

**PAPER SUBMITTED TO 7TH INTERNATIONAL CONGRESS MARKETING
TRENDS**

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The authors gratefully acknowledge the support of APCD-Associação Portuguesa de Cultura e Desenvolvimento and ANE – Associação Nacional de Empresárias and the cooperation of Teresa Rodrigues, Fashion Designer.

Values and Fashion Consumption of Working Women in Europe

Abstract:

In recent years market research has been replaced by new approaches such as the segmentation based on mindstyles. Mindstyles research is based on values and wants to find out their influence on consumption.

In European societies we are able to recognise among others some values related to modernism with an emphasis on economic progress and technology, and some others related to post-modernism with an emphasis on “everything goes”, each one experiencing/living the present as the future remains uncertain.

It is also well-known that the female market has been growing steadily in the near past and will continue to grow in the near future. And, that the direction of fashion market is and will be dependent from what is happening with women consumers.

In this paper we explore the influence of values of working women on fashion consumption. We use the MILOV scale adding some questions related to modernism and post-modernism. We want to find out whether these values are present and strong in Europe, and whether they may be related to specific choices of fashion consumption.

The results suggest working women have different values’ systems and that their orientation towards values influence their choice in terms of clothing and accessories (shoes and bags).

Introduction

When the market was local, and competition domestic, companies had no difficulty in getting information about it. This task was also made easy because the organisation of life in society seemed clear. It was clear the role of institutions, what was “good” taste and “bad” taste and which was the social and probable cultural background of each individual. This was the picture of the modern world, where reason would bring law, order and economic progress.

As the twenty century evolves the “signs of time” and social codes become fuzzy, the promises of modernism are not delivered: reason, technology and economic progress are not always used to improve human lives. With a rising scepticism and at the same time a relentless hope people strive to find their own, individual way of finding happiness, stressing this time, by contrast, sensations and emotions. And, who people are, and what

they want from life becomes an even more individual matter with choices available increasing steadily.

Marketeers try to cope with these changes using new methods of segmentation. Socio-demographic characteristics are not enough anymore and do not provide enough insight into the consumers' mind. Therefore, the explanatory nature of values and of AIO's (Activities, Interests and Opinions) was developed, tested and seems helpful.

Another important trend in the Western world, and namely in Europe, has to do with the increase of women's level of education and labour participation. Their importance in terms of consumption is undeniable and the facts suggest they will continue to be more and more important as consumers and buyers. In terms of fashion it is well known their involvement.

Having in mind all these facts it seemed interesting to find out whether values had an impact on fashion consumption of working women aged between 24 and 65 years. This research would update some of the socio-cultural values used in scales and at the same time would bring useful information for fashion companies selling in Europe.

In this paper we began to explore the literature on values and scales used to measure them so far. Secondly, we address the characteristics and impact on fashion of modernism and post-modernism. After, we draw a picture on the growing female market in Europe explaining why we decided to focus on it. We address the methods used, and finally we discuss the findings.

Values and human nature

Rokeach (1973) has put values as a central issue in terms of understanding human beings. For Rokeach (1973: 5) a "value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of relative importance." As this author explains we learn from childhood that values are absolute, people are not expected to be a little bit true or loyal, or to be so, just in some particular circumstances and that is what we really expect and strive to be (if these are *our* values). At the same time, as we grow up, we are in situations where several values may come into competition with one another, requiring a decision about which value is more important. Consequently "through experience and

a process of maturation, we all learn to integrate the isolated, absolute values we have been taught (...) into a hierarchically organized system, wherein each value is ordered in priority or importance relative to other values". Rokeach (1973: 8) has distinguished between terminal and instrumental values, because a value for a person may be a belief concerning desirable modes of conduct or desirable end-states of existence. At the same time terminal values may be personal or social, "end-states as salvation and peace of mind (...) are intrapersonal while world peace and brotherhood are interpersonal". There are also two kinds of instrumental values: moral values and competence values. The moral values refer only to those values that "have an interpersonal focus, which, when violated, arouse pangs of conscience or feelings of guilt for wrongdoing". The competence or self-actualization values, have "a personal rather than interpersonal focus and do not seem to be especially concerned with morality. Their violation leads to feelings of shame about personal inadequacy rather than to feelings of guilt about wrongdoing".

Values, (and consequently a system of values) have an interesting characteristic, they are dynamic. They are (Rokeach, 1973: 11) stable "enough to reflect the fact of sameness and continuity of a unique personality socialized within a given culture and society, yet unstable enough to permit rearrangements of value priorities as a result of changes in culture, society, and personal experience". In terms of number, even intuitively we know that terminal values are not many and instrumental values some more.

As Rokeach (1973: 14) explains "if the immediate functions of values and value systems are to guide human action in daily situations, their more long-range functions are to give expression to basic human needs. Values have a strong motivational component". But a more profound reason why values can be said to be motivating is added, in a final analysis "they are the conceptual tools and weapons to maintain and enhance self-esteem".

Bearing in mind what Maslow (1959) has written, all values converge into one: the development of all the potentialities of the person. In this sense, the values that are adaptative and ego-defensive are of a lower level of human development and the self-actualizing are at a higher level.

After several years of research Rokeach (1973: 28) has identified eighteen values: nine terminal and nine instrumental. This list was the refinement of earlier versions with more values.

Consistent with the conceptual work of Rokeach, Lynn Kahle (1983) has composed another list of values, based only on the terminal values named LOV by Beatty et al. (1985). In essence, the LOV measures those values that are central to people in living their lives, particularly the values of life's major roles (i.e. marriage, parenting, work, leisure and daily consumptions). The values were: sense of belonging, excitement, warm relationships with others, self-fulfillment, being well respected, fun and enjoyment of life, security, self-respect and sense of accomplishment. Kahle (1986) has conducted a survey in the United States finding out that there were "nine nations" within the USA. Although all nine values were important, it was found nine large groups of people that would value them in a different way and that coincided with geographical regions. For example (Kahle, 1986: 41) "the Midwest (breadbasket) selects warm relationships with others more often and fun-enjoyment-excitement less often than any other group. The South (The Islands, Dixie) selects security more often than any other region.". Kahle (1986: 43) has explained the differences in terms of political, historical and shared loyalties, apart from climate and resources.

LOV has been extensively used and tested in segmentation and the reliability and validity of its results was assessed and confirmed several times, even with cultures different from the North American (Novak et al., 1990, Kamakura, 1991, Allen et al., 2002, Lin, 2002).

Based on the nine values of LOV, Joel Herche (1994) has developed a multi-item scale called MILOV. This scale was validated according to Churchill's procedures (1979). The difference lies on the forty-four items used to measure the presence and importance of values. This scale (Herche, 1994: 21) "obviously, require[s] more time and effort to complete than the nine-item LOV. The benefits, however, of being able to assess reliability and convergent validity as well as the improvements in concurrent validity over the LOV more than offset this inconvenience and justify the use of the MILOV". Herche (1994: 11) has found three higher-order factors captured: the "first consists of warm relationships, sense of belonging, self-respect, and accomplishment. The second contains security, being well-respected, and self-fulfillment. The third grouping includes fun and enjoyment of life and excitement." We could suggest the first group emphasises social values, the second one individual values and the third one could represent a mix, as it may comprehend the emotional dimension of "fun" that has to do with the fact of having "fun" with others.

The values of modernism and the values of post-modernism – the controversy

Modernism is a period of time that goes back to the Enlightenment of the eighteenth century. Opposed to ancient times “modernists” believed that reason could enlighten everything, contributing for a better society and happier life. The project of modernity (Brown, 1993: 20) “comprised an extensive effort to develop rational science, universal laws, absolute truths and, through the accumulation of objective knowledge, overthrow the irrationality of myth and religion.” As Brown (1993) expresses well although the modern movement assumed many forms in fields as different as literature and architecture, they all had the characteristic of a search for objectivity, rationality and universality. The project of modernity (Brown, 1993: 21) “embraced the idea of progress, rejoiced in the power of reason, lauded scientific discovery and technological innovation, espoused the ascent of man, anticipated freedom from oppression and held that, once its fundamental laws and mechanisms were understood, the physical and social world as we know it could be analysed, planned and controlled”.

In modernity fashion is seen as a display of wealth (Alvira: 2004: 18, Breward and Evans, 2005, Wilson, 2007), first by aristocrats who want to show what they have, in order to dominate in social terms others. After that, in the 19th century bourgeois men assumed that the possession is all that matters, but having to work in order to maintain their wealth, they leave to women the task of displaying the richness accumulated. The two world wars affecting Europe have changed the role of women, particularly in terms of work (Cocciolo and Sala, 2001), and therefore women’s clothing became simpler.

By the late 1960s the modernist vision was appalled by some of the results of technical, economic and social developments. The reality showed attacks on human rights everywhere: economic exploitation, political oppression, nuclear weapons, environmental pollution. This state of affairs led to a rebellion against “who was in charge” all kinds of authority, and consequently the objectives, assumptions and artefacts of the establishment. In philosophy (Brown, 1993: 21) “the rigour of logical positivism was undermined by the neo-pragmatism of Rorty, Feyerabend’s ethos of “anything goes” and thanks to Kuhn, the objectivity of scientific endeavour was exposed as a sham. In science, the certainties of the modern era gave way to a heightened appreciation of the inherent indeterminacy of the natural world (chaos theory, catastrophe theory, fractal geometry, etc) and the bizarre sight of the scientific elite expounding on spirituality and religion”.

Even more than modernism, post-modernism had many different forms of expression, as it put on first plan the subjective truth. Post-modernists argue that (Brown: 1993: 21) we should accept that knowledge is bounded, that our capacity to establish meaningful generalizations is limited and, rather than seeking the impossibility of universal truths, we should rejoice in the ephemeral, the contingency and diversity of the physical and human worlds as we experience them, be comfortable in the absence of certainty, learn to live without definitive explanations and recognize that the objectives of the Enlightenment project are utopian and unattainable”.

Solomon et al. (2002: 560) have summed up the characteristics of the post-modernist consumer and their influence on marketing:

- Fragmentation. The splitting up of what used to be simpler and more mass-oriented, exemplified by the ever-growing product ranges and brand extensions in more and more specialized variations. And in-depth assortment of a very narrow product range, such as teas or ties.
- De-differentiation. Postmodernists are interested in the blurring of distinctions between hierarchies such as “high and low culture”, or “politics and show business”.
- Hyper reality. The spreading of simulations and the loss of the sense of the “real” and the “authentic”. Products can be hyper real to the extent that they simulate something else: sugarless sugar, fat-free fat, etc.
- Chronology. Consumers search for the authentic, in the sense of the history related with certain products or places. In a period of accelerating change, the stability of the good old days remains comforting.
- Pastiche. The playful and ironic mixing of existing categories and styles is typical of pastiche. An example would be one advertisement doing a parody of another or making references to slogans or other elements borrowed from other campaigns.
- Anti-foundationalism. This feature refers not to parody, but to an outright “anti-campaign campaign, for example campaigns encouraging the receiver of the message not to take notice of the message.

The post-modernist consumer is a relativist in daily life, he is a “chameleon”, looking for different experiences, not strongly bound to anything, as everything “might go”. He is never committed with anything, except for the moment: “now”, as stressed by the last Vodafone advertising campaign. Post-modernism has inspired the market as Solomon

(2002) has referred with new products, new forms of distribution and communication. Some of these new forms are explained in a more detailed way by Cova (2001, 2006). In post-modernity (Alvira, 2004: 20) “fashion is not fashionable any more”. As “anything goes” we may produce and sell everything. If the form is “rational”, let’s leave the form, what “goes” is not a rational choice, but what I feel good about, may that be “a nouveauté”, or something “vintage”. It is the time of “street wear”, and the “trickle-down” theory (González, 2004: 41, Solomon and Rabolt, 2004: 20) gives pace to the “bottom-up” theory.

It seems logical the succession of values from modernism to post-modernism. Everybody seems to be curious about what will come next. As Solomon et al. (2002: 563) point out: “Certain postmodernists stress the liberatory aspects of postmodernism – that consumers are free to play with symbols and create their own constellations of products and lifestyles from available elements while being less concerned with norms and standards. Since there is an inherent scepticism in postmodernism, a postmodernist attitude is also a critical attitude. Others point to the fact that the refusal to accept, indeed to care about, values, may lead to passivity, and political degeneration of societies and to the inherent contradictions within the positions taken by modernism”. Or, put it simply: if everything is true, then nothing is true.

Some authors like Giddens (1990, 1991) state that, what we call post-modernism is a radical form of modernism, or (Dolfsma, 2004) another sort of late modernism, different somehow from early modernism. Some others see it as an evolution to hypermodernity (Aubert, 2004, Lipovetsky, 2004).

Dolfsma (2004: 352) reflecting on fashion consumption argues that some authors have defined contemporary postmodern society as a “consumer society” and “hype” or fashion as the “quintessential form of consumption”, disregarding the fact that “consumption is not the act of purchase (...) involves much more (...) on the part of the consuming individual.”. Changes in fashion to this author, the many different sources and forms of fashion are expressions of the values of modernism, such as authenticity, freedom, novelty, speed, success, autonomy, independence, pleasure, success and so on. According to Simmel (1904) fashion has always had two functions: establishment and expression of identity and inclusion in a social group. And whether we are in a modern or, in a post-modern society these two functions are present. We could suggest therefore that modernism has seen the rise of individualism still balanced by the pressure from the social class. And that the post-modern consumer may be even more individualistic in

his choices, “a sign of times” as social utopias crumble and fall. The post-modern consumer has a personal style may it be the super original, or the obsessed “low-profile”.

The theory of image-congruency (Niedenthal et al., 1985) stresses the fact that everyone tends to act in order to maintain the consistency (Grubb and Grathwohl, 1967, Rosenberg, 1979) of their self-image and self-esteem. And according to the studies of Crane (2000) it seems that ordinary women tend to see themselves as such, that is to say as having a defined style. So, may be the post-modern consumer is not a chameleon after all. But, we may argue some consumers may be more modern and some others more post-modern.

Theoretically it is possible to distinguish between the values of modernism and post-modernism but the “purity” of concepts does not apply to everyday life, and certainly not to every buying decision costumers take. Nevertheless, other values have proved to be relevant in terms of involvement and consumption, helping academics and companies to know what goes on inside the consumers’ heads and hearts. Therefore, the values of modernism and post-modernism may also be enlightening in terms of understanding better contemporary consumption.

At the same time, it seems only natural to link values and fashion (Cholachatpynio et al. 2002: 11), as this may well “symbolise the spirit of the time”.

The female market in Europe

The trend of a growing female market in Western countries and the USA is well-known. The women’s access to the labour market (Bartos, 1978, Loury, 1997) gave them financial independence and the human aspiration for autonomy has done the rest.

Several studies (Dollar and Gatti, 1999; Klasen, 1999, 2003) published so far link the participation of women in the labour market and the reduction of the gender gap with social and economic development. This has put gender equality in the political agenda. In the European Union (Klinger, 2002, COM(2007)49 final) the increased participation of women is also seen as part of the solution to an ageing population, a situation that never occurred before.

In the last report on equality (COM(2007)49 final: 5) some advances are commented: “The female labour force continues to be the engine of employment growth in Europe. Since the launch of the Lisbon strategy in 2000, six of the eight million jobs created in

Labour force participation	59%	63%	57%	71%	37,0%	56,0%	45,0%	43,0%
Prof. And Technical Workers	51%	50%	53%	55%	45,0%	52,0%	47,0%	48,0%
Enrol. In secondary education	97%	97%	94%	88%	93,0%	87,0%	99,0%	88,0%
Enrol. In tertiary education	66%	98%	98%	79%	72,0%	65,0%	72,0%	86,0%

(Source: Global Gender Gap Report 2006: 15)

The trend will be for the worst performers to evolve and catch up the best performers in the short and medium term. And this trend as we have already stated is reinforced in terms of the political agenda in the European Union.

Apart from the political agenda there is also a strong influence of values. The majority of women tend to value more work outside the home. According to the research of Hakim (2003, 2004) women in the 21st century may be divided into three different groups: home-centred (20% of women), adaptive (60%) and work-centred (20%). For home centred women, family life and children are the main priorities throughout life, adaptive women includes women who want to combine work and family and also drifters and unplanned careers, for the work-centred women employment or equivalent activities in the public sphere are the main priorities. Hakim has produced some interesting results showing that the preference of women in terms of work-lifestyle does not depend from education, or even prospects of income.

Women have more choices. In the past, (Hakim, 2003: 54) “small elites of women born into wealthy families, or prosperous families with liberal ideas sometimes had real choices (...) just as their brothers did. Today, genuine choices are open to women in the sense that the vast majority of women have choices, not only particular subgroups in the population.”. In a sense, as this author explains (2003: 55) “there is no single, representative group of women in [today] society, but three contrasting, even conflicting groups with sharply differentiated work and lifestyle preferences.”. The data show that educational standards differ between the three preference groups, but not by enormous amounts. Education does make a difference however, in terms of work rates: full-time

work rates are 24% higher among highly qualified women. Nevertheless, it is not education what makes women work outside home (Hakim, 2003: 58), “work-centred wives have much higher full-time work rates than home-centred, or adaptive wives, whether they are highly educated, or not”. But the fact remains: 80% of women value and want to work outside home. And for the ones who plan work (Hakim, 2004: 71) this represents a significant increase in terms of income. “Women who had consistently planned to work had wages 30% higher than those of women who never planned to work. Those women who had planned to work in the occupation they actually held at age 35 had even higher wages than women whose occupational plans were not realised. Women who made realistic plans and acquired necessary skills fared best in the labour market.”

So, in the future Europe will tend to have more women not only with higher levels of education, but also working and earning higher wages. Having a higher level of education will favour the engagement in the labour markets in more professional and technical jobs with higher wages, but besides that women want to pursue a professional career outside home.

Research questions

The research on values seems to be important and appropriate to segment the European market. The values of modernism and post-modernism not with the purity of a theoretical model, but perhaps with some sort of contamination have shaped the behaviour of consumers in the Western world and tend to continue to do so. While we are waiting for what comes next in terms of “post-post-modernism” it seems that these values influence now patterns of consumption. How they are doing it, is the main question we want to address.

Having said that, if they do have an influence on consumption, namely fashion, the second question we are addressing is: May we trace groups of women with the same values’ system who have a clear preference for certain styles of clothes and accessories?

Methods and data analysis

Our random sample is constituted by 314 working women aged from 25 to 64 years old. The access was made possible through two Women Associations that develop usually

many different training courses in several regions of Portugal. One is APCD – Associação Portuguesa de Cultura e Desenvolvimento (Portuguese Association for Culture and Development) with 4 Training Centres (in Porto, Lisbon, Viseu (in the Region Centre) and Montemor-o-Novo (in Alentejo, South Region)) and ANE – Associação Nacional de Empresárias (National Association for Women Entrepreneurs), with Training Centres in Porto, Cantanhede (in the Region Centre) and Portalegre (in Alentejo, South Region).

In this paper we used the MILOV scale (nine values), adding two more values, modern and post-modern (Appendix 1). The questions about modernism and post-modernism were made, having in mind that the MILOV scale was based in terminal values, with a social dimension.

The gathering of data was made using a self-administered questionnaire. All items are scored on 5 Likert-type scales ranking from strong disagree to strong agree. A pre-test was carried in August 2007 in order to assess the accuracy of the Portuguese translation of MILOV and of the questions added about modernism and post-modernism. And questionnaires were administered between September and October 2007.

These data will be analysed through confirmatory factor analysis.

The MILOV scale is validated (Bearden et al., 1999) and the scale used to measure modernism and post-modernism will be validated after this research following the Churchill's proceedings (1979).

In order to build the new scales on modernism and post-modernism research was carried out and results discussed with experts. The scales were based in the core values of these cultural movements in a multi-item basis. The assessment of their reliability was made through the measure of the Alpha of Cronbach. As they are exploratory scales – not confirmed yet in scientific literature- the values of reliability may be somehow lower than the ones of validated scales.

The variable modernism was found to be unidimensional and its reliability is good. The variable post-modernism behaves differently and so its reliability is not as good as the variable modernism. Nevertheless in an exploratory basis its results may be accepted with cautiousness. Therefore we used these two new variables/values in subsequent analysis, with the ones from MILOV (Multi-Item List of Values) already validated. The nine values from MILOV are Security (S), Self-Respect (SR), Being well Respected (BR), Self-Fulfilment (SF), Sense of Belonging (SB), Excitement (E), Fun and Enjoyment of life (FE), Warm Relationships with others (WR) and a Sense of

Accomplishment (SA). In the statistical treatment of data it was considered the average of each item/variable.

Modernism and Post - modernism : Reliability of scales

Variable Latent	Alpha de Cronbach	Alpha if item eliminated	Correlation Total Item
Modernism	0,834		
I think science can solve all our problems		0,784	0,675
When there is a lot of technological and economic progress people are happier		0,753	0,743
I believe that science with time will answer all of the important questions of human existence		0,753	0,742
Technology contributes decisively to our quality of life		0,851	0,507
Post-modernism	0,617		
I feel alive especially when I am moved		0,555	0,387
I think everything nowadays is ephemeral and temporary and because of that it doesn't make sense to assume commitments for a long period of time		0,505	0,474
To have moments of calm and relax in my day is top priority for me		0,602	0,285
What is very important for me today, cannot be so tomorrow		0,56	0,379
All cultures have the same value and dignity		0,584	0,342

In order to illustrate options in terms of fashion consumption four groups of pieces of clothing were showed (see Appendix 1) corresponding to four different basic fashion styles: classic, trendy, sportive and romantic. Respondents had to choose between the four options. Women had the opportunity to choose a second group as a second choice. The results show that 44,6% of women preferred the classic style, 23,8% the trendy, 19,8% the sportive and 11,9% the romantic.

It was explored the identification of variables which could explain the preference/choice for each fashion style (the nine of MILOV and the two added in this specific study). The study of the preference (or non preference) for each fashion style was made using binominal Logit models and adopting a stepwise methodology – eliminating non significant variables one by one and ending with those which are statistically significant. In the end it was used a multinominal Logit model that aims to explain the option for the four possible options simultaneously (and not only of one of the options) using the 11 variables/items. In the models presented here we show only the variables that were statistically significant at 10%.

In the first Logit model we wanted to discriminate between the respondents who prefer the classic fashion style and the others who have different preferences. Therefore, the

explained variable is a binary variable that indicates the preference for a classic fashion style. The explanatory variables were the 11 values considered (the nine from MILOV and the two added for modernism and post-modernism. It is interesting to note that the models were statistically significant at the global level.

The most important variables in an individual basis, which were statistically significant for explaining the option for the “classic style” were Fun and Enjoyment of life (FE) and Post-Modernism (PM), both with negative values. This means that the respondents who enjoyed more having fun and leisure, treasured emotions (the sense of fun) and had a stance of relativism towards life, had little probability of choosing the classic style. It is also interesting to note that women who value less Security (S) also chose the classic style. Whenever the variable Warm Relationships with Others (WR) increases, there is a stronger probability of choice of the classic style and therefore this value/variable contributes to identify this option among the other three.

Results LOGIT binominal models			
Variables Latent	Classic style	Trendy style	Sportive style
Constant	3,38	-3,09	-2,517
FE	-0,52***	0,53***	
WR			-0,62*
PM	-0,52***		0,476**
SF			0,5*
Satistic Q-sq	21,34	7,21	9,75
[p-value]	[0,000+]	[0,007]	[0,021]
Significant variables for n.s 1% (***), 5% (**), 10% (*)			

The option for the “trendy style” is statistically associated to Fun and Enjoyment of life (FE), what reinforces the results from the previous analysis and stresses the fact that women who value entertainment and time for leisure are strongly attracted by the new trends, the last “fad”. They seem to treasure more what is “new”, feeling part of the moment.

The multinominal LOGIT model identifies additionally the variable Excitement (E) as a factor that contributes to the distinction of this style, though in the edge of statistical significance.

Here also the coefficient values and the nature of the variables seem to go along, explaining the preference for the trendy style.

Results from LOGIT multinominal model

Variables Latent	Classic style	Trendy style	Romantic Style
Constant	3,618	-3,09	-0,51
FE	-0,758**		
WR	0,769*		1,019*
PM	-0,694**		
S	-0,586*		
E		0,6 ^a	
Satistic Q-sq [p-value]	45,01 [0,079]		
Significant variables n.s of 1% (***), 5% (**), 10% (*) a) p-value 0,109			

In the explanation of the preference for the “sportive fashion style”, the explanatory variable of Warm Relationships with Others has a negative coefficient, which means that the probability of buying sportive clothes diminishes along the increase of the importance given to Warm Relationships (WR). The coefficients of the variables Security (S) and Post-Modernism (PM) show that higher values in these variables increase the probability of buying sportive clothes, the value again of emotion and relativism leads to an option that emphasises informality. The strong sense of individuality characteristic of post-modernism is present here.

To note that the preference for the “romantic style” (LOGIT binominal model) does not appear to be associated with any of the values considered. The variables are not significant statistically at 10%, but Warm Relationships with others (WR) allow for a distinction between the four options influencing in a positive way the choice of a “romantic style” (LOGIT multinominal model).

To note that models were re-estimated considering the general hypothesis of heterocedasticity, and no differences were found in the explaining capability of variables and models studied.

When it comes to accessories, women’s preferences change and the “casual look” stands out, even if the classic style presence is still strong. The preferences of women consumers are: “sportive style” (40,1%), the “classic style” (25,8%), the “romantic style” (24,2%) and “trendy” (9,9%).

Results of binomial LOGIT Model

Latent Variables	Sportive style	Classic style	Romantic style	Trendy style
Constant	-1,19	-1,353	0,233	0,271
PM	0,248 ^a			
E		0,362*		

SF		-0,313 ^a		
FE			-0.597***	1,113***
M			0,228 ^a	
WR				-0,973*
Statistic Chi-sq [p-value]	1,878 [0,171] b	3,298 [0,192] b	9,289 [0,01]	12,545 [0,002]
Significant variables with n.s of 1% (***), 5% (**), 10% (*) a) Significant at 10% with unilateral test b) Model globally not significant				

To note that only the variable of Post-Modernism (PM) reveals some explanatory capacity in order to understand the choice of sportive accessories. Assuming *a priori* that the influence of this variable is positive (when the scale increases 1 point the probability of choosing sportive style increases), the variable is significant, but only at 10%. It seems to suggest that the individual touch and emotion is very much the basis to pick up sportive accessories. Bearing in mind that the classic style is the first choice in terms of clothing these results may suggest that some of these women tend to season the weight of social values with the individuality of accessories. As for the classic style, the variables that may help to explain this preference are Excitement (E) and Self-Fulfilment (SF) (this one with a negative coefficient), assuming unilateral tests and significance at 10%. This may also reinforce that in the case of accessories the value of something different and new, exciting, seems a good reason to buy. Again, for the romantic style two variables reveal themselves as strongly explanatory, when considered individually: Fun and enjoyment (FE) and Excitement (E). If we consider the model significant at 5% the one that stands as explanatory is Fun and Enjoyment (FE) (with a negative sign).

The trendy option is well understood individually by three variables significant at 5%: Fun and Enjoyment (FE), Excitement (E) and Self-fulfilment (SF). In the model with several explanatory variables Fun and Enjoyment (FE) stands out as well as Warm Relationships (WR) (with a negative sign). These variables are consistent with the results for the consumption of the trendy style in terms of clothing.

In the multinomial Logit Model – when the four styles are compared simultaneously – the results showed below, were achieved. It may be seen the variables that contribute to the preference for each of the three fashion styles opposed to the romantic style (reference category).

The variable that explains the option for the sportive style is Fun and Enjoyment (FE). To discriminate the classic style the variable is Modernism (M) (with a negative sign).

For the trendy style the statistically significant variables are Fun and Enjoyment (FE) and Warm Relationships with others (WR), this last one with a negative sign.

Acessories : multinomial LOGIT Model

Latent Variables	Sportive Style	Classic Style	Trendy Style
Constant	-1,495	-0,424	-0,51
FE	0,556*		1,293**
M		-0,418*	
WR			-1,419**
Other 8 variables (not significant at 10%)			
Satistic Chi-sq [p-value]	34,037 [0,417]		
Significant variables with n.s of 1% (***), 5% (**), 10% (*)			

Note : Significant variables at 10% in unilateral test: Post-modernism, Modernism e Self-Fulfillment (Sportive); Self-fulfillment and Excitement (Classic);

Discussion of results and conclusions

In terms of the research questions related to values we may consider the values present in MILOV scale are important for the European female market as well as the values related to modernism and post-modernism. Moreover it is possible to establish a link between certain values and the consumption of certain fashion styles.

For the great majority of women respondents (44,6%) family (many of the questions about Warm Relationships with others are focused in the family) is an important issue and it is interesting to note their rejection of post-modernism (PM). The classical style is more basic, more discreet and therefore seems to suggest that women value more the practical side of not giving much thought about fashion trends set by designers and diffused by media. These women seem to invest in the establishment of personal and warm relationships with others.

In terms of post-modernism though the validity of this item is not so significant in statistical terms the results also show that it is present among European women and in another group of women, the ones who prefer the trendy style. For these women “sensing” is more important, having fun and enjoyment in life, excitement, makes them “feel alive”.

As far as accessories are concerned, values change somehow, and therefore it seems they are the field of individual expression as they are linked to the more “individual values”, like fun and enjoyment, excitement/emotion for all women in the sample.

The exploration of data may lead to further conclusions and help fashion companies to invest in terms of the design of products and different forms of selling and communicating about the product as well as branding.

Future research may be developed in order to segment these women crossing socio-demographic traits also collected, with the emphasis on specific values.

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Appendix 1

Questionnaire: Fashion Consumption of Portuguese Women

Objective: collect of data for a study on values and fashion consumption, of Portuguese women.

We thank your collaboration in filling up this questionnaire.

Part I – socio-demographic data: mark with a cross				
Age:				
Marital status	Single <input type="checkbox"/>	Married/Living in marital way <input type="checkbox"/>	Divorced <input type="checkbox"/>	Widow <input type="checkbox"/>
Number of Children:				
Habitual residence of the household (Place):				
Education (higher degree)	< less than 9 years <input type="checkbox"/>	9 ^o to 11 ^o year of studies <input type="checkbox"/>	12 ^o year of studies <input type="checkbox"/>	Tertiary education <input type="checkbox"/>
In the case of having a profession, please state which one:				
Professional situation	Independent contractor/Entrepreneur: <input type="checkbox"/>	Number of employees:	Autonomous/Independent Worker with no employees <input type="checkbox"/>	Dependent Worker/Employee <input type="checkbox"/>
Monthly Income of the Family	≤ 1000€ <input type="checkbox"/>	1001 a 2000 € <input type="checkbox"/>	2001 a 3000€ <input type="checkbox"/>	> 3000 € <input type="checkbox"/>

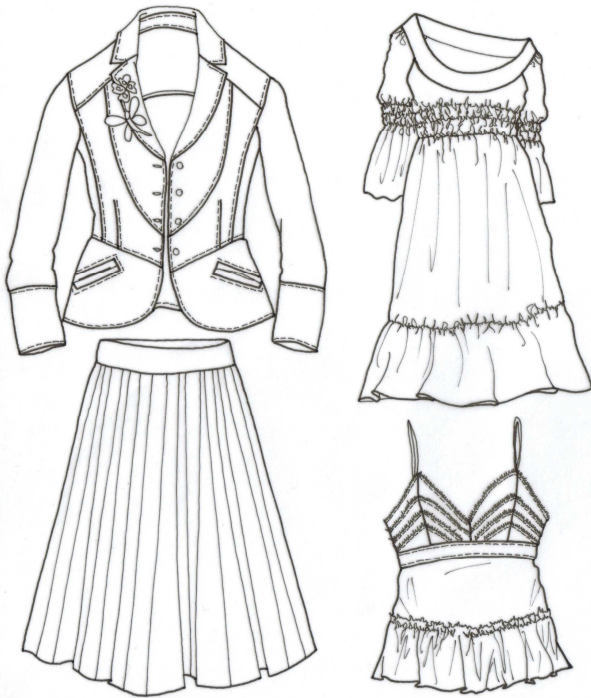
Values				
Please notice the scale from 1 to 5 that follows each statement. Indicate with a cross, your degree of agreement with each one. Answers right or wrong don't exist. We just want your honest and sincere opinion.				
I disagree strongly	I disagree	I don't agree nor I disagree	I agree	I agree strongly
1	2	3	4	5

Part II					
	1	2	3	4	5
I frequently worry about my physical safety					
To know that am safe in physical terms is important for me					
My physical safety/integrity was a high priority level for me					
The financial safety is very important for me					
I try to act in a such way him not to feel shame of looking me in the mirror the following morning					
If I gets lost the respect for itself own, nothing can compensate that loss					
The respect for me own, it is worth more than gold					
Same knowing others to disagree, I won't make anything that can put in cause the respect for me own					
Above all, I should be capable to respect who I am					
I should do what find correct, same when that makes to get lost money					
To know that I am to act correctly in a given situation, is worth more than everything					
I don't give in subjects that can make to get lost the respect for me own					
	1	2	3	4	5
I make an effort for being very considered among my friends					
I hurt myself easily with the one that the others say of me					
The opinions of the other ones my respect is important for me					

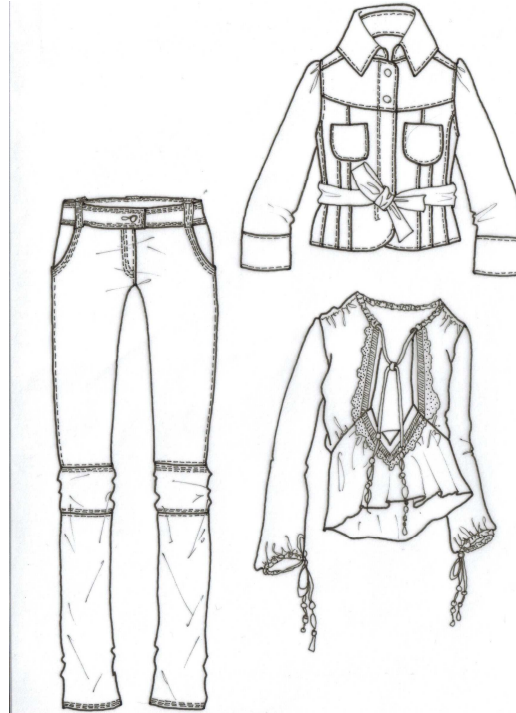
I care with the one that the others think of me					
	1	2	3	4	5
I take care well of me					
I deserve the best and frequently it is that that I give to me same					
I like to buy what there is of best, when I go shopping					
What was of best in the life is for me					
To satisfy my desires is my work on time entirely					
	1	2	3	4	5
I play an important part in my family					
I feel need to have a ranch to which can call home					
I feel that I am appreciated and necessary to my relatives and closer friends					
To be part of the life of the people that you/they are me closer he/she was a high priority for me					
	1	2	3	4	5
I like to do extraordinary things					
I try to occupy my life with exciting activities					
I have fun immense in the parties					
I constantly try to have a lively and exciting life					
	1	2	3	4	5
To have fun is important for me					
The leisure is integral part of my life					
I make an effort enough for having fun					
The leisure is a need for me					
	1	2	3	4	5
I frequently praise the people that make an effort, same when their efforts don't result					
I insist on assuring to the others that his/her presence is wanted and appreciated					
I try to be the most open and sincere possible with the other ones					
Without my closer friends my life would have sense much less					
I give a lot of value to the close relationships with the members of my family and friends					
When the people that are me close they suffer, I also suffer					
	1	2	3	4	5
I need to be accomplished myself in my work					
I am disappointed when I don't get to take a project to the end					
To finish the tasks always was a high priority for me					
To know that my work is evaluated positively is important for me					
I try to make an effort for to fasten and to reach my objectives					
	1	2	3	4	5
I think science can solve all our problems					
When there is a lot of technological and economic progress people are happier					
I believe that science with time will answer all of the important questions of human existence					
Technology contributes decisively to our quality of life					
	1	2	3	4	5
I feel alive especially when I am moved					
I think everything nowadays is ephemeral and temporary and because of that it doesn't make sense to assume commitments for a long period of time					
To have moments of calm and relax in my day is top priority for me					
What is very important for me today, cannot be so tomorrow					
All cultures have the same value and dignity					

Part III – Consumption of Clothes

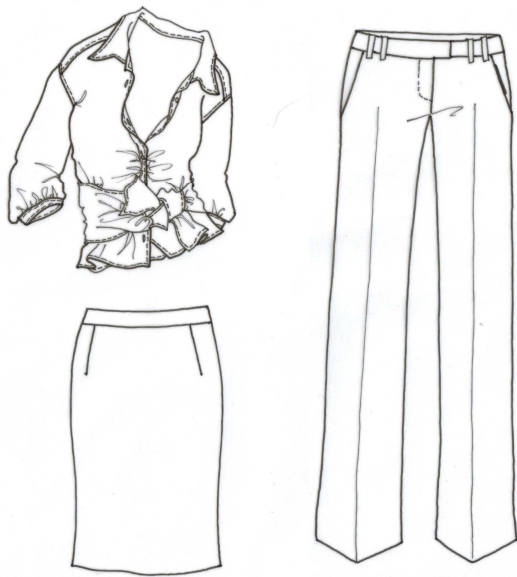
A.



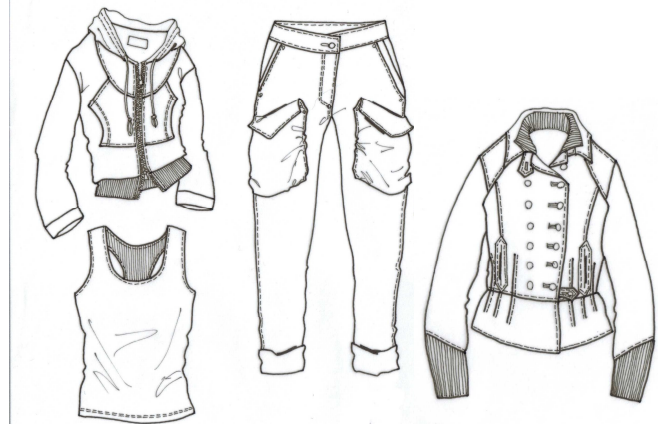
B.



C.



D.



Just choose the style of clothes with which you identify yourself with:

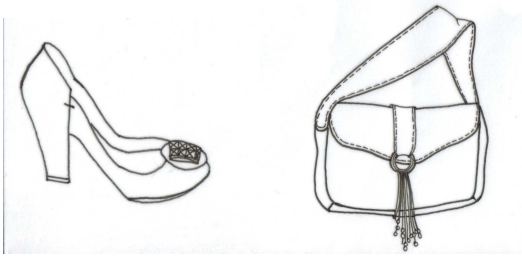
A	<input type="checkbox"/>	B	<input type="checkbox"/>	C	<input type="checkbox"/>	D	<input type="checkbox"/>
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If you could choose any other style of clothes, which is the one you would choose:

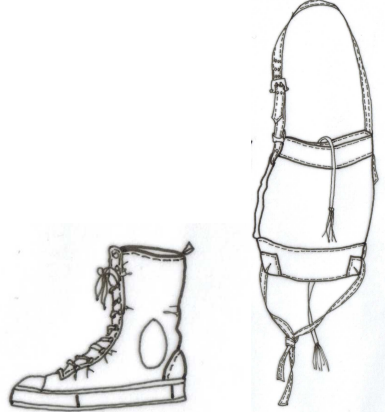
A	<input type="checkbox"/>	B	<input type="checkbox"/>	C	<input type="checkbox"/>	D	<input type="checkbox"/>
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Part IV – Consumption of Accessories

A.



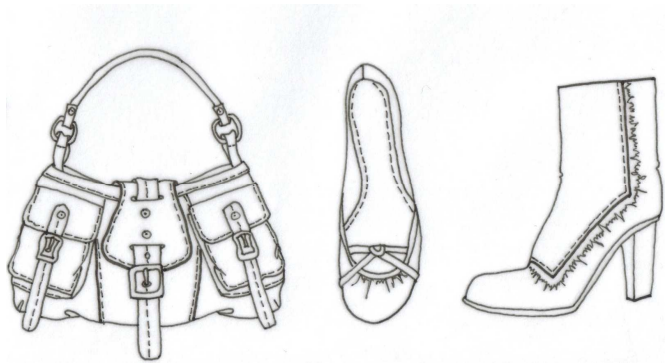
B.



C.



D.



Just choose the style of accessories with which you identify yourself more with:

A	<input type="checkbox"/>	B	<input type="checkbox"/>	C	<input type="checkbox"/>	D	<input type="checkbox"/>
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If you could choose any other style of fashion accessories, which one would you choose:

A	<input type="checkbox"/>	B	<input type="checkbox"/>	C	<input type="checkbox"/>	D	<input type="checkbox"/>
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