THE ROLE OF THE BRAND IN THE PROCESS OF CLOTHING PURCHASE AMONG YOUNG CONSUMERS

ROLA MARKI W PROCESIE ZAKUPU ODZIEŻY WŚRÓD MŁODYCH KONSUMENTÓW

Abstract: research on consumer behaviour evaluated from simple depiction of behaviour towards finding and explaining the causes of specific behaviour. These reasons may result from situational, economic, demographic, psychological and social conditions. The aim of this paper is to show, on the basis of own research results, the influence of social conditions on the youth behaviour in the process of clothing purchase. The key research problem was
to recognize the impact of the studied conditions on the role of the brand in the purchasing process.

**Keywords**: social conditions of behavior, youth behaviour, clothing market, clothing brand

**Streszczenie**: Badania nad zachowaniami konsumentów ewaluowały od prostego obrazowania postępowania w kierunku szukania i wyjaśniania przyczyn konkretnych zachowań. Przyczyny owe mogą wynikać zarówno z uwarunkowań sytuacyjnych, ekonomicznych, demograficznych, jak i psychologicznych i społecznych. Celem artykułu jest wykazanie, na podstawie wyników własnych badań, wpływu uwarunkowań społecznych na zachowania młodzieży w procesie zakupu odzieży. Kluczowym problemem badawczym było rozpoznanie wpływu badanych uwarunkowań na rolę marki w procesie zakupu.

**Słowa kluczowe**: społeczne uwarunkowania zachowań, zachowania młodzieży, rynek odzieżowy, marka odzieży

**Introduction - types of impact of social groups on an individual**

Studies aimed to understand consumer behaviour are intended to clarify two key issues, namely: to provide a broad image of consumer behaviour in the market and to identify the reason for such behaviour. An interdisciplinary nature of the problem of factors shaping purchasing behaviour, affecting psychology, sociology, social psychology, cultural anthropology, or economics has resulted in an evolution in the approach to consumer research. All aspects of individual consumer behaviour such as personality, values and needs are influenced by the social structure in which the individual is embedded. This structure is shaped by institutions and relations between individual and the wider community, through which it is able to express, and implement a chosen and recognized lifestyle.

Schematically, the scope of influence of the social structure on an individual has been presented in diagram 1.

Types of social impacts that can affect an individual's behavior
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In case of young people who are in the process of building their own system of values, creating personality and developing attitudes, in which needs to be accepted and understood by the environment, the recognition of the scope of influence of social groups becomes particularly important.

The research on youth carried out for the purposes of this paper took into account three key types of influence: sensitivity to prestige, sensitivity to imitation and related fashion. This study was conducted in order to describe behaviors and factors determining them in traditional sales. It was carried out at the turn of 2016 and 2017 with the use of a survey method on 350 young people aged 13-24 living in the Greater Poland Voivodeship. It was a continuation of research conducted by the author ten years earlier on a similar age group of consumers (results comparing the studied groups will be presented in the next publications of the author). The survey entities were selected using the quota method (proportional)

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1 There is still 96.4% of Polish respondents who declare that they make traditional purchases on the clothing market, although this type of purchases is used interchangeably with online purchases in online shops (36%) and on Allegro shopping platforms (74%); J.Nawerli-Grusz, *Zachowania konsumentów na rynku markowej odzieży*, "Zeszyty Naukowe Uniwersytetu Szczecińskiego" 2015, No. 865, p. 86.
and the quotas were determined on the basis of three criteria: age, gender and place of residence.

1. Sensitivity of youth to prestige

The notion of prestige is inseparably related to the functioning of an individual in society, which in relation to a particular person is an expression of recognition obtained from others and thus an expression of social status. A prestige-oriented consumer behaviour can manifest in two ways: classic forms such as demonstration, lavish behaviour such as increased consumption, luxury goods, and new forms such as demonstration reasonableness (e.g. economic rationality, environment, health, etc.) and demonstration individuality (leisure time, sensual consumption etc.).

Research conducted in Poland on adult consumers shows that luxury products are changing their image nowadays. From the goods and services of ostentatious consumption, they remain distinctive elements in the public sphere, but in a more subtle way. Prestigious consumption no longer consists in having goods that emphasize the material status of the consumer, but in demonstrating reason and individuality. Consumers more and more often present economic reason and rationality in combination with pro-ecological and pro-health behaviors.

The sensitivity of youth to prestige, understood as a desire to impress others and gain their recognition, has been analyzed both through the diagnosis of sensitivity to its classic forms, i.e. lavish, demonstrative consumer behaviors, as well as new forms, i.e. demonstrative reason understood here as ecological rationality (“I am ready to pay more for ecological products”) and demonstrative individuality manifesting itself, among others, in the pleasure derived from the consumption level (“Having high quality products gives me pleasure”). It was quite difficult for youth to comment on statements diagnosing the scale of their sensitivity to prestige – on average one in three respondents had difficulties in taking a position on the addressed issues. It is quite surprising that despite many popular opinions about superficiality and the youth’s search for a “glamour”, it is not strongly focused on prestige, which is presented in detail in Chart 1.

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3 j.newerli-guz@wpit.am.gdynia.pl, 14.12.2018.
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20-40% of youth are sensitive to classic signs of prestige. 45% of youth declare that they like to buy things that distinguish them. Every third young man admits that he likes to have things better than others and that he wants others to think that he is doing well. Young people do not see the brand as a tool for prestige and emphasizing their own style – only every third youth agrees with the statement that a known brand gives style to a person, and every fifth claims that thanks to branded clothes they stand out from the environment.

Young people still do not have a strong pro-ecological attitude, which recognition was supposed to be used to diagnose the scale of their sensitivity to demonstration of “reason”, because only 32% declare that they are ready to pay more for organic products, while at the same time 34% deny it (this phenomenon is intensifying, studies from ten years ago showed that only 20% of respondents were sensitive to ecology). However, it is much more obvious that it strives to demonstrate its individuality and enjoys the mere fact of having high-quality items.

2. Sensitivity of youth to imitation

An entity operating in a specific social environment is subject to pressure from that environment. The succumbing to environmental pressure is based on certain behavioral canons called “mechanisms of succumbing to pressure”. The most important are:

− imitation (including conformism),
− succumbing to the influence of the leaders’ opinions.

The subject of interest in this paper is imitation revealed in the area of consumer behaviour, hence it is understood as the implementation of a model of consumption identical or similar to the one characteristic for other individuals or social groups.¹

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Imitation can be:

− aspirational – imitating consumption behaviors resulting from striving to achieve a level and structure of consumption similar to that of representatives of higher levels of the social hierarchy;

− conservative – the individual wants to stay in his group, meeting its standards by imitating behaviour. This behavior is often referred to as conformism.

Research conducted on adult Polish people shows that the importance of belonging to a specific group and the role of related goods and services is growing.

The surveyed youth is characterized by a high level of individualism and respect for their own separateness, and this personality trait probably influenced the relatively low sensitivity of youth to imitation. It should be borne in mind that research is of a declaratory nature, although it is drawn up in the form of a declaration of conformity with free statements, its nature may affect the conscious or, more likely, unconscious underestimation of the significance of this phenomenon. Young people declare that they do not try to imitate others, neither for aspirational reasons nor for conformism. The degree of youth’s compliance with the statements diagnosing the level of their sensitivity to the phenomenon of imitation is presented in Chart 2.

Figure 3. Sensitivity of young people to imitation (%)
Rysunek 3. Stopień wrażliwości młodzieży na naśladownictwo (%)
Source: own elaboration based on own research results.

Every fifth youth admits that they imitate others for behavioral reasons, claiming that they prefer to do what others do than stand out, while at the same time 40% deny it. Aspirational imitation, on the other hand, was analyzed by recognizing the level of aspiration to match the best and readiness to buy things that are known to people. 40% of young people admit that they try to be up to the best, but at the same time they deny it just as much, while every fifth youth tries to buy things that

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famous people have, and more than half of them deny it.

3. Sensitivity of youth to fashion and its functions in their lives

Prestige and imitation are also expressed externally in fashion, which acts as an instrument of cultural transmission. Fashion leads to a redefinition of social beliefs on what is obligatory, what is good for people and what is an expression of good taste.

The term “fashion” is sometimes defined in a narrow way as an element of costume: clothing, leather goods, accessories, jewellery (from this perspective it is used to make the body and external appearance more attractive), as well as in a broad way, as using products that enable to express yourself and your social position (from this perspective fashion can refer to any cultural phenomena: art, music, architecture, food, physical appearance or utility objects). However, practice shows that the vast majority of fashion theory is mainly related to the activity of the clothing industry, which has characteristic institutional structures oriented towards introducing cyclical changes in this phenomenon.

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The world fashion market consists of three segments. The first one is called by the youth: “fashion from the catwalk”, which is created by great creators and fashion houses of the highest level, such as John Galliano, Carl Lagerfeld, Stella McCartney. The second segment – the mass segment – is shaped by large clothing companies such as Benetton, Zara or H&M, and the third so-called “street fashion” is created by young designers sewing (often in a cottage fashion way) for their peers avoiding the mass character of outfits and seeking distinction.

The aspiration to be fashionable is a symptom of conformism, and at the same time allows for the search of impressions and novelties, as well as for personality relativism, which makes it possible to satisfy the need for change (diversity), enables to emphasize sexual attractiveness, and at the same time provides a basis for distinguishing yourself in the crowd and emphasizing your own uniqueness. In general, the functions performed by the fashion can be divided into three groups. The first one is of a prestigious nature, as the possession of certain consumer goods is associated with social status. Second identification related to the declaration of group

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7 Fashion, being a peculiar code that enables learning about hidden meanings in products, is very strongly dependent on the context, i.e. the same object can be interpreted differently by different consumers in different situations, e.g. wearing sweatpants of a particular brand in some circles is a sign of belonging to a group, while in others it is a sign of “lame”, J. Tkaczyk, *Fashion products*, “Marketing in Practice” 2007, no. 9, p. 43; A. Domanski, *Kreowanie efemerycznej mody*, “Marketing i Rynek” 2004, No. 4, p. 22.


membership, especially to subcultural groups. The third function is expressive in
nature, which enables the individual’s personality, needs, values, interests, attitudes
and even current mood to be expressed.

Young people care about their appearance and to be fashionable, only every
tenth young person says that they do not pay attention to their appearance, and
over 70% of youth declare that they care about fashionable clothes.

The term “fashionable man” is first and foremost identified by youth with a person
dressed in modern, often business clothes, but by some young people the term is also
perceived differently. For some people it has a much wider meaning and is understood
as having their own style, not related exclusively to the outfit, but also to the style of
being, brilliance, etc. However, for others it is a synonym of good taste and intuition of
the situation. Although the first connotations of the concept of a fashionable man are
related to business clothes in youth, the young people do not identify the fact of being
fashionable only with owning branded clothes, because only less than every fifth youth
is of the opinion that dressing in branded clothes is synonymous with being fashionable.

Analysis of the importance of fashion for young people enables to draw seem-
ingly contradictory conclusions, namely both young people who do not want to
stand out from their surroundings and, paradoxically, those who like to attract
attention declare that it is achieved through fashionable clothes. This apparent para-
dox in the understanding of fashion is easy to explain with a thorough analysis
of the understanding the concept of fashion by young people. On the one hand,
fashion for young people is something “on top”, “trendy”, something that everyone
wears and adapting to it will help to avoid negative differentiation. On the other
hand, fashion is perceived as interesting clothes that follow the general trend (not
shocking or ridiculing), but stands out from the whole mass offered on the market,
which clothing allows for positive differentiation from the environment.

In the focus research conducted earlier by the author, the issues of searching for
reasons why youth seek to be fashionable were addressed, which allowed for distin-
guishing three reasons of this phenomenon:

a) matching the environment in order not to stand out negatively (“not to be
worse than others” – woman, 13-17 years old, village)

b) to stand out from the crowd (“to show superiority” – man 13-17 years old, city;
“to shock” – woman 17-20 years old, city; “to show off” – man 13-17 years old, village)

c) hedonism – self-pleasure (“to feel good” – woman, 17-20 years old, city)

On the basis of qualitative research results, four groups of functions performed
by fashion for youth were selected, namely:

1. conformism – no negative differentiation
2. positive differentiation
   – personal creativity
   – sexual attraction
3. eccentricity
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- searching for new impressions
- satisfying mental needs
- increasing self-esteem
- compensation for dissatisfaction in other areas of life

Recent quantitative research conducted by the author has confirmed the importance of fashionable appearance in the life of youth. The study results on the function of fashion in the life of youth are presented in detail in Chart 4.

![Image of chart 4](image)

Figure 4. Functions performed by fashion in youth life (%)
Rysunek 4. Funkcje pełnione przez modę w życiu młodzieży (%)
Source: own elaboration based on own research results.

Fashion for youth in particular has an expressive function related to the pursuit of positive distinction from the environment, both at the level of emphasizing their individuality (more than half of youth declares that they do not like to have the same clothes as colleagues, and every third that they like to stand out from the environment) and emphasizing sexual attractiveness (almost 40% of youth declares that they dress fashionably to look sexy and surprisingly, this attitude is more related to men than women). For more than 40% of youth, fashion is a tool to seek new experiences and eccentricity – such a significant percentage of young people declare that they sometimes like to be shocked by clothes. However, at the same time every fourth youth wears fashionable clothes for conformist reasons: not to be ridiculed or not to stand out from the crowd. It is worth noting that fashion is very important in meeting the mental needs of youth. Every fourth young person is of the opinion that fashionable clothing is a key element in social contacts (“People fashionably dressed have more colleagues”), for almost half it is a source of increasing self-esteem and self-confidence (“When I am fashionably dressed I feel more confident in company”), and for more than half fashion is a kind of compensation for lack of satisfaction in other areas of life and a source of well-being (“fashionable clothing improves my mood”).

Both prestige and imitation are externally expressed in fashion. Young people who are not very sensitive to prestige and imitation tend to dress fashionably. Conclusions from these areas of analysis are contradictory, but a broader light is brought by the above recognition of the reasons for striving to be fashionable, which show
that youth not so much strives for fashionable appearance due to conformist motives or aspirations to catch up with others as due to the search for accents of eccentricity, distinction or satisfaction, thanks to the fashionable appearance, mental needs, such as: improved mood or increased self-confidence.

4. The attitude of youth towards clothing brands and its importance in the purchasing process

According to D. Taylor, the brand concept was not invented to give consumers “emotional raptures” or to make them “fall in love and have a long-term relationship with a washing powder” just to make life easier and help customers make their purchasing decisions faster. This pragmatic (functional) approach is difficult to accept for fashion brands. Their creators and managers, through their brands, want to provide much more. They want to share a view of the world, ideas, lifestyle and, above all, everything they repeat in numerous interviews, they want to provide their clients with the so-called magic moments through communing with their brand.

The symbolic meaning of a brand is, in other words, its expressive properties, understood as the brand’s ability to express the consumer’s mood, his belonging to a specific group, his status.

Common opinions on the behaviour of youth in the clothing market indicate that for young people one of the most important factors determining the choice of a product is its brand. The attitude of youth towards clothing brands is depicted graphically in Chart 4.

![Figure 4. Attitudes of youth towards clothing brands (%)](image)

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Young people openly declare that a brand is not a dominant decision criterion for them in the process of purchasing clothes, with the statement “It is important that clothes suit me, and not what brand they are” definitely agrees more than half of youth. The survey results of young people’s attitudes towards clothing brands do not enable to draw clear conclusions. Every fourth youth claims that he likes to have branded clothes, as much as also declares that the brand of clothes does not matter and that it is not worth overpaying for a brand, and even that dressing in branded clothes is a “extravagance”. Regardless of the attitude towards branded clothing, youth is dominated by the opinion that branded clothing is more durable and too expensive, while a much lower percentage of young people believe that their advantage is comfort, uniqueness and exceptionality. Branded clothes do not give young people a sense of uniqueness and distinction against the background of the environment, only a few percent of youth definitely declare that “they feel better in branded clothes” and that “they like as others envy their branded clothes”, while at the same time 36% and 42% of young people do not agree with these statements. Opinions on the durability of branded clothes and their high prices probably determine young people’s preferences to buy one branded clothes over a few “ordinary” ones and their willingness to buy only branded clothes without any financial limitations. There is no rebellion, popular in the West, against brands expressed as a readiness to buy “no name” products among young consumers, because only a few percent of respondents declare that they specially buy non-branded clothes.

5. Influence of young consumers’ sensitivity to social phenomena on their attitude towards clothing brands

Research has shown that people sensitive to prestige, in the classical sense, imitation, aspirational nature, and to fashion:

a) more often declare to have a favorite brand of clothing,
b) have a clear positive attitude towards brands,
c) declare that they like to have branded clothes,
d) they prefer to buy one brand of clothing at the expense of a few regular clothes,
e) are convinced that thanks to branded clothes they emphasize their social position (“I feel better in branded clothes”) and the prestige related to it (“I like how others envy me branded clothes”),
f) declare their willingness to purchase only branded clothes with no financial limitations and
g) are of the opinion that clothes offered under well-known brands are more durable, unique and comfortable.
At the level of conditions relating to sensitivity to social phenomena, branded clothes are preferred (“I like to have branded clothes”) by people sensitive to prestige, both in the classical form and as a source of demonstrating individuality or consumer reason, as well as people sensitive to imitation, but only of an aspirational nature and striving to be fashionable (“I tend to dress fashionably”).

Among this group of youth, declarations of the important role of brand are several times higher than the average, and having branded clothing gives them pleasure, which translates into a strongly emotional attitude towards the fact of having branded clothing (“I feel better in branded clothing” and “I like when others envy me branded clothing”). The dependence of these attitudes on social conditions is presented in Chart 5.

Figure 5. The influence of selected determinants related to the sensitivity of young consumers to social phenomena on the emotional attitude towards clothing brands (strong agreement with the statements: “I feel better in branded clothes” and “I like how others envy me in branded clothes”)

Rysunek 5. Wpływ wybranych uwarunkowań związanych z wrażliwością młodych konsumentów na zjawiska społeczne na emocjonalny stosunek do marek odzieżowych (zdecydujona zgodność ze stwierdzeniami: „W markowych ubraniach czuję się lepszy” oraz „Lubię, jak inni zazdrośczą mi markowych ubrań”)

Source: own elaboration based on own research results.

15 Imitation of other for conformist reasons does not determine the positive attitude towards brands, which in combination with the lack of influence on the positive attitude towards brands, psychological conditions related to the strength of feeling the need for security, belonging or respect, proves that brand sensitivity does not result from striving to adapt to the environment, which is the function of fashion for young people, e.g. it is a tool for distinguishing from others.
<table>
<thead>
<tr>
<th>SELECTED ISSUES CONCERNING THE BRANDED CLOTHES</th>
<th>I take care to fashion myself</th>
<th>I like to have things better than others</th>
<th>I like to have things that known people dressed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do you have your favorite clothing brand?</td>
<td>I disagree</td>
<td>I disagree</td>
<td>I disagree</td>
</tr>
<tr>
<td>yes</td>
<td>100%</td>
<td>92%</td>
<td>80%</td>
</tr>
<tr>
<td>no</td>
<td>0%</td>
<td>6%</td>
<td>20%</td>
</tr>
<tr>
<td>I like to have branded clothes</td>
<td>I disagree</td>
<td>I rather disagree</td>
<td>I rather disagree</td>
</tr>
<tr>
<td>I disagree</td>
<td>82%</td>
<td>5%</td>
<td>10%</td>
</tr>
<tr>
<td>I rather disagree</td>
<td>5%</td>
<td>27%</td>
<td>15%</td>
</tr>
<tr>
<td>I prefer to buy one brand of clothing at the expense of a few regular clothes</td>
<td>I disagree</td>
<td>I rather disagree</td>
<td>I rather disagree</td>
</tr>
<tr>
<td>I disagree</td>
<td>75%</td>
<td>5%</td>
<td>10%</td>
</tr>
<tr>
<td>I rather disagree</td>
<td>12%</td>
<td>9%</td>
<td>6%</td>
</tr>
<tr>
<td>I feel better in branded clothes</td>
<td>I disagree</td>
<td>I rather disagree</td>
<td>I rather disagree</td>
</tr>
<tr>
<td>I disagree</td>
<td>79%</td>
<td>21%</td>
<td>8%</td>
</tr>
<tr>
<td>I rather disagree</td>
<td>7%</td>
<td>17%</td>
<td>6%</td>
</tr>
<tr>
<td>I like how others envy me branded clothes</td>
<td>I disagree</td>
<td>I rather disagree</td>
<td>I rather disagree</td>
</tr>
<tr>
<td>I disagree</td>
<td>98%</td>
<td>21%</td>
<td>8%</td>
</tr>
<tr>
<td>I rather disagree</td>
<td>4%</td>
<td>12%</td>
<td>2%</td>
</tr>
<tr>
<td>Branded clothes are more durable</td>
<td>I disagree</td>
<td>I rather disagree</td>
<td>I rather disagree</td>
</tr>
<tr>
<td>I disagree</td>
<td>14%</td>
<td>2%</td>
<td>1%</td>
</tr>
<tr>
<td>I rather disagree</td>
<td>16%</td>
<td>6%</td>
<td>2%</td>
</tr>
<tr>
<td>Branded clothes are usually unique</td>
<td>I disagree</td>
<td>I rather disagree</td>
<td>I rather disagree</td>
</tr>
<tr>
<td>I disagree</td>
<td>48%</td>
<td>8%</td>
<td>2%</td>
</tr>
<tr>
<td>I rather disagree</td>
<td>11%</td>
<td>13%</td>
<td>2%</td>
</tr>
<tr>
<td>Branded clothes are usually more comfortable than others</td>
<td>I disagree</td>
<td>I rather disagree</td>
<td>I rather disagree</td>
</tr>
<tr>
<td>I disagree</td>
<td>45%</td>
<td>12%</td>
<td>1%</td>
</tr>
<tr>
<td>I rather disagree</td>
<td>15%</td>
<td>12%</td>
<td>1%</td>
</tr>
<tr>
<td>If I had money I would buy only designer clothes</td>
<td>I disagree</td>
<td>I rather disagree</td>
<td>I rather disagree</td>
</tr>
<tr>
<td>I disagree</td>
<td>72%</td>
<td>12%</td>
<td>1%</td>
</tr>
<tr>
<td>I rather disagree</td>
<td>19%</td>
<td>8%</td>
<td>1%</td>
</tr>
<tr>
<td>Evaluation criterion at the shelf: what is the brand?</td>
<td>never</td>
<td>56%</td>
<td>5%</td>
</tr>
<tr>
<td>never</td>
<td>56%</td>
<td>5%</td>
<td>5%</td>
</tr>
<tr>
<td>Evaluation criterion at the shelf: if this brand suits me?</td>
<td>never</td>
<td>32%</td>
<td>1%</td>
</tr>
<tr>
<td>never</td>
<td>61%</td>
<td>10%</td>
<td>1%</td>
</tr>
<tr>
<td>Evaluation criterion in the fitting room: what is the brand?</td>
<td>never</td>
<td>55%</td>
<td>14%</td>
</tr>
<tr>
<td>never</td>
<td>77%</td>
<td>33%</td>
<td>14%</td>
</tr>
<tr>
<td>Evaluation criterion in the fitting room: if this brand suits me?</td>
<td>never</td>
<td>35%</td>
<td>6%</td>
</tr>
<tr>
<td>never</td>
<td>55%</td>
<td>9%</td>
<td>6%</td>
</tr>
<tr>
<td>Evaluation criterion at the shelf: what others think about this brand?</td>
<td>never</td>
<td>36%</td>
<td>14%</td>
</tr>
<tr>
<td>never</td>
<td>77%</td>
<td>33%</td>
<td>14%</td>
</tr>
</tbody>
</table>
Table 1. Influence of the buyer’s sensitivity to selected social phenomena (extreme reactions to presented statements) on the attitude of youth towards clothing brands (degree of compliance (in %) with selected attitudes and behaviors of youth towards clothing brands)

Tabela 1. Wpływ wrażliwości nabywcy na wybrane zjawiska społeczne (skrajne uostosunkowania do prezentowanych stwierdzeń), na stosunek młodzieży do marek odzieżowych (stopień zgodności [w %] z wybranymi postawami i zachowaniami młodzieży w stosunku do marek odzieżowych)

Source: own elaboration based on own research results.

As can be seen in the graph, sensitivity to social phenomena strongly affects the emotional attitude towards brands. For example, among young people sensitive to prestige (who declare that they definitely like to have things better than others) more than 70% feel better than others when they have branded clothes and like when others envy them, and among young people sensitive to imitation (“I like to have things that known people dressed”) the indications are 55 and 38% respectively (with average indications of 17 and 12%).

The positive attitude towards the brands also has an influence on the role of brand in the assessment of clothes in the whole purchasing process, which is presented in Table 1.

Young people sensitive to social phenomena: prestige, imitation and fashion have a much more positive attitude towards brands, and when evaluating and choosing clothes, they are guided by the brand more strongly at the stage of both assessing clothes at the shelf/hanger in the store and in the fitting room.

Conclusion

Young people who are in the process of creating personality, building their own system of values and developing social attitudes in their everyday life need acceptance and understanding on the part of their surroundings. Contrary to popular belief, it is not highly sensitive to both prestige and imitation, but fashion is also important to it, as it satisfies a range of mental needs: it increases self-confidence or improves well-being. Irrespective of the degree of sensitivity to social phenomena, research has shown that the sensitive of youth to prestige, imitation and fashion have a more positive attitude towards brands and attach greater importance to the brand in the process of purchasing clothing.

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