdraw the campaign after the boy in the advertisement and his family received threats. The company went on to state that they did not regret the campaign and would continue making similar campaigns. The reason of withdrawal was mainly for the boy’s safety and not out of regret (*Åhléns facebook page, 2016*).

4.1.2 H&M

The second campaign that this essay will focus on is called “*Close the loop*” and was constructed by H&M (2015). The main reason behind this campaign was to encourage reusing old clothes and have what they referred to as “*Sustainable fashion*”. The campaign managed to include people from different nations, social spheres and cultural backgrounds. However, the main aspect that made this campaign stand out, was the fact that it featured a Muslim, hijab-wearing woman. This was considered a great innovation for the fashion industry especially when done by a Swedish company.

The reactions to this campaign were varied and some questioned the use of the hijab in an advertisement as it is seen as oppressive to women, while others applauded H&M for being open-minded and inclusive (*Treijis, 2015*).

4.2 Selection

The study is based around the two campaigns, which were mentioned previously. As it is a qualitative study with a focus on finding a deeper understanding of the research area, a

statistically random selection was not needed or sought after, as such we looked into non-random, explorative sampling (*Bryman and Bell, 2013*). We focused on finding participants who were active in social media regarding the campaigns in particular. This allowed us to pinpoint people with different views on the matter and pick the candidates who were most suited to the study in our opinion. This type of selection is known as subjective sampling or judgmental sampling (*Hedlin, et al. 2008*). It is used when the researchers are investigating specific phenomena in depth, which are relevant to the study. They chose their units based on the relevance they have for the study and for the attributes that they possess (*Denscombe, 2009*).

Convenience sampling, as subjective sampling, falls under the category of non-random sampling. The researcher is mostly interested in investigating phenomena in depth rather than generalising results. In this type of sampling the selection is made between units that are in the researcher's disposal (*Bryman and Bell, 2013*).

This study used a combination of both of these sampling designs. The first selection was made using the judgmental sampling in which we selected potential interviewees, who as mentioned were active in either a positive or negative manner towards the campaigns in social media. Eight specific candidates were chosen to be interviewed, four from each of the two campaigns. Two of the four had expressed negative views and two had expressed positive views. This was done to ensure the same amount of input from both sides of the conflicting views. The second selection was a convenience selection, as we chose the first who responded to our offer.

Lastly we asked "random" people if they were willing to participate, which is also a convenience selection, since the first who said "Yes" were interviewed. Four candidates without any social media activity with regards to the campaigns were chosen in order to get the perspective of a person's first impression of the campaign. The first impression was added so that the views of the interviewees did not give way to direct outside influence, other than that of us as interviewers, and allowed for an instant reaction. The method of using both these techniques allows for an evaluation of time as a factor for the formation of views regarding the campaigns.

As social media is an interesting platform with billions of users and a possibility to interact with companies and people (*Statista.com, 2017*), it made it interesting to select individuals which decided to share their opinions on transcultural marketing campaigns. It is such a clear way of showing the interaction between company and potential customer, and also between society as a whole communicating about a company. Seeing why the transcultural and multicultural marketing campaigns make them comment and interact is an interesting area to look into, especially as more and more are using social media (*Statista.com, 2017*). One of our interviewees even stated that he preferred to communicate through social media.

4.2.1 Selection process

Our selection process is not commonly used. However, it is the one that we considered and developed, since it was most applicable regarding the topic we were interested in investigating. We decided to track down the campaign on social media. Our first step was to log into facebook and go on the private pages of Åhléns and H&M. After finding the two campaigns we were interested in, we started reading the comments people decided to leave beneath the clip or the image that depicted the campaign. While scrolling through the comments, some of them were standing out more than others, either due to their extreme negativity or their support. We went into the profiles of the people whose comments stood out and made an assessment of their facebook activity. This was done in order to make certain whether the profiles belonged to actual individuals or were fake.

We directly messaged all the people through facebook messenger and waited for their responses. The first eight that responded and were glad to take part in the study, were able to decide upon the day, time, and place of the interview. After conducting all the interviews, with four people for each campaign, two of them positive and two negative, we went on to interview four additional people. They were non-statistically selected and did not know much about the campaigns. We explained the content of those in detail and got their original reaction through their answers.

The reason why we chose to track people down through their comments, was because their responses were visible to people following the companies on social media. They could have

affected people through their views without knowing about it. There is a difference between discussing a campaign privately and publicly support or condemn it. Since we live in a digitalized information age (Castells, 1999) it is important to consider different methods of approaching interviewees for the study.

4.3 Interviews

The three types of interviews that determine its structure are called structured, unstructured and semi-structured, which is a combination of the two (*Bryman and Bell, 2013*). A structured interview means that all the questions are carefully prepared in advance without leaving room for follow up questions. On the contrary, an unstructured interview consists of one main question that is decided and the continuation of the interview depends on the answers given by the respondent (*Bryman and Bell, 2013*). Since unstructured interviews lack the structure, as the word suggests, they vary from one another and they might go to a direction that is irrelevant for the subject studied, if not conducted properly. A semi-structured interview provides the structure that is necessary, so as not to stray from the point and acquire all the valuable data that a researcher needs, as well as it gives the freedom to ask further questions based on the responses and delve deeper into the subject through more detailed perspectives (*Bryman and Bell, 2013*).

With the aim to unravel the dimensions of transcultural and multicultural campaigns regarding their ethicality, we deemed it appropriate to use a semi-structured interview. Since the topic concerns customer perceived ethicality, it is based on a personal conception and it requires a good understanding of the individual responses. A structured interview would not allow us to ask for additional clarification and as a result hinder us from fully understanding the mentality of the interviewees. An unstructured interview would not be feasible in such a broad topic as it would create confusion and the conversation would lead into more abstract topics.

Before conducting the twelve semi-structured interviews, we created an interview guide which listed the primary questions. The eighteen questions were divided in the main themes that apply to the study. In the beginning of the interview, a short introduction was given to

the study and a further explanation of each theme so as to give context to the interviewees and make sure they understand the questions that are posed. If a question would appear broad and unclear to the interviewees, an even more detailed clarification would follow.

4.3.1 Transcribing

The most proper way in our opinion to acquire data during an interview is through recording the responses of the interviewee. Noting down everything said is both hard and distracting for the interviewee. It is natural that some parts of the response would not be noted when using that method. Recording makes it easier for both the interviewer and the interviewee as there is no need of interrupting them to write down the things they say. This happens after the interview is complete. The researcher carefully listens through the recordings and writes in detail everything said during the interview. This process is called transcribing and it is a long and tiring process. Even though it takes a lot of time, it is beneficial and it aids the researcher in many ways (*Bryman and Bell, 2013*). He is able to review the data as many times as needed and then code and categorize them, so as to be able to analyse the data.

4.3.2 Criticism of interviews

One main criticism that can be made towards the interview format is what is called as the interviewer effect. The interviewer effect occurs when the interviewer allows for his own bias to shine through the interview and affect the responses of the interviewee (NE.se, 2017).

Aiming to avoid having this problem, we formulated the questions in a way that did not lead the interviewees into a certain direction. Their own opinion on the matter was to be the only thing to steer the answer. Additionally, we decided to conduct the interview in accordance with what the interviewees wanted, i.e. if they preferred a telephone interview or a physical interview. Interviews via telephone eliminate the possibility of the interviewees getting affected by body language. One interview was performed in person and specific care was taken as to not show body language which could be perceived to be biased in any way. It is however impossible to eliminate body language entirely when meeting in person and this should be noted.

The interviews were as mentioned, performed in a setting which was most comfortable for the interviewees as they were given the option to decide where and how it would take place. This removes the possibility of outside influence, since it is very likely that a person would choose what is most comfortable.

The interviewees were given an estimate of how long the interview would take, but were allowed and encouraged to go over the estimated time if they felt that it was necessary. This would let them finish the interview when they deemed that it was time or when the questions were fully answered. As the majority of the interviews were conducted via telephone the interviewees had the option to end the interview at any time without feeling threatened by the environment that they were in. The one interview that was in person was conducted at a café, which again is a public place, making it possible for the interviewee to leave and end the interview at any time. All interviews were finished without any interruptions or premature endings.

4.4 Ethical research aspects

During the interviews with the twelve customers, we followed five ethical considerations stated by Bryman and Bell (2013); demand of information, consent, confidentiality, utilization and false information regarding the study. When we first got in touch with the interviewees, we immediately explained our objectives and the reasons behind the study. By the time we got their consent on undertaking the interviews, they were fully aware that their responses were going to be utilized in the study we conducted and analyzed in order to reach an understanding.

It was of utmost importance to create a safe environment in which the respondents would comfortably express their opinions on the topic. In order to create this safety, we considered it necessary to keep the identity of the respondents hidden. This way they would not oppress their views and ideas in fear of being ostracized and persecuted for them. This was especially important since this is a “hot” topic.

The four randomly chosen individuals were informed of the study and its purpose before deciding to take part in the interview. We were unable to create the same environment as they were not contacted in advance to book a comfortable time, date and place for them. However, we maintained their confidentiality and the remaining four ethical considerations.

5. Empirical Data

In this chapter, the responses of the twelve interviewees are presented. This has the aim to give an overview of their personal experiences with either Åhléns or H&M and their inclination towards the campaigns “Lucia” and “Close the Loop” accordingly.

In the first two themes presented, buyer behaviour and brand loyalty being one and the use of social media being the other, we chose to summarize the responses. The answers of the three interviewees with a positive perspective were summarised and the same was done for those with a negative perspective. The reason for doing that was mainly due to the fact that their answers were similar in character and we aimed to simplify the reading process and avoid constant repetitions.

In the following themes, multiculturalism being the third and ethics the fourth, we used a different structure. The structure that we chose was to present every response individually since the topics are broader and more difficult to articulate properly. Even though the answers may have been similar in some cases, we wanted to give the reader the ability to get a better understanding of each interviewee. This allowed us to preserve the nuances of the similar, yet different responses that are to be used in the analysis.

5.1 Åhléns - Transcultural campaign

- Interviewees 1-3 (Marcus, Bob, Alicia) are positive on their views towards the campaign created by Åhléns.
- Interviewees 4-6 (John, Patric and Gabriella) are negative on their views towards the same campaign, called the ‘Lucia campaign’.

5.1.1 Buyer behaviour and Brand loyalty

- *Positive perspective (Marcus, Bob, Alicia)*

The three interviewees, Marcus, Bob and Alicia, described Åhléns as being an “okay

company”, which is well-known in Sweden. *“It feels like, not a symbol, but an exceptionally well-known brand in Sweden”*. Marcus views it as a moderately modern company, which is thinking ahead. For Alicia it is not one of her favourite companies, even though a good one, due to the expensive prices. According to Bob, the most fitting description is “semi-skimmed milk”, meaning that it is the most common thing that people buy and pointing to the idea that Åhléns is a company that has something to offer to everybody.

Of the three interviewees only Marcus can be described as a regular customer since he shops there at least a few times every month. However, he claims that *“... I am a small customer, if you were to ask a complementing question with regards to the value of my purchases, its rather low”*.

The *“Lucia campaign”* did not cause any of the interviewees to increase the regularity of their shopping at Åhléns. Nonetheless, Marcus and Bob admitted that Åhléns became a stronger brand in their eyes and have a more positive inclination towards it after the campaign. *“No, but I think it is more likely that I will, since I want to support it”*. Even though their shopping at Åhléns was not directly affected, their mentality changed and their willingness to support the brand increased. Bob proceeds by stating that, *“To my knowledge they stood up pretty well against all the hate which they were attacked with in social media”*

- *Negative perspective (John, Patric, Gabriella)*

John and Patric describe Åhléns as easily accessible and all three, including Gabriella, agree that it is a very popular brand among the Swedish people. In line with Patric’s sayings, Åhléns can be characterised as “svennelyx” meaning a luxurious brand for the average Swede. This is in accordance with Gabriella’s depiction of Åhléns as an expensive brand.

Gabriella and Patric can be seen as rare customers, shopping at Åhléns a couple of times per year. John never shops there anymore, partly due to the campaign, saying that *“it was the final nail in the coffin”*.

Patric, without being asked, mentioned the sale on smoke damaged wares after the terrorist attack in Stockholm, and said that it was not a “smart decision”, but other than that he still

believes that it is a good brand for buying clothes. With regards to the “Lucia campaign”, neither Patric nor Gabriella consider themselves affected by it either positively or negatively. According to Gabriella, *“Their campaigns do not have an effect on me. In general I think they play a little role. If I like a store I will shop there no matter what and if I don’t like it then I won’t. It’s simple as that for me.”*

5.1.2 The use of social media

- Positive perspective

Marcus, Bob and Alicia are all using the social media on a daily basis mainly for socializing with friends and family. In Marcus’ case, social media is also a marketing tool for promoting himself and his art. None of the interviewees finds it important to share their opinions via social media. Bob feels the need to comment if he is provoked, because he wants to be a counter force against the hate which circulates in social media. Marcus states that *“I have taken a stance to spread positive vibes and I believe that the news written are seldom positive”* once more bringing up the negativity spreading uncontrollably in social media. For Alicia it is more important to communicate on a face to face basis, rather than sharing her political and personal convictions online.

- Negative perspective

John, Patric and Gabriella utilize social media every day, as Gabriella considers *“It has become a part of our lifestyle”*. They are all dependent on social media for keeping in contact with their friends and relatives, as well as to stay informed. For John it is fascinating to take part in heated debates and he proceeds by stating that *“I have opinions and I have the right to express them and since mainstream media has closed their commenting section, you have to do it elsewhere. And Facebook is open to everyone”*. Both Patric and Gabriella are unwilling to be involved in cyber discussions due to fear of the hate they believe to receive. However, in Patric’s case sharing his views anonymously through twitter is a way of expressing himself without being concerned of the negativity that might follow. *“I can’t share my opinions. I would get attacked. You have to do it anonymously via Twitter”*.

5.1.3 Multiculturalism

- *Positive perspective*

Marcus considers multiculturalism as a nice and exciting mix. He has a positive inclination towards the multicultural society and feels affected by it, saying that it is like “*widening the assortment in the pizzeria*”. He says that the Lucia campaign was good. “*Åhléns did a good thing when they brought forth their coloured Lucia*”. As a marketing trick he thinks it was great, as it was politically correct and was communicated at the right time, saying that Åhléns was prepared for it becoming “*the talk of the town*”. He specified his opinion by saying that “*if 20% votes for the Sweden Democrats, people will have opinions about a coloured Lucia*”, and you “*Don’t have to be Einstein to understand that*” implying that the marketing department of Åhléns most likely did.

Bob defines multiculturalism as “*people are welcomed, regardless of sex, age, ethnicity and religion*”. He says it is about the freedom of choice and being tolerant. The multicultural society is something that he advocates for, and thinks it is great to live in Sweden and a multicultural society, but believes that there is room for improvement. As for the Lucia campaign he says that it was great. The fact that it was a “*PR stunt*” from Åhléns was not important to him as the end result was good. He says that it brings out the discussion and “*shows that we have more than blonde, blue-eyed boys and girls in the country, I think it’s super positive*”. He is not sure whether using multiculturalism in marketing is good for Åhléns in an economic sense, but that it is brave, since it can “*backfire*”. He describes Åhléns as “*semi-skimmed milk*”, essentially meaning that it is catering to the average Joe. Whether or not the marketing tactic is super effective is unknown, he says, but he thinks it brings brand awareness.

Alicia says that multiculturalism is that “*many cultures and people from different countries live in a society with different cultures, languages, norms and values*”. She thinks it’s great with a multicultural society and she hopes that all countries could be as open as Sweden, because everyone would be treated equal. Alicia is positively affected by it. The multicultural campaigns are great in her opinion and the “*Lucia campaign*” in particular, since it shows that

not only women can be Lucia and that it was negative that people didn't think having a male Lucia was compatible with Swedish culture. She thinks everyone should have multicultural marketing.

- *Negative perspective*

John defines multiculturalism as being the free marketplace for opinions, personalities, religions and people from different parts of the world. He says that there are many positive things with the multicultural society, such as food, which he demonstrates by pointing to his belly. However, John says that every time he is abroad, regardless of the country, he finds it nice to come home. *“There is something about the so-called nation state, that makes this country so amazing. Everyone is pulling in the same direction and we show solidarity with each other and the rest of the world.”* The problem he sees with a multicultural society, or seemingly more with a country which has loose immigration policies, which is partially interchangeable, is that *“there is a risk that people want to take advantage”* of the generosity of Sweden. He says that the discussion of multiculturalism has been besieged by the *“extreme right-wing and extreme left-wing”* and is now a trench war. *“It should be a discussion between people with common sense”*.

He is not directly affected by multiculturalism, he says, but has experience from living in areas with a large population of immigrants. He and his family moved from the “multicultural areas”, because of the problems that they had there. *“There were people beating on the door all the time and throwing things onto our balcony. Not only because we were white, but also because we had jobs, money and were relatively ordinary”*.

His opinion on the Åhléns campaign is that it is *“a little too superfluous in its goodness”* and caters to a small audience. It also *“puts two rather extreme forces against each other”*. He brings out the hate and threats that the child received and says that it was cynical by Åhléns to use this little boy, since they knew what kind of reaction there would be. The need for such a campaign is understandable to him, as we are becoming more and more *“numb”* and need more powerful information for us to react. As for using multicultural marketing he has nothing against it, as it reflects society, but it has to be done in the right way. *“Using little kids to do it, is not the right way”*.

Patric says that he doesn't believe in multiculturalism, but in diversity. *“There has to be a*

sort of collective pursuit". He believes that without the "*collective pursuit*" we will see more segregated areas in society. These are also how he feels affected by it. Segregated and parallel societies have formed and are problematic. However he does not feel directly influenced since he does not live in such an area. The campaign he describes as being "*sell-out*". He thinks Åhléns is capitalising on something that is "*in and hip*", but doesn't represent the population. Whether or not it is economically advantageous to do is something he says will be seen in the balance sheet. If it proves to be non-advantageous it will be their responsibility.

Gabriella simply says multiculturalism is the coexistence of many cultures. Her perspective of the multicultural society is that it should not include racist opinions within it and that Sweden is doing a good job at holding these forces at bay. She says that she is not very affected by the multicultural society, but that it could possibly have her being more open-minded towards other cultures. The "*Lucia Campaign*" by Åhléns is negative in her opinion. Both towards the little kid that received all the hate, and towards the Swedish tradition. She says that traditions should be kept as they are, since it is "*what makes the world magical*". Changing traditions in the name of multiculturalism "*does more harm than good*". For her it is better if we accept each other's cultures and keep our identities. Her opinion is that Åhléns did not act properly. This multicultural ad was not right, but other types of multicultural marketing could work better, she says.

5.1.4 Ethics

- Positive perspective

Marcus' meaning of ethics is to do good, whether someone is looking or not. Acting ethically is doing unto others what you want done to you, according to him. He sees himself as an ethical person. Ethics is in his view connected to culture. Some he got from his upbringing and his parents, and other parts have been gathered during later stages in his life. As for the campaign he thinks it was unethical of Åhléns to use a small child in this way, since it was "*pushed very hard*". Additionally he thinks it was planned by Åhléns and that they could foresee the reactions that came. When asked whether Åhléns was ethical or not, he

said no. *“Åhléns has a classic capitalistic stance. It doesn't favour any side”*.

Bob defines ethics as being common sense with a twist of moral. For him acting in an ethical way is acting from a *“general moral compass, laws and rules”*. He believes that there is a moral compass which is general across all cultures, for instance not committing murder. The ethical stance is, according to him, created from cultural norms. He says that he is a moral person, however also states that people are generally willing to disregard their ethics when they stand in the way of something that they really want. Ethics is important to him when it comes to how he consumes, he also mentions sustainability as another important factor. Åhléns is not an ethical company in his eyes, very few companies are, however he says *“they are not worse than anybody else and could even be better”*.

Alicia believes that ethics differ from society to society and that it is in large about our behaviour in society. She says that culture is a part of what we derive our ethics from, filling in that everything we think and do affect our view on ethics. In her eyes she *“tries to be an ethical person”*. Her main philosophy is to do unto others what you want done to you. She is adamant in choosing ethical companies which she supports, but says that as a student she has no choice but to buy the cheapest alternatives. Åhléns is not an ethical company according to her, since she has *“heard that they don't treat their employees well and sell makeup from bad brands”*.

- *Negative perspective*

John says that he has a hard time defining ethics since it is so individual. He also believes that the *“cultural spin”* to ethics is wide as well, but says that the culture that you were brought up in has an effect on which ethical guidelines that you follow. He exemplifies this with a Christian family having children who follow christian values and ethical rules. The difference in ethics between the sexes, is another thing which he brings up. *“Men are for instance more suited biologically to carrying the heavy suitcase or opening a door or whatever”* and because of that there are different ethics for boys and girls. Acting ethically is all about respect to him and treating others the way you want to be treated. He doesn't see himself as an ethical person, but moral and fair. Ethics can be important for where he shops. In the Åhléns case he has stopped shopping there after they communicated the *“Lucia*

campaign”. “*If I feel that someone isn’t respectful of other people and using them in some way, then I can’t shop there*”.

Patric defines ethics as what’s right and wrong, but admits that it is a hard question. He brings up that what is ethical for him might not be ethical for someone else. “*Acting ethically is not violating anyone, however sometimes they deserve it and should have to deal with the consequences, you should do what is right*”. He uses the democratic principle to describe what is right and wrong, if something is right for 70% of the people then the others have to accept its legitimacy. In his eyes he is a very ethical person, treating everyone equal regardless of skin colour or country of origin. He says that he bases his ethical beliefs in the Swedish culture and that he treats everyone according to their actions. Whether or not a company is ethical does not affect his shopping habits. Patric thinks that he should care, but that Swedes are lazy and that they do not care about ethical shopping, him included. Åhléns is not an ethical company to him, as they cater to the minority and “*think this is how society looks in Sweden, but it only reflects the views in Stockholm and Södermalm*”.

Gabriella defines it as “*doing the right thing*”, what that is she cannot say, but that it differs from person to person. Acting ethically is being “*kind and loving, trying to think positively and being positive with the people around me*”. She sees any form of hatred or violence as unethical. In large she sees herself as ethical, but has days when she does not. Culture has a role to play when it comes to how a person’s ethical stances are formed, according to her. She doesn’t actively look for and learn about “organic foods and such”, but she buys what she likes and looks for quality, being unsure if that was ethical or not. As for Åhléns’ ethicality she is in doubt after the “*Lucia campaign*” and the sale on smoke damaged goods after the terrorist attack.

5.2 H&M

- Interviewees 7-9 (Wendy, Cornelia, Marisa) are positive on their views towards the H&M campaign called ‘‘Close the loop’’.
- Interviewees 10-11 (Oliver, Samuel) are negative towards the same campaign.

- Interviewee 12 (Aaron) is neutral on his views towards the campaign.

5.2.1 Buyer behaviour and Brand loyalty

- *Positive perspective* (Wendy, Cornelia, Marisa)

Wendy and Cornelia feel “*very good*” about H&M and refer to it as a “*really nice brand that offers a variety of different products*”. Marisa said that she didn’t have a specific opinion about H&M, but thought that they are good at what they do. They all describe H&M as being affordable, trendy and having a large assortment of products.

Wendy and Cornelia can be seen as very regular customers, since they shop there approximately two times per month and sometimes even more often than that. Marisa cannot be considered a regular customer, however a loyal one “... *I don’t shop very often, but when I do, H&M is the first place I go to*”. Wendy’s shopping at H&M was regular as a student, but paused when she got a job and a stable economy. This made her more interested in purchasing expensive brands. However, she has yet again returned after they started working with CSR and is now a “*gold customer*”, spending 15 000 SEK per year.

The campaign called “Close the Loop” did not affect the shopping habits of Wendy, Cornelia and Marisa, but it made their attitude towards the brand even more positive than before. As Cornelia claimed “*I wouldn’t say that I shop even more often now but I would say that now my shopping has more meaning to it since I support a brand that I view has done something important and great.*”. Marisa reinforced the aforementioned view by stating that “*I think I shop there about as much, but my attitude towards H&M is more positive or I get happier from shopping there*”.

- *Negative perspective* (Oliver, Samuel)

Oliver and Samuel consider H&M to be a cheap and ordinary clothing company, using child labour and low salaries. Their descriptions are also very similar, as they consider it disliked and mainstream.

Neither of them are regular customers, with Oliver never shopping there and Samuel refraining from shopping there. Although Samuel's wife is a customer at H&M and he is a consumer of the clothes that she purchases.

The campaign "Close the loop" did not make any difference on their shopping habits. Oliver stated that "*I usually buy more expensive clothes of a higher quality, so I've never really shopped there*" once more implying at the poor quality of H&M's garments, according to him.

- *Neutral perspective (Aaron)*

Aaron claimed that his only opinion about H&M is that they are a "*normal clothing company*". The three words that he chose to describe H&M with are "Everywhere, base garments and cheap". He can be considered a regular customer as he shops at H&M about once every other month. Aaron said that he mostly buys base garments when he needs to, which doesn't require any real thinking and therefore the campaigns have not changed his behaviour noticeably.

5.2.2 The use of social media

- *Positive perspective*

Wendy, Cornelia and Marisa, all admitted that they are avid users of social media and constantly use it. They utilize social media for a variety of purposes, ranging from socialising with friends and family to following brands such as H&M. When asked about the importance of voicing their opinions online, Marisa admitted to never doing it. Wendy and Cornelia on the other hand, only do it under certain circumstances when they feel strongly about a topic. If a situation upsets them or if they come across a subject that they want to support then they leave a comment without hesitation. Cornelia expressed herself as being against "*all the hate going around on social media*" and feeling obliged to give a positive comment when that happens.

- *Negative perspective*

Both Oliver and Samuel use social media “*every hour being awake*” as they said, in order to communicate with their friends. Samuel works with social media and summed up his usage as “*business and pleasure*”. For Oliver it happens sometimes that he shares his opinions via comments on topics that he finds interesting and brings up the need he has for his comments to add something to the debate. In Samuel’s case, expressing himself on the online community has lost its importance, especially after he started working with social media.

- *Neutral perspective*

Aaron believed that using the social media is a subconscious thing that a person does and he uses it every hour just to pass his time. Furthermore, one of social media’s main uses for Aaron is to communicate with his friends. He does not find it important to share his opinions via social media, as it “*doesn’t benefit him or anyone else*”, but says that reading other comments can be “*fun*”.

5.2.3 Multiculturalism

- *Positive perspective*

Wendy thinks of all different types of diversity such as ethnicity, religion, functional ability and age, when asked about what multiculturalism means for her. She considers diversity important since it is something very personal for her. Wendy finds it hard when it comes to things such as racism or people being outcasts due to aspects they have no control over and that is why she is working with people that have disabilities in order to help them. Regarding the multicultural society, she believes that it is a solution to many problems and continues by saying that if people saw each other’s value regardless of their differences then we would be able to have more peace in the world. Wendy considers herself personally affected by the multicultural society since she works as a staff manager and treats similar questions daily. Additionally, she has dyslexia and witnessed how she did not have the same chances as others at university. Now she is also lecturing in how to employ people in a diverse manner. The campaign “Close the loop” portraying a hijab-wearing model was good according to her.

Wendy believes that it is good for H&M to use multicultural marketing and the concept of recycling clothes. She continues by saying that if we look at Sweden, approximately 17-18% of the population originate from another place other than Sweden and that is why it's important to have an advertisement that includes a variety of people. She adds that she would like to see more advertisements of that kind and even some with people having a disability, people with different ages, body types and not only the slim models. By showing something on social media constantly, creates an air of normality around it. By making anything such as different religious aspects normal then this will generate acceptance in the society. After that there is not much a single company can do but through combining efforts then H&M can play an important role.

Cornelia's idea of multiculturalism is people from different origins, ethnicities, languages and cultural backgrounds finding a way to communicate with each other and coexist peacefully. When thinking of the multicultural society it is all about acceptance as she says. *"Of being able to express your views and cultures without anybody judging you and making you oppress your beliefs."* She thinks that Sweden is succeeding in creating such a society but there is room for improvement. She considers that all cultures can teach people important lessons and believes in equality. The things that she is strongly against are violence and oppression and she dislikes people that try to force their beliefs on somebody else. According to her, when it comes to situations like these, Sweden needs to take action and become stricter in order to *"promote peace and a better living for all the cultures"*. Cornelia states that she is positively affected by the multicultural society. Concerning H&M's campaigns where they mix cultures, she finds it great. *"It promotes acceptance and it clearly states that being different is not something wrong."* For her everybody has equal chances to be fashionable and pretty so she calls the concept *"beautiful"*. In her opinion the brand was made unique by having such a campaign. However, she cannot say with certainty whether this campaign is good for H&M since it received a lot of negative responses. Cornelia adds *"When you try to start something new and differentiate yourself from others, it is natural to get a lot of responses to that. But I think that if you don't take risks and only do the basic campaigns, the brand will remain basic"*.

Marisa defines multiculturalism as many different cultures that mix together. Having a

society that incorporates a variety of cultures is important so that people blend and do not have boundaries. She finds herself positively affected by such a society since she does not have nationalist opinions. She views H&M's mixing of cultures in their campaigns as a good thing. Fashion brands create the standards of what is acceptable so it is good to pinpoint that everyone is different and beautiful in their own way no matter the ethnicity or the appearance. Since H&M is such a big company, it is positive to use that kind of campaigns in order to influence even more companies to follow on their footsteps.

- *Negative perspective*

Oliver's meaning of multiculturalism is that many cultures are in the same place, country or city. He states that it is more obvious in Sweden after the wave of immigration from different parts of the world, the fact that everybody carries different cultural norms and behaviours. He continues by stating the problem of burnt cars and the latest terrorist attacks that according to him were a result of a failed immigration policy. When asked about his views on the multicultural society, he supported that it is good thing when cultures that have similar beliefs mix but when it comes to H&M's "hijab-campaign" it is "problematic". He believes that women left Arab countries in which they were oppressed to wear the hijab, which is a way of diminishing women in society according to him. He doesn't find himself greatly affected by the multiculturalism in today's society. He finds the campaign "*a bit distasteful due to the hijabs that are not something that should be part of the Swedish society.*" He believes that some things are a taboo and should not be mixed but if there are things that fall in line with the Swedish principles then it is accepted. According to him, it is good for H&M to have multicultural marketing since they attract a larger target group.

Samuel claims that all of us together that live in the same boundaries decide what is culture. He considers that when cultures meet and mix they create another culture this way. He is very fond of the multicultural society or "globalism" as he calls it. Before everything was decided but now you are able to choose your own identity and there are more possibilities. "*It is cheaper, better and everyone is happy*". H&M's campaigns are great and he actually contacted them 15 years ago and recommended that they start selling hijabs but they did not listen then. He considers that it is good for the company to have multicultural marketing.

- *Neutral perspective*

Aaron responds that multiculturalism is about diversity and how cultures meet, that there are many cultures in one place. When it comes to the multicultural society, he believes that everyone can have their culture but he doesn't feel affected by it at all. "Close the loop" is an indifferent campaign for him as he states that women can wear a hijab only if they want and nobody should be forced to wear it. If the model did the campaign because she wanted then it is fine with him. Having multicultural marketing is good since H&M can attract more people as he mentions.

5.2.4 Ethics

- *Positive perspective*

Wendy categorized the question as philosophical. "*Ethics and morals are different for different people. Especially with different cultures*". Her definition of ethics was "*a general framework in culture and society and how one should behave*". Acting ethically would be to lay in bed every night with a clear conscience. She admits that her actions are not ethical all the time since she can be tired sometimes and not be as pleasant and kind as she would like. She considers that ethics are based on cultural norms only at some extent and her personal experiences and family have played a larger role in defining who she is. When shopping she looks for products with symbols that certify the ethicality of the company. In her opinion H&M is an ethical company but sometimes when looking at the extremely cheap price of the clothing she doubts it. She states that she is not an activist that would search about the origin of every product she purchases. She gets her knowledge on matters of that sort from social media, but at the same time she is "*a bit doubtful on what is written on social media, would not blindly trust it*".

Cornelia stated that ethics is about acceptance, morals and respect. Furthermore, being on one's best behaviour and refrain from insulting or mocking others. Acting ethically is about "*treating people with understanding, love and attention, not being mean to them and always be honest*". The interviewee considers herself an ethical person even though she admits that when one is angry they are unlikely to act as saints. Upbringing, environment and culture are important factors in shaping the personality of an individual. She considers that culture plays a role in ethics but other than that there is an ethical code that applies to everyone regardless

of culture or ethnicity. She does not actively search for ethical stores but she claimed that she is likely to refrain from a widely known unethical company. Other than that she is mostly interested in the quality and price of a product. When asked whether H&M is an ethical company or not, she said that “it is trying to take ethical steps but nobody can be 100% ethical”. She believes in companies finding a balance to keep the majority pleased.

Marisa considers ethics as doing what is right and treating everybody equally and good. She would not base ethics on culture but she would say that culture affects ethics. *“It has its ground in treating everybody equally but cultural differences play a role”*. Personally she views herself as ethical. When shopping, ethics do not play a huge role. As she mentioned H&M was thought to be using child labour but that did not affect her shopping there. According to her, H&M has become better and especially *“through their multicultural campaigns they demonstrate that they are willing to become more ethical”*.

- *Negative perspective*

Oliver means that ethics is about doing what is right for yourself and not bothering other people. Acting ethically is all about doing pleasant things. Nobody can be ethical all the time according to him. It is about seeing what is normal and then putting it into perspective to understand if one is ethical or not. He is convinced that ethics are based on cultural norms. One learns from his parents and environment what they should or should not do. That is the problem with many different cultures. That their views on ethics are not always the same since something that is okay for some, is not okay for the others. He is mostly searching for quality in products rather than whether the label is ethical or not. Lastly, he believes that since all companies are interested in making profit their actions cannot be described as ethical just because the company is kind. They have a motive behind it and that’s why he doesn’t think that any company can be considered ethical.

Samuel believes that ethics are cohesive with culture. In Sweden people see ethics in a different light than in China, as he commences. It is the collective thoughts and action patterns of a population that live in the same place and develop over time. For him acting ethically is *“doing the good thing which might not always be right”*. He doesn’t consider himself an ethical person and says that he is not better than anybody else. He does take ethicality into

consideration when buying products and his example is about H&M. He refrains from being a customer there due to the things that are written about them. He recognizes that H&M is trying to set up an ethical profile but he is not certain whether they only seem to be ethical or they really are. “ *It should be a conscious action to have a moral compass and follow it*”. It is a good thing having a multicultural campaign but then you cannot have child labor. These do not go hand in hand and then the company is unethical according to the interviewee.

- *Neutral perspective*

Aaron defines ethics as “*doing good things*”, meaning helping people in need. Personally, he sees himself as an ethical person that helps people. He would base ethics on culture since it is during the upbringing that one is taught to be kind towards people so that they are kind towards you. Ethics are not what drive his shopping habits. He is mostly interested in the price of the product since he is a student and cannot afford to spend a lot but he continues “*I don’t think I would care even if I worked and earned more. I would buy cheap things and put more money on what I think is cool*”. When it comes to H&M’s ethicality he said that he considers them as ethical but doesn’t know so much about it.

6. Analysis

In this chapter, we analyse the responses which were provided by the twelve interviewees.

The analysis is a combination of responses and previously explained theories.

6.1 Use of social media

In our day and age, social media has become an inseparable part of many people's everyday lives. The ability to communicate with ease with friends, family or strangers situated miles away is one of the main reasons why social media applications have gained popularity over the course of the last years. The communication can be verbal or visual and it can take multiple forms. For instance, sending a message to a loved one, sharing a moment or experience, promoting a business through marketing or voicing a personal belief publicly for the world to see or read.

All twelve respondents that took part in the study, had in common the daily and frequent use of social media. The activities in which they engaged were also similar, with socializing as the main one. The vast difference among the respondents was the willingness to express a personal view by leaving comments for the online community to read. The opinions were equally divided with six people being willing to leave a comment in a matter that caught their eye and the other six preferring to abstain.

Out of the six people inclined to comment, only one does it because he finds it important and is interested in taking part in heated discussions. *“I have opinions and I have the right to express them and since mainstream media has closed their commenting section, you have to do it elsewhere. And Facebook is open to everyone”, “...and sometimes have heated debates”*. The rest are not doing it on a regular basis and will only engage in certain circumstances, meaning that either the article was intriguing or as a response against the negativity and hate circulating. Patric even claimed that he would only leave a comment anonymously since he is worried about the hate that his views will receive. *“I can't share my opinions. I would get attacked. You have to do it anonymously via Twitter”*.

From the other six respondents that had a different view; two claimed that they are not commenting because of the negativity that they believe they will receive. The rest did not find meaning in sharing their views online since they did not consider it beneficial in any way and would rather discuss their views with people they know and in person. As stated by Aaron, *“There is no reason for me to share my views there. It doesn’t benefit me in any way and I don’t think it benefits anyone else either.”*

For the brand to be capable of creating a campaign that will arouse the interest of the audience and make them interact, the message carried needs to be of controversial character, and that can be achieved through a transcultural campaign. A mix of cultures is likely to catch the attention and receive extreme reactions. From the answers given by the interviewees, it is clear that the negativity circulating in social media platforms is more noticeable due to the severity of the hate. This type of reaction urges some people with a positive outlook on the matter to be even more engaged, since as noted from the responses, they want to be a counter force to the hate. After conducting our interviews, the deduction made was that people positively inclined to matters of transcultural campaigns, view multiculturalism as a naturally occurring phenomenon. Because of this they would be likely to consider such campaigns as good and natural. However, after the constant and intense negativity that spread in social media regarding the campaigns, they felt the need to engage and take a small stand. The campaigns took a wholly different dimension in their eyes, as they felt advocates for the *“right”* cause. This comment *“battle of good versus evil”* held the brands in the spotlight for some time and even people that were unaware of their existence, got to know them. Those with a positive outlook on multiculturalism are positive regardless of whether the traditions are fused or not. Through their responses we understood that they did not see the difference between transcultural campaigns and multicultural campaigns. They simply consider multiculturalism as a positive notion that should be encouraged regardless of how it is depicted. There is a more liberal view on how culture can and should be used. The liberal views on culture are clearly shown in Samuel’s answer regarding the definition of multiculturalism; *“We together that live within determined borders constitute what is culture, it is our culture, and we define it through everyone within these make-believe borders decide what culture is and the more people from different cultures take with them their premises, culture and values, and blend together in the collective jumble. So don’t say*

multiculturalism, say culture instead, it's the same thing.” This quote is supporting the fusion of cultures conducted in transcultural campaigns, as Samuel considers that all cultures blend and constitute a new, unique culture together.

As the theory of planned behaviour by Ajzen (1991) suggests, people are likely to take into consideration the attitude of others and behave in a certain way because of it. As aforementioned the people positively inclined want to be a counter force to the hate. It is the hateful attitude of certain individuals that causes them to take a stance and spread a wave of positivity and support. This wave spreads to the people who are unwilling to interact and influences them as the individuals posting negative comments are treated as a negative reference group and the ones posting positive comments as a positive reference group. Most people would like to belong to the positive reference group and so this substitutes the initiators of the wave as social influencers (*Baines and Fill, 2014*). If the majority of commenters show a positive view towards the campaign it can influence people who do not necessarily have the same opinion to still show their support in fear of social exclusion (*Mead et. al. 2011*). The positive comments being in majority, may cause the company to gain more respect in the eyes of consumers and be a part of their culture (*Kapferer, 2012*).

6.2 Multiculturalism and Ethics

The general description which the interviewees had about multiculturalism was roughly the same. They all defined it as being the coexistence of people from different cultures, regions, and religions. As Cornelia said *“I feel that multiculturalism is about people from different origins, ethnicities, languages and cultural backgrounds, being able to find a way of communicating with each other and live peacefully under one ‘roof’.*” When asked about the multicultural society in particular most of them claimed to have a positive opinion towards it, however some of them suggested that a few changes or measures need to be taken for the society to function properly.

6.2.1 Trans-cultural campaign

Culture is the base for creating an identity and ethical considerations in human beings (Thomas *et al.*, 2016). When we live in a multicultural society and many cultures are mixed, for an identity not to be confused and feel excluded or suppressed for the personal ethical considerations there needs to be acceptance and tolerance for keeping the essence of each culture unaltered. Cultures are composed of customs and traditions that set them apart and make them unique. In the “Lucia campaign” there was an alteration in the classic Lucia tradition. This was the reason why many felt enraged with the campaign. They felt that this alteration in a tradition was inappropriate since it interfered with their identity. The reason of multicultural campaigns is to be inclusive of different cultures. However, in the case of the “Lucia campaign” a trans-cultural approach was used. This change in the Lucia tradition strips away the identity and the whole point of the tradition. This way it becomes a tradition that people cannot relate to and it loses its meaning.

6.2.2 Multicultural campaign

As aforementioned, the interviewees were as a whole, positively inclined towards multiculturalism. However, some were only positive towards multiculturalism when the different cultures shared common values. In Oliver’s eyes “*If cultures work together and they have a similar overall view on how society should work, then it is only good that people and cultures blend*”. This indicates that their acceptance of different cultures is up to the point they correlate with their own cultural norms. In the case of H&M’s campaign featuring a hijab-wearing model, some interviewees named the campaign as “problematic” and said that there needs to be a collective pursuit towards the same goals in a functioning society. As the Hijab is by some seen as degrading to women (Rexvid, 2015) and incompatible with the Swedish beliefs of equality, makes it clear that this is to be considered as not having a collective pursuit. Interviewees with negative opinions on the campaign, also claimed as non-affected by the multicultural society. The reason they attributed to not being affected, was that they did not inhabit multicultural areas. Their descriptions of those areas were images of violence or vandalism such as the burning of cars. John even said that “*There were*

people beating on the door all the time and throwing things onto our balcony. Not only because we were white, but also because we had jobs, money and were relatively ordinary". Especially the last comment on him and his family being targeted with abuse for being ordinary while the others were not, shows that he considered the other inhabitants of the area to be inferior or abnormal. Only accepting people that adhere to similar cultural norms is not in accordance with the concept of multiculturalism that is about inclusiveness of all cultures. The interviewees that viewed the campaign in a positive light had the opinion that the multicultural society is about tolerance and acceptance and they felt positively affected by it. Wendy expressed herself as being *"very personally affected"* since she is tackling questions of diversity daily and attempts to promote acceptance through her work. As the theory of cultural relativity suggests all cultures, even though different, are equal.

The cultural aspects of these types of campaigns are connected to ethics. Eight out of twelve interviewees regarded ethics to be directly based on cultural norms, and as stated by Oliver *"Absolutely. It is what one gets from his upbringing. So it is the ethics of the culture one has grown up in."* The four remaining considered ethics to be connected only to some extent, giving room for other contributing factors to play a catalysing role in the formation of ethics. Cornelia believes that *"the way one is brought up by his parents, the environment and the culture around plays an important role in shaping one's character. I would say culture plays a role in ethics but it is not the only thing that determines ethics."* As such the perceived ethicality may differ greatly in a multicultural society, since there are many different cultures residing in one country.

The most prevalent description given by the interviewees with regards to ethics is never doing to others what you would not like be done to you. Furthermore, most of them mention the importance of being kind and doing good. The difference which can be seen is how they determine if an action is ethical or not. Some follow a normative ethical framework which decides what is ethical or not, while others look at the results of an action to decide upon their ethicality. The normative ethical framework concept is supported through Bob's quote *"It would be to follow some sort of general moral compass, laws and rules in some way"*.

When it comes to their shopping habits, the views were largely different. Four of the

interviewees are taking ethics into consideration when it comes to shopping, three consider ethics in shopping as important, but would not actively search for ethical brands and five don't take ethics into account when purchasing products. The reason why the majority is not involved in ethical shopping is due to either believing that they cannot afford ethical brands or they simply do not bother to search for ethical labels. If we consider price as a primary reason for people abstaining from ethical shopping (Öberseder et. al. 2011), then we can view the differences among Åhléns and H&M.

Åhléns is considered a brand with relatively high prices compared to H&M which is considered a cheap alternative. Following the work of Öberseder et. al. (2011) H&M is not as affected as Åhléns in terms of CSR work, since H&M is targeting a customer segment which has a smaller purchasing power. As Åhléns is more affected by the perceived ethicality, it is required to focus more on CSR work than H&M. Negative CSR events are taken more seriously by the customers, than positive events (Öberseder et. al. 2011), and as such they are not only looking into doing positive work, but to actively prevent negative events from occurring, as it would affect the buyer-behaviour to a greater extent. This is shown by the interviewees mentioning Åhléns' sale on damaged goods without us telling them about it. *"Should I include the sale on smoke damaged products or just the Lucia part?"*, *"I might have changed opinions a bit after the terrorist attack, with the sale on smoke damaged goods, which wasn't very smart,..."*. In this case the negative event happened close to the date of the interviews and it being in conjunction with the terrorist attack might make it have an even greater impact on the CPE.

For H&M it may still be beneficial to take positive actions and abstain from negative CSR events, so as to attract customers with a greater purchasing power specifically searching for ethically branded products. For those already shopping it may create an attachment to the brand, i.e. brand loyalty, as a few stated that they feel "happier" when purchasing products from H&M.

What was consistent through the answers was that one event which was considered unethical disqualified the companies from being considered ethical. Again showing the larger effect of negative CSR events to a company's CPE. Referring to our findings, the majority of the

interviewees is not engaged in ethical shopping simply because they are not interested for the CSR that some companies undertake. It is not the CSR of a company that would persuade the majority in purchasing products from a specific brand. It is mostly whether a brand is involved in a negative activity such as child labour that would keep the customers away. The negative action that would lead into a burdened reputation is most likely to determine the shopping conducted by the consumers rather than the positive CSR that many companies work on and strive to develop.

6.3 Brand identity and buyer behaviour

The interviewees, whether positive or negative, are in accordance when it comes to describing the two companies. Åhléns was described using the words practical, for everyone, expensive and well-known, similarly H&M was described as cheap and having a large assortment. The interesting difference to note was that the side that was positive towards H&M's campaign described the company as popular, while the negative interviewees described it as disliked and brought up child labour and low salaries as the reason behind it. In this case it is possible that popular refers only to the fact that many shop there, which is undoubtedly true looking at the sales figures. Being popular and disliked are not mutually exclusive, but still a point which differs between the positive and negative side.

With this in mind and relating to Kotler's brand identity prism, we can see that the view that consumers have about the company in general matches with what the companies are communicating. Åhléns with their "A warehouse for everyone" slogan is described as just that; a warehouse for everyone. This indicates that both of the companies have built a solid brand identity, which is communicated to the consumers.

As H&M was described as disliked and neither of the companies were described as either sustainable or ethically good, which are markers for CSR work and a high CPE. In the case of Åhléns, the sale on damaged goods after the terror attack was mentioned by Patric as a possible event that could lead him to rethink his shopping habits. Bob asked us if he was to take the sale on damaged goods after the terror attack into account when asked how he felt

about Åhléns. H&M was accused by Oliver and Samuel for having child labour and low salaries. Both of them mentioned the unethical activities without us as interviewers bringing it up. This lies as a foundation for the conclusion that negative CSR events have a higher effect on the CPE of a company than positive CSR work. These findings are concurrent with the findings of Öberseder et. al. (2011) showing that consumers are more inclined to take negative CSR events into consideration.

Furthermore Öberseder et. al. (2011) found that consumers with a low purchasing power were less inclined to take CSR into consideration. As H&M was described as cheap by all of the 6 respondents regardless of their views on the “Close the loop” campaign it is quite clear that it is a defining characteristic of the company. It being considered cheap and still being popular in terms of sales, and considered disliked by some because of the child labour, fall in line with the findings of Öberseder et. al. (2011). The price of the products could have an immense impact on whether or not CSR is taken into consideration by the consumers. As clothes are a necessity and if price being the main criteria which has to be met in order for a purchase to be made there might not be room to take CSR into account, since the options of cheap clothes may be limited. Especially since H&M is so widespread. Additionally the perception of CSR branded clothes being more expensive, as mentioned by Öberseder et. al, could lead to consumers forcing themselves to shop at cheaper and in ethically questionable stores, in their belief that they cannot afford to shop elsewhere. Which could be a reason why people shop at H&M despite their apparent reputation of having unethical child labour.

Only Wendy stated that one of the companies was ethical, but followed that up with a disclaimer saying that she did not have a lot of knowledge about H&M. In all other instances the companies were described as either completely unethical or as “*taking steps towards becoming ethical*”. She also started shopping at H&M after a pause, which she took after she started having a stable income, when they started working with CSR questions that she found important. The findings by Öberseder et. al. (2011), that the purchasing power of a consumer is a criteria for whether or not they can and will take CPE into consideration. Especially positive events. Wendy also stated that during her pause, she started buying more expensive brands, which makes it possible to draw the conclusion that she only went back to H&M because of their CSR work, since her economic state was unaltered.

7. Concluding Discussion

Both multicultural and transcultural campaigns are of controversial character. They create heated discussion among the audience receiving the message and they divide people based on their views. The severe negativity produced by one side initiates a response from those with opposing views. The negative views were based on either being opposed to the change in traditions for the transcultural campaign, or the consideration of unethical aspects included in different cultures in the multicultural campaign. We came to the conclusion that multicultural campaigns are easier to implement, since the only consideration that needed to be taken into account was the ethicality of the cultural aspect which was depicted. Furthermore it did not go against the idea of multiculturalism in terms of inclusiveness and acceptance, that most interviewees were supportive of. Transcultural campaigns are more difficult to implement successfully, since they require the company to take the ethical aspects of both creating the campaign, with regards to the hate which it and the actors may receive, as well as the ethicality of the included cultural phenomenon.

As for the dimensions which these types of campaigns may generate, there are three which stand out.

1. The creation of social influencers and reference groups.

When the two sides enter the heated discussion the participants will become social influencers affecting other social media users who come across the campaign. This creates a counter reaction which will either affect the company in a good or bad way depending on the views of the majority. The majority will be the deciding factor because of social exclusion. A person in fear of social exclusion will be conformed to the views or abstain from taking part in the matter. The dimensions which this may have on the consumers is a changed buyer behaviour in which they support the company by buying their products or vocalising their support for the company, regardless if they share the views which the company communicated. A person who shares the views of the company may do it just because of that and support the company, and others may do it out of fear of being excluded from a social group.

2. The dimensions of brand identity

The identity of a brand is based around relationships, culture, self-image, reflection and personality, which are all affected by the use of transcultural or multicultural campaigns. This is because they may alter the way that people perceive the culture which the company has, the personality traits and how closely the consumer can relate to the company. If the culture which the company wishes to be included in, has the view that the aspects of multicultural or transcultural campaigns are positive, they may have a closer bond to the company and increase brand loyalty.

3. The dimensions of perceived ethicality

The differences in ethical aspects derive from cultural norms. This makes it difficult to create a campaign that will please everybody, which is why companies are focused on pleasing the majority. The collective view from our interviewees and theoretical data is that negative ethical activities have a greater effect than positive. Meaning that companies which engage in a scandal of ethical nature are most likely to be condemned by the customer, than companies which constantly strive to incorporate ethics in their business and marketing. The positive dimensions which derive from engaging in CSR are as mentioned brand loyalty and the possibility of attracting consumers who are specifically looking for an ethical brand.

8. Conclusion

Based on our findings, consumers did not pay attention and understand the difference between transcultural and multicultural marketing campaigns. Our main research question being “*How do consumers perceive transcultural and multicultural marketing campaigns?*” we found that consumers with a positive outlook grouped the two concepts as one and stated that both Åhléns and H&M did a good and innovative job. Those with a negative outlook, believed that multicultural campaigns are good in general, but were enraged with the mix of traditions and the inclusion of an unethical cultural aspect. The subsequent question we aimed to answer was “*What are the dimensions of these types of campaigns on buyer behaviour?*”. According to our results, such campaigns do not have an impact on the shopping habits of customers, however the ones in favour of the campaigns feel more loyal to the brand and an inclination to support it.

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Semistrukturerad intervju

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John - Negative Åhléns

1. Vad tycker du om Åhléns/H&M?

Åhléns var stället där det var enklast att gå ner och köpa skivor på tunnelbaneplanet. Man var alltid på Åhléns, eller så gick man in på Åhléns och kollade om det kommit nya skivor. Finns det ett Åhléns så kan man gå in, men det gör inte jag längre... Aldrig.

2. Beskriv Åhléns/H&M med 3 ord

Folkligt, lättillgängligt, för alla. Typiskt svenskt, som gamla epa.

3. Hur ofta handlar du på Åhléns/H&M?

Nej, jag handlar aldrig på Åhléns längre.

- *Är det på grund av kampanjen eller?*

Nja, det var nog mer sista spiken i kistan. Jag har inte nära till Åhléns längre. Vi flyttade ut i skärgården och de säljer inte skivor längre heller så att.

4. Handlar du i butik eller via e-handel?

5. Använder du ofta social media?

Ja.

6. Vad använder du det till?

Allt. Hålla kontakt med släkt och vänner utomlands, nyheter, hålla koll lite på varandra vad man gör och meddela om sig själv. Och ibland ta heta debatter.

7. Hur viktigt är det för dig att dela med dig av dina åsikter via social media?

Jag har åsikter och nånstars ska jag ha rätt att framföra dem och då är det såhär att mainstream media har stängt sina kommentarsfält, så då får man göra det någon annanstans. Och facebook är öppet för alla.

- *Ja, i teorin öppet för alla...*

Ja, det kan man ju säga

- *De raderar bort kommentarer ibland osv.*

Ja, och det har blivit värre så även på twitter och youtube.

- *De sorterar ut vad de vill föra fram.*

Jo så är det absolut, men det är fortfarande det som är mest öppet, om man inte pratar om flashback eller konstiga bbs:er som man hängde på för 20 år sen.

Sverige är som du vet mångkulturellt, så vi har några frågor angående det.

8. Vad innebär mångkulturalitet för dig?

Jag anser att mångkulturalitet är en fri marknadsplats för åsikter och religioner och människor från olika delar av världen och kulturer. Och skulle nästa vilja lyfta in personlighetstyper också. Det finns några olika sorter. Enligt DISC så har vi 4 olika sorter, enligt Myers-Briggs

så har vi 16 olika sorter (Personlighetstester Förf. anm.). Vi reagerar lite olika på olika saker, och vi strävar efter olika saker. Vi har olika personligheter som vi lyfter fram vid olika situationer. Så på jobbet är vi en person, när vi är hemma och ligger i soffan är vi en person och när vi är på fest är vi en person. När vi är på arbetsgivarintervju är vi kanske en fjärde person. Så att utan förståelse för att vi har lite olika roller i olika situationer, så man kan inte bara peka ut en person och säga att den kommer göra så i alla lägen. Vi är olika hela tiden var vi än går, när vi sitter på toan, när vi sitter i taxin, eller när vi sitter i fiket på stan för all del. Hur skulle det se ut om vi vände på rollerna?

9. Vad tycker du om det mångkulturella samhället?

Det finns mycket som är bra med det. Det finns jättemycket som är bra med det mångkulturella samhället. Dels så har vi det här att vi har gått från makaroner och falukorv till en helt annan matkultur idag och den jag vet inte om det syns (pekar på magen), men jag uppskattar det. God mat och vin, istället för '77 skulle jag nog säga att det var folköl eller kir. Nu dricker vi fina viner, fin whiskey, vi dricker cocktails och pressade på massa goda frukter och bär. Det finns bara bra saker med intryck från hela jorden och jag reser gärna själv också.

Men, och sen har vi ett men, varje gång jag reser utomlands, det spelar ingen roll om det Italien, Frankrike, Thailand eller Brasilien, jag tycker det är fantastiskt att vara där, men jag tycker också det är skönt att komma hem. För det finns nånting i den såkallade nationalstaten, som gör det här landet så fantastiskt. Det är dels att vi drar åt samma håll, vi är solidariska med varandra och hela världen. Vi betalar skatt, ja vi klagar massor på vår skatt, men vi betalar gärna skatt för att vi tror att vi gör vår värld bättre. Och i och med att vi har ett öppet och generöst samhälle, så finns det alltid en risk att någon vill utnyttja det. Och jag tror att de redan finns och jag tror att det är liksom för sent att vända den trenden. Vi får bara titta framåt och se vad vi kan göra bättre. Jag tror inte gränskontrollerna är lösningen, jag tror inte att vi går ur EU är en lösning. Jag tror att det här att det snöade imorse kan vara lösningen; vi bor fortfarande i Sverige, halvvägs upp till nordpolen. Men kanske att vi måste bygga om vårt sociala skyddsnet, så att vi nånstans hamnar rätt och inte bara försvinner. Jag tror nämligen inte bara på att betala skatt. Jag tror på att vi ska utnyttja de skattepengarna så att de gör mest nytta också.

- ***Det handlar även om effektivisering ja.***

Man ska även se hur man använder de pengarna. Vi har inte obegränsat med pengar.

- ***Nu verkar det väl till viss del som det med skattehöjningar på det mesta.***

Det finns många olika skolor där. Men jag tycker tyvärr så att den grejen är elefanten i rummet. Den pratar man inte gärna om. Det ska vara häftigt och roligt att betala skatt, det ska vi lära oss från första början.

- ***Ja, men då måste vi även få någonting tillbaka.***

Ja, jag tycker ju det. Det ska finnas en transparens. Var det imorse som vår käre finansminister presenterade vårbudgeten?

- ***Ja, det var igår tror jag.***

Var det igår? Det kanske var igår. Då är det ju så att då har vi 500 miljoner till klimatklivet. Ingen som vet egentligen vad det innebär, men det är jättebra, jättebra med 500 miljoner till klimatet, då kommer vi säkert få medelhavsklimat bara vi betalar för klimatet (Sarkasm förf. anm.). Och så har vi 500 miljoner till försvaret och 500 miljoner till pensionärerna som

kommer få hela whopping 200 kronor mer, det är ju fantastiskt... vad ska de göra med alla pengarna? (Sarkasm förf.: anm.). Kanske besöka barnbarnen en gång per år. Och så har vi 700 miljoner till polisen, för alla har insett att vi behöver fler poliser. De man glömmer att nämna, och det är ingen som har ifrågasatt det, är att bortanför Strandhotel ska vi få en ny jämställdhetsmyndighet, den kostar 900 miljoner.

- ***Och den kommer inte göra någonting?***

Inte ett smack. För någon. 900 miljoner. Vi ska komma ihåg det att 900 miljoner inte är så jättemycket pengar i hela statsbudgeten. Det är bara småpengar, det vet ni också, det är bara signalpolitik. Vi pytsar ut lite här lite där. De 1400 andra miljarderna då? Hur använder vi dem?

Så mångkulturellt, i första hand, måste vara den fria öppna marknadsplatsen av idéer och inte bara skyttegravskriget mellan ytterhöger och yttervänster. Jag skiter i dem, de har ingenting med någon vettig diskussion att göra överhuvudtaget. Vi kan avpolitiserat dem allihopa, för de vet egentligen inte ens vad de pratar om. Det är alla vi i mitten, vi normalfuntade, som ska ta det dit vi vill ha.

Det vore bra med någon i media som skulle vilja lyfta det också.

- ***Det gör de väl lite, men det är inte mainstream media som gör det.***

SVT opinion med Belinda Olsson. Det är deras öppna debattforum.

- ***Och det är inte speciellt öppet.***

Näe, det är det inte. Hon skrev boken Fittstim under tiden Stig Malm bas på LO. Det var hon som pekade ut han. Efter det har man inte hört något av Ulf Lundell heller. Det tycker jag är mest trist, jag trivs bäst i öppna landskap, även före det.

- ***Känner du dig påverkad av mångkulturaliteten i samhället på något sätt?***

Näe, inte där jag bor. Nu bor ju jag ute på Värmdö och där har vi inte så mycket mångkulturalitet. Men jag har ju bott i Hallunda, jag har bott i Fittja i en massa år, då var det nog skulle gissa på 96% mångkulturella och resten nordiska åtminstone från början. Men där gick det inte att bo längre, så vi flyttade till södra Botkyrka istället, där var det lugnare.

- ***Vad låg bakom flytten?***

Vi bodde på tionde våningen på Krögarvägen i Fittja. Vi hade folk som bankade på våran dörr hela tiden. Inte bara för att vi var vita, utan för att vi var hyggligt normala och hade jobb och pengar och sådär. Så när de inte satt och sket och bajsade i duschen, så var det något fyllskalle som var och bankade på vår dörr istället. Eller kastade in saker på balkongen.

- ***Det var i närheten av där jag bor, i något höghus, där de hällt bensin genom brevinkastet och tänt eld också.***

Ja, och det är inte så trevligt. Vi har även fått saker inkastade genom dörren. Men det hade vi inte i Tullinge. Sen födde vi två barn också, så det var liksom läge att flytta därifrån då. Är man ung, arbetande och flitig sådär, så behöver man egentligen bara hemmet att sova i och sen är man någon annanstans. Ska man ha barn och sådär så vill man bo någon annanstans. Det är den enda vägen ur "orten" (Förorten förf.: anm.) också, oavsett förort.

10. Vad tycker du om Åhléns/H&M:s kampanjer där de blandar kulturer / representerar kulturer på ett sätt som inte är normen?

Jag tycker likadant om den som jag tycker om Hijab-kampanjen.

- ***Med H&M menar du?***

Ja, exakt. Det blir lite för mycket godhetssignalering och för en alldeles för liten publik. Det ställer dessutom ganska extrema krafter mot varandra. Och för varje sådan stor grej som man får göra, för det är en ganska stor och vågad grej, den kommer få lika stort mottag. Det var väl det som hände? Men jag tycker mest synd om den här lille grabben som absolut inte ville vara med om han hade fått veta vad som skulle komma, och det hade man kunnat förutspå, då hade han inte gjort det. Hans föräldrar hade inte tillåtit det. Den gick väl över hela landet?

- ***Den lades ut i sociala medier och var tillgänglig för alla, så absolut.***

Mm, sjukt tråkigt. Jag tycker jättesynd om den killen.

- ***Tråkigt att växa upp med det också kanske.***

Jo, men vi som upprörs över att läsa såna här nyheter har nog glömt bort det mesta som hände för över två veckor sen. Det är väldigt mycket som händer hela tiden och en hel del av mediabruset som är idag handlar om att få folk att reagera överhuvudtaget. Vi blir allt mer luttrade.

- ***Det blir mycket så att de ska först in, få stor reaktion och sen är det klart.***

Ja, så är det. Men vem är det då som vinner på den här rädslan, den här skräcken och på den här frustrationen. Aftonbladet lever ju på det. De ska sälja tidningar. De behöver löpsedlar. Braskande stora nyheter. Tyvärr så är mindre än hälften av det de skriver sant rakt igenom. Klickmonster, det är en grej, det är ett uttryck. Clickbait. Det är många som jagar clicks och likes och liknande.

Det fanns en kille som hette Neil Postman, som skrev en bok på 80-talet, som hette *Amusing ourselves to death*. Den rekommenderar jag er att läsa. Den bygger faktiskt på en 20-talsidé som Aldous Huxley skrev då för hundra år sen, som hette *Brave New World*. Den handlar om det här, hur avtrubbade vi blir av mediabruset. Om du tänker att du slår på TV4 ikväll eller igårkväll. Då hade Leif GW Persson ett program om mord. Nu tänker du såhär "Ja det här fruktansvärda kommer hända" och de visar grusiga fötter som dras i lera och sådär. Sen ska den här personen då bankas ihjäl och grävas ner i en grop och så avbryter vi för reklam. Och så är det då något jätteglat "här är blöjorna för blablabla" och sen går vi tillbaka till mordet. Det här att vi ställer om från att vi sitter på helpänn och tycker att "Gud vad fruktansvärt, man blir skraj va" och så kommer nånting med sumobrottare och säger "Bra sågat". Att vi tycker att det är fullständigt normalt är otroligt sjukt.

11. Skulle du säga att det inte är bra för Åhléns/H&M att ha multikulturell marknadsföring?

Jag har ingenting emot att de har... vad är det man säger? Intersektionella eller rasifierade eller att man använder alla möjliga kulturer. Tänk dig själv. Vad är det för människor som passerar Plattan (Sergelstorg förf.: anm.) där Åhléns City ligger. Varför kan inte vem som helst av dem vara med på reklam? Det har jag inga problem med överhuvudtaget. Det är så vår stad och värld ser ut idag. Det kan vi ju leva med, varför inte? Varför inte någon som står

där med Åhléns julklapp för i år, det är en gryta, vi använder marockanska kryddor. Här kan du köpa ett Tajin-paket, fantastiskt. Men att använda en minderårig liten svart pojke, då har man gått så långt ut på den djupa änden, så att nej, där går gränsen. Vi har alla våra gränser. Vi kan bara pusha varandra så långt.

12. Handlar du oftare på Åhléns/H&M efter kampanjerna?

13. Hur skulle du definiera etik?

Etik? Hur skulle jag definiera etik? Det är faktiskt en ganska svår fråga.

- *Just därför vi har lagt in den.*

I see. Jag kan faktiskt inte svara på den så enkelt. För etik har så många olika infallsvinklar. Väldigt många infallsvinklar. Den är väldigt starkt förknippad med moral och den är också väldigt individuell.

- *Etiken är kanske mer kopplad mot kulturen.*

Jae, men den kulturella vinkeln på etiken är även den väldigt mångfacetterad och inte enkelspårig. Vi får en del etik med oss från, du vet, uppfostran. De som har en kristen uppfostran har sitt sätt av etiska regler och så vidare. Jag tror att för mig så är etik mer en fråga om best practise. Och då är det inte... självklart är de dem här Moses 10 budord: man ska inte mörda... Dem har vi förhoppningsvis alla med oss. Alla som är uppvuxna med två föräldrar, där föräldrarna har haft tid med barnen. Etik är sånt man lär sig mellan man är 3 och 8-9 år. De stora bitarna. Men alla har ju inte samma stöd i den ålder. Som vi som är uppvuxna med två föräldrar till exempel. Alltså en ensamstående mamma som behöver 3 jobb, har inte tid att lära ut det. Och framförallt har de kanske inte en manlig förebild som kan lära ut att det liksom en etik för pojkar och en etik för flickor. Vi lär oss att ta lite extra hänsyn till flickor. Det har ingenting med sexism att göra, bara att vi är fysiskt byggda för att bära den tunga väskan, öppna en dörr eller whatever.

14. Vad innebär det för dig att agera etiskt?

Respekt. Det är mest respekt. Bemöta andra som man vill att de ska bemöta en.

15. Ser du dig själv som en etisk person?

Nej.

- *Inte etisk?*

Nej, inte särskilt. Men moralisk, rättvis och schysst.

- *Baserar du det på kulturella normer?*
-

16. Spelar etik någon roll för hur du handlar?

Ja, det kan det göra.

- *Om vi sätter in det i Åhléns-fallet?*

Bryter man mot, som det här gränsfallet, när man gick ut i den djupa änden. Jag tror det finns ett ord som heter kundmakt. Om jag känner att någon inte respekterar andra människor, utan utnyttjar dem på något sätt, då ska inte de ha mig som kund. Den här lilla killen i

marknadsföringskampanjen, brutalt misshandlad av Åhléns och då kan inte jag handla där.

- ***Du skär rakt av då, slutar handla helt?***

Jaja, utan att blicka.

17. Ser du Åhléns/H&M som ett etiskt företag och varför?

Nej, inte efter det de gjorde.

- ***Har du då utgångspunkten att alla företag är etiska från början?***

Alla företag är oskyldiga tills motsatsen bevisats.

Patric - Negative Ahléns

1. Vad tycker du om Ahléns/H&M?

Politiskt eller?

- **Generellt vad tycker du om Ahléns?**

Jag har väl inga problem med Ahléns. Det är väl bra när man ska handla sina kläder och så går man in där ibland. Jag brukar gå dit ibland. Det funkar för mig. Jag har två valmöjligheter när jag är inne i stan och handlar kläder. Först går jag på NK och sedan går jag på Ahléns. Efter terrorattentatet nu så kanske man har ändrat sin uppfattning lite grann, med tanke på att de väljer att rea ut sina brandskadade varor, det kanske inte är så smart, men utöver det är det väl en bra kedja man kan gå på om man behöver handla kläder.

2. Beskriv Ahléns/H&M med 3 ord

Lättillgängligt, svennelyx och tredje vad skulle det kunna vara... Jag försöker hitta något bra ord. Lättillgängligt, svennelyx och jag har faktiskt inget tredje. Kan man ha det som alternativ?

3. Hur ofta handlar du på Ahléns/H&M?

Tre gånger om året kanske.

4. Handlar du i butik eller via e-handel?

Butik. Har de ens en E-handel?

5. Hur ofta använder du social media?

Varje dag. Kanske 3-4 timmar om dagen. Fast inte aktivt.

6. Vad använder du det till?

Läsa vad andra gör och hänga med i skolan, det finns olika grupper för universitetet.

7. Hur viktigt är det för dig att dela med dig av dina åsikter via social media?

Jag kan inte dela med mig av mina åsikter. Jag skulle bli påhoppad. Man får göra det anonymt via twitter. Där kan man jävlas med Henrik Arnstad och Alexandra Pascalidou. Men jag kan inte göra det som mig själv, jag måste göra det anonymt.

Sverige är som du vet mångkulturellt, så vi har några frågor angående det.

8. Vad innebär mångkulturalitet för dig?

Svår fråga. Jag tror inte på mångkultur. Jag tror mer på mångfald. Vi måste ha någon slags gemensam strävan. Har vi inte det kommer vi få segregerade områden i Sverige. Mångfald är bra, med en gemensam strävan som kärna.

9. Vad tycker du om det mångkulturella samhället?

Jag ser ju problemen med det mångkulturella samhället. Segregation osv. Parallella samhällen.

- **Känner du dig påverkad av det?**

Det beror på hur man ser det. Jag bor inte i ett sånt område. Så jag är inte så påverkad av det. Men det är klart, när man kommer till ett sånt här utanförskapsområde, som de kallar det i media. Rinkeby och Tensta. De där förorterna, det är klart att det är en stor skillnad om man jämför Täby med Rinkeby och Tensta.

10. Vad tycker du om Åhléns/H&M:s kampanjer där de blandar kulturer / representerar kulturer på ett sätt som inte är normen?

Det känns lite sell-out på något sätt, förstår du hur jag tänker?

- **Förklara gärna**

Sell-out. Att man kapitaliserar på något som ska vara lite inne eller hippt, som mainstream ska gilla. Det representerar inte hela det svenska folket tycker jag. Den här PK-andan, den är inte lika stor nu som den var för kanske 3-4 år sedan. Man representerar bara en liten del av folket.

11. Skulle du säga att det är bra för Åhléns/H&M att ha multikulturell marknadsföring?

Rent ekonomiskt tror jag inte det, men det kommer visa sig i resultaten sen. De får göra vad dem vill egentligen. Visar det sig att det är olönsamt, så är det deras ansvar. Då har de skitit i det blå skåpet.

12. Handlar du oftare på Åhléns/H&M efter kampanjerna?

Ingen skillnad.

13. Hur skulle du definiera etik?

Det är svårt alltså. Etik och moral liksom, det är vad som är rätt och vad som är fel. Det är svårt det där. För vad som är rätt för mig kan vara fel för någon annan och tvärtom. Det går inte riktigt att sätta fingret på vad etik är för något. Det är skillnad på etik för mig och etik för någon annan.

14. Vad innebär det för dig att agera etiskt?

Det är en bra fråga. Det är väl att försöka att inte kränka någon. Men när de förtjänar det så måste man sätta dit dem. Man ska göra rätt.

- **Om du tänker i ett bredare etiskt perspektiv vad är det som är rätt?**

Det är det som är grejen. Vad är liksom rätt eller fel? Jag kan inte sätta fingret på vad som är rätt eller fel. Om man gör någonting som är bäst för majoriteten, så är det det som är viktigast. Det är så det fungerar i en demokrati. Om du har två partier och 70% röstar på ena partiet och 30% på andra, så är det 70 procenten som kommer vinna och då ska man göra det som är bäst för dem. Det känns bäst för mig.

15. Ser du dig själv som en etisk person?

Ja, mycket. Mycket faktiskt.

- **Grundat på vadå?**

Jag behandlar andra som jag själv vill bli behandlad. Och det spelar ingen roll på hudfärg eller vad man kommer ifrån. Alla ska behandlas lika.

16. Baserar du det på kulturella normer?

Ja. Jag kommer från Sverige och går efter vad man tycker här. Jag behandlar alla utifrån deras handlingar. Jag skulle inte behandla en våldtäktsman som en som inte våldtar.

17. Spelar etik någon roll för hur du handlar?

Det gör det faktiskt inte. Det beror på alltså. Om de är såhär sell-outs så kanske man borde tänka på vad de gör egentligen. Men när man går ut och handlar tror jag inte man tänker på det där i allmänhet. Vi är lata i Sverige, vi orkar inte. Jag orkar inte tänka på sånt där.

18. Ser du Åhléns/H&M som ett etiskt företag och varför?

Nej, det är som jag sa tidigare. Ska man se det på det stora hela, så har de riktat sig mot minoriteten och det är majoriteten som man ska rikta sig mot. De riktar sig mot Stockholmarna. De här godhetsknarkarna tror att det är såhär det ser ut i landet, men det är bara såhär det ser ut i Stockholm och på Söder. Det ger ingen rätt verklighetsbild.

Marcus - Positive Åhléns

1. Vad tycker du om Åhléns/H&M?

Åhléns tycker jag är ett okej företag

2. Beskriv Åhléns/H&M med 3 ord

Åhléns tycker jag är ett hyfsat modernt, lite framåttänk och bra på form och färg.

3. Hur ofta handlar du på Åhléns/H&M?

Ett par gånger i, ja..., en till två gånger i månaden.

4. Handlar du i butik eller via e-handel?

Bara butik.

5. Hur ofta använder du social media?

Alltså generellt?

- **Ja, generellt.**

Aa, alltså många timmar per dag.

6. Vad använder du det till?

Jag använder det för marknadsföring av mig själv, min egen konst och för socialisering. Och information ska man väl säga också.

- **Lite allt möjligt med andra ord?**

Ja, precis.

7. Hur viktigt är det för dig att dela med dig av dina åsikter via social media?

Det är inte så viktigt, har du någon skala på det eller? Inte viktigt skulle jag säga annars.

- **Är det ett medvetet val?**

Jag har nog snarare tagit beslut att inte dela med mig av mina personliga åsikter på sociala media.

- **Vad ligger bakom det?**

Jag har tagit ställning att sprida positiva vibbar och jag tycker att om man sprider de nyheter som skrivs, så är de mycket sällan positiva. Ja, so that's why!

8. Vad innebär mångkulturalitet för dig?

En trevlig och spännande mix.

9. Vad tycker du om det mångkulturella samhället? Känner du dig påverkad av det?

Jag tycker det är bra. Ja, det är klart jag gör. Det är ju som att få bredda utbudet i pizza-butiken, om man ska prata matliknelser.

10. Vad tycker du om Åhléns/H&M:s kampanjer där de blandar kulturer / representerar kulturer på ett sätt som inte är normen?

Åhléns stod för nånting jävligt.. Dem gjorde ju en ganska bra grej, eller de gjorde en bra grej när de plockade fram sin mörkhyade Lucia. Den var ju PK (Politiskt korrekt förf.:s anm.) och låg precis rätt i tiden, så det var ju smart gjort rent marknadsmässigt att plocka fram den. De var nog ganska förberedda på att det skulle bli en snackis liksom.

11. Skulle du säga att det är bra för Åhléns/H&M att ha multikulturell marknadsföring?

Ja, alla vill väl starta en snackis med det man gör, så det är väl skitbra. Det känns uppenbart att om 20% av Sveriges befolkning röstar på SD (Sverigedemokraterna förf.:s anm.), så kommer en mörkhyad Lucia få folk att ha åsikter och det tror jag inte man behöver vara Einstein för att förstå och det tror jag Åhléns marknadsavdelning fattade.

- *Du tror alltså att det var utstuderat av Åhléns att det skulle bli den här reaktionen?*

Ja, det tror jag att det är.

12. Handlar du oftare på Åhléns/H&M efter kampanjerna?

Nej, det har det inte gjort. Men jag är en ganska liten kund, om du skulle ställa en kompletterande fråga i värde vad jag handlar på Åhléns, så är det ganska lite.

- *Skulle du istället säga att varumärket blivit starkare i dina ögon sedan kampanjen?*

Ja, det skulle jag säga, men de raserade det ganska snabbt vid eh dådet-grejen.

13. Hur skulle du definiera etik?

Etik är att göra bra saker oavsett om någon tittar på eller inte.

14. Vad innebär det för dig att agera etiskt?

Ja, det blir egentligen en direkt fortsättning på det. Göra mot andra som du vill att de ska göra mot dig ungefär.

15. Ser du dig själv som en etisk person?

Jag tycker att jag är en etisk person.

16. Baserar du det på kulturella normer?

Om jag baserar min etik på kulturella normer... Nu blir jag tvungen att tänka efter, vad kan det tänkas betyda?

- *Om din etik baseras på din kultur, hur du är uppväxt, vad du fått från föräldrarna, vad du plockat med dig på vägen etc.*

Jaha, den svenska kulturen.

- *Ja, eller inte nödvändigtvis. Det beror på vad du nu har för kultur, men är det den svenska så absolut.*

Nu blir det en komplicerad fråga, men jag tänker att jag inte har så mycket kultur. Men det är klart att jag plockade upp mycket från min uppväxt. Uppväxtmiljö och kultur är samma sak va, är min fråga?

- ***Uppväxtmiljön blir en del av kulturen ja.***

Jag tycker inte jag fick sådär mycket kultur med mig från mamma och pappa. Mycket av kulturen fick jag bygga på själv. För idag skulle jag fan säga att det är roligt att hoppa grodor på midsommar, än vad jag tyckte, jag är 50 plus liksom, när jag var 20 tyckte jag fuck that liksom.

- ***Du har med andra ord ett större intresse för kulturen du bär med dig, skulle man kunna säga?***

Ja, och man kan säga att allt inte ska utblaskas, så att vi inte har några traditioner kvar, bara för att allt ska vara lika för alla. Då har vi ingen egenhet kvar snart. Utan, det är nästan fult att säga, jag är liksom glad och stolt att leva i Sverige och vara svensk och ha en svensk flagga, och det kan inte vara så att jag ska behöva lämna bort det bara för att Jimmie Åkesson kom på att han ska starta parti och all sånt.

- ***Om vi ska dra tillbaka det till kampanjen med användningen av kultur där, eller felanvändningen som vissa säger och sätter in det i ett rent marknadsföringsmässigt perspektiv skulle du då säga att det var oetiskt, med tanke på reaktionerna som blev?***

Ja, precis. Ska man hårdra det lite till, att utnyttja ett barn, det var inte lite hård frontning, för en väldigt ung människa, oavsett hudfärg liksom, så nu hade ju ingen reagerat om du tagit en 6, hur gammal var han 4,5,6? 5, Ja just det. Om någon tagit en traditionell 5-årig blond tjej hade ingen reagerat överhuvudtaget. Nu reagerar de bara för att han är mörkhyad och det känns som varenda dagis har haft en mörkhyad Lucia de sista 30 åren höll jag på att säga, men lite så. Det är ingen revolution, men det blev lite revolution för att han var så frontad.

- ***Det blev väl just en så stor grej på grund av hur mycket det faktiskt frontades.***

Verkligen, det var ju massa såna här... Det var ju journalister som infiltrerat sig in i SD-nätverk, som avslöjade att det här var preparerat och det är nästan så att man undrar om Åhléns preparerat det själva, bara för att få igång den här diskussionen kring det. Och Liljevalchs skulle inte tagit den här bilden som konstverk på vårsalongen, alltså så unik är den inte.

- ***Du tror med andra ord att det var väl utstuderat från Åhléns sida?***

Mycket utstuderat liksom. Väldigt PK, det är lite såhär skapa nytt och snack kring ett avsnitt av Dallas liksom.

- ***Skulle du säga att Åhléns är ett etiskt företag?***

När du pratade om Åhléns kampanj först tänkte den vid dådet där (Sälja röskadade varor till rabatterat pris förf.:s anm.) från början. Jag tycker inte att Åhléns har ett mångkulturellt ställningstagande, jag tycker de har ett klassiskt kapitalistiskt synsätt. Det är inte så att de gått ut till sin personal och snackat "Tänk mångkulturellt" eller nåt sånt.

- ***Nu vet jag inte om det stämmer helt. De har en relativt nyanställd marknadschef som har gått ut med att de ska ändra sin profil mot en mer inkluderande och normbrytande profil, så det är nog inte otänkbart att de gör ett försök att även utbilda personalen.***

Hur nyanställd är hon?

- *2015 om jag inte missminner mig.*

Med tanke på att man har sett en kampanj på 2 år, så känns det som att det inte fått totalt genomslag.

17. Ser du Åhléns/H&M som ett etiskt företag och varför?

Jag tycker det är klassiskt kapitalistisk och tar inte parti åt något håll sådär.

Bob - Positive Åhléns

1. Vad tycker du om Åhléns?

Det var en bred fråga. Ska jag räkna in själva det som hände under terrorattentatet med rökskadade rea dagen efter eller bara fokus på Lucia-delen?

- ***Fokusera på företaget. Generellt vad du tycker om den***

Det här var ett tag sen, så om jag minns rätt då Åhléns stod upp ganska bra där. Och gjorde det ett tag där, nu får ni rätta mig om jag har fel, jag har något svagt minne av det där. Men mig veterligen så stod de upp ganska bra för det där. Med det hatet om man säger som de blev attackerade med via sociala medier.

2. Kan du beskriva Åhléns med tre ord?

Jag ska väl säga mellanmjölk, ord ett, och..Just det på grund av det första med mellanmjölk har jag lite svårt att fortsätta. Det känns väl som en, inte symbol, men det är ett exceptionellt välkänt varumärke i Sverige. Jag har nog svårt att ge så jäkla mycket, så jag säger mellanmjölk och inga mer på grund av det.

3. Hur ofta handlar du på Åhléns?

Inte ofta. En handfull gånger i mitt liv tror jag.

4. Handlar du i butik eller via e-handel?

Butik.

5. Hur ofta använder du social media?

Dagligen på något sätt.

6. Vad använder du det till?

Jag ska vara försiktig här med terminologin. Jag ska inte säga att facebook messenger på telefonen är nödvändigtvis sociala medier på så sätt. Det är lika mycket sociala medier som sms. Men dagligen på något sätt liksom.

7. Hur viktigt är det för dig att dela dina åsikter via social media?

Det är svårt att ge en skala här men jag tror att det är inte viktigt på en daglig basis men det är klart man kan bli provocerade framför allt av liksom det hatet som cirkulerar och jag skulle vilja vara en motkraft till det så att på så sätt så känns det viktigt. Det känns att det är viktigt för alla människor att engagera sig på något sätt, om man kan, för att vara mot trångsynthet och hatet som finns på sociala medier där människor som är trångsynta i regel kanske är mer högljudda än den stora massan per capita som inte är trångsynta. Det är precis som högervågor eller populistiska vågen som går. Det är en liten grupp som låter väldigt mycket mer än den stora massan som kanske har lite mer subjektivt sätt eller rimliga åsikter.

8. Vad innebär mångkulturalitet för dig?

Det innebär att människor oavsett kön, ålder, etnicitet, religiös tillhörighet osv är välkommet. Det skapar ett bra mångkulturellt samhälle. För mig det handlar om valfrihet och tolerans.

9. Vad tycker du om det mångkulturella samhället?

Du tänker på det i Sverige? - ja

Känner du dig påverkad av det?

Jag förespråkar mångfald, så jag tycker såklart att det är härligt att leva i Sverige och att leva i ett mångkulturellt samhälle. Det finns förbättringspotential, mycket som kan bli bättre för alla.

10. Vad tycker du om Åhlens kampanjer där de blandar kulturer? Mer specifikt om Lucia kampanjen

Jag tycker det är skitbra. Det är ett marknadsföringsknep från Åhlens. Man får ta det för vad det är. Det handlar liksom om PR och sådär. Det spelar inte så stor roll resultatet tycker jag fortfarande är bra. Det skapar diskussion och det lyfter fram att vi har mer än blonda, blåögda pojkar och flickor i det här landet. Jag tycker att det är jättepositivt.

11. Skulle du säga att det är bra för Åhlens att ha multikulturell marknadsföring?

Det vet jag inte faktiskt om det är bra. Det är modigt eftersom det kan backfire mot dem. Som sagt Åhlens är mellanmjölk, det är, ursäkt uttrycket, pöbeln som handlar där. Jag vet inte om det är supereffektivt men det ger ju brand awareness i alla fall så det är bra för dem.

12. Handlar du oftare på Åhlens efter kampanjerna?

Nej, men jag tror att det blir mer troligt för att jag vill stötta det.

13. Hur skulle du definiera etik?

Det här var en jättebra fråga. Man skulle liksom vilja... Man vet ju vad det är men hur definierar man det? Det handlar väl på något sätt om någon typ av sunt förnuft men också ett mer moralisk perspektiv. Jag kan inte förklara det bättre.

14. Vad innebär det för dig att agera etiskt?

Det skulle nog vara att göra enligt liksom någon typ av generell moralkompass och lagar och regler på något sätt liksom. Generell moralisk kompass typ. Det man gör och det man inte gör.

- *Om du skulle tänka en generell moralkompass, skulle du säga att det finns olika generella moralkompasser beroende på kultur, var man kommer ifrån, var man är uppväxt osv.*

Ja men jag tror liksom att det finns någon typ av basic. Om man går upp på high level så är majoriteten av människor överens om att man inte ska mörda någon annan. Om man tänker på de stora religionerna som kristendom och Islam så finns det liksom... Moralkompassen är den kulturen man är uppvuxen i och, nu vet jag inte, men det känns som att 9 av 10 saker är ganska lika. Går man ner på detaljnivå är det klart att det är olika, det ser man runt om i världen hur de hanterar det.

15. Baserar du det på kulturella normer?

Ja absolut kulturella normer som skapar någon typ av generell moralkompass. Jag kommer behöva kolla upp exakt etik efter det här samtalet.

16. Ser du dig själv som en etisk person?

Ja, det skulle nog säga. Det finns en komiker som heter Louis CK som ni kanske känner till och han har sagt 'I have a lot of beliefs but I live by none of them'. Så är det i mångt och

mycket. Det är såhär vi kanske har stora idéer och föreställningar om hur bra vi är, men när det är någonting som kanske kommer iväg av det vi verkligen vill, då är människan ganska villig att tumma på sina beliefs eller moraliska kompass. Men när du säger såhär absolut.

17. Spelar etik någon roll för hur du handlar?

Ja, absolut det spelar det mesta i min konsumtion. När det kommer liksom till hållbarhet. Jag jobbade på Röda korset förresten. Jag jobbade där eftersom sånt är viktigt för mig.

18. Ser du Åhlens som ett etiskt företag?

Jag skulle inte kunna svara "Ja" på denna fråga. Det är 9, 10 företag, det är väldigt få företag som är på riktigt...

Så länge average konsumenten inte tycker att det är viktigt var saker och ting kommer ifrån, med vilka förutsättningar har tillverkats osv. Sett till människor och naturresurser och så, så skulle jag säga nej. De inte är sämre än någon annan kanske till och med bättre vad vet jag.

Wendy - Positiv H&M

1. Vad tycker du om H&M?

Jag tycker mycket bra om H&M. Jag handlar mycket saker där.

2. Om du skulle beskriva H&M med tre ord vilka skulle du använda då?

Jag skulle nog säga prisvärd, trendigt, stor urval.

3. Hur ofta skulle du uppskatta att du handlar där?

Två gånger i månaden minst. Säkert mer.

4. Brukar du handla i butik eller handlar du via e-handel?

Både och. Väldigt mycket e-handel. Mycket mer sedan när jag fick barn. Men både i butik och på e-handel.

5. Hur ofta använder du social media?

Flera gånger om dagen tyvärr. Jag skäms. Jag önskar att jag inte använde sociala medier så mycket men säkert går in på facebook och instagram. Fem till tio gånger om dagen minst.

6. Vad använder du det mest till?

Mycket att titta på olika saker. Titta på olika instagram-konto där också H&M följer jag. Ha kontakt med vänner. Jag gick på internatskola så många vänner bor långt bort. Så ganska trevligt att följa vänner och bekanta. Både för att följa vänner och olika varumärken eller organisationer såklart.

7. Hur viktigt är det för dig att dela av dina åsikter via social media?

Det var viktigare förut. Jag skulle inte säga att det är något jätteviktigt. Jag är inte någon som sitter och skriver politiska ideologier och tycker om allt. Men det behövs tycker jag.

- *Vad skulle du säga är det mest viktigt om du skulle välja någonting?*

Jag lägger ut om jag tycker det är någonting hemsk eller sorgligt eller om det är någon ändamål jag gärna vill stödja. Den typen av frågor tycker jag är absolut viktigast. Lite längre ner på den skalan kommer om man vill klaga på saker eller om man vill återkoppla på någonting.

8. Vad innebär mångkulturalitet för dig?

Som begrepp tolkar jag på ett sätt men jag tänker mycket på mångfald när du säger så. Jag tänker liksom på alla typer av mångfald och jag tänker på etnicitet, religion, funktionsförmåga, ålder. Asså jag tycker mångfald är viktigt. Det är någonting som ligger mig väldigt varmt om hjärtan. Jag har väldigt svårt när det blir allting från rasism till människor bli utsatta eller hamnar ut på olika sätt på grund av aspekter som de inte kan styra över. Så jag jobbar väldigt hårt för tillgänglighet och personer med funktionsnedsättning.

9. Vad tycker du om det mångkulturella samhället?

Jag tror att det är en utav lösningar på många problem. Jag tycker att det är om man kunde se varandras värde oavsett olikheter så man skulle kunna få lite mer fred på jorden. Så det är väldigt viktigt.

- ***Känner du dig personligt påverkad av det?***

Jag är väldigt personligt påverkad. Jag arbetar med sådana frågor dagligen. Jag jobbar som personalchef, jag själv har dyslexi och märkt när studerande på universitet hur det är att inte ha samma möjligheter som alla andra. Jag är oerhört engagerade i de här frågor just för att det är en utav sakerna som ligger varma i hjärtat. Jag föreläser till och med hur man rekryterar med mångfald.

10. Vad tycker du specifikt om Hijab kampanjen som H&M gjorde?

Bra.

11. Skulle du säga att det är bra för H&M att ha multikulturell marknadsföring?

Verkligen. Asså jag tycker att det är väldigt bra allt som H&M har gjort när det handlar om recycle kläder, att ha just den här typen av marknadsföring. De hade också någon reklamfilm i höstas tror jag där de hade väldigt mycket mångfaldig. Jag tror det var olika åldrar. Jag tycker att det är väldigt viktigt. Om man tittar på Sverige idag så ungefär 17-18% av befolkningen har annat ursprung än svensk och de ska mötas i kundgrupp så det är absolut nödvändig att reklam ska rikta sig till flera än bara Svensson familjer. Jag tycker att det är väldigt viktigt och skulle vilja ha det ännu mer. Asså personer med funktionsnedsättning skulle jag vilja se reklamer, jag skulle vilja se olika åldrar, ännu mer, personer med olika kroppsform och inte bara de smala modellerna.

- ***Om du ser i social nytta är det business synpunkt eller även kan vara bra för samhället i stort?***

Jag tror att det man ser blir någon slags normalitet och jag tror att det är väldigt viktigt liksom. Att företag har väldigt viktig ansvar att ta det som syns i social media men tror att alla människor ska speglas i det vi ser i reklamer. Jag skulle säga att om man kan normalisera saker alltifrån religiösa eller blinda då tror jag att man kan hitta en stor acceptans i samhället också. Men sedan är det ingenting som ett enskild företag kan göra men jag tror att tillsammans med andra insatser så tror jag H&M skulle kunna spela ett viktigt roll. Plus att de är inne i många pluspoäng.

12. Handlar du oftare på H&M efter kampanjerna?

Nej men det var ett tag när jag faktiskt slutade handla lite på H&M. Sedan när de kom igång med andra frågor för att jag handlade mycket där när jag pluggade och var lite yngre. Sedan började jobba för en hel annan ekonomi, så började handla mycket mer bara märkeskläder men sedan så har jag återgått till H&M efter att jag har börjat med CSR arbete för ett par år sedan. Nu är vi guldkunder varenda år eftersom vi handlar för 15000 per år. Skulle de inte göra det så skulle jag välja andra varumärke men de har en conscious line, de arbetar mycket mot barnarbete och jag tycker ändå att det arbete de gör jag känner att jag gärna handlar på H&M. Men hade de inte gjort det hade jag inte handlat där. Men sedan vet jag inte om den här kampanjen (close the loop) har omvänt mig. Jag har varit kund ett tag men jag tycker att de gör det bra.

13. Hur skulle du definiera etik?

Ja det är en filosofisk fråga. Etik och moral den är olika för olika människor. Också då med olika kulturer. Jag kan bara svara på hur jag definierar det. För mig handlar det..oj Gud vad svår fråga..etik om man försöker liksom följa. Det är liksom ett generell ramverk i kultur och samhälle och hur man ska bete sig. Det är etik och sedan så är det varje människas egna val

att följa det eller inte. Så skulle jag säga.

14. Vad innebär det för dig att agera etiskt?

För mig handlar det om att kunna gå lägga sig varje kväll och känna liksom att jag har en gott samvete. Att jag kan känna att jag kan leva medan dagen och känna schysst men ibland märker man det när man är stressad och jag har sovit 4 timmar för att jag har en bebis liksom och så. Kanske man inte orkar hälsa på kassörskan och då känner jag mig ofta att det där var inte ett bra bemötande och man ska hälsa på människor man möter i vardagen. För mig handlar väl att känna att man följer sin egen etiska och moraliska kompass.

15. Skulle du anse dig själv att du gör det?

Asså ingen gör det hela tiden, inte jag heller. Ibland sitter jag och svär när folk inte kan köra bil. Häromdagen åkte jag och svor när jag körde bil till annan bilist och hade min tvåårig i baksätet och sedan när vi kom in i Mörby centrum så stod hon i hiss och sa "mamma jävla kärring". Då kände jag Gud vad har jag gjort. Jag tror att jag generellt sett, asså min man säger att jag är den mest godhjärtade personen han vet och han känner mig ganska bra så tror att generellt sett följer etik och moral väldigt noga. Men sedan är det såklart att inte varje dag och alltid. Jag har några dagar när jag tycker att alla omkring mig är idioter så jag ska inte säga att jag är något helgon. Mer än de flesta kanske försöker jag följa någon slags standard på grund av mitt yrke jag jobbar med människor.

16. Skulle du säga att du baserar din etik på kulturella normer?

Ja och nej. Jag är uppvuxen i många olika länder, jag har inte enbart svensk. Mina föräldrar reste och bott i många olika länder när jag var barn så jag tror inte att jag har en sådan där typiskt svenskt syn på allting. Jag tror också att jag är väl lite mer öppen än min far som är född 1939. Så skulle säga att på grund av min uppväxt så följer jag den standarden att min familj har.

17. Spelar etik någon roll för hu du handlar?

Ja, absolut. Jag och min man köper allt vi kan ekologiskt. Det kommer också kött till dörren som är närproducerad så jag tänker ganska mycket på det. Samtidigt som jag kan känna ibland att jag kanske borde tänka mer på att köpa plagg som är dyrare. Jag väljer oftare dyrare alternativ för att jag känner att det känns bättre. Till exempel certifierat kaffe. Vi letar efter de sakerna med symboler på.

18. Skulle du säga att H&M är en etisk företag?

Ja, jag tycker att H&M är en etisk företag. Jag tror att de driver på och gör så att alla följer efter. Men jag har lite svårt eftersom ibland är kläderna så billiga så undrar liksom hur det funkar i de fabriker de tillverkas. Där kan jag känna en oro men jag tycker att H&M är ett etiskt företag. Till exempel när vi köper kläder från Ralph Lauren står det fortfarande tillverkade i Taiwan så jag vet inte om de är mycket bättre.

- ***Men du siktar att välja företag som har en etisk profil.***

Ja asså när jag vet och kan. Jag är inte någon som sitter och läser på om allt. Jag är inte en så aktivist-person utan det är det jag ser i media som skapar min bild. Men är lite tveksam på det som står i sociala media, skulle inte lita blind på det.

Cornelia - Positiv H&M

1. What is your opinion regarding H&M?

It is a really nice brand that offers a variety of different products. I can always find something I need there and the prices are affordable and in some cases extremely cheap. Overall I have a positive opinion regarding H&M.

2. Describe H&M with 3 words.

Affordable, popular, large assortment.

3. How often do you shop at H&M?

Very often. As I said it is a store where you can find good deals, meaning not high prices and sometimes great quality. I would say at least two to three times a month.

4. Do you shop in store or through ordering online?

Mostly in store but there have been sometimes when I ordered as well. For example, I remember I abroad and I was searching for a dress since I had a special occasion to go to and I couldn't find anything that suited me in the stores there so I checked online at H&M's website and I found what I was looking for and ordered it immediately.

5. How often do you use social media?

I would say that I am addicted. Every day and many times a day.

6. What are you using them for?

Mmm everything. We live in a digital world and if you look around everybody is on their phones. I mostly use it for communicating with my friends, sharing moments of my life with them and also for google. I am so happy that google exists. I can find any information I need directly.

7. How important is it for you to share your opinion online?

It depends. I don't do it often. It's mostly when I see something that hits my eye and I feel that I need to express myself then I do. Especially when I see a lot of hate going around at social media without no particular reason then I feel that I need to leave a positive comment and I am so sad about people being so negative all the time especially when others try to make a change and do something good.

8. What entails multiculturalism for you?

I feel that multiculturalism is about people from different origins, ethnicities, languages and cultural backgrounds, being able to find a way of communication with each other and live peacefully under one 'roof'.

9. What do you think of the multicultural society?

For me it is all about acceptance. Of being able to express your views and cultures without anybody judging you and making you oppress your beliefs. I think the society in Sweden is doing a good job moving towards that path. However, I think that some things need improvement. I am in favour of all cultures and I think we can all learn from each other. But I am strongly against violence and oppression. I don't appreciate people that consider that their

culture is the only important and that other people should follow their norms and beliefs since they are considered inferior to them. I believe in equality and if some people do and they are given the right to express such negative beliefs without somebody stopping them then I think that society needs to be a bit stricter in these extreme cases. So as to promote peace and a better living for all the cultures.

- ***So you would say that you are affected by it.***

Definitely. I think we all are but in different levels. I think I am mostly positively affected by it. Since my friends are from so many different cultural backgrounds there is always something new I can learn from them.

10. What do you think of H&M's campaigns there they mix cultures?

I think it's great. It promotes acceptance and it clearly states that being different is not something wrong. We are all different from one another and that we all have the same chances to be fashionable and pretty in our own way is a beautiful concept.

11. Would you say that it was good for H&M to have multicultural marketing?

This is actually quite hard to say. They received many comments both positive and negative. Many people were against what H&M did but others were really pleased. I think that it did good. When you try to start something new and differentiate yourself from others, it is natural to get a lot of responses to that. But I think that if you don't take risks and only do the basic campaigns, the brand will remain basic. There are always going to be people that will be against and hateful but the overall message was great and many people saw that and appreciated it. It made the brand unique in some way.

12. Do you shop more often at H&M after the campaigns?

I am not sure since I always shopped there and I did it often as well. I wouldn't say that I shop even more often now but I would say that now my shopping has more meaning to it since I support a brand that I view has done something important and great.

13. How would you define ethics?

I would say that it is again about acceptance, morals and respect. Being good to everyone and helping people in need. Of course the basic ones, do not kill, steal etc. And in general be in the best behaviour and do not insult or mock.

14. What entails for you to act ethically?

Treating people with understanding, love and attention. Not being mean to them and always be honest.

15. Do you see yourself as an ethical person?

Nobody is a saint but I am trying to treat people the best way I can. I think I am an ethical person even if sometimes when you are angry you are not in your best behaviour.

16. Would you base ethics on cultural norms?

I think there is a basic ethical code that people regardless of culture and ethnicity should follow. But of course the way one is brought up by his parents, the environment and the culture around plays an important role in shaping one's character. I would say culture plays a role in ethics but it is not the only thing that determines ethics.

17. Do ethics play a role when you shop?

Yes and no. I try to buy things from ethical companies if there has been a scandal and I found out about a negative practice that a company did then i will try to refrain for them. But I will not specifically search to find out whether a company is ethical or not. I am interested in the quality of the product I am buying and the price.

18. Do you see H&M as an ethical company?

Companies as well as people are not saints. So I would say that H&M is trying to take ethical steps but nobody can be 100% ethical in my opinion. I would say they are good in what they are doing at the moment and should continue but I can't respond with certainty as to whether they are or not. I think it is not about black and white here. It is more about finding a grey zone and maintaining it so that the majority is in accordance and pleased.

Oliver - Negative H&M

1. Vad tycker du om Åhléns/H&M?

Generellt så tycker jag inget speciellt mycket om H&M. Vanligt företag som gör billiga kläder i U-länder med hjälp av barnarbete och låga löner. Så det är inget företag jag håller speciellt högt, men det skiljer sig väl inte exakt från normen. De flesta företag har väl nån typ av sån här billig arbetskraft eller liknande.

2. Beskriv Åhléns/H&M med 3 ord

Hmm, då skulle jag säga billigt, mainstream och ogillat. Ingen har väl egentligen en positiv bild av H&M, det är många skandaler som ligger och skvalpar bakom. Allt med barnarbete osv. Men det är väl lättaste alternativet, så folk köper ändå därifrån.

3. Hur ofta handlar du på Åhléns/H&M?

Aldrig

4. Handlar du i butik eller via e-handel?

Inget av dem

5. Hur ofta använder du social media?

Jag använder social media varje dag. I princip någon gång i timmen.

6. Vad använder du det till?

Det varierar. Jag använder det mest för att läsa på om vad som händer i världen, men även kolla på vad kompisar gör och sånt. Sen händer det att man delar lite roliga memes och sånt.

7. Hur viktigt är det för dig att dela med dig av dina åsikter via social media?

Som kommentarer eller som egna inlägg?

- **Både och.**

Kommenterar händer det att jag gör ibland, så det är väl om jag tycker att det är så pass viktigt för mig att dela med mig av min åsikt. Så det beror helt och hållet på om det jag kommenterar om är viktigt för mig. Beror också på om jag känner att det faktiskt tillför nånting.

8. Sverige är som du vet mångkulturellt, så vi har några frågor angående det.

Vad innebär mångkulturalitet för dig?

Mångkultur... det innebär för mig att många kulturer är samlade på samma plats, alltså i samma land eller stad. Som ni säger, så extra synligt i Sverige med tanke på invandringen som vi haft från alla möjliga delar av världen. Kanske även lite extra med tanke på att de som invandrat är från helt andra kulturer, med helt andra seder och regler och normer. Det har blivit lite motsättningar på senare tid. Syns mycket i förroterna med bilbränder och nu då senast med terrordådet, vilket man kan se som en del av den misslyckade invandringspolitik som förts.

9. Vad tycker du om det mångkulturella samhället?

Finns mycket gott och mycket ont. Om kulturerna fungerar tillsammans och de har övergripande samma syn på hur samhället ska fungera, så är det bara nyttigt att folk och kulturer blandas. Så på det sättet tycker jag det är bra. Blir det nu såhär som med H&M-kampanjen att de ska tvinga in slöjan i det svenska samhället, kan jag tycka att det blir problematiskt. Den tvingades på kvinnor i till exempel Iran och många som flytt därifrån på grund av det blir bemötta med samma sak här. Det förminskar kvinnor i samhället. Det borde vara lite mer man tar seden dit man kommer tänk.

- **Känner du dig påverkad av det?**

På nåt sätt blir väl alla påverkade av det, men jag skulle inte säga att det direkt påverkar på något sätt. Det är mer sett till samhället som det påverkar och visst, det kommer kanske få en påverkan på mig, men som det är nu säger jag nej.

10. Vad tycker du om Åhléns/H&M:s kampanjer där de blandar kulturer / representerar kulturer på ett sätt som inte är normen?

Det gör man lite som man vill tycker jag, men det ska väl isåfall göras åt båda håll. Just H&M's kampanj är lite osmaklig just på grund av slöjorna som inte är något som borde vara en del av det svenska samhället. Ska man titta på något annat, så är det beroende på vad man ändrar och så. Är det inga delar som motsätter sig grundläggande värderingar som vi har i Sverige med jämställdhet osv. Så är det inga problem med att blanda tycker jag. Men som sagt så ska man då inte ha några saker som liksom är tabu att blanda. Man ska inte hyckla och säga att vissa kan man blanda och andra inte.

11. Skulle du säga att det är bra för Åhléns/H&M att ha multikulturell marknadsföring?

Det är svårt att säga för mig, men det kan nog kanske vara bra. De träffar fler delar av marknaden, så varför inte.

12. Handlar du oftare på Åhléns/H&M efter kampanjerna?

Nej, handlade inte innan heller. Så absolut ingen förändring.

- **Varför handlade du inte innan?**

Jag handlar oftast lite dyrare kläder av högre kvalitet, så jag har aldrig handlat där.

13. Hur skulle du definiera etik?

Är det nu ni sätter dit en? (skratt). Etik känner jag att det är lite hur man ska uppföra sig och hur man ska agera. Inte kliva på andra människor och göra rätt för sig känner jag spontant. Lite så är det. Göra schyssta saker helt enkelt.

14. Vad innebär det för dig att agera etiskt?

Som jag sa, så att göra schyssta saker och inte förstöra för andra.

15. Ser du dig själv som en etisk person?

Det vet jag inte om jag vill våga säga. Man är inte alltid etisk. Man orkar inte alltid göra de här jätteschyssta sakerna. Jag gör väl så gott jag kan, men självklart inte alltid tipptopp. Det tror jag väl i och för sig inte att någon är. Så man kanske får sätta det i perspektiv mot vad det

normala är, men gör väl som alla andra antar jag.

16. Baserar du det på kulturella normer?

Absolut. Det är det man får med sig från uppväxten. Så det blir kulturen man är uppväxt i. Man lär sig från föräldrarna och omgivningen att såhär gör man och sådär gör man inte. Allt måste man lära sig och så även vad som är rätt och fel. Etik växer väl lite fram i samhället och är gemensamt i det. Lite det som blir problemet när man introducerar andra kulturer med annan etisk syn. Samhällssynen på etik förändras och det som är okej för vissa är inte okej för andra.

17. Spelar etik någon roll för hur du handlar?

Njae, till viss del. Inte speciellt mycket skulle jag säga. Jag är mest ute efter att handla varor av hög kvalitet och det är väl det jag letar efter. Om de har någon etisk image letar jag inte direkt efter. Men det är klart att jag uppskattar det, men inget jag specifikt letar efter.

18. Ser du Åhléns/H&M som ett etiskt företag och varför?

Ser väl inte direkt något företag som etiskt skulle jag säga. Alla företag är ute efter eget vinstintresse och gör inget etiskt bara för att vara snälla. De vill tjäna pengar. Sen kan vägen dit vara att hålla på med etiska saker. Då är väl det bra. Men att säga att företag är etiska tycker jag väl inte.

Samuel - Negative H&M

1. Vad tycker du om Åhléns/H&M?

H&M, rent spontant, det första man tänker på är att det är ett klädföretag som gör billiga basplagg, som tyvärr fått stämpeln av att deras fabriker inte är så himla kosher. Det är vad jag tänker.

- *Det är vad du tänker spontant sådär?*

Barnarbete och fabriker med slavlöner och sånt.

2. Beskriv Åhléns/H&M med 3 ord

Med tre ord? Oj, billigt är första. Vad heter det när det är... Tillgängligt är mitt andra, eller tillgänglighet. Dåligt rykte är det tredje.

3. Hur ofta handlar du på Åhléns/H&M?

Det var längesen. Nej, det var det kanske inte, jag tror jag handlade något barnplagg för några månader sen.

- *Det är några gånger per år alltså?*

Det är mer min fru som handlar billiga kläder där.

- *Vi kan väl ta hushållet då och höra för det också.*

Då är det några gånger per år.

4. Handlar du i butik eller via e-handel?

Butik.

5. Hur ofta använder du social media?

Oj. Varje timme som jag är vaken.

6. Vad använder du det till?

Jag jobbar med det. Jag håller kontakt med mina vänner. Jag använder hellre sociala medier än att prata i telefon och sånt. Det är så jag pratar och umgås och håller kontakt och så. Det är så jag tjänar pengar också då, så jag måste vara där.

- *Det är med andra ord lite allt möjligt?*

Ja, precis. Business and pleasure.

7. Hur viktigt är det för dig att dela med dig av dina åsikter via social media?

Vi pratar mig personligen?

- *Ja, dina personliga åsikter om olika ämnen osv.*

Det var nog viktigare förr innan jag började jobba med det. Nu är jag inte så, jag är inte så politiskt engagerad. Innan delade man med sig så fort man såg en bild på ett djur som såg ledset ut, men nu gör jag inte det. Inte jätteviktigt.

Sverige är som du vet mångkulturellt, så vi har några frågor angående det.

8. Vad innebär mångkulturalitet för dig?

Mångkulturalitet är nästan vad det betyder. Vi tillsammans som bor innanför bestämda gränser avgör vad som är kultur, det är ju vår kultur, det är så vi definierar den genom att alla som är innanför de här hittepå-gränserna bestämmer vad som är kultur och desto mer folk från andra kulturer tar med sig sina premisser, sin kultur, värderingar och sånt och blandas ihop i den gemensamma röran. Så att mångkulturalitet är inte, säg kultur istället tycker jag, det är samma sak. Är du med på hur jag tänker?

- ***Ja, du tänker så att när kulturerna möts så blandas de och formar en egen kultur.***
Ja, exakt, fast med bättre ord. Ta det du sa istället.

9. Vad tycker du om det mångkulturella samhället? Känner du dig påverkad av det?

Såhär. Folk på 60-talet som sa att det var den bästa tidsåldern. Det globala samhället, fuck postmodernismen, det globala samhället det är det här som vi lever i just nu. Det är nu allt är möjligt, det här är den bästa tidsåldern. Jag älskar globalism, det är den bästa tidsåldern vi lever i. Nämen kalla det för mångkulturellt samhälle, jag kallar det för globalism. Jag älskar det.

- ***Varför älskar du det, om vi säger så?***

Just för att, om vi tar såhär, idag så kan du kulturellt sett, vi plockar alla från en kulturell korg. Alltså innan var det mer bestämt, du var vad din pappa var och han var vad sin pappa var och samma för kvinnor då. Men idag så plockar du ihop din egna lilla identitet och du kan sitta och prata med Oscar Hiller och Grace Katsavria och det går på några sekunder. Det finns bara möjligheter med det här. Tänk vad jobbigt det hade varit för er att sitta i Malmö och ha den här intervjuen, där jag befinner mig. Det är billigare, det är bättre, alla blir glada. Vissa blir nog inte jätteglada. Desto mer möjligheter, desto mer ångest kan det bidra till, men det är en annan fråga.

- ***Skulle du säga att man har sin identitet närmare kopplad till sin kultur nu?***

Jag tror att du kan göra din identitet på ett annat sätt som man inte kunde innan. Innan, om jag tänker på 90-talet eller 80-talet, så var du antingen synthare eller hårdrockare, men nu så kan du vara en egen hybrid och ändå fungera i ett större sammanhang.

- ***Du kan forma mer?***

Ja, precis!

10. Vad tycker du om Åhléns/H&M:s kampanjer där de blandar kulturer / representerar kulturer på ett sätt som inte är normen?

Jättebra! Jag har varit i kontakt med H&M för säkert 15 år sedan och tyckte att de skulle börja sälja hijabs i snygga färger, men det var ingenting för dem för 15 år sen, men nu är det väldigt populärt. Så är det när man inte lyssnar (skratt). Men självklart det är jättebra.

11. Skulle du säga att det är bra för Åhléns/H&M att ha multikulturell marknadsföring?

Jag tror att det är, det beror på bra för kunder eller för...?

- *Vi tänker i marknadsföringssynpunkt, både för att få mer kunder och för att synas mer.*

Ja, det tror jag. Om deras röst är att vi är ett mångkulturellt företag, så är det väl bra att pyssla med det. Men det kan också handla om att man bara vill synas. Bara skapa en buzz, som American Apparel som gjorde en liknande grej med interracial couple och sen fick de jättemycket skit för det här, men egentligen var reklamkampanjen att skriva svar till de som inte var för interracial marriage. Men jag tycker att det är bra för dem.

12. Handlar du oftare på Åhléns/H&M efter kampanjerna?

Jag tror inte att det gör någon större skillnad i hur vi handlar.

13. Hur skulle du definiera etik?

Etik är nästan samhörigt med kultur. Det är sammanknutet till den gemensamma kulturella definitionen. Vi i Sverige, hur vi ser etik och den stämmer inte överrens med till exempel Kina. Det är svårt att föra över det nationellt, men jag skulle säga att det är väldigt tätt sammankopplat med kultur. Det är någon form av moraliska livsstrategier. Definierar hur du skulle handla i vissa situationer, en markör och en identitet.

- *Du baserar det på kulturella normer?*

Ja, det skulle jag göra. Det är människors samlade tankar och handlingsmönster som utgör etiken, det är ingen statisk grej. Den påverkas av människor som bor här och den utvecklas med tiden. Så skulle jag nog säga.

14. Vad innebär det för dig att agera etiskt?

Att agera etiskt är att jag agerar utifrån mina etiska normer. Man kan säga såhär att om jag har hög moral till exempel. Det är många som säger det, jag har hög moral, men sen om man frågar dem så har de ingen aning om vad det betyder. Det är bara ord ibland. Men är utilitarianist eller Kantian, vilken moralkompass har du egentligen kan de inte svara på.

Att agera etiskt är att, såhär. Det är stor skillnad på att göra vad som är gott och rätt eller fel och ont. Jag skulle säga att agera etiskt är agera gott och men som inte alltid är rätt.

15. Ser du dig själv som en etisk person?

Nej, jag hycklar nog ganska mycket. Det gör jag nog. Jag är inte bättre än någon annan tänker jag. Så det säger jag. Jag är inte bättre än någon annan.

16. Baserar du det på kulturella normer?

17. Spelar etik någon roll för hur du handlar?

Nu har jag precis tackat nej till ett reklamgig för att jag inte tyckte företaget skulle se så bra ut på mitt CV, så det var väl kanske etiskt. Men å andra sidan vet jag inte om det var en självisk grej för att jag skulle få bättre jobb någon annanstans. Men jag jobbar inte med vem som helst, så det kanske är etiskt.

- ***Det skulle man väl kunna kalla etiskt. Du väljer ut företag som handlar utifrån din moraliska kompass.***

Så som jag, jag handlar inte på H&M på grund av vad som skrivs om dem, men samtidigt handlar min fru där och jag har på mig kläderna hon köper till mig. Så jag hycklar.

- ***Men det är mest hycklande för att det är enklast att göra så?***

Jag är väl bekväm och sen så blir hon väl ledsen om jag inte tar på mig skjortan hon har köpt.

18. Ser du Åhléns/H&M som ett etiskt företag och varför?

Jag har bara bilden av dem som de har försökt tvätta bort jättelänge. Jag har ingen aning om de har kvar fabriker i U-länder. Men de gör ett himla jobb med att försöka tvätta bort det här. Man är dålig på ett ställe och sen så försöker man bli bättre på en annan grej. Jag vet inte om plus minus blir noll alltid, men de försöker iallafall. Det får man väl ändå ge dem, de försöker. Sen om de bara har en etisk profil eller om det bara ska se ut så, det kan inte jag svara på.

- ***Det är då man får tänka om det är etiskt även om de bara försöker se etiska ut.***

Det är inte etiskt då. Man kan vara snäll även fast man inte har intentionen att vara snäll. Då kan man vara snäll även fast man var ett as. As kan ju också vara snälla ibland. Ibland lyckas dem medvetet eller omedvetet. Det måste vara en medveten handling att ha en moralisk kompass och så följer man den. Sådär, om de har en multikulturell kampanj nu, men så visar det sig att de diskriminerar mot icke svenskfödda på sitt kontor eller så, då faller allt. Jag kan inte företaget utan och innan, men utåt sett så gör de väl ett bra jobb på just multikulturella punkten, men de borde gjort det för 15 år sedan när jag sa till dem. Det är mina hijabs.

- ***Tänker vi att de har kvar barnarbete i u-länder kan man väl tänka att det tar ut den andra?***

Ja, man kan inte vara lite halv... du sa det själv "undra om man kan vara snäll, fast man är ett as". Sådär kan de inte hålla på med. De kan inte vara nice:a multikulturella proclaimers och i nästa sekund exploatera fattiga barn. Det går inte i hand. Det blir jättekonstigt om du ska vara multikulturell, fast i deras hemland kan du bete dig som ett as. Det är jättekonstigt.

Marisa - Random

1. Vad tycker du om H&M?

Jag vet inte, jag har ingen speciell åsikt. Tycker de är bra på det de gör, de har blivit stora liksom, jag handlar själv från dem.

2. Kan du beskriva H&M med tre ord?

Det är svårt. Min hjärna står still. Billiga. Bra. Trender.

3. Hur ofta handlar du på H&M?

Om jag säger så, jag handlar inte så jättemycket men om jag gör det är det oftast H&M jag går till eller det typ det första jag går till.

4. Handlar du i butik eller via e-handel?

Butik.

5. Hur ofta använder du social media?

Ofta. Hela tiden typ.

6. Vad använder du det till?

Sociala medier som whatsapp och facebook för att prata med folk sedan youtube är mer musik, instagram också för att se vad folk gör.

7. Hur viktigt är det för dig att dela dina åsikter online?

För mig personligen nej. Jag gör inte sånt.

8. Vad innebär mångkulturalitet för dig?

Att det är liksom flera olika kulturer som typ möts och blandas.

9. Vad tycker du om det mångkulturella samhället?

Jag tycker det är bra att samhället präglas av massa olika kulturer så att det inte blir liksom så att, jag har varit i det förut, att det är gränser och alla infödda svenska är med varandra så jag tycker att det är bra att blandas liksom.

- ***Känner du dig påverkad av det?***

Jag tror jag känner mig lite positivt påverkad. Det känns som att jag har inte sådana åsikter, nationalistiska åsikter, att jag tycker att det är bra att flera olika kulturer möts.

10. Vad tycker du om H&M:s kampanjer där de blandar kulturer?

Jag tror att det är jättebra

- ***Känner du den där kampanjen som H&M gjorde? Close the loop heter den. Det var den första kampanjen som hade en hijab modell med. Kampanjen fick många människor att reagera, några sa att det var väldigt positivt och innovativt medan andra påstod att en sådan blandning av kulturer kan bara vara negativ. Vad tycker du om den?***

Asså det var bara att de hade med en hijab modell. Nej men jag tycker att det är bara positivt. Modemärken är ju liksom, på vis sätt en standard på vad som är fint socialmässigt, vad som anses vara fint osv. Jag tycker att om man bara använder typ exempelvis blonda, vita, smala tjejer så blir det att det är så man ska se ut. Alla ser så olika ut och det är bra att visa det. Att man visar att alla ser olika ut men alla är fina. Det finns inget rätt och fel. Så det är positivt att använda olika etniciteter och olika utseenden.

11. Skulle du säga att det är bra för H&M att ha multikulturell marknadsföring?

Jag tycker att det är bra. För att de är en så stor företag och har inflytande och sånt och media skriver mycket om de. Så tycker att det är bra.

12. Handlar du oftare på H&M efter kampanjen?

Jag tror jag handlar lika mycket men min attityd mot H&M är mer positivt eller jag blir typ gladare av att handla där.

13. Hur skulle du definiera etik?

Jag tänker på etik att man gör det som är rätt. Det kan vara så att folk tänker olika på vad är rätt och fel men jag tänker på att man behandlar folk som..(ååh vad svårt det är att förklara).. På lika sätt typ

14. Vad innebär det för dig att agera etiskt?

Att man behandlar alla lika och bra.

15. Skulle du basera etik på kulturella normer?

Jag tänker att etik har sin grund men sedan att kanske i olika kulturer ser man på människor på olika sätt och kanske att man är mer respektfullt i en kultur medan man inte är det i en annan kultur. Jag tror att det inte baseras men påverkas. Att det har sin grund att behandla alla lika men kulturella skillnader spelar roll.

16. Ser du dig själv som en etisk person?

Ja det skulle jag säga.

17. Spelar etik någon roll för hur du handlar?

Nej jag tror inte det faktiskt påverkar mina val så mycket. Om jag tänker på H&M de har typ mycket med barnarbete men det har inte egentligen påverkat min handlade hos dem. I alla fall inte hittills.

18. Ser du H&M som ett etiskt företag?

Jag tycker att det har blivit bättre. Det känns att man kan inte veta vad de gör och inte gör eftersom det kan vara så att de säger saker de gör men egentligen de gör inte det. Det känns att man inte riktigt vet. Men det har med mångkulturella kampanjer visar på att de vill vara mer etiska och så.

Alicia - Random

1. Vad tycker du om Åhlens?

Jag tycker att det är en bra butik. Det finns allt i den, men för mig är den inte min favorit. Jag tycker inte om så mycket om smink och sådana saker. Men jag har också en negativ inställning för jag tycker att allt är för dyrt och det kanske är många som inte har råd för det.

2. Kan du beskriva Åhlens med 3 ord?

Bra fast dyrt

3. Hur ofta handlar du på Åhlens?

Inte så ofta. Jag brukar gå dit med min mamma och min syster. De brukar handla där ofta men inte jag. Jag skulle kunna säga kanske 1 gång i fem månader.

4. Handlar du i butik eller via e-handel?

I butik.

5. Hur ofta använder du social media?

Ofta. Varje dag.

6. Vad använder du det till?

För att prata med kompisar, för att följa olika artister jag gillar. När jag har tråkig använder jag dem också

7. Hur viktigt är det för dig att dela dina åsikter via social media?

Det är inte så viktigt för mig eftersom jag vill ta det personligen om jag har något att säga och argumentera. Oftast är det politiskt och jag vill inte prata politiskt offentligt så jag försöker undvika det.

8. Vad innebär mångkulturalitet för dig?

Att många kulturer, människor från olika länder lever i ett samhälle med olika kulturer, språk, normer, värderingar.

9. Vad tycker du om det mångkulturella samhället?

Jag tycker att det är jättebra. Jag hoppas att andra länder blir mångkulturella som Sverige för jag tycker att alla kan leva i ett samhälle och det spelar ingen roll var du kommer ifrån och folk blir mer öppen när de träffar människor från andra länder. Så jag tycker att rasismen minskar så jag tycker att det är jättebra.

- ***Känner du dig påverkad av det?***

Ja absolut det påverkar men jag tycker att det är någonting bra. Jag tycker att det är jättebra att jag finns i det här samhället.

10. Vad tycker du om Åhlens kampanjer där de blandar kulturer?

Jag tycker att det är bra.

- **Har du några specifika åsikter om Lucia kampanjen?**

Jag tyckte att det var bra att Åhlens gjorde det. Att han var en kille och fick vara Lucia eftersom det är bara tjejer som får vara Lucia. Jag tror att det var många negativa kommentarer och så tog dem bort det för att familjen till pojke ville inte ha det. De som var negativa sa att det går inte att man ska vara pojke för att det går emot det svenska kulturen. Så min åsikt om det.. Det var dåligt så klart att folk inte tog det så positivt.

11. Skulle du säga att det är bra för Åhlens att ha multikulturell marknadsföring?

Ja! Tror att alla borde göra det

12. Skulle du säga att du handlar oftare på Åhlens efter kampanjen?

Nej.

13. Hur skulle du definiera etik?

Jag tror att varje samhälle har olika värderingar om vad som är rätt och fel att göra. Så det är inga lagar, något som man måste följa. För det mesta det handlar om vår beteende i samhället. Vad man får göra och inte.

14. Vad innebär det för dig att agera etiskt?

Det är moralen

15. Skulle du basera det på kulturella normer?

Ja absolut. Vi har olika uppfattningar på vad som är rätt och jag tror att kulturen påverkar, språket påverkar, landet man kommer ifrån påverkar, allt påverkar vad man tycker och tänker.

16. Ser du dig själv som en etisk person?

Ja, jag försöker. Min ideologi är mest att det som jag inte tycker om att andra människor gör då vill jag inte göra det mot dem andra heller. Så jag vet inte om det är någon slags etik.

17. Spelar etik någon roll för hur du handlar?

Ja! Till exempel när det gäller mat så försöker jag välja matprodukter som inte kommer från en dålig företag där de gör dåliga saker. Eller när det gäller smink försöker jag köpa veganska smink som de inte behandlar djur illa för deras experiment. Men man är student och är fattig så man väljer det billigaste.

18. Ser du Åhlens som ett etiskt företag?

Nej

- **Varför inte?**

Jag tror att jag hörde att de inte behandlar personal bra och att allt de säljer är märke och vissa märke är inte bra enligt mig. Att de inte är så etiska så Åhlens är inte det heller.

Gabriella - Random

1. What is your opinion when it comes to Åhléns?

I consider that Åhléns is a practical store since it has everything that one needs. It sells many different brands and products so they attract many customers.

2. Would you be able to describe Åhléns with three words?

Mmm...I think varied, expensive and widely known. I haven't met a person in Sweden that hasn't shopped or at least heard about it.

3. How often do you shop at Åhléns?

Not very often. Maybe a couple times in six months or so. It is not the first place that I go to when I go shopping. It's more like if I am close by and I have nothing else to do then I will get in and if I see something I like then I will buy it.

4. So you would not say that you order from Åhléns?

No never. Only in store purchases and those are rare as I said.

5. How often do you use social media?

Very very often. Almost every hour. I know I am on my phone all the time.

6. What do you use it for?

It is a part of our lifestyle. I check facebook and instagram constantly and then youtube to watch videos.

7. How important is it for you to share your personal opinions through social media?

I do not usually do it. I don't like getting in the middle of cyber discussions. I feel that people are so different and whenever you express your opinion online you would receive a lot of hate. So I don't get involved.

8. What does multiculturalism mean for you?

Many cultures coexisting together.

9. What do you think of the multicultural society?

I think that a proper multicultural society doesn't tolerate racism in any kind. I believe that Sweden is doing a good job so far but society is based on people. Since everyone is so different it is not possible to shape all personalities. If people change then society will follow as a whole. People need to be more open and not judge directly somebody from a different culture.

- ***Do you consider yourself affected by the multicultural society?***

Not extremely but yes. I am more open-minded when it comes to people from other cultures I guess. But other than that not so much. I would say the little part of me that is affected is positively affected but that's it to it.

10. What do you think of Åhléns campaigns that mix cultures?

You mean having many cultures in one campaign? What exactly?

- ***Do you know anything about the Lucia campaign that was designed by Åhléns?***

Ooh now I understand. Yes I know that the campaign was taken down after some time.

- ***What were your views on the particular campaign?***

I think it was horrible for the little kid. They should have considered that something like that was going to happen and they shouldn't have done that to the family. Imagine how they felt. I am against all the hate that this campaign created and I think people should not be that extreme. It was only an advertisement. But I am not going to say that I am positive to it either. I believe that it was not a good portrayal to be honest. Traditions exist for some reason and you either follow them or not. Changing them and claiming that it was in order to be multicultural is wrong. I think Swedish traditions should remain Swedish and in general every country should maintain their traditions the way they are. By mixing cultures in that way does more harm than good. We cannot all become one culture and one tradition. That is the magic of the world that we are all so different and we should remain that way. It is one thing to accept one another and build bridges in order to better understand each other and communicate more effectively and it is completely different to lose the identity one has. So my opinion on multicultural campaigns is that when they are about understanding and including other people in a culture it is okay and good but when they insult customs and traditions then it is a big no. I wouldn't not overreact to that campaign the way other people did because the child should not be blamed as it did not do anything wrong but Åhléns did not act properly in my opinion.

11. So what do you believe, was it good for Åhléns to have multicultural marketing or not?

The particular ad was not right in my opinion but I think that other ads that mix cultures in a slightly different way would make the company more popular. It is the topic in which you mix a culture that matters I think.

12. Would you say that you shop more often at Åhléns after the campaign?

No not at all. I shopped rarely there anyway. Their campaigns do not have an effect on me. In general I think they play a little role. If I like a store I will shop there no matter what and if I don't like it then I won't. It's simple as that for me.

13. How would you define ethics?

Doing the right thing. But what the right thing is I don't know. I think everybody has their own definition of right and wrong.

14. What entails for you to act ethically?

Be kind and loving. Trying to think positively and being positive with the people around me. Any form of hatred and violence is unethical for me.

15. Do you see yourself as an ethical person?

I have my days. I can't say that I am always ethical but I try to be.

16. Would you base ethics on cultural norms?

I think so. Culture is important when it comes to how a person is raised so definitely.

17. Do ethics have any importance when you shop?

I am not the kind of person that will eat organic and will learn the whole history of a brand before shopping there. I will buy what I like and based on quality. I don't know if that's ethical but I would say I focus on that aspect when I shop.

18. Do you see Åhléns as an ethical company?

I don't think so. That campaign and what they did after the attack in Stockholm with the damaged goods makes me say that I doubt their ethicality. I know little about them but now I know more bad than good.

Aaron - Random

1. Vad tycker du om H&M?

De säljer kläder. Det är typ det jag tycker. Finns inte mycket att säga om dem. Vanligt klädföretag.

2. Beskriv H&M med 3 ord

Överallt, basplagg, billigt

3. Hur ofta handlar du på H&M?

Händer väl då och då, typ nån gång varannan månad.

4. Handlar du i butik eller via e-handel?

Jag brukar handla via e-handel. Mycket enklare att göra så. Jag orkar inte gå ner på butiken och hålla på att prova där. Skönare att göra det hemma bara.

5. Hur ofta använder du social media?

Varje timme. Tror det är en sån där omedveten grej man bara gör. Har man lite tråkigt så öppnar man upp facebook och sitter och skrollar lite.

6. Vad använder du det till?

Mest för att ha tidsfördriv när man har det tråkigt. Men för att kolla vad kompisar gör och snacka med dem. Det kanske inte riktigt är social media, men ändå.

7. Hur viktigt är det för dig att dela med dig av dina åsikter via social media?

Inte viktigt alls. Finns ingen anledning för mig att dela med mig av mina åsikter där. Det ger inte mig nånting och vet inte om det ger någon annan nånting heller. Det är klart man har åsikter och sådär, men det ändrar ingenting att sitta på facebook och gnälla. Läser andra kommentarer och åsikter dock och det kan väl vara kul.

Sverige är som du vet mångkulturellt, så vi har några frågor angående det.

8. Vad innebär mångkulturalitet för dig?

Jag tänker på mångfald och hur kulturer möts. Det är väl i princip det. Det är väl vad det låter? Att det finns fler kulturer på ett ställe.

9. Vad tycker du om det mångkulturella samhället?

Jag vet faktiskt inte riktigt. Spelar väl inte så stor roll för mig. Alla får ha sin kultur och sådär, det har inte jag något att göra med.

9. Känner du dig påverkad av det?

Nej, inte alls. Man kanske inte tänker på det så mycket. Enda jag kommer att tänka på liksom är när man hör folk säga "Det är ramadan" eller nåt sånt. Ah okej, tänker jag då, men det är liksom inget som påverkar mig på något sätt.

10. Vad tycker du om H&M:s kampanjer där de blandar kulturer / representerar kulturer på ett sätt som inte är normen?

Vad är det för kampanj?

- **Det var en kampanj som kallades “close the loop” där H&M advokerade för att återvinna kläder och hade med en modell som hade på sig hijab.**

Aha okej. Det är ju snack om det där med hijab och slöja och grejer. Jag såg att SAS inte hade gett ett jobb till en tjej för att hon hade slöja. Alltså jag tycker att det är skitsamma. Ha på dig slöja om du vill. Ingen ska tvingas att ha på sig slöja, men nu verkar det som att hon hade på sig det frivilligt och att H&M ville hade med det, så why not?

11. Skulle du säga att det är bra för H&M att ha multikulturell marknadsföring?

Man får väl med sig fler folk, så det blir säkert fler som handlar där. Så jag säger att det är bra

12. Handlar du oftare på H&M efter kampanjerna?

Nej, jag handlar när jag behöver något. Jag handlar mest basplagg därifrån ändå, typ t-shirtar och kalsonger och sånt. Så det är liksom inga stora grejer jag behöver tänka över.

13. Hur skulle du definiera etik?

Göra bra saker antar jag. Det är att göra bra saker.

- **Vad skulle du säga är bra saker?**

Nämen alltså hjälpa folk om de behöver hjälp och sånt. Behöver inte vara stora grejer, men vara en god människa.

14. Vad innebär det för dig att agera etiskt?

Hjälpa folk som behöver hjälp, är väl de. Vara en allmänt dräglig person.

15. Ser du dig själv som en etisk person?

Ja, det skulle jag nog säga. De flesta tror jag är etiska. Ingen vill väl vara ohjälpsam och bara gå runt och vara dryg mot alla. Tror att alla vill vara schyssta.

16. Baserar du det på kulturella normer?

Hur tänker ni nu?

- **Saker du tar med dig från uppväxten, som du lärt dig från föräldrar och samhället etc.**

Mhm, ja det skulle jag väl säga. Man lär sig tidigt att man ska vara schysst mot andra så är de schyssta mot dig och såna saker. Så absolut baserar man det på uppväxten och kultur.

17. Spelar etik någon roll för hur du handlar?

Nej, jag köper det jag behöver och letar mest efter det som är billigt. Det är inte lätt att vara student. Tror inte jag skulle brytt mig om jag hade arbetat och tjänat mer heller. Då skulle jag köpt billigt och lagt mer pengar på sånt jag tycker är kul.

18. Ser du H&M som ett etiskt företag och varför?

De försöker väl vara det iallafall, så jag får väl lov att säga att de är etiska. Jag är inte superinsatt i H&M, så jag vet inte riktigt om jag kan avgöra det. Men jag säger att de är etiska med tanke på det du sa om återvinna kläder.