Second Hand

- The MeWe Generation as a driving force

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Abstract

The second hand and vintage clothes market is increasing and the attitude and perception of the clothes are changing. Demographic age groups are important driving forces for change of attitudes and values. The purpose of the thesis is to get a better understanding of the MeWe generation, people born in the mid 80’s, as a driving force behind the increasing interest in second hand/vintage clothes. In this thesis their values are connected with their attitudes and motivations towards second hand and vintage clothes consumption. Qualitative method has been used and interviews with five representatives of the MeWe generation have been conducted. As a theoretical framework the survey of the MeWe generation by Lindgren et al is used along with research about second hand and vintage clothes.

The conclusion of the thesis is that the MeWe generation can be considered to be an important driving force behind the growing second hand and vintage market. Their attitudes towards second hand clothes can be explained by their values. In this thesis the concepts of individuality, authenticity and post-materialism is in focus. They are important traits of the MeWe generation and can be used to explain the shifting perception of second hand clothes and the growing market.

Keywords: Second hand, vintage, MeWe generation, sustainability
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**Introduction**

**Background**

The vintage and second hand market is increasing in Sweden as well as internationally. For example, the charity organization *Myrorna* increased their turnover from 186 million Sek 2007 to 201 million Sek in 2009.¹ At the large trading site for private persons *Tradera* the trading with second hand clothes and accessories increased by 20 percent each year between 2008 and 2010. At the same time the prices of what was sold were rising strongly.² At the same time the perception of used clothes is changing. A few decades ago, second hand clothes were of low status, something with connotations to poverty and low social status.³ Today vintage and second hand clothes are in fashion and highly trendy. There are several indicators of the changing vintage and second hand market and the shifting perception of second hand and vintage clothes in Sweden. More stores are selling second hand clothes, the prices are rising, more sales channels are opening up and it is getting more difficult to find certain items.⁴ Second hand clothes stores are moving into the city centers and do not longer look different than other boutiques.⁵ Vintage auctions are since 2007 held at the large auction houses Bukowskis and Auktionsverket in Stockholm attracting large audiences.⁶ Since 2008 the vintage fair *Bakåt:Framåt* is held twice a year in Stockholm. As vintage and second hand gains in popularity it affects first hand fashion as well. Designers and large retail chains looks back and makes collections inspired by past times and looks or start reproducing products that are doing well on the second hand market, this phenomena is discussed later on.

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² Magnegård Bjers Tina ”Vintagemode säljer stort” Dagens nyheter 2010-09-17 Retrieved 2011-04-09 http://www.dn.se/ekonomi/vintagemode-saljer-stort

³ Cicolinin, Alice “Vintage antik och second hand” in *Kunglig vintage* Ed Andersson Fredrik Växjö Livrustkammaren 2011 p130


Consumers’ attitudes towards second hand are changing. Daydd states that second hand have gone from clothes that were bought out of economic need to items that consumers are willing to pay “premium for”, mainly because “they are unlikely ever to bump into anyone else wearing the same one”.\(^7\) According to Pernilla Jonsson who works with trend analysis at the think-tank *Kairos future* is the interest in vintage and second hand clothes caused by different large trends interacting. The environmental issue has given the interest a push but the primary reason is other aspects like individuality, unique products for a personal style and a longing for things that are genuine.\(^8\) In another interview, Anna Hammarsten, fashion- and quality manager at *Myrornas* agree that the growing second-hand market above all is depending on personal style but also gained knowledge about the environmental benefits of recycling among people in general.\(^9\) One reason why the attitude towards second hand and vintage clothes are changing is according to *The Swedish Trade Federation* the shifting values in society, young people today do not have negative preconceptions towards consuming second hand.\(^10\) The trend toward wearing second hand and vintage clothing began in the 1980s. Before that they were not part of the fashion market as trendy products but as stated before bought because of its relative low prices.\(^11\) Young people have thus grown up with a society that has a different perception of second hand clothes. The MeWe generation, a concept developed by Karios Future, people born in the mid 80’s are the young generation in today’s society.\(^12\) Their perception of second hand is likely to differ from earlier generations.

As stated above environmental aspects have been an important factor in the increasing second hand market. Recycling and reuse are environmental friendly ways to use consumer goods. Second hand clothes demands fewer resources and at the same time the lifecycle of the garment is extended, which means reducing waste. When clothes are produced the impact on the environment is great and at the same time the clothes we discard cause problems when they become waste. In Sweden each person throws away approximately eight kilos of textiles


\(^9\) Strömquist 2009 op cit

\(^10\) Svensk Handel 2010 op cit p9

\(^11\) DeLong 2005 op cit p25

each year. Approximately 3 kilos are given to charity organizations. Buying second hand clothes decreases the impact on the environment. When a second hand garment is bought instead of the same kind of garment new, 97% energy is saved according to *The Swedish Society for Nature Conservation* besides that no chemicals or water is used. The textile industry is facing a problem with the lack of natural resources and the need of reducing the use of them. For instance, to produce a cotton t-shirt, 4 100 liters of water is needed. At the same time cotton prices are rising due to lack of the fiber itself. Each time a garment is produced natural resources are used. The impact on nature differs between different fibers and production processes but they all affect the environment. However, for many garments the largest impact on the environment is when used, the washing and drying of the clothes. On this aspect second hand clothes has little effect as they naturally too need to be maintained.

**Problem discussion**

The second hand and vintage market is growing and the status of the clothes is increasing as stated above. Old connotations with low income and economic necessity are gone. Along with the shifting attitudes there seems to be a changing use of the concepts vintage and second hand, that needs to be clarified. All these trends and phenomena are indicators of that the second hand market in Sweden is changing but consumers’ attitudes and motivations towards second hand shopping is still to be examined. The MeWe generation has grown up in a society were second hand has been present on the fashion scene and has grown up in the same era has the status of second hand has shifted. When looking at the youth the concept MeWe generation, born between the mid 80’s and mid 90’s has been used. There are other labels for those born during the 1980’s; like Generation Y and Moklofs (mobile kids with lots of friends). However the MeWe generation is born a bit later and fits better in time with the development of the second hand market in terms of that it grew at the same time as the

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http://www.naturvardsverket.se/sv/Start/Produkter-och-avfall/Affall/Minska-avfalllets-mangd-och-farlighet/Textilavfall/
Naturvårdsverket Den svenska komsumtionens global miljöpåverkan *Naturvårdsverket* November 2010
14 Naturskyddsforeningen ”Grön guide Ekomode” Updated 10-04-26 Retrieved 2011-04-16
http://www.naturskyddsforeningen.se/gron-guide/kopa/klader-och-textil/medvetet-mode/
15 Naturvårdsverket 2010 op cit p36
MeWes started to have own money to spend. The large study of the generation, presented in the book *The MeWe generation: what business and politics must know about the next generation* is based on a survey made among young people in Scandinavia.\(^{17}\)

Young people are spending more money on clothes and shoes than older generations. Statistics from 2006-2008 from SCB shows that women between 20 and 29 are the ones to spend most money per month on clothes and shoes with 8640 Sek per person and month, for men it is the same age group that spend the most, 5760 Sek.\(^{18}\) This could be compared to the age group 50-64 year old, where women spend 6200 Sek per month and men 2840 Sek. The number indicates that younger people have stronger influence on the market than other age groups. But young people’s attitudes towards second hand have not been examined.

Second hand clothing and vintage is a growing market all over the world. Sweden differs from other western countries in especially two ways; the vintage market is a bit behind while the youth culture is avant-garde. Vintage on the Swedish market is usually not a collector’s item, it is bought to be used and worn. What are considered collector’s items abroad and therefore generating high prices are in Sweden cheap by international standards.\(^{19}\) In terms of culture in general and values among the younger generation, Sweden and Scandinavia are considered to be ahead in many cases. Lindgren states that “Scandinavian cultures, in a global context, are quite avant-garde in some aspects”.\(^{20}\) This means that it is of general interest to look at the development in Sweden even in a global context. How Swedish youths’ values are developing and what they are indicting for the future is likely to be true in a larger context.

Second hand consumption has several environmental benefits but there is an ambiguity between the environmental and ethical aspect of second hand consumption and individual interests and benefits. Consumer attitudes towards ethical and responsible shopping are often not coherent with their way of acting.\(^{21}\) Even if one is aware of the problems with over-

\(^{17}\) Lindgren et al 2005 op cit.
\(^{18}\) SCB “Kvinnor och ålder - genomsnittliga utgifter i kronor per person, 2006–2008” SCB Updated 2010-06-14 Retrieved 2011-05-11 [http://www.scb.se/Pages/TableAndChart____295749.aspx](http://www.scb.se/Pages/TableAndChart____295749.aspx)
SCB “Män och ålder - genomsnittliga utgifter i kronor per person, 2006–2008 ” SCB Updated 2010-06-14 Retrieved 2011-05-11 [http://www.scb.se/Pages/TableAndChart____295747.aspx](http://www.scb.se/Pages/TableAndChart____295747.aspx)
\(^{19}\) Strömqvist 2009 op. cit
\(^{20}\) Lindgren et al 2005 op cit p22
consumption, social and environmental challenges of the clothing industry it might not be reflected in one’s action as a consumer. But the relation between actions and their consequences are also not clear at all times.\textsuperscript{22} What environmental and social impact one’s consumption has might not be obvious. The next generation of consumers, the MeWes, might have different attitudes or act differently according to their attitude when it comes to second hand consumption than earlier generations. Each generation has their own values and The MeWes does probably have a different view of second hand, style and ethical consumption.

**Research question**

What are the driving forces behind the increased interest and the market growth of second hand and vintage clothing?

**Purpose of thesis**

Demographic age groups are important driving forces for change of attitudes and values. The purpose of the thesis is to get a better understanding of the MeWe generation as a driving force behind the increasing interest in second hand/vintage clothes and why the market is growing. The MeWes, the generation of young adults will be looked at in relation to the Swedish second hand market. Their values surveyed by Lindgren et al will be connected with their attitudes and motivations towards second hand/vintage clothes consumption will examined. There is no existing research today connecting the MeWe generation and second hand. The purpose is also to investigate whether the ethical or sustainability aspect of recycling is affecting the MeWe generation in their buying decisions and if that could be an indication of second hand/vintage market as a sustainable way of consumption that will last in the future. This research will contribute with insights towards the MeWe generation’s consumer behavior within the second hand market as well as a better understanding of the market’s development.

\textsuperscript{22} Allwood et al 2006 op cit p68
Method

This thesis has an inductive approach and qualitative method is used. The purpose of qualitative methodology is to explain and understand contexts and structures.\(^{23}\) One of the strengths of qualitative method is that it gives a comprehensive picture. It used to get a deeper understanding rather than a broad overview as quantitative method. With qualitative method the researchers takes on the perspective of the subject, to view the phenomena from the inside.\(^{24}\) Since the purpose of this thesis is to get a deeper understanding of the MeWe generations attitudes towards and motivations for buying second hand clothes qualitative method has been chosen. The empirical study of the thesis is based on qualitative interview with five persons of the MeWe generation.

In this thesis the MeWe generation’s fundamental values, mapped by Lindgren et al in their work *The MeWe generation*, is used to get a better understanding of the perception and attitudes towards second hand clothes. In the study by Lindgren et al 3000 persons from the MeWe generation in Scandinavia answered a questionnaire, focus groups were interviewed and lifestyle diaries were collected. In the empirical study of this thesis the interviews’ main focus has been on second hand clothes, the results have then been compared and combined with existing theories of the MeWe generation’s values and second hand clothes.

Qualitative interviews

The purpose of the qualitative interview is to get knowledge that was earlier unknown or not satisfyingly explored. The aim is to increase the value of information and to get a better understanding of the phenomena, to understand the underlying meaning.\(^{25}\) In this thesis the qualitative interview is chosen over a quantitative method because the purpose is to get a deeper insight into a specific field and the same time to understand the context and the structural reasons behind it, to get a deep understanding of how people of the MeWe generation perceive second hand and vintage and the consequences of it. The questions concerned questions about second hand, vintage, personal style, environmental and ethical issues and consumption. When reading about second hand, individual style and environmental issues are often used to describe the growing interest. With the questions asked I aimed to explore other aspects of second hand consumption for the MeWe generation.

\(^{24}\) Ibid p80
\(^{25}\) Ibid p101
The interviews were semi-structured and an interview guide was used. Flexibility and spontaneity are key words for the qualitative interview. To let the interview go into different directions and let the subjects have the ability to affect the outcome will give the interviewer more knowledge and information.\textsuperscript{26} It is not necessary to ask the questions in the same order or formulated as written in the interview guide but it is crucial to cover all of the areas in the guide. As an interviewer it is important to be attentive and sensitive to what the interviewed are saying to be able to be flexible and to let them share their attitudes and opinions.\textsuperscript{27} In the interviews the persons were allowed to speak freely, giving them space and time to reflect and follow their own thoughts. When their answers floated into other questions, the order in the interview guide was shifted to make it go along with the interviewee’s chain of thoughts.

All of the interviews have been recorded to make it possible for the interviewer to listen actively and afterwards listen to it several times. Four of the interviewed were interviewed at two separate occasions. The first interview gave indications of directions and a first insight of attitudes. The second interview were made two weeks later, extending the questions and giving the interviewed a second opportunity to talk about the subject after having reflected upon it. It is common to make second interviews to follow up the first one.\textsuperscript{28} This is part of the flexibility that is characteristic for qualitative method, where information are added and changed continually during the process. All of the interviews took place in quite environments to remove distraction and each interview lasted for 20-25 minutes.

**Sampling**

The sampling of persons to be interviewed has been done by purposive sampling to get variation and relevance within the sample group.\textsuperscript{29} The persons were chosen out of consideration to the research question. They persons interviewed are all interested in second hand and vintage clothes, buy them regularly and thereby have knowledge about the subject. To get variation persons with different levels of interest in second hand clothes and in fashion in general were chosen. According to Kvale it is not important that the sample is representative of the total population, looking at what is not typical makes it possible to see

\textsuperscript{26} Bryman, Alan, *Samhällsvetenskapliga metoder*, 2., [rev.] uppl., Liber, Malmö, 2011 p413
\textsuperscript{27} Holme 1997 op cit p99
\textsuperscript{28} Bryman 2011 op cit p 423 Holme 1997 op cit p105
the problem out of several angels. The interviewed were selected out of their interest and involvement with second hand clothes and fashion in general, not to represent the population in terms of gender, education etc. The aim was to see the phenomena from within, which made it important that the sample was a part of the second hand consumer group.

**Data analysis**

The analysis of the empirical data has been an ongoing process during the thesis work. Each interview was analyzed separately and then compared to the others. The second interviews took place two weeks after the first ones. The recordings of the interviews have been transcribed as a method of analysis. Kvale states that “researchers who transcribe their own interviews will learn much about their own interviewing style and have already started the analysis”. The first interviews, with one exception were made with transcription in between. This gave an opportunity to improve question phrasing and at the same time prepare for the remaining interviews. There are different ways of transcribing interviews, for the analysis a verbatim way has been used to retain as much information as possible. When the interviewed are cited in the thesis a written text mode has been used to increase the readability. Kvale underlines the transformation and abstraction as interviews are recorded and transcribed. As recordings the interviews has lost their visual information, body language, mimic, gestures etc. Transcription is the second level of transformation and abstraction when intonation, tone of voice and audible expressions are removed. It is important to keep in mind that transcribing is a form of translation. Transcription has been done in relation to the interviews, fresh in memory to increase reliability.

When transcriptions have been done, coding, labels has been used to process the material. Coding is naming or labeling different sections, paragraphs and a time sentences of relevance breaking down the material into key words and themes. This method gives not only possibility to structure the material but also ideas for further investigation. The process throughout the work has been shifting between collecting data and the analysis of it.

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30 Bryman 2011 op cit p369, Holme 1997 op cit p79,
32 Ibid p178
33 Bryman 2011 op cit p519
Validity and reliability

Many researchers have discussed how relevant the validity and reliability concepts are to qualitative research. Reliability is often connected to whether it is possible to reproduce the study at another time with another researcher. This is according to Bryman is difficult to achieve in qualitative research since it is impossible to retain a social environment as it was during the first study. In this thesis an interview guide was used to increase the reliability; to make sure that the same subjects were covered with all the interviewed. However, it was a guide and question were asked in different orders and formulated a bit different depending on the answers. Kvale states that it is important for the researcher to retain trustworthiness but at the same time that “a strong emphasis on reliability may counteract creative innovations and variability”. To Kvale the transparency of the method is crucial, to let the readers know who and how they were interviewed.

Intern validity is the coherence is between the empirical study and the result. Extern validity is about in which extent a study can be generalized to be valid in other social environments. In the discussion of validity Bryman refers to Guba and Lincoln (1985 & 1994) whom suggest two basic criteria for evaluation of qualitative interviews instead of validity; trustworthiness and authenticity. Trustworthiness has to do with credibility and would be equivalent to intern validity. Extern validity is achieved through transferability. Transferability suggests that the results can be used in other situations but differs from generalization that it is not claiming to be true in all situations. As Kvale stated, trustworthiness is achieved by transparency, in this thesis the aim has been to make the process as visible as possible.

34 Ibid p351
35 Bryman 2011 op cit p352
36 Kvale 2009 op cit p245
37 Bryman 2011 op cit p352
38 Ibid p353
39 Ibid p354
Theory

Second hand and vintage definitions

Second Hand

Second hand is mostly used concerning clothes with the meaning used and worn. This definition is more coherent and less complex than vintage. People in general have a clearer idea of what they mean when they talk about when they are discussing second hand. The term is not used to describe a look or a style but rather the goods or the trading of used clothes itself. According to the Nationalencyklopedin is the trade with used clothes as old as clothing itself. Berg Fashion Dictionary also recognizes that clothing has been recycled and remade but puts the 17th century as the starting point of trade with second hand clothes. During the 20th century charity shops developed, with this the market moved into a segment that was not profit driven. The connotations with poverty and consumption that was not out of one’s own choice were strong. The status of second hand clothes increased when it became a fashion trend in the 1960’s and 70’s. During the 1970’s a new form of boutiques, which were not connected to charity, selling second hand clothes developed and the status started changing.

Vintage

The term vintage is today used in many different contexts and with different meaning. Originally, vintage was used for high quality wine of age. Today most anything can be called vintage, the term is both used to describe old products of high quality like the original meaning but also to describe a style or a look. The term is used for wine as well as interior design, cars, clothes and so on. The term is fluent in meaning and seems to get wider and wider. It is the context that most times defines what is meant. It indicates high quality and age but does not necessarily have to be.

In a fashion context the meaning and use of the word vintage also differs and has different meaning. In many cases, vintage is referring to well-preserved, high quality clothes of age. The clothes does not have to been used, clothes produced decades ago but never sold

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41 Berg Dictionary of Fashion History op cit, Cicolini 2011 op cit
Nationalencyklopedin”Second hand kläder op cit, Cicolini 2011 op cit p130
42 Cicolini 2011 op cit
then are sold as vintage today. It is common that original tags and packing, as with antiques, makes the item increase in price.\footnote{Gyllenberg 2010 op cit} Vintage clothes are collector’s items; clothes from certain designers, eras or of certain styles are collectables. Exactly how old a garment should be to be considered as vintage differs, some say at least 25 years, some draws the line at the end of the eighties, but it is also common that vintage by definition can be newer than that.\footnote{Juninander Karin "Unikt och välklätt i vintage" Uppsala Nya Tidning Published 2008-02-14 Retrieved 2011-04-23 http://www.unt.se/uppsala/unikt-och-valklatt-i-vintage-301351.aspx} In that case it is usually dresses from haute couture designers, these dresses can be considered as vintage only after a couple of years. Both Nationalencyclopedin and the Berg Fashion Dictionary stress the notion of quality, both in execution and in terms of how well it is preserved.

**New vintage or vintage style**
The word vintage has increased in meaning and are no longer only referring to old objects or high quality. In many cases vintage is used to describe a style that looks worn or items that has been reproduced or redesigned out of old collections. Large fashion retailers have collections named vintage such as KappAhl’s Vintage stories a recurrent women’s and children’s collection and Dressman’s jeans line called vintage. In both of these examples vintage is used to describe a style referring to passed times and worn looks but of no specific time period or age. Dressman’s jeans have a worn look, what Dressman describes as “rougher”.\footnote{Dressman “Jeans” Retrieved 2011-04-16 http://dressmann.com/se/index.asp?id=58035 2011-03-30} KappAhl’s collections has a different theme each time for instance the fall collection 2010 was inspired by “the mystery of the east’ and spring of 2011 “turn of the century romance”.\footnote{KappAhl “KappAhl’s new Vintage Stories collection – inspired by the mystery of the East” 2010-08-19 Retrieved 2011-03-30 http://www.kappahl.com/en/container/Press/PRESS-RELEASES/Press-releases/Vintage-Stories-Autumn-2010/ 2011-03-30} The collections are referring to a form of nostalgia and romanticism, using past times and exotic places as inspiration but without real references to them.

Other companies with a long history and heritage have chosen to launch vintage collections as well, reproducing their own older products and styles. Levis Vintage collection consists of different old jeans remade. Each season different cuts and dyes are chosen to be reproduced

\[45\] Gyllenberg 2010 op cit  
such as Levis 501 from 1947 and Levis 505 from 1967. Adidas are also reproducing old styles, items that they themselves call icons, from different decades for instance the original City series shoes from the 1970’s and the Adidas 83-C Track Top shoe. They are not only “reissuing’ old styles but also “vintage materials’, using materials that were specific for that time period. Some of the shoes are not reproduced originals but redesigned and only inspired by the old looks. The Italian fashion brand Marni launched a vintage collection in 2010 reproducing items from earlier collections. However, the Marni brand has only existed a since 1994 and according to Elle magazine the reproduced clothes were from the 2002 and 2003 collections.

**Use of concepts in the thesis**

As seen in the definitions above, the separation and definition of the concepts vintage and second hand is getting more and more blurry. In this thesis second hand will be used to cover all clothes that are used or of age that are traded with or worn. Vintage will only be used when the context makes it relevant as in discussions of difference and with fields that are themselves using the word vintage rather than second hand such as auction houses. In the instances when it is needed to clarify or make a differentiation new clothes that are not of vintage style they are referred to as first hand clothes is used.

**Second hand and vintage**

**Shifting perceptions and revaluation**

As discussed in the introduction there is a shift in the perception and valuation of second hand and vintage clothes. According to Ciolini, in the exhibition catalogue, *Kunglig Vintage* this shift started in the 1970’s as a new form of dealers entered the market. This caused a new perception of second hand clothes and instigated a break away from earlier connotations of low income and status. Delong et al in their article *Hooked on Vintage* claims that trend started in the 1980’s, and that’s when second hand wear bought with other motivations than economic need. Second hand has been a fashion a returning fashion trend but then always in

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51 Sundh Emma “Marni släpper vintage kollektion” Damernas Värld 2010-11-09 Retrieved 2011-04-16 http://damernasvarld.se/art/192928/marni_slapper_vintagekollektion/#ixzz1JseS29kt
52 Cicolini 2011 op cit p130
53 Delong et al op cit p25
connection to certain subcultures, which is no longer the case. Second hand is becoming a fashion item reaching the broad market.

Dolan recognized that celebrities had become an important factor within the vintage market already in 1986. As a collectors’ item, the vintage clothes, increased in value if connected both to a famous designer and a celebrity. Later the importance of celebrities grew as some famous persons staring wearing vintage dresses at important events. Pictures of celebrities are published in media and become an influence in fashion. In Delong et al’s article they refer to Dubin and Berman whom in the context of celebrities state that “since these women could obviously afford contemporary couture, they are sending a powerful message”. The connection to celebrities and people with money elevates vintage clothes. Vintage is not show only in connection with celebrities in media. Leading fashion magazines regularly feature vintage clothes. According to Palmer in Old Clothes New Looks the vintage garments in fashion and lifestyle magazines are “promoted as a sign of individuality and connoisseurship”. This means that they are fashion items that demands more than money and taste, they wearer also needs knowledge.

**Second hand, vintage and authenticity**

The concept of authenticity is commonly used discussing second hand clothes. Brace-Govan et al states that the “authenticity of disposed clothes lay in the perceived uniqueness of the garment” and that authenticity is “guaranteed because it could not be reproduced”. Jenß says that “consuming the authentic [second hand clothes] enables a differentatiation from products for the masses that may integrate consumers into a monoculture”. Delong describes authenticity in the vintage clothes context as a “criteria of differentiation or singularization”. In all these cases the authenticity of second hand clothes lies in the uniqueness of the garments and the possibility for the wearer to different themselves from the masses. To be the only one to wear a garment makes it and the person authentic.

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57 DeLong et al 2005 op cit p40
58 Palmer et al 2004 op cit p25
61 DeLong et al 2005 op cit p27
Delong et al refers to Postrel on the subject of authenticity. In her book*The substance of style* she states that the most common and influential meanings of authenticity are purity, tradition and aura. Where purities is referring to the original as true and credible, tradition is the way is has always been performed and produced and aura the influence time has had on the object, signs of use. The meaning of authenticity gets personal as it is connected to the individuals senses, connection to time and place and self-expression. Delong et al’s study, based on interviews with women, confirmed Postrel’s reading of authenticity. That authenticity is connected both to the history and experience and at the same time the personality of the individual. All the five women interviewed “discussed the importance of their vintage clothing as having a connection to time or place”. For them value through the notion of authenticity increased with the connection to another time, place or person.

**Second hand, vintage and individuality**

Vintage and second hand clothes are commonly discussed as expressions of individuality. Second hand clothes make it easier to express individuality as the garments are usually one-of-a-kind, at the same time it is easier for the wearer to be more creative when combining clothes from different eras and styles. Palmer does not only see second hand and vintage as a sign of individuality but as a symbol of fashion independence. Wearing second hand you are not depending on the fashion industry to tell you what to wear and how to look. Delong et al also discusses second hand clothes as a factor that is changing the fashion field itself by redefining what is in fashion. When wearing what is not dictated by leading fashion retailers and brands, the fashion system is affected. Earlier has the act of wearing clothes that “out of fashion” “positioned the wearer as eccentric”, according to Palmer. Today, being in fashion means striving for the unique and so being eccentric could mean being fashionable rather than being an odd figure. In Delong et al’s interviews with women who wear vintage the motives for it was all about “satisfying personal desires, needs, and motivations”. The aim was fulfilling personal taste and creating an individual self-expression.

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62 DeLong et al 2005 op cit p27  
63 Ibid p35  
64 Ibid p36  
65 Ibid p24, p26 Plamer et al 2004 op cit  
66 Palmer et al 2004 op cit  
67 DeLong et al 2005 op cit p41  
68 Palmer et al op cit  
69 DeLong et al 2005 op cit p39
Second hand, vintage and knowledge

Knowledge is discussed by several researchers and often in relation with a time in second hand consumption. Palmer and Delong et al sees knowledge as fundamental when shopping for vintage or second hand, otherwise it would be too time consuming. A trained eye makes it possible to find the “right” garment, to know if the fit suits one’s body and whether it can be combined to create a good style. Palmer underlines that second hand shopping can be difficult because it demands confidence and knowledge to be able to select items, something that can be avoided by buying the latest designs in first hand stores were the clothes can be presumed to be in fashion. Knowledge in the context of second hand clothes can also be seen as the know-how of creating fashionable styles. Delong et al refers to Bardey who compares vintage shopping to being a designer, creating one’s own style by combining different eras and styles. The second hand consumer needs knowledge about how to mix varied garments and styles to create a look that is still fashionable. This would demand knowledge about fashion in general as well as about vintage clothes and styles. Bardey also suggests that second hand shopping in itself “addictive and thrilling adventure”. The search for fitting items in terms of style and size as well as bargains make the consumption into something more than ordinary shopping. Palmer states that vintage shoppers are “experts who are prescient with a “buy- it-when-you-see-it-philosophy”. What to be found can never be foreseen or expected, the search is constant and cannot be based on what the consumer “needs”.

The MeWe generation

The MeWes generation is the young people in today’s society. They are born in the mid 1980’s and have also been called Moklofs (Mobile Kids with lots of friends) or Nexters. The name MeWe is based on that they are individuals but relationships are still most important. The young people of today “think in a different way, have other values and have grown up in another spirit of time’ than older generations. Experiences during childhood and adolescence, family and friends are effecting the shaping of values. As important as the environment and personal experiences is the Zeitgeist, the spirit of the times, different generations have different experiences, views and perceptions of the world.

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70 Delong et al 2005 op cit p24, Palmer et al 2004 op cit
71 Palmer et al 2004 op cit
72 Delong et al 2005 op cit p34
73 Palmer et al 2004 op cit
74 Lindgren et al 2005 op cit p 20
75 Fürth, Thomas Den dubbla utmaningen: allt du behöver veta för att anställa en 80-talist!. Höganäs: Kommunlitteratur 2008 p10
76 Lindgren et al 2005 op cit p17
not only global events but more the feeling of the time; sets of ideas, aspirations and feelings that are influencing the society in that certain era. At the age of 20-25 our fundamental values are formed and are not likely to change.\textsuperscript{77} A person’s fundamental values are not necessarily coherent, as human beings we often hold contradictory values and Lindgren et al means that there is evidence that the coherence of values is decreasing in today’s society.\textsuperscript{78}

**The MeWes and individuality**

The MeWe generation is more individualized than earlier generations and there is increased self-reliance, focus on self-realization and variation in self-expression according to Lindgren et al.\textsuperscript{79} Young people feel that they have the right and freedom to make choices and are in control of their lives, they trust their own judgment. They are focusing on what gives their lives value and meaning, economic welfare is less important than experiences and meaningful occupation. The MeWe generation is more individualized than earlier generations but still believe that the collective is of importance.\textsuperscript{80} However they think it is more difficult to make a difference on a societal level than on a personal one. They feel that they are in control in terms of their own lives which also makes them trust in the future.\textsuperscript{81}

Today society is full of opportunities and at the same times choices that has to be made, collective solutions and monopolies are disappearing. Pensions, electric company, telephone company, retirement annuity has to be chosen. As choices increase, society gets more fragmented and individualized. Few make the same choices and the common points of references are getting fewer.\textsuperscript{82} The MeWe generation expects the possibility and freedom of making their own choices; they want the opportunity to affect how their lives turn out. With the possibility comes the challenge and responsibility of making the right choice. Lindgren et al points out that the abundance of choices will create difficulties for the MeWe generation and will cause a “constant uncertainty about whether they have made the right choice”.\textsuperscript{83}

People in the MeWe generation do not want to be classified and labeled. Labels are perceived “one-dimensional and narrow”.\textsuperscript{84} They believe that labels are negative at the same time as

\textsuperscript{77} Fürth 2008 op cit p22
\textsuperscript{78} Lindgren et al 2005 op cit p25
\textsuperscript{79} Lindgren et al 2005 op cit p34
\textsuperscript{80} Fürth 2008 op cit p40 Lindgren et al 2005 op cit p34
\textsuperscript{81} Lindgren et al 2005 op cit p45
\textsuperscript{83} Lindgren et al 2005 op cit p38, Fürth 2008 op cit p37
\textsuperscript{84} Fürth 2008 op cit p36
they see themselves as difficult to classify. Labeling does not suit the MeWes who wants to be able to mix and adapt the style which suits the mood and occasion. Lindgren states that this creates problems for the marketers. Consumers were before coherent and predictable but are today getting more and more diverse and fragmented. MeWes does not let marketers expect certain behavior as could be done with consumers earlier.

When asked about fashion and trends: “60 percent of the MeWes said that they did not find it important to follow fashion and only 20 percent felt that certain brands were important for expressing their identities”. However Lindgren et al does not believe that this means the end of trends, but it will be more about how to mix styles. The MeWes claim that they are immune to trends and “trying to be trendy is the least desirable”. This does not mean that they are not wearing clothes that are in fashion at the time but it has to be done with awareness, ready-to-wear lifestyles are not accepted.

The MeWes and authenticity
A trend in society today is that it is getting more and more important to separate what is true and authentic from what is fake, especially for the MeWe generation. Being authentic is about being real and honest. Authenticity comes out of experience; if it is perceived as authentic it is also credible. To be trusted authenticity is demanded. Fake, like counterfeit products can be considered as authentic as long as it is not portrayed as real. If it is not real and authentic it cannot be trusted, this goes for products and brands as well as people. The MeWes trust and are inspired by real people. Those you have met and interacted with are real and can because of that be trusted. Family and friends are trusted more than all others. The MeWes does not have faith in institutions and authorities in general but can perceive individuals that represent them as credible.

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85 Lindgren et al 2005 op cit p57
86 Ibid p35
87 Ibid p62
88 Kairos future “Sökandet efter autencitet” Retrieved 2011-03-24 http://www.kairosfuture.com/f%C3%B6rel%C3%A4snings-tema/s%C3%B6kandet-efter-autenticitet,
Lindgren et al 2005 op cit p79
89 Lindgren et al 2005 op cit p88 ff
90 Fürth 2008 op cit p44
91 Lindgren et al 2005 op cit p81
92 Fürth 2008 op cit p43
**The MeWes and post materialism**

Within the MeWe generation there are strong post-material tendencies. The study showed that “65 percent of female MeWes and 48 percent of male MeWes do not consider it important to be materially better off than parents”.93 Money in itself does not have status it is about what you do with them.94 To use the money to create meaning, the opportunity to decide over your own time and to experience different things is what is of importance. Lindgren et al calls this “life perspectives” “where the inner soul is more important than the surface, the ideas and senses worth more than style and lifestyle”.95 In the shift when material things get of less importance knowledge and time becomes of status.96

The MeWe generation is born into the consumer society. Lindgren et al points out their relationship with the consumer society as an important difference to past generations. As they have grown up with consumption and marketing as a natural part of their lives they “tend to use the language of marketing and business to relate themselves and the world around them”.97 This makes them demanding consumers and they view consumption as a way to influence society.98 They chose to support a company or brand by buying but can also chose other brands to protest. Whether companies are environmentally friendly, ethical or socially responsible is however not demanded by the MeWes. According to the study they are “far less interested in social consumption than their parents”.99 Lindgren et al explains this with that there are other aspects that they believe are more important.

**The ambiguity between consumers attitudes and actions**

Consumers in general are more and more concerned and aware about the environmental and ethical matters of consumption.100 However there is a gap between many consumers’ attitude toward environmental and social responsibility of consumption and their actions.101 Consumers express an awareness of the impact products and consumption has and a

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93 Ibid p31, p127
95 Lindgren et al 2005 op cit p63
96 Lindgren et al 2005 op cit p51, Stål 2011 op cit p32
97 Lindgren et al 2005 op cit p122ff
98 Ibid p128
99 Lindgren et al 2005 op cit p126
100 Dafydd Beard 2008 op cit p449 p450
willingness to buy ethical products but do not necessarily does not act accordingly, nor do they boycott unethical products. Ethical consumption is increasing but there is still a discrepancy between consumers’ attitudes and behavior. There are many different reasons why the attitude and actions differ among consumers today. Price, time and convenience are among the most frequent explanations to the gap.

Ethical and environmental friendly products are often a bit more expensive than other products. Many consumers chose the less expensive product over the more sustainable one. In terms of time and convenience; ethical and environmental products are less available. To act in a more sustainable way consumer might have to go to a store further away or to several stores to find what they want and need. To search for a product makes it inconvenient and therefore other products will be bought instead. Information or rather the lack of information can be a reason for the gap between attitude and consumption. Isenhour states that this is not the case in Sweden, here the consumers have access to the information they need but the largest hinder is rather equality and fairness. Not everybody has the means to act in a sustainable way. Habits and routines are other important factors when considering attitudes versus actions. Many times consumers act, without even thinking about alternatives, upon old habits. In Isenhour’s study several participants recognized “that one must be interested in, think about and acre for sustainability in order to undertake the hard work of establishing new routines’. To change habits takes a lot of energy; acting according to habitual behavior thus saves the consumer time and energy.

Within fashion the gap between actions and attitudes can at times be wider than with sectors like food. According to Joergens fashion consumers are more interested’ in their own personal fashion needs’ than the ethical aspect. Carrigan also states that fashion consumers are more likely to act upon their personal needs than out of social or environmental concern. To follow trends and be in fashion are important, ethical clothes will only be bought if these

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102 Konsumentverket ”Verktyg för etisk konsumtion” Updated 2010-11-09 Retrieved 2011-05-13 www.konsumentverket.se/etiksa-varor/Verktyg-for-etisk-konsumtion/
104 Isenhour Cindy “On conflicted Swedish consumers, the effort to stop shopping and neoliberal environmental governance.” Journal of consumer behaviour 9 p 454-469 nov-dec 2010 p454
105 Thögersen op cit p106 Isenhour 2010 op cit p 463
106 Isenhour 2010 op cit p 463
107 Joergens 2006 op cit p369
108 Carrigan 2001 op cit p571
aspects are retained. Daydd points out that cheap prices and the large accessibility of trendy clothing is crucial to consumer behavior within fashion.\textsuperscript{109} Here again, price and convenience are crucial factors of consumers actions. According to Daydd the relation between ethical attitude and actual consumption is more complex with clothing than for instance food since clothes are not generally related to health and not harmful traits for the individual.\textsuperscript{110} It is more difficult for the individual to realize the damage clothes might have. Svengren et al discusses second hand clothes in relation value for the consumers, were one of the aspects of value is cost not only in terms of money.\textsuperscript{111} The cost for second hand clothes are relatively high considering the time needed to find the garments you want and the risk of not finding anything.

\textsuperscript{109} Dafydd Beard 2008 op cit p450
\textsuperscript{110} Dafydd Beard 2008 op cit p448
\textsuperscript{111} Svengren Holm Lisbeth, Holm Olof “Sustainable fashion - a driver for new business models” \textit{The Nordic Textile Journal} vol 1 2010 p 30-39 p36
Empirical findings

The persons in the study had different levels of interest in fashion and second hand clothes. Below follows a short introduction to the five persons interviewed:

- Sara, born 1986, student. Primarily buys second hand clothes but buys first hand clothes as well. Primarily shops in physical stores but on-line as well. Perceives herself as fashion conscious.
- Tinna, born 1983, student. Mixes second hand clothes and first hand clothes. Has for the time being decided not to buy clothes at all. One out of five garments in her wardrobe is second hand. Only buys second hand clothes in physical stores. Perceives herself as fashion conscious.
- Elin, born 1985, veterinary nurse. Primarily buys first hand clothes but second hand at times. Says that approximately 25% of her clothing consumption is second hand clothes. Buys all her second hand clothes on-line. Does not perceive herself as fashion conscious.
- Lina, born 1989, student. Buys only second hand clothes except for underwear. Primarily shops in physical stores but on-line as well.

The interest in second hand started in different ways for the interviewed persons. Elin and Lina were introduced to second hand clothes by relatives, Elin through Tradera and Lina through physical stores. Tinna started buying second hand as she had practical training at the charity organization UFF. Sara does not really know why she started buying second hand clothes but there is a large offering of second hand clothes in her hometown. Pauline, when switching schools met new friends that used to buy second hand clothes. To all of them it was something close to them, the access or personal relations that made them first consider second hand clothes, not media, celebrities or fashion trends.
Second hand and vintage definitions
When asked about the difference between second hand and vintage all of them said that they did not perceive any real difference but all of them added that there might be a difference even if they did not think of them as separate concepts. They believe that there are a context where there is a true difference but is not relevant for them in any way.

“Vintage has become a fashion concept or so, I think, I was not called that before when you went to flea markets and bought clothes.”  Sara

KappAhl, Dressman, Indiska and several other retailers and fashion brands have launched collections with vintage style clothes. When reflecting upon this the interviewed did not think it mattered to them. Pauline and Tinna felt that retailers only did do this because it is a trend with vintage and second hand, this was a way for them to make a profit. Tinna said it is corny but that it does not really disturb her. Pauline would rather buy “the original”, real second hand clothes, but it does not matter to her that they call it vintage. “The original in this sense is a form of authenticity; the new vintage is not true to its time, faking a style of another era. But Tinna and Pauline makes sure to create a distance to the subject, there could be a risk that the market is trying to cheat the consumer, making money on something that is not real or true. Sara said she had not made the connection with old clothes but she was rather happy that first hand fashion picked up on this trend because it would make it easier for her to find clothes in that style, which suited her personal style. Any form of external authenticity is not relevant to her. She feels secure in her style and stays true to herself and her self-expression

Why second hand clothes
Lina, Sara and Pauline consider second hand clothes’ greatest advantage to first hand clothes is the uniqueness. That you can find garments that no one-else have. Lina also wants her second hand garments to be that unique that there are no remakes of it. With this statement she takes the uniqueness a step further than the others; she does not only want her garments to be unique in the sense of one-of-kind, she does not want any copies or look-alikes to exist.

"I think it is fun when people do not look the same. I think it is interesting with people’s personalities, that it shown in their style”  Lina

112”Vintage har blivit ett modeord eller så, kan jag tänka. Så hette det ju inte förr när man gick på loppisar och handla kläder”
113 “Jag tycker det är kul när folk inte ser likadana ut. Jag tycker det är intressant med folks personligheter, att det kommer fram i ens stil.”
Tinna sees the uniqueness of the garments as important as well but at the same time states that individual style is in fashion now. She stresses the price of second hand garments as an important factor. At the same prices are rising and Tinna believes that second hand clothes are relatively expensive now. Even though she states that price is one of her main reasons for her shopping second hand she sticks with it even though prices are rising indicating that her motive has actually shifted.

"Yes, right now it is in fashion but it has ended up with that everybody is unique in the exact same way. Because everybody buys vintage and everybody is doing some retro thing.” Tinna.

Elin’s point of view is that it is the price that is second hand’s greatest advantage towards first hand clothes and the reason she started buying second hand clothes. All of the others had personal style and unique garments as initial motivation when they started buying second hand clothes. None of them perceive the uniqueness in any other way than one-of-a-kind, there is no sense of uniqueness gained by time in itself, through the garments history or through the brands history. The advantages that first hand clothes have are according to all of the interviewed freshness and assurance that the garments will not break. Sara believes that the advantage of first hand clothes are that they are fresh and can be returned if there is something wrong with them. Lina adds that first hand clothes are easier to wash and take care of. Pauline has bought several second hand items that have broken especially bags and shoes; her perception is that many items can be used only once. Because of that she sees first hand clothes greatest advantage as that you can count on it to last longer. Even though first hand clothes have several advantages to second hand the interviewed still had no hesitations about buying second hand. It is interesting that none of the interviews mentions availability, second hand stores is fewer and the assortment varies which means that it might not carry your style or size occasionally.

All of the interviewed except for Elin said that a crucial reason for buying vintage was to find unique clothing. For Tinna, Sara and Pauline it is of great importance to look different from others. They want to be the only one to have that garment. Lina also think it is a good thing to look different. She differs from the others in expressing it as a joy to be different while the others expresses it as, bad and embarrassing to look like someone else. They want to be

114“Ja just nu är det på modet men det har slutat med att alla är unika på exakt samma sätt. För alla handlar vintage och alla kör någon retro grej.”
unique as individuals not only to wear unique garments. The self-expression is an important part of their identity.

"My personal style…. I'm probably rather,,,,, I'm not discrete. I like clothes that makes you happy and a lot of color, something that makes you happy basically" Lina

Lina and Sara believe that the second hand market is growing because of increased awareness of environmental aspects but also partly just because it is in fashion and trendy right now. Elin also states that the environmental issue is crucial but says that the growing interest also depends on an increased acceptance of second hand clothes. She believes that no one has any negative connotations to second hand clothes any longer. The others agree that former negative perceptions towards second hand are gone. They acknowledge the former connotations but it seems very distant to them, it is not at all present in their relation to second hand clothes. Tinna sees that the new alternatives to the charity organizations in form of for example boutiques is crucial to the shifted perception of second hand clothes. They are not worried that by wearing second hand that they are acting out of social norms. Pauline and Tinna say that it is not a problem to them even if someone would have negative feelings towards second hand, it is there problem, and they do not care. They strongly trust in their individual style and do not care if someone else dislikes it.

Pauline believes that growing second hand market is part of a bigger trend where fashion itself is growing. The increased interest in fashion makes personal style more important and a personal style is dependent on second hand.

"Everybody should be doing fashion, have blogs and work with fashion" Pauline

Tinna, on a personal level, feels that the increasing interest in second hand is sad. Here her Me is way ahead of We, she only sees her personal interests. The benefits of second hand to her are decreasing but she does not reflect over societal benefits at all. During the interview she seems to be very aware and concern about social and environmental issues but in this case the individual interests take over.

"Yes, because for us that have been shopping second hand for fifteen years it is a really sad development that it is morbidly trendy. It has become strikingly more expensive. And it can be more difficult to find things because someone else has already been there." Tinna

115"Min personliga stil… jag är nog rätt så…. Jag är inte diskret. Jag gillar kläder man blir glad av och mycket färger, något man blir glad va helt enkelt."
116"Alla ska ju hålla på med mode, ha bloggar och jobba med mode."
**Personal style**

All of the interviewed when asked about their personal style gave an extensive description rather than a labeled fashion style. None of the interviewed could define their own style in a short distinct way. They claimed to mix or to change it often. Sara and Pauline said that their styles could differ from day to day. None of them identified with a subculture, music genre or any other collective style. They all called their styles varied or mixed and described it through forms, patterns and colors rather than common fashion style labels such as classic, sporty or rocky. Sara and Pauline spoke of their styles shifting from day to day, depending on mood and situation. They cannot or do not want to pin down a specific style.

"Sometimes I go with a sporty style even though it isn't my thing at all." Sara

Sara thinks that it is a trend to have a personal style and that this is the reason why second hand and vintage is popular right now because it makes it easier to achieve a personal style. However she does not perceive second hand as a necessity to achieve a personal style since there are many styles to choose from that are trendy at the same time. Lina believes that second hand clothes give her an opportunity to express herself with color and patterns rather than with her body, her second hand clothes are less sexy. Lina likes it when people express themselves through their clothing style. She thinks it is easier to find a personal style buying second hand because there is usually only one copy of each item. Lindex and H&M stores are in every city and offer several copies of each garment.

"But I don't think that you have to have a personal style." Lina

Tinna also believes that it is easier to find an individual style by buying second hand clothes. She stated though that everybody today are being unique in the same way, which would mean that even though second hand makes it easier to find unique looks it is not a guarantee. The garments might be one-of-a-kind but the style is mainstream. Elin sees individual style as a way of standing out, but does not make an effort herself to stand out. Opposite to the others she does not perceive it as easier to stand out by buying second hand as the offering in first hand stores today are very varied. Since Elin claims to be less interested in clothes and fashion than others this might be the reason why she does not try to achieve a style that makes

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117 “Ja alltså för oss som handlat second hand i femton år är det ju en riktigt tråkig utveckling att det är sjukt poppis. Det har ju blivit markant dyrare. Och det kan vara svårare att hitta saker för det har redan varit någon där.”

118 “Ibland kör jag sportigt fast det inte alls är min grej.”

119 ”Men jag tycker inte att man måste ha någon personlig stil.”
her unique. She sees her second hand consumption in a more practical way because she does not feel the need to be dressed in the latest fashion it is for her an opportunity to buy clothes at a cheaper price.

“You cannot find a personal style by going only to first hand stores.” Pauline

Authenticity

When it came to a garments history and background, the interviewed perceived it in very different ways. None of them looked for certain time periods, which could have been seen as a form of authenticity; clothes true to their era. Elin did not think the history of the garment mattered at all, as long as the condition of it was good. Sara said that she did not usually think about where the clothes she bought second hand came from but that she with certain items, mentioning nice dresses from the 50’s and 60’s, reflected upon why they were that nice and over the craftsmanship. The history of the garment and information about who has worn it and when, Lina sees; as a postcard from another era. Lina was the only one whom searched for specific time-periods when buying second hand. This was not due to any positive connotations to the era other than that those styles attracted her visually and that she felt that they fitted her body-type. She does not feel that the garments’ history is of importance, it gives her joy to know more about it. Tinna saw this as part of her “buy-stop project’ she wanted the clothes that she owned to contain meaning. For Pauline the history of the garment could be a hindrance. She says that if she started thinking about where the garments and things had been then maybe she would not want them. The clothes could have been at places you would not like to know about. To the interviewed history and past times does not add value to the garment. Items are not thought of representing ideas or ideals of a certain time period.

Elin was the only one who claimed that brand is of importance not because of inherent qualities but to secure fit and material quality. When shopping on-line she perceived brands as the only way to have some control over the garments quality and fit. The brand’s social and economical status was in itself not important. All of the others said that brands were of no importance at all. It was not an indicator of something in any way, positive or negative.

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120 ”Man kan ju inte hitta en helt personlig stil och bara gå i första hands butiker.”
The interviewed were inspired, in different ways, by “real people”. All of them mentioned people in the street as a source of fashion inspiration. Four of them said friends, family or people in their near surroundings inspired them. Only one of them said that she was inspired by media and fashion magazines in term of style. Personal experiences, friends and family were also the reason why all of them started buying second hand clothes. Sara only mentions people on the street as her inspiration:

"People, I think, that you see out on the street, odd characters. Those who dare to mix strange things.” Sara

Tinna reads a blog, she says that the blogger is like her style wise, someone she can relate to. Tinna has a subscription of the fashion magazine Elle but underlines that she never reads it only looks through it. Lina’s inspiration is first most the way her grandmother looked in the 60’s and 70’s and people in the street. She looks at pictures and photographs that she finds with her family or at friends’ from that era. Music is also a source for inspiration. Lina never looks in fashion magazines because she perceives it as uninteresting and flat. Elin is influenced by friends and people in her surroundings as well as fashion magazines and media. She is the only one to claim little fashion sense and trend awareness, yet the only one that actively seeks traditional fashion inspiration channels. In the interviews, all of the respondents claim to be fashion conscious except for Elin. Fashion consciousness is achieved through reading fashion magazines they all say but none of them do again with the exception of Elin. Lina says that she probably should, that it is bad that she does not, as if it was expected of her to do it. Tinna does the opposite, admits that she subscribes to a magazine but stresses that she never reads it.

**Price**

All of the interviewed expresses that price is of importance when buying second hand. Sara said that she is affected by price; many times second hand clothes nowadays are expensive. She pointed out that there is a big difference between different cities; it is very expensive in large cities like Stockholm while she is used to pay prices “like 20 Sek” in her hometown. Sara, Pauline and Tinna points out that first hand clothes can be cheaper than second hand clothes at times. Lina recognizes that the prices of second hand garments are increasing because it has become a fashion trend. She does not want second hand clothes to be expensive

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121 Folk tror jag som man ser ute på stan, märkliga figurer. Såna som vågar, som mixar konstiga saker.
but are willing to pay a few hundred Sek for a really nice dress. Tinna sees price as second hand clothes’ greatest advantage to first hand clothes and that she would not pay the same level of prices for second hand as first hand. She states that the difference is not that great in Stockholm, but otherwise and especially abroad second hand is much cheaper. Although prices for second hand clothes it is not a hindrance for the interviewed. The prices still seems far from their limit, but they are however indicating that they are getting more selective, discarding stores where prices are too high in relation to perceived value.

"Second hand can’t cost as much as normal clothes." Tinna

Pauline, who is from Stockholm, says that she is not very price sensitive when it comes to second hand; she is used to pay expensive prices. She sees it as a plus when she comes to other cities and can pay less. Lina is happy that it is no longer the most expensive clothes that are trendy, that second hand as a cheap alternative is in fashion.

Knowledge and time

Second hand clothes shopping in general do not require knowledge according to the interviewed. Elin adds however that when buying more expensive things second hand knowledge is needed. Tinna does not either believe that second hand and vintage shopping requires knowledge but she thinks that imagination is necessary. In a second hand store there is no help when assembling a style. To buy second hand she believes that you have to be very aware of your own personal style. She adds that it could be easier to make a bargain if you have some knowledge about materials. Later on in the interview she indicates that that second hand shopping is difficult or requires a bit of courage:

“Sometimes you don’t know if you dare to buy it, then it can be good to have someone there with you.” Tinna

When shopping for second hand clothes all of the interviewed talked about visiting several stores at the same time. Many of them saw it as an activity in itself or as a “treasure hunt”. Sara states that it is easier to go to a first hand store and pick up a dress. When shopping for second hand clothes she wants to “scan all of them at the same time’. She underlines that it is

122”Second hand får inte kosta så mycket som vanliga kläder.”
123 ”Ibland vet man inte om man vägar köpa det, då kan det vara bra att ha någon med sig.”
not more difficult or pain staking to shop for second hand but it is a different way of shopping.

“It is a sport to find something nice among all junk.” Sara\textsuperscript{124}

Second hand shopping is more time consuming than first hand shopping, all of the interviewed agreed upon. You have to go through a lot of clothes to find something interesting. They did not however connect this scanning in any way to some kind of knowledge. None of them saw the time aspect as a problem today as they all enjoyed the search for the bargain or unique clothing.

“The most amusing there is, is to go second hand shopping.” Sara\textsuperscript{125}

**Sustainability**

None of the persons interviewed buys second hand as an environmental friendly alternative to first hand clothes. All of them were aware that it was more environmental friendly but perceived it as a bonus to their second hand clothes consumption not a motive in itself. Lina says it is her aunt who made her aware of the environmental issue, and that she should have had that kind of motivation. She feels ashamed that she did not start buying second hand clothes out of environmental reasons that it was purely out of aesthetic reasons.

When asked about if there is any way to change the fashion industry into a more environmental friendly one. All of the interviewed has solutions that were based on the producers changing their way. Elin said that locally produced clothes were the answer. Sara believed in fewer collections each year and higher prices for clothes but at the same time she was not sure that higher prices were a good idea since it would affect her own possibilities to consume. Pauline also reflected upon fewer collections per year, this would force the consumer into buying less. Tinna saw technological progress in the production sector as the answer as:

“People will not stop consuming.” Tinna\textsuperscript{126}

All of the interviewed said when they were asked about buying products with eco- or social labels such as *Krav, Fair Trade* or *Svanen*, that they did when it was not too expensive. All of

\textsuperscript{124} “Sport att hitta något fint bland allt skräp.”
\textsuperscript{125} “Det roligaste som finns är att gå på second hand.”
\textsuperscript{126} “Folk kommer inte sluta att konsumera.”
them underlined several times that it could not be too expensive, in that case they would not buy it. Sara and Tinna expressed concern whether the labels were to be trusted. Sara felt it was difficult know and be sure of what is environmental friendly, for real. They did not feel sure that they could trust the labels, that they would actually get environmental friendly products if they bought labeled products. Tinna was one of them, she felt that labeled made could not be trusted it was a question of how friendly, friendly actually is. She did buy labeled products anyway, believing that her effort she hint producers and retailers that this was important.

“Märkningen visar på intresse även om det inte är sant.’ Tinna

Sara said that she could change her way of consumption if she was for sure that it would have an effect. At the same time she expressed that she loved shopping and that she already buys second hand implying that it is an environmental friendly way of consuming. Pauline also expressed that she loved to shop and that was a hindrance for her. She reflected upon collective and individual responsibility, admitting that it was easy to forget one’s personal contribution.

“I know that if I think just me, but I do.” Pauline

Elin believes that one can affect society as a consumer but then there has to be a lot of consumers acting the same way. She is claiming to change her own way of consumption little by little, all the time, towards a more sustainable way. If there is a price difference between an environmental friendly product and a normal one she could pay a slightly higher price for the environmental friendly one but not a much higher price. They all talk about responsibility in terms of the collective at all occasions in the interviews when talking about environmental and ethical issues. At the same time they separate themselves from the collective, both consciously and unconsciously it seems. Their own desires and needs always come first and the responsibility is the collective’s, which they at these times do not seem to be a part of.

“Alone your actions have no influence” Elin

When discussing environmental and ethical aspects of consumption the interviewed do not talk about clothes unless asked directly. Products within the food sector and diapers are used as examples both when discussing their own consumption and in more general terms. Sara

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127 “Jag vet om man tänker bara jag, men det gör jag.”
128 “Själv kan man inte påverka.”
discusses the option of not buying as an important way to influence through consumption. She acknowledged that second hand consumption could be perceived as a way of protesting against consumption society. She believed it to be of interest since “a lot of clothes are produced’ but underlined that that her second hand shopping was not a statement she made in this case. It was important for her that her clothes were separated from any standpoints except for aesthetic ones. Tinna has chosen not to buy clothes at all for the time being this is not done with consideration to the environment or as a protest towards consumption society. She sees it as a personal challenge; she is to use all of her clothes in her wardrobe before she can buy something new. The idea came when she realized that she had several garments in her wardrobe that she had never used.

The interviewed have different ways of handling their own discarded clothes. Elin sorts her clothes that she no longer wants; worn out clothes are thrown away and others are given to charity or sold at Tradera. Tinna and Lina give their discarded clothes to charity. Sara lets her friends go through her clothes to see if they want any of them before she takes them to a flea market. Pauline throws away most of her old clothes. She would like to give them to charity but sees the opening hours and the distance to collecting points as making it too inconvenient for her.

**The future**

Sara believes that she will buy as much second hand clothes in ten years as she does now. The only obstacle she sees is if a future job requires a certain dress code. Tinna is not sure what her future consumption will look like, if her non-shopping project will make her think in a different way and buy less. Whether second hand clothes will be a part of her wardrobe in the future depends on personal style, she is not sure she will dress in the same way in the future:

“*I have not come down with my own style yet.*” Tinna

However she believes that second hand will be as popular in ten years as to day due to the environmental aspect. She also believes that the prices of first hand fashion will increase since for example the cotton prices and production costs are rising. Second hand will compete by being less expensive. Lina believes she will stick to her style; she has not changed it in several years, and buys the same amount of second hand clothes then. Time, Pauline thinks could be a

129 “*Jag har inte landat i min egen stil än.*”
hindrance for her in the future and a reason why she would buy less second hand clothes. Second hand clothing is time consuming, when she reflects on the possibility of having a family and a job in ten years, she thinks it might be difficult to find the time. She also believes that her job might require a dress code which might make it impossible to wear second hand clothes. Elin is the only one who believes that she will buy more second hand clothes in ten years, than today. She believes that the offering of second hand clothes will increase which will make her buy more second hand in relation to first hand.
Analysis

The MeWes, second hand and individuality

The interviewed dresses in second hand in order to distinguish themselves from others, to increase their individual self-expression. What differs the MeWes is that they don’t want to identify themselves in relation to others. They do not dress according to a subculture or a music style for instance. Lindgren et al discussed the MeWe generation’s resistance to labels; they do not want to be classified. The interviews showed that these persons fitted with that notion. Pauline had a friend that suggested that she was dressing ethnic, she disputed this and underlined that she dressed according to mood which made her dress differently each day. Lindgren et al claims that people today are becoming “homo zappiens”, the MeWes more than others. The mixed and varied clothing of the interviewed can be seen as a form of zapping. They are zapping between identities, self expressions and styles. Today there are according to the interviewed many styles and trends existing at the same time. This makes it possible to choose different looks and expressions. The opportunity and freedom of choices are expected by the MeWes according to Lindgren et al. This is in these cases reflected on their choice of fashion and style as well. But as a one of the interviewed stated it is today in fashion to be unique which has ended up with everybody being unique in the same way. Even if second hand is perceived as a way of achieving looks based on one-of-a-kind garments it does no longer mean that you are unique. The clothes follow the same style as second hand stores as well as an assortment based on what is requested.

On the subject of whether it is easier to find an individual style through second hand clothes, the interviewed in most cases felt that it was. Pauline stated that it was impossible to achieve personal style buying only first hand clothes. Second hand is perceived to be an enabler of individual style. It might be an indication of that the MeWes feel that they are breaking away from the fashion system, that the market cannot control what they are choosing to wear. This can be seen in different ways. The MeWe generation in general trusts their own judgment and used to make choices, they do not need fashion magazines or other fashion institutions to guide them. At the same time fashion magazines are not really trusted as the MeWes are more likely to distrust intuitions than their own judgment or people in their near surroundings. Palmer claims that wearing second hand is fashion independence. This statement might be

130 Lindgren et al 2005 op cit
131 Lindgren et al 2005 op cit p25
132 Palmer 2004 op cit
even truer concerning the MeWe generation. Even though being fashion conscious, as they say that they are, they do not feel that they are affected by fashion trends. They adopt whatever parts of the trends that fits with their own personal style. It is not possible in their minds that their individual styles are a result of trends; they feel that they follow their style. Delong et al states that the second hand consumption changes the fashion industry by making it difficult for the market to control the consumer, to tell them what is in fashion, what to buy and wear. It seems that it with the MeWe generation will be even more difficult their taste and style is fragmented in the sense that they make new choices each day.

It is not relevant to the interviewed that old connotations with second hand are that is un-fresh and bought solely out of economic need. They say that no such connections exist among their peers, social norms have changed. They are not afraid that others would dislike or look down at them for wearing second hand clothes. If someone does it is not a problem for them they feel secure about their way of dressing. To them it is far worse to dress in the same clothes at the same occasion as someone else in their surroundings, whoever it is. Elin, the only one with low interest in fashion in general also feels secure about her way of dressing. She is comfortable with following mainstream, but still likes to find “unique” garments. The MeWes strongly trust their own taste and will not let others dictate what to wear.

The MeWes, second hand and authenticity

One of the traits that Lindgren et al points out for the MeWe generation is the concern for authenticity. For the MeWe generation authenticity is something personal and has to do whit being real, credible and trustworthy. Authenticity comes out of experience and personal relations. The interviewed persons in this thesis empirical study never mentioned the word authenticity but often talked about uniqueness, trust and being real. Four out of the five interviewed had uniqueness and individual style as primary reason for buying second hand clothes. It was both negative to look like others and positive to stand out. The greatest advantage second hand clothes had to first hand clothes were originality, uniqueness.

None of the interviewed felt that the history of the garment or brands made it more attractive or was of great importance. These factors could be assumed to increase the garments authenticity and thereby its value. In Delong et al’s study, the participants all had an opposite

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133 Lindgren et al 2005 op cit p80
perception of the garments history.\(^{134}\) The connection to another time and place, were to the interviewed very important, giving the garment meaning and a sense of credibility. For the MeWe generation this notion of authenticity could be of less importance due to their strong sense of individuality. Others, in this case people from another era, are of importance but “me” comes first. The connection to earlier wearers and eras are secondary if of any importance at all. Uniqueness is what gives second hand clothes value to the MeWes. Value can be increased if there are no remakes of it. Authenticity is achieved solely through second hand clothes one-of-a-kind perception.

It does not matter to the persons interviewed if it is called second hand or vintage or if retailers call new clothes vintage. They know what they perceive as real and the labels do not have any meaning. The name of the products is not of importance as long as it is not pretending to be what it is not. This goes a long with the study of the MeWe generation were the respondents said that fake could be authentic as long as it is not portrayed as real.\(^{135}\) A couple of them feels that calling new clothes, vintage is ridicules but it has no affect whether they would buy it or not. However the remakes of old styles could according to Lina’s statement about second hand clothes being better if there are no reproductions of it make the value of second hand clothes decrease.

When it came to questions of trust, which is closely linked to authenticity for the MeWes according to Lindgren et al, it is real people that are credible to them.\(^{136}\) In the interviews they all talk about being influenced by family, friends or people in their surroundings. This was true in terms of fashion inspiration, influence of consumption as well as environmental and ethical issues. This goes along with the findings of Lindgren et al, the MeWe generation trust people they have interacted that are close to them. People they have met are authentic and can be trusted because of that. They do not trust institutions in general, which could be part of the explanation that they do not read fashion magazines, with Elin as an exception. Tinna is the only one who reads a blog. She has found a person that she relates to, that dresses and is like her, a person she perceives as real. Second hand clothes and stores seem to be more real and easier to trust then first hand ones in the perception of the interviewed. This could be due to

\(^{134}\) Delong et al 2005 op cit  
\(^{135}\) Fürth 2008 op cit p44  
\(^{136}\) Lindgren et al 2005 op cit
the fact that second hand clothes and stores can be perceived as more personal; it is not linked to the fashion industry.

**The MeWes, second hand and post-materialism**

A Lindgren et al claim that post-materialism is an important trait of the MeWe generation. Money is not important; it is what you do with them that count. To give life meaning is more important than economic well-fare. Meaning is achieved through relations and experiences. Money as such is not important to the interviewed but the value in relation to cost is very important to all of them. The value of second hand clothes is fore mostly constituted in form of uniqueness to the interviewed. It does not lay in quality, in terms of long lasting, as first hand clothes advantage is more reliable and likely to last. At times first hand clothes are also cheaper than second hand clothes, but even than second hand still are bought.

None of the interviewed recognized that second hand shopping require any form of knowledge. However, they all acknowledged that second hand clothes shopping demand time because they had to go through large amounts of clothes to find anything of value. This does indicate that knowledge is involved, in first hand stores all clothes can be considered to be of value. When searching for second hand clothes, you need knowledge about the quality of the garments, or else there is a risk of buying clothes that will break after using it once. Knowledge about what is in fashion is also required, as Tinna discussed in second hand stores there are no help with assembling styles or knowing what is trendy. In Delong et al’s article the second hand consumer is compared to a designer. It takes knowledge to combine items into a style. Palmer also states that confidence is needed to wear and buy second hand clothes. Confidence is often based on knowledge, if you know what you are doing, you can be sure that you are doing the right thing. It is clear that second hand consumption is based on different levels of knowledge. The interviewed when asked directly about knowledge did not recognize it as a necessity but indicated on several occasions that this is the case.

Buying second hand clothes is more time consuming to all of the interviewed, but the time spent is also perceived in a different way than with first hand clothes shopping. Palmer states that the time aspect is closely related to knowledge. The search for second hand clothes

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137 Lindgren et al 2005 op cit
138 Delong et al 2005 op cit
139 Palmer et al 2004 op cit
140 ibid
would be too time consuming unless the consumer ahs the knowledge to scan the stores at a rather fast pace. The interviewed said that second hand shopping, were an activity in itself, it differed from first hand shopping; treasure hunt and sport were for instance mentioned to describe the search for unique garments and bargains. Meaning seems to be added through making the shopping in itself of another sort of value than for first hand shopping. The experience of “scanning” stores and searching are as important as the clothes that are bought. The way of shopping in itself adds value for the consumer. As the MeWe generation believes that meaning and value comes from experiencing different things second hand shopping would suite them well.

Second hand consumption has other values than materialistic ones. The shopping in itself is an activity that is perceived as different from first hand consumption. The experience of scanning the stores is a pleasure in itself. Choosing clothes that are one-of-a-kind and assembling one’s own style is a creative act which gives the wear a possibility to dress in a unique style. The knowledge used when consuming second hand clothes, even if it was not recognized, gives the shopping a deeper meaning.

The MeWes, second hand and sustainability

As Dafydd Beard, Carrigan, Joergens, Thögersen among others have claimed before there is a gap between the way consumers act and their attitudes towards ethical and environmental friendly consumption. This is true for the persons interviewed as well. When discussing environmental and ethical dilemmas they all recognize consumption as a way to influence but do not relate their own actions to it. All believes that the environmental issue is part of the explanation why the second hand market is growing but none of them buys because of it themselves. Eco- and ethical labeled products are bought when the price difference is not too big. They are for the moment buying second hand clothes but only see the environmental aspect as a bonus. They all recognize that second hand is a more environmental friendly but when discussing their own second hand consumption in ten years none of them reflects upon it with concern of the environment or ethical issues. Second hand is bought primarily to achieve an individual style or as a cheaper alternative to fast fashion.

Like with other consumers it was easier for the interviewed to relate sustainable consumption to food than with fashion. For instance they all discussed food products, solely, when asked about eco- and ethical labeling. All of the examples mentioned during the interviews were of
food except for second hand clothes in itself. When asked specifically how the fashion industry could be changed to be more environmental friendly the interviewed came with suggestion concerning the production. None of them mentioned consumption at all as a way of changing the industry. The responsibility lies on the producers. Sara and Pauline pointed that they did not want the change of the producers to affect them directly though. Elin, Sara and Pauline do not see a point with changing their behavior unless a lot of people do. Sara says that she wants to be sure that her change of behavior has an affect before she does so. They all realize that the collective have the ability to make a difference but makes a difference between themselves and the collective many times during the interviews. On an abstract level they are aware of the needs of the collective but when it comes down to concrete issues personal interest that comes first. One example is that Tinna is feeling sad that the market is growing since it will make the clothes she is buying more expensive and less available. In this instance she does not reflect upon any benefits for the collective, only her personal interests.

There is among the interviewed a large gap not only between attitude and action but also between the self and the collective when it comes to environmental and ethical issues. Through their language they separate themselves from the collective, laying responsibility of the large questions in the hands of others. They seem to feel a bit helpless and do not trust their actions to make a difference. Lindgren et al states that the MeWe generation perceives it as difficult o make a difference on a societal level. They feel that they are in control of their own lives but have small chances of changing society in their minds. If their actions today can be seen as an indication of the future the MeWes are not likely to continue buying and wearing second hand clothes in order to the environmental aspect. The environmental and ethical benefits are seen as a bonus, not a primary motive when buying second hand. However, one reason for the gap between attitude and action is according to Thögersen and Isenhour habits and routines. The interviewed have already made second hand shopping into a part of their every day life which could mean that they are likely to continue.

141 Lindgren et al 2005 op cit
Conclusion

The MeWe generation is one of the driving forces behind the growing second hand and vintage market. Their attitudes towards second hand clothes can be explained by their values were some of them are more relevant than others. In this thesis the concepts of individuality, authenticity and post-materialism has been in focus. They are important traits of the MeWe generation and can be used to explain the shifting perception of second hand clothes and the growing market. The MeWes are born consumers and the shift of value of second hand clothes started about the same time as they were born. This means that they have grown up with second hand as a fashion item rather than clothes being bought out of economic need. At the same time as the MeWes enter the market as consumers with own money the second hand market started growing and changing even more. This indicates that the MeWe generation is an important driving force behind the growing market.

Individuality is crucial for the MeWes and an important reason for buying second hand clothes. The self-expression can with second hand clothes be more varied and gives an opportunity to mix different styles. As the MeWes do not want to be classified or labeled, styles are fluent and can change from day to day. Second hand clothes increases the options, making it possible to shift more often with one-of-a-kind garments. The MeWe generation trusts their own judgment to make the right choices. Second hand clothes can be perceived as more difficult to buy and wear since there is a certain element of anxiety involved when shopping clothes out of the first hand sector. When shopping in first hand stores the clothes can be presumed to be in fashion and trendy, in second hand stores one has to do the evaluation of the garments oneself. Since the MeWe generation is used to make choices and trust their own judgment to make the right one second hand shopping can be consider less problematic than for others.

The primary motive for buying second hand clothes is the perceived uniqueness of the garments. They are one-of-a-kind items that enable a personal style and decrease the risk of dressing in the same way as someone else. Authenticity is important to the MeWe generation and it is through the clothes perceived uniqueness that it is achieved to them. Earlier research has shown that the notion of other times and places are fundamental to the authenticity of second hand clothes. This was not the case with the participants in this thesis. The garments
history was of no or little importance. Authenticity to the MeWes is what to them is true, real and credible. This is why close relations and people in the near surroundings are important sources of inspiration and influence, they do not trust institutions in general. The fashion industry can be seen as an institution and therefore is not likely to be trusted. Second hand clothes could be considered as an alternative to the industry, an alternative that is perceived as more personal and then can be trusted.

There is a strong post–materialistic tendency in the MeWe generation. Money do not give status while experiences and real meaning is highly valued. Second hand clothes give the owner a sense of meaning through the perceived authenticity and the creativity and knowledge of consuming and the assembling of a style. The shopping in itself is seen as a meaningful activity. Even though second hand clothes demands more time than first hand shopping as one has to go through a lot of clothes to find something, it is not a hindrance but an added value through the experience.

With consumers in general there is a gap between attitudes towards environmental and ethical issues and the actions performed. This is true for the MeWe generation as well and it is possible that the gap is even wider for this generation. They feel in general that it is difficult to make a difference on a societal level. On a personal level they sense that they are in control but do not feel that they can affect the collective to a large extent. This means that they are not likely to change for instance their way of consumption since they do not believe that it will have any affect. Ethical and environmental aspects are seen as a bonus when buying second hand clothes it is not a primary motive for them. However, second hand clothes consumption is already a habit and routine to the interviewed which makes it likely that they will continue to buy second hand clothes in the future.
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Appendix

Interview guides

Interview 1

Do you believe there is difference between vintage and second hand?

How often do you buy second hand/vintage? Where?

How much of your total spending on clothes consists of second hand/vintage?

Where do you buy clothes except for second hand/ vintage stores?

How would you describe your personal style?

Who, what inspires your style?

How do you dispose your old clothes?

What advantages do first hand clothes have to second hand clothes?

What advantages does second hand have to first hand clothes?

The second hand/ vintage market is growing, why do you think that is?

Do you believe that you will by second hand to the same extent in ten years?

How important is the following concepts to you in a second hand/ vintage context?

- brand
- price
- bargain
- quality
- individual style
- environment
- the garment’s uniqueness
- alternative to fashion retail chains
- specific styles, epochs
- knowledge
- the garment’s history
**Intervju 1**

Tycker du att det är någon skillnad mellan vintage och second hand?
Hur ofta handlar du vintage/ second hand? Var?
Hur stor del av ditt totala klädköp består av vintage/ second hand?
Var handlar du kläder, förutom second hand/vintage butiker?
Hur skulle du beskriva din personliga stil?
Vem, vad inspirerar din klädstil?
Hur gör du dig av med gamla kläder?

Vilka fördelar har första hands kläder gentemot second hand?
Vilka fördelar har second hand gentemot första hands kläder?
Second hand/ vintage marknaden växer, vad tror du det beror på?
Tror du att du kommer köpa second hand/vintage i samma utsträckning om 10 år?

Hur viktigt är följande för dig i second hand/ vintage sammanhang?

- varumärke
- pris
- fynda
- kvalitet
- individuell stil
- miljövänlighet
- plaggens unicitet
- alternativ till modekedjorna
- specifika stilar, tidsepoker
- kunskap
- plaggens härkomst/historia
Interview 2
How fashion conscious do you perceive yourself to be?
How do fashion trends affect your personal style and purchases?
When did you start buying second hand? Why?
Why do you want unique garments?

If it is presumed that the clothes in first hand stores are fashionable, how does one know what to buy when shopping second hand?
Certain retail chains have launched collections called vintage, KappAhl, Indiska, Dressman. What do you think about it?

Can one influence by consuming?
Do you buy products with ethical- or environmental labels such as Fair Trade or Svanen? Why/ why not?
What do you think needs to be done in order to get a more sustainable, out of environmental and social aspects, clothing industry?
Would you consider changing your way of consumption because of environmental or social issue, if so in what way?
If a garment is more expensive because it is environmental friendly would you pay more for it? Why and how much more/ why not?
**Intervju 2**

Hur modemedveten anser du dig vara?

Hur påverkar modetrender din stil och klädinköp?

När började du köpa second hand kläder? Varför?

Varför vill du ha unika plagg?

Om man förutsätter att plaggen i första hands butiker är moderiktiga, hur vet man vad man ska handla när man köper second hand?

Vissa modekedjor har lanserat kollektioner som de kallar vintage, Kapp Ahl, Indiska, Dressman. Vad tycker du om det?

Kan man påverka genom att konsumera?

Brukar du köpa svanenmärkt, fair trade eller andra produkter med miljö- etisk märkning?

Varför/ varför inte?

Vad tycker du behöver göras för att få en hållbarare, ur miljö och social aspekt, klädindustri?

Skulle du kunna tänka dig att ändra ditt sätt att konsumera för miljöns skull eller pga. sociala aspekter, i så fall på vilket sätt?

Om ett plagg är dyrare för att det är miljövänligt skulle du kunna tänka dig att betala mer för det då? Varför och hur mycket mer/ varför inte?