

AN ANALYSIS ON NON-CONSUMPTION AND ANTI-CONSUMPTION: PRACTICES AND INSIGHTS FROM BANGLADESH

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Abstract

This paper examines the non-consumption and anti-consumption practices among consumers in Bangladesh. Ten consumers from different backgrounds were interviewed about consumption of certain product categories. From the narratives of these informants, the factors and motivations behind non-consumption and anti-consumption were identified. In general, consumers may restrain themselves if they cannot afford a product, which is a reality in Bangladesh considering the economic status and purchasing power of the consumers. However, intentional non-consumption is also evident. It has been found that consumers avoid certain products as an initiative to support environmental sustainability, personal health care, and even as care for their family members. Sometimes the promotional activities used by manufacturing companies are so exaggerated that consumers find these claims highly deceptive and thus the consumers avoid these items. In addition, because of the social history and tradition of Bangladesh, the religious norms and values considerably guide the consumers to follow non-consumption of some products. Finally, the authors address the need for further studies to find out the relationship among various demographic, psychographic, economic, and social variables of consumers and their impacts on consumers' perception toward non-consumption and anti-consumption.

Keywords: Consumer behavior, Non-consumption, Anti-consumption, Consumer awareness, Brand avoidance.

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INTRODUCTION

Non-consumption and anti-consumption have started gaining attention in the area of marketing research from the perspective of consumer awareness and environmental sustainability. Traditionally, consumer studies have mostly focused on people's consumption patterns. However, recent marketing scholars have started giving their attention to a concept in which people are reluctant to consume certain products or brands. Non-consumption embraces both consumer resistance and anti-consumption. People are shifting to this new culture of avoiding consumption for many reasons. Consumers define this notion from various viewpoints, such as for some people anti-consumption means brand avoidance in which people show their negative attitude towards a particular brand or company, whereas some other consumers perceive it as a symbol of well-being by avoidance. Anti-consumption has also been practiced for economic and environmental sustainability. People are also showing their interest in non-consumption for voluntary simplicity as well as indicating their willingness to go back to the simple by not adhering to a materialistic lifestyle. Although, such a phenomenon has been observed mostly among consumers in developed countries where people are highly aware about consumer rights, environment protection, and sustainability, it is imperative to study consumers' attitudes and perception about non-consumption and anti-consumption in a less developed market where economic growth, education, and consumer awareness are still very low. Therefore, this

paper tries to understand the practices and insights about the issue among the consumers in Bangladesh.

OBJECTIVES AND SCOPE OF THE STUDY

The primary objective of this study is to explore non-consumption and anti-consumption from the consumers' perspective in Bangladesh. It includes exploring the motivational factors that constantly shift people towards this new way of leading a life which intentionally avoids consumption of certain products. This study contributes to understanding whether people are influenced by others to engage in this practice or they do so based on their own. The purpose is also to explore the personal, psychological, socio-economic, environmental, and other factors that may lead to various types of non-consumption practices among consumers. Additionally, an attempt has been made to identify the factors and motivations behind practicing anti-consumption and non-consumption.

REVIEW OF LITERATURE

A good number of marketing researchers have studied sustainability from the aspect of non-consumption and anti-consumption over the last decade. According to Stammerjohan and Webster (2002), in recent times, there has been a tendency for people to move away from a life characterized by consumption and materialism and towards adopting sustainable living. This has been a major

reason as to why many marketing scholars have shown interest in scrutinizing what non-consumption is and how it can be stated. Penaloza and Price (1993) address non-consumption as '*active resistance to the consumerism ideal*'. Cherrier, Black and Lee (2011) believe that non-consumption is a '*broad phenomenon*' and it can be classified into three types: *intentional non-consumption* ensuing from a decision not to consume something, *incidental non-consumption* resulting from an option towards a favored alternative and *ineligible non-consumption* that results when a person is not capable of being a customer for a specific product.

Bagozzi and Warshaw (1990) identify non-consumption as '*not trying to consume*' and further divide it into two scenarios: *just not trying* and *trying not to try*. They believe that *just not trying* includes only the case where the customer is conscious of consumption alternatives, but chooses not to consume. Thus, *just not trying* may exist because of inertia, intervening extraneous factors, and satisfaction with current states, self-reliance, and habitual behavior. On the other hand, deferred gratification, asceticism, altruism, self-expression, and resistance may explain *trying not to try*. Stammerjohan and Webster (2002) highlight four major types of behavior, which account for non-consumption. These are: *delay*, *savings*, *situational influences* and *self-control*.

One of the major factors which account for non-consumption is unethical marketing behaviors. Consumers may avoid consuming the products of those companies that are involved in deceptive marketing and

promotional activities (Ingram, Skinner and Taylor, 2005). Ethical potentials are a consumer's predictions concerning the degree to which a firm will behave with integrity. Ethical expectations are largely based on the consumer's experience with the company, word-of-mouth communications, and information gathered from secondary sources (Black and Cherrier, 2010). Marketers often try to manipulate the consumers by playing with their emotions. They intentionally exaggerate their product offerings to persuade the customers. As a result, self-conscious consumers prefer not to consume such products produced by companies which display a lack of ethical standards.

A key focus on non-consumption can be in the form of boycotting certain products. Even though boycotting and brand avoidance are defined in parallel terms, precise differences do exist. According to Lee, Motion, and Conroy (2009a) in a boycott 'consumers refrain from purchasing certain items owing to some form of ideological discontent with an organization or country.' They also emphasize the fact that in terms of a boycott, a consumer might change position from non-consumption to consumption, once certain criteria to improve the product have been met. On the other hand, in brand avoidance there is no indemnity so that the consumption relationship would exist again.

Stammerjohan and Webster (2002) also believe that for better understanding of non-consumption, consumer behaviorists need to understand the consumption pattern and its associated antecedents related to consumers. They put emphasis on using the depth interview technique for future

research as this would provide useful knowledge to establish reasons as to why consumers purposefully decrease consumption and materialism.

Ritson and Dobscha (1999) state that those consumers who engage in these overt acts of resistance can be labeled as 'marketing heretics'. Marketing heretics are defined here as individuals who, operating on their own or as part of a larger group, choose to oppose a particular marketing phenomenon through overt acts of consumer resistance. Researches also indicate that when an individual or group rejects a particular aspect of a marketing campaign or strategy three strategies are usually invoked. In the mildest form of consumer rejection the individual or group complains to the sponsoring organization (Hunt, 1991).

On the other hand, the idea of "*anti-consumption*" has been defined differently as a result of a distinct perspective. Many research works include anti-consumption as a part of a sustainable lifestyle. It is described as a way towards sustainable practice through *rejection, reduction, and reuse*. More specifically, anti-consumption may take the form of refusing as a whole the consumption of something, reducing the usage level, or reusing it for sustainability (Black and Cherrier, 2010). In addition to this, Iyer and Muncy (2009) present four different anti-consumers that represent four diverse parts of anti-consumption. According to Herrmann (1993), group exit actions may take the form of boycotts or the consumers may also go for substitute providers of needed goods and services. These market exit groups have looked for and are concerned about both functional goals (changes in the marketing mix) and

structural goals (greater social and economic changes). Similarly Lee, Conroy and Motion (2009b) argue that anti-consumption can take the form of brand avoidance where consumers avoid consuming a certain brand that may have the tendency of adding negative effects. They also explain three reasons for brand avoidance that ultimately lead to anti-consumption.

More often anti-consumption has been defined as voluntary simplicity. "The essence of voluntary simplicity is living in a way that is outwardly simple and inwardly rich" (Lee, Conroy and Motion, 2009b). Voluntary simplicity as a form of anti-consumption is driven by less consumption and a sense of social and environmental responsibility. It also influences people to be more self-dependent and at the same time less reliant on larger and more complex forms of life. It can only be possible by reducing and refusing these complex things through anti-consumption. Black and Cherrier (2010) mention that, anti-consumption can be influenced by people's *self-interest* and *well-being*. This is also influenced by the idea of using *voluntary simplifiers* to lead a good life. So people who support this do not take the environment as a motivator, rather the correlation between consumption and a good life is the key factor. They simply reject products that do not intensify the level of happiness and also that do not go along with their self-concept.

Iyer and Muncy (2009) identify three factors that influence anti-consumption: self-consciousness, self-actualization, and consumer assertiveness. Self-consciousness indicates the tendency to

think about oneself. It can be private self-consciousness or public self-consciousness. Although the lower level needs are fulfilled by consumption, anti-consumption may play a positive role in satisfying the higher order needs to be self-actualized. Consumer assertiveness is a behavior that allows people to do things that are best for them without thinking of others. It acts as a motivating factor for anti-consumption where people choose a new way of leading life by not consuming certain things with the idea that doing this will have a positive impact on them.

The literature that takes anti-consumption as a sustainable lifestyle has stated that green consumers show their unwillingness to buy products that are threatening to the environment. Here people reject products that come from a *socially irresponsible* organization. People who practice anti-consumption for sustainability also reject products that do not go with their *political ideology* (Black and Cherrier, 2010). Anti-consumption is more of a personal and private attitude that has little or no impact on others (Galvagno, 2011). However, it can have a huge impact on the people who are practicing it. As the consumption pattern reflects the consumer's identity, in the same way non-consumption behavior also demonstrates a unique identity. The majority of people are still not concerned about anti-consumption. So those with the attitude of anti-consumption surely place themselves in a distinctive position compared to others.

Another term related to intentional non-consumption is voluntary simplicity. It is well described by Elgin and Mitchell

(1977) who say that voluntary simplicity is an oppositional living approach which discards the 'high-consumption, materialistic lifestyles of consumer cultures' and asserts what is frequently just called 'the simple life' or 'downshifting.' The motivation behind voluntary simplicity can be caused by personal concerns to national crisis. Voluntary simplicity is also sometimes called 'the quiet revolution,' as this strategy of life includes providing for worldly needs as simply and directly as possible, reducing expenses on consumer goods and services. Like a revolution, voluntary simplicity guides consumers gradually to spending more time and energy towards looking for non-materialistic sources of satisfaction and meaning.

Although there has not been noticeable research on non-consumption and anti-consumption issues in Bangladesh, the impact of differences with developed countries, especially multiplied by culture, religion and economic conditions, cannot be ignored. Lindridge and Dhillon (2005) find that because of social histories and religious factors, Indian Punjabi Sikh men living in Britain had to go for non-consumption of some specific products that ultimately created cultural marginalization. Therefore, considering their distinctive socio-economic background, the consumers in Bangladesh might have a different perception and attitude toward non-consumption and anti-consumption. Thereby, this study would be a unique contribution to the field of marketing research and consumer behavior in upcoming days.

METHODOLOGY OF THE STUDY

In this paper, the authors have conducted in-depth interviews to understand the background and insights of non-consumption and anti-consumption practices among consumers in Bangladesh.

Motivated by similar studies conducted earlier by prominent scholars (Cherrier, Iain, and Lee, 2011; Dobscha and Ozanne, 2001; Kozinets and Handelman, J. M., 2004; Craig-Lees and Hill, 2002; Lee, Motion, and Conroy, 2009b) the authors of this paper have used the seminal methodology (Thompson, Locander, and Pollio, 1989) of in-depth interview. A total of 10 consumers were interviewed with a semi-structured questionnaire, keeping the window open for seeking detailed understanding and interpretation from these consumers.

The reason behind keeping the sample size to 10 was guided by the sample size in the earlier similar studies. For instance,

Cherrier, Black and Lee (2011) interviewed 16 consumers, Black and Cherrier (2010) interviewed 16 consumers, Lee, Conroy and Motion (2009a, 2009b) in two different studies interviewed 23 consumers, Lindridge and Dhillon (2005) appointed 26 consumers as the sample of their studies. Therefore, based on the scope and opportunities of the market size in Bangladesh, the authors decided to interview 10 consumers in this study. All of the respondents in this study were aged between 21-77 years and were residents in Dhaka, but they were of different income groups and had differences in socio-economic backgrounds so as to understand the impacts of these factors on their decision making process. (Table I). For the sake of confidentiality, fictitious names have been used here.

The authors selected the participants themselves with the assumption that these participants have the ability to understand and express their experience regarding non-

Table I: The profile of the respondents

Sl.	Name	Age	Gender	Occupation	Income (in BDT)	
					Own	Family
1.	Nuzhat	23	Female	Student and Home Tutor	12, 000	70,000-75,000
2.	Salma	45	Female	Home Maker	N/A	100,000-250,000
3.	Mokbul	40	Male	Bank Officer	65, 000	80,000-90,000
4.	Kalam	54	Male	Private Service	60,000	400,000
5.	Tuhin	30	Male	Private Service	25,000	100,000
6.	Kasfia	21	Female	Student	N/A	300,000
7.	Nafisa	22	Female	Student	N/A	100,000-120,000
8.	Sharmin	35	Female	Home Maker	N/A	60,000-70,000
9.	Ibrahim	77	Male	Retired Officer	20,000	70,000-80,000
10.	Sabir	35	Male	Consultant	50,000	125,000

consumption and anti-consumption of certain products or brands. To ensure the clarity of the research topic, before interviewing, the authors presented a brief preview of and explained the purpose of the study after which the respondents were provided freedom to share their viewpoints, experiences and opinions within free-flow discussions.

By encouraging respondents to share their own experience, the authors tried to keep the focus of the interview on consumption resistance and product/brand avoidance. The interviews took place at a convenient location for the interviewees and the duration was between 30-45 minutes each. The conversations were written down as most of the interviewees were not comfortable with audio recording.

ANALYSIS OF THE FINDINGS

Based on the in-depth interview of the abovementioned 10 consumers, it was revealed that because of their personal, inter-personal, and social philosophies, they have already experienced and are still practicing both intentional and unintentional non-consumption as well as anti-consumption phenomena to a notable extent. The major outcomes of the study are discussed below:

Affordability

Income plays a vital role in every consumer's lifestyle and decision making process both in terms of consumption and non-consumption. Consumers would like to purchase many things, sometimes even on a whim, but the lack of affordability often

prevents them from making the purchase. They believe rationality of consumption arises from income as well. As Nuzhat, a student from BUET said, *"Because I am just a student with very limited income, I cannot afford just anything of my choice."* Even preferred items would sometimes be deliberately non-consumed just due to lack of affordability. She further mentioned, *"But yes, just like everyone I also like Rajshahi's mangoes, Bogra's yogurt and Rupchanda fish of Chittagong. But I only get those things when I visit my family in Chittagong. I never buy them, because my consciousness about having to manage the month would not allow me to."*

Some people prefer to non-consume even though they do have the money. This usually arises from brand preferences, or just because they choose not to do so. They happen to be rational consumers as well, so it is not as if they would purchase just on a whim. Nafisa, one such consumer who checks out prices and information before purchasing an item, said, *"If I had Tk. 50,000, I could buy a high end smart phone or so, but as I don't really need that high end phone, I may buy a lower end phone with the applications I need or I may need in near future."* With higher income, comes a greater option to choose. This result in people becoming more brand conscious, indulging in lavish products, and generally stopping the use of items they deem as having less quality. Tuhin, a young professional in the private sector, emphasized *"Frankly speaking, my brand preferences increased with my higher salary. I guess as I have more money to spend now I get the option of choosing brands."*

A similar type of response came from a banker in his early forties. Mokbul said, *“For example, I never buy those not packaged rice anymore. I always buy branded rice, ghee, etc.”* Mokbul stopped buying open rice because he considered it a symbol of low quality and lower status.

On the other hand, Sharmin, a 35 year old house-maker who lives with her husband and two children, mentioned that she chose to shop for her household requirements from super shops. Sharmin also added that her shopping pattern is shaped by the income level her husband earns. As she said, *“I go shopping every alternate week for any household necessities. I keep in mind the income of my husband and so I only choose products that are cost effective and fall under the most required list. I do not buy costly brands. For instance, I only buy local soup as it less expensive than foreign soup. I know that the food value for the soup brands is the same, so why should I pay more?”*

Sometimes, consumption habits change also with the changes in income. For instance, Ibrahim, a 77 year old retired officer, had an approximate pension of Tk.15,000 per month. Ibrahim said, *“I have always used private cars in my life. However, I am unable to manage a private car right now because I don't really have much use of it and the cost involved is very much of a burden for me.”* He added that such non-consumption for private use has been a result of his retirement, which influences almost all his consumption patterns.

Therefore, it was found that non-consumption and anti-consumption depend

a lot on the income and affordability of the consumers and that may change over different stages of the personal life cycle.

Environmental Sustainability

From this study it was evident that customers go for non-consumption and anti-consumption as a sign of care about the environment and their surroundings. For instance, using pesticides and chemicals surely does improve biodiversity and long-term productivity of soil that helps to increase agricultural production, but there are some consumers who believe that the use of these chemicals is causing severe environmental degradation and putting the lives of natural creatures under threat. So, they avoid using these chemicals for cultivating plants and vegetables.

One of the respondents, Sabir, talked about the environmental pollution caused by smoking cigarettes. The smoke mixing with the air causes severe degradation to the entire environment just like the way smoke from vehicles and industries do. Moreover, the production of tobacco causes soil and land degradation to some extent. These were the reasons why Sabir is against the consumption of cigarettes.

Another respondent, Sharmin, also showed the same concern for the environment. While being interviewed, she mentioned a small yard in front of their house where they grow vegetables. In that yard, she does not use pesticides that contain harmful chemicals, which are very poisonous for both humans and the environment. She also said that because of not using those harmful pesticides they have to take more care and give more attention

to it. Even if sometimes pests damage some portions of the vegetables, still they prefer not using harmful pesticides and have fresh vegetables straight from the yard.

On the same background, Tuhin mentioned that a few months ago he bought an expensive bicycle and stopped using his family car. Now he goes to his office by riding the bicycle. He seems to be very glad about being able to avoid a car which causes more traffic congestion and air pollution. *“It is really a pleasure being able to keep the environment pollution free by riding the cycle”*, he added. He also tries to influence his colleagues to ride bicycles for the greater benefit of the environment. Tuhin claims that by doing his part and playing his role to keep the environment less polluted, he gets self-satisfaction and gratification.

Thus, it can be concluded that the practice of non-consumption and anti-consumption is highly influenced by the consumers' attention and care toward environmental protection and sustainability.

Self consciousness

Because of the emergence of self-consciousness, some consumers choose not to consume any products that are harmful for them. From the interviews conducted in this study, the issues of self-image, self-consciousness, and the looking-glass self played an important role in manifesting non-consumption and anti-consumption practices. The respondent Salma was against using the so-called anti-aging cosmetics. The consumption of this type of product, she believes, might trigger acne

problems as well as skin cancer. Interestingly, Sharmin, who is ten years younger than Salma, also showed a negative attitude towards anti-aging cream. In another case, we see that Kasfia switched to some other branded shampoo from a foreign brand as it made her hair rough and dry and she was feeling socially uncomfortable with her rough hair.

People are conscious about their health also. Firstly, many of them avoid smoking and also suggest others to do likewise as it leads to diseases affecting the heart, liver, and lungs. Secondly, the fear of diabetes is very common among the people of Bangladesh. Many people try to avoid foods and drinks that contain excessive amount of sugar, because of this fear; for example, soft drinks and milk tea. Instead of these drinks, people go for diet cola, green tea, and other alternatives. For instance, Mokbul, in his early forties and a banker by profession, mentioned *“I am not a fan of using any artificial medications to lose weight or stay in shape such as Slim tea and Meta Slim. I prefer eating a healthy diet and doing exercise to stay fit. I had been telling my mom and my aunts that these medications won't help; instead they may cause health problems in the future. However, they are too lazy to do exercise.”*

A similar type of non-consumption attitude was found in the statements of Nuzhat who avoids soda and carbonated drinks and prefers water and fresh fruit juice, because she thinks that carbonated drinks will make her fat. She also resists alcohol, cigarettes, and other addictive products. She not only resists these products but also hates them. She does not

intend to be a party to passive smoking either. She is very concerned about her health and wants to live for a long time.

Both Tuhin and Sabir are also health conscious. They used to smoke but have given up smoking now because of having negative experiences related to smoking. Sabir also restrains himself from consuming foreign fruits and consumes only local fruits such as mango, guava, lichi, etc. He does not consume street foods for health concerns either.

In the case of Kalam, the primary reason behind non-consumption of particular products is his extreme concern about safety and health issues. He is not much concerned about living sustainably and is not even aware of the presence of groups who actively follow and promote sustainable lifestyles. He avoids products like commercial chips not only just because he is against these products but also because he thinks that these products contain harmful substances which will cause critical health conditions for consumers.

Social influence

Every human being is a part of a certain society or social background. As a part of that society, human beings shape their behavior as well as their consumption patterns to bring harmony with the other people living in the same society. Thus, people in a particular society keep in mind what that society would expect or like while making a purchase decision. This is a very common practice in Bangladeshi culture which supports a high level of social interaction among the society

members. Therefore while consuming certain things, the dwellers will consider if they go with the societal image and what the other people in the society would think of them.

When asked about the influence of society on her consumption, Nafisa says, *“A few days back I intended to buy a scooter for my personal transportation from home to university, mainly, and other places. I had the budget ready and my parents’ permission. But later on, I realized that the society we live in would not appreciate a teenage woman riding a scooter. Just thinking about the consequences of the society, I changed my mind to buy a scooter.”*

Societal pressure and influence is the most common and crucial aspect in a consumer’s buying decisions. One may feel the necessity of a certain thing but at the same time one also needs to ensure that society would also approve of or at least accept the practice. Proper consumption practices allow the individual to merge with the group in the society.

Ibrahim says, *“I restrain my consumption because since I am a retired person, I won’t look good consuming certain products and this would cause people to question my status”.*

Mr. Ibrahim is a retired officer, he doesn’t have that strong a source of income anymore. Thus it is necessary for him to keep a hold on his expenditures. Therefore, he doesn’t go for consumption of products which require lavish expenditure considering that it may cause others to have a bad impression of him in the society. Moreover, Mr. Mokbul’s colleagues influenced him to switch from vegetable

oil to olive oil. Also, he changed his food habits during lunch because of group influence.

In fact, some consumers look towards society to such a length that their consumption styles and patterns are decided by it. Although Nuzhat and Sabir expressed that they would prefer to go for consumption and anti-consumption processes due to functionality and brand preferences, Mokbul and Kasfia stated that societal beliefs would influence their decisions. When questioned whether they believe society influences their behavior, Mokbul said, *“Honestly. Yes! I have 4 personal cars when we have only 3 family members. I cannot ignore the fact that they [cars] do help me create a certain image of our class in my society.”*

Thus, the influence of family, friends, colleagues, neighbors, and other social groups directly or indirectly influence consumers to shape their consumption patterns in a specific way that in so many cases lead to non-consumption and anti-consumption of certain products and brands.

Promotional activities

Sometimes deceptive and exaggerated promotional campaigns by companies create suspicion in consumers' minds and thus consumers avoid those products and brands. So, Mokbul, Kalam and Nafisa do not consider TV commercials as a credible source. Mokbul strongly stands against all those brands which mislead consumers and rattle with their emotions. He is very infuriated at the fact that in recent times, many companies have been using very cheap tricks to influence people to use their

products. For example, he told us about the on-going hype regarding a specific massage oil which can supposedly remove the ache from your entire body.

Mr. Mokbul says *“Every time I turn on the TV, I see the Indian model in the advertisement exaggerating the benefits and now I hear that many people are even buying it. However, results of using the oil have not been positive. What a waste of hard-earned money!”*

From the same perspective, Kalam added his surprise *“How come a stone changes the fortune of our lives with money and success? It's ridiculous!”* Another respondent, Nafisa, severely criticized the fairness cream advertisements and she tagged them as false claims from the manufacturer.

Thus, some products fail to build credibility in consumers' minds and ultimately take a place in the list for avoidance in consumers' minds.

Patriotism

It was also revealed that consumers are willing to patronize local industry and thus avoid foreign brands. Kasfia and Nafisa demonstrated a strong attitude against Pakistani and Indian dresses. According to Kasfia, most of the women wear Pakistani lawn or other Indian dresses in our country but she is very strict regarding her clothing. She always tries to wear clothing which is made in her country. She resists Pakistani or Indian dresses not because she wants to save money but because she loves her country a lot. She resists Pakistani and Indian dresses because she has negative feelings related to these dresses. This

practice gives her a sense of patriotism and gratitude that she is doing something for her country. When she sees others using Indian or Pakistani dresses, she tries to influence them and to shift their buying behavior. In her own family, she has been able to influence her mother and sister to use clothing made in Bangladesh.

However, Sabir mentioned his avoidance of locally made perfume and deodorant. This also leads toward non-consumption, although, of local brands.

Religion

Individuals have a tendency for behaving in the way they have been brought up. Society and culture plays a major role as an influential factor on personality and the decision-making process. What we eat, what we wear, and what we do have an impact on society and vice versa. Society and religion contribute to people becoming the largest anti-consumers and non-consumers. Such a phenomenon was reflected in the conversation with selected respondents.

Tuhin said, *“Yes, I am religious. I believe in Allah. Products that cause drug addictions are not permitted by my religion. It is a totally punishable deed to consume alcohol and nicotine, which prevents me from consuming them.”*

Another respondent Ibrahim in his early seventies reflected his true religious sensitivity - *“My religion influences me not to consume certain products like pork, alcohol, and so on. If I was a non-Muslim, I think I would have consumed alcohol as well, but I believe it is more about our society, as in our society people take it*

very lightly when someone smokes. However, their attitude is not the same for drinkers or drug consumers. Thus, I ignore these products for my decent living in my society.”

Although in this study all the interviewed consumers were from the Islamic religion, if respondents from other religions had been included in the study, the authors are confident that similar religious barriers could have been found there too. In fact, the cultural and religious norms are so strong, and people learn them from the family and from such a childhood stage that the ideology becomes permanent and persistent in consumers' minds and in the decision-making process. As a result, while following the religious norms and values, consumers display non-consumption and anti-consumption toward some products and brands.

CONCLUSIONS, FUTURE RESEARCH AND LIMITATIONS

This research has uncovered the factors that motivate consumers in Bangladesh holding non-consumption and anti-consumption practices toward certain product categories. As most of the previous studies in this topic covered sophisticated consumers in developed countries, the findings in this paper are a new addition to the research area as they highlight the consumers of a developing market. Two major types of factors: personal and social, were identified as the sources of consumer resistance to the purchase of specific products which include both non-consumption and anti-consumption patterns.

Religious norms and values came out to be a vital factor in the light of analysis. Over all, this research allows us to see the consumers' perceptions, attitudes, and behaviors in a non-traditional but important dimension. Besides, manufacturers of various consumer items may take these factors into consideration for innovation and consumer orientation. On the other hand, further research may be conducted by increasing the size of the samples and conducting a correlation test among demographic, psychographic, economic, and social variables. Further studies can be conducted to specify the degree of non-consumption and anti-consumption and their impacts from the individual level to the group and whole society level. Finally, questions could place emphasis on whether intentional non-consumption and anti-consumption create environmental sustainability and consumer well-being in the long run.

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