Ethical and Political Consumption and Opportunities for Change in Australian Shopping Centre Design

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Abstract: Conspicuous consumption is dead, shopping centres are obsolete and shopping will be undertaken in 'experience centres' (White 2010). With growing evidence that new paradigms of consumption are emerging in developed countries led by evolving technologies and online shopping (Weiss & Leong 2001; Paquet 2003; Turner 2010; 2000; Clausen et al. 2010; Lin 2008) and shifting consumer values and behaviours (Goodman et al. 2007; Blinkoff et al. 2008; Bennie et al. 2011), the environments in which we shop will need to adapt.

These new consumer paradigms, replacing the paradigm of untamed, conspicuous consumption, are heavily influenced by sustainable practices and can be grouped into:
1. Community orientated consumption (Botsman & Rogers 2010)
2. Ethical and political consumption (Hélène Cherrier 2007; Newholm & Shaw 2007; Woodruffe-Burton et al. 2005)
3. Experience economy (I. Pine & Gilmore 1998; Boswijk et al. 2007; Lorentzen 2009)
4. Prosumption (Xie et al. 2008)

Ethical (Hélène Cherrier 2007; Newholm & Shaw 2007; Woodruffe-Burton et al. 2005) and political (Jacobsen & Dulsrud 2007; Spaargaren & Oosterveer 2010) consumption paradigms reflect deep values and beliefs by consumers, predominantly related to social and ecological issues. The consumption of fair trade, organically grown, local food and products falls into this paradigm. Anti-consumption (Izberk-Bilgin 2010; Black & Helene Cherrier 2010) addresses the ethical and political issues of over consumption head-on, avoiding the consumption of goods. Services also have a place in this grouping where they can replace the purchase of goods - for example libraries (Lucie K. Ozanne & Paul W. Ballantine 2010). This paradigm will also expect transparency and authenticity of information (Gilmore & B. J. Pine 2007), valuing honesty as a critical component. Accessible information will be an important component of this paradigm – either online or in-store.

This paper will discuss the influence of ethical and political orientated consumption paradigms through consumer behaviour, on Australian shopping centre design and examine the changes and opportunities for shopping centres to reflect the needs of this growing consumer paradigm within a current typology designed for conspicuous consumption. As such, it does not extend its focus to the ethics of production and the consequences of ethical consumption to production processes, global economies or societal changes.

The problems with overconsumption and a move to ethical consumption

Today we are seeing a mainstreaming of ethical concerns around consumption that reflects an increasing anxiety with an accompanying sense of responsibility for the risks and excesses of contemporary lifestyles in the global North (Lewis & Potter 2013).

In a post-World War II world that looked to consumption as a means for returning the economy to a profitable state and ensuring positive well-being amongst its people, conspicuous consumption has succeeded perhaps even beyond the dreams of its early supporters. Conspicuous consumption is tied to the value of 'self' as related to status, social value and providing distinction amongst others. The act of consumption provides a freedom of expression, of choice, but also provides a freedom to waste (Hawkins 2006). With the expansion of industrialization came the growth of mass consumption, modernization, economic growth and improved well-being. To consume and to waste to dispose of something that was still useful was contrary to the recent practices of thrift during World War II and signaled a movement from hardship to one of prosperity. Coupled with associations of purification, cleanliness, efficiency and status, new habits of disposability provided ethical justification for this new behaviour. As the continuing consumption of stuff no longer became a need in developed countries an estrangement, alienation or abstraction occurred from the products being consumed. People and things became objectified and the ethos of disposability became a technical problem not an ethical one (Hawkins 2006). As McDonough contents, "The disposability of the products is essential so that we can continue to consume them" (Michael McDonough in Williams et al. 2009, p.13).

However a society based on overconsumption cannot succeed without consequence.

The addiction to shopping and overconsumption has resulted in problems relating to environmental

sustainability, global economic inequality, reduced well-being and happiness, overwork, instant gratification and a constant pace of haste, bland cultural homogeneity of life, a fragmented community and society with fragmented social relationships and a reduction of civic connectedness and responsibility (Humphery 2013). On average only 1% of what has been purchased is still in use six months later (Williams et al. 2009) "We consume in a day what it has taken the planet 10,000 days to produce" (Kleanthous in Williams et al. 2009, p.18). Zygmunt Bauman (2008) describes excessive consumption as providing false promises "...while undermining social bonds and community cohesion" (Humphery 2013, p.14). Bauman continues stating that the behaviour of consumerism influences all other aspects of life creating a global society of consumers. The more we consume the more we become commodities ourselves on the consumer and labour markets (Bauman 2008).

With an increasing awareness of the consequences of mass consumption on society, well-being and the environment, a new social conscience has emerged that reflects this concern resulting in paradigms of ethical consumption, responsible consumption, conscience consumption (Lewis & Potter 2013).

Littler (2013) identifies these types of consumption to include, products that have been produced or manufactured to various ethical standards such as fair trade, no animal testing, anti-sweatshop, organic and non-genetically modified content as well as consumer behaviours that are modified to support an ethical stance such as consuming less, boycotting, buycotting, anti-consumerism, anti-consumption, consumer activism or cause related, such as 'pink ribbon' sponsored products for breast cancer research.

This rethinking of the existing status quo is challenging the logic of the current consumer culture (Lewis & Potter 2013). A new politics of consumption is emerging that calls for activism, advocacy and a rethinking of life practice through anti-consumption and a change to political values addressing ecological balance, social justice, global equity and democratic rights (Humphery 2013). Max Neef (in Fletcher 2009) sees ethical consumption as a paradigm shift from the service of artifacts to the service of life. This thinking, he argues, changes the goals of the industrial system to consume. This creates a distinction between a culture defined by material consumption and one that uses materials and non-materials to engage and connect with ourselves and others in the world. Ehrenfeld (in Fletcher 2009) uses the term 'flourish' to describe ethical choice in consumption, arguing that ethical consumption is concerned with conscious choice and reflection, providing long-lasting human satisfaction not blind unconsidered consumption.

The current consumer marketplace has become a site for political expression and ethical self actualisation as well as a place for hedonistic desire (Humphery 2013). Soper argues that this new form of ethical consumption is merely a form of alternative hedonism (in Humphery 2013), consumption with less guilt. Others see this as a paradigm shift (Max Neef in Fletcher 2009).
Kate Fletcher (2009) sees this new paradigm as one that has values centred around community, empathy, participation and resourcefulness. This new paradigm creates a distinctiveness rather than a homogeneity of brands and products through a more localised agenda. This distinctiveness Fletcher explains enhances diversity celebrates traditions builds communities creates meaningful employment respects local environmental conditions and combines politics skills and emotional investment. Distinctiveness therefore forms a way of living a mode of being in the world it forms relations between being in the world and provides a constitutive relation between one's habitat and the embodied character or ethos of a person (R. Dispose, 1994 in Hawkins 2006).

Developed societies or those in the 'global north' are currently in a state of akrasia they know what is the right thing to do but aren't yet doing it. Tonkinwise (2004) describes the global consumer as the modern icon of akrasia "...actively concerned about sustainability whilst shopping avidly. Such a bipolar figure is not so much unethical as without ethos, without a way of learning to align their ethics with their life." (Tonkinwise 2004, p.2). As Paula Dunlop (2012) proposes, ethics is not just an end point but a way of living a continuousness that makes and remakes us, is made by us. We take responsibility and recognise the interconnectedness of our place in the world. Ethical consumption begins to recognise the systems that link life and yet our strong desire for hedonism is still returns to this state of akrasia.

However ethical consumption is increasingly becoming a part of everyday behaviour for ordinary consumers providing a choice associated with "...care solidarity and collective concern." (Barnett, 2005 in Lewis & Potter 2013, p.4). Research studies and papers indicate a continuing growth of ethical consumerism over the past decade (Cho & Krasser 2011; Bucic et al. 2012; Brenton 2013; Imber 2013; Lewis & Potter 2013). In particular the Fairtrade label has shown a growth of 50 per cent in

Australia in the year 2009 (Cooke 2010) and more recently in the United Kingdom this has seen a 24% increase in the years 2010-2011. I argue with a continuing growth in the uptake of ethical consumerism, that the current state of akrasia will reach a tipping point changing the behaviour of consumers from hedonistic mass consumers to consumers concerned with the responsibilities of place and life in the world. A recent report by AMP Capital supports this claim, suggesting retailers, "…provide consumers with ethical ways to consume their products," such as swapping and trading (Imber 2013, p.32). This new state of consumption will change consumer behaviour but how will this impact a built environment designed for an outmoded consumer paradigm? This paper addresses the possible impacts a change of consumer paradigm will have on Australian shopping centres and how they could adapt to integrate a paradigm of ethical consumption. As such the discussion is based on ethical consumption and behavior at point of sale or purchase not with the ethics of production which is viewed as an extension of this discussion examining the consequences of ethical consumption to production processes, global economies, societal changes and other external influences.

The ethical consumer

If we accept Paula Dunlop's (2012) definition of ethics as a way of living, the behaviours of the ethical consumer will be directly reflected in their everyday life. That is the act of consuming ethically is not a behaviour confined only to the act of shopping. The research of Papaoikonomov (2013) confirms this theory in studies of self-acknowledged ethical consumers in Spain. This research acknowledges that ethical consumer behaviour is not confined to shopping but is a way of living affecting decisions beyond the consumer market. Papaoikonomov identified three types of ethical consumer behaviour from this research:

1. buycotting

2. boycotting

3. ethical simplifiers.

Buycotting is associated with the support of ethnically preferable companies and products such as fair trade or organic produce, or those supporting a cause with consumers actively engaged in the marketplace. Boycotting punishes unethical firms or products and consumers are disengaged with the marketplace. The extreme end of boycotting is anti-consumerism adopting an anti-capitalist consumer culture that fights against sweatshops and green wash for example. Ethical simplifiers are concerned with anti-consumption consuming less, downshifting, the 'Slow movement' and buying local produce.

The behaviours and backgrounds of ethical consumers vary so as a group they are not easily identifiable. Decision-making can be complicated and time consuming and in direct conflict with the aims of the practice (Lewis & Potter 2013; Littler 2013; Papaoikonomou 2013). For example a choice between a locally made product and a product from an international source using fair trade principles will cause a decision making dilemma. Such conflicts emphasise the need for readily available, radical transparency of information, a key requirement for the ethical consumer.

This need for information amongst ethical consumers is most critical for behaviours concerned with buycotting and boycotting related to ecological balance, social justice, global equity and democratic rights (Humphery 2013). Transparent information on product ingredients and materials, third-party accreditation for social (fair trade or child labour) and environmental (organic, Forest Stewardship Council certification - FSC) or other causes (no Genetic Modification – GM, no animal testing) and production processes (low or zero carbon, low-water, low toxicity), is vital for the ethical consumer to make informed decisions. In addition information on the broader issues concerned with corporate social responsibility (CSR) are also of concern. Transparency and honesty is vital for the quality of this information and 'green wash' (false marketing information concerning the ethical attributes of a product) is a practice constantly concerning the ethical consumer. As such information is sourced widely from trusted associates and friends, networks of like-minded people, workshops, associations, online and printed material (do Paço et al. 2013; Papaoikonomou 2013).

Continuing with Dunlop's (2012) definition of ethics as a way of life, ethical simplification, the third type of behaviour for the ethical consumer has perhaps the greatest impact. Amitai Etzioni (Humphery 2013) further breaks down this group into downshifters, strong simplifiers and holistic simplifiers.

Downshifters are 'lite' simplifiers who reduce consumption without radically changing their way of life. Strong simplifiers sacrifice both income and socio-economic status living a life of economic moderation and non-material fulfillment. Holistic simplifiers engage in a comprehensive life change adapting frugality and a simple style of living as a social movement (Humphery 2013). Ethical

simplifiers engage in practice and behaviours that relate to movements such as the slow movement anti-consumption and downshifting in relative capacities. Papaoikonomov (2013) explains that the behaviour of ethical simplifiers can be broken into two main groupings: in-house solutions and external solutions.

In-house solutions include:
- Repairing items before replacement
- Exchanging unwonted items for wanted items with friends
- Make best use of materials at hand instead of replacing or buying new
- Engaging in traditional recycling
- Composting waste for use in the garden
- Reducing water and energy consumption
- Engaging in self production i.e. edible gardens clothes making etc
- Reduce packaging by bringing own

External solutions include:
- Engaging in re giving networks interchanging and secondhand markets or exchanges
- Accessing market for exchange or loan
- Gifting items that may be in excess i.e. homegrown food or items no longer needed
- Buying second hand from traditional retail outlets
- Replace disposable items with reusable for long-term planning

Each grouping of ethical simplifiers will apply these solutions according to their way of living. While each may engage in all of these solutions the level of engagement will differ. For example, using the solution of buying secondhand a downshifter or 'lite' simplifier may only buy secondhand items of value such as antiques or 'retro chic'. A strong simplifier may regularly by secondhand items only buying new items when there is no alternative, where as a holistic simplifier may only purchase second hand items on an exchange basis so that no materialistic gain has been made and a life of frugality maintained.

The contemporary ethical consumer therefore participates in a world through a number of different actions and behaviours associated with buycotting, boycotting and ethical simplification that creates a way of living, a mode of being in the world. It is this definition of the ethical consumer that will be used to further explore ethical consumer behaviour through the layers of the fashion industry and how this may impact the future of shopping centre design and adaptation.

Ethical fashion consumers

This paper has so far argued that contemporary ethical consumption is a way of living that forms behaviours associated with buycotting, boycotting and ethical simplification. Consumers are currently engaging, or not, with ethical consumption at varying levels from minimal input to extreme lifestyle change. As such a state of akrasia exists for many who know what to do but fail to act on this knowledge. Nevertheless it has also been identified that there is an increasing momentum of ethical consumer behaviour and that the existing state of akrasia could be highlighting a tipping point for more radical change. To understand a future consumer paradigm dominated by, or more inclusive of, an ethical consumer paradigm, contemporary ethical consumer behaviours will be addressed through the lens of the fashion industry speculating on a series of possibilities for the future. These speculations will be used to inform how an ethical consumer paradigm may influence the future adaptation of Australian shopping centres.

The fashion industry has not been widely regarded as being an ethical player. Cases involving the social exploitation of workers for multinational organisations such as NIKE and Gap and the extensive harm the textile industry is known to cause the environment at each life cycle is well documented. This includes the mistreatment of animals or the use of toxic chemicals, excessive use of water, detergents and the continuous waste from seasonal products has not endeared this industry with a positive ethical reputation (Bennie et al. 2010; Fletcher 2009; Gibson & Stanes 2013).

Radical transparency of information for buycotters and boycotters

As has been established this information is critical for the ethical consumer in their decision making process and is particularly relevant for boycotting and buycotting behaviours. Labelling and certification are currently used to identify clothes with positive ethical features such as fair trade, organic, local manufacture and low toxic dies for example. However this information is limited and usually only covers one or two ethical issues as noted above. Initiatives such as *Made-By* provides information through an internet interface that shows all of the production processes behind a garment including the location of manufacture, social conditions in the factories and environmental impact of the textiles. A button on the garment indicates association to the *Made-By* certification scheme (Fletcher 2009; Anon n.d.). Providing easily accessible and transparent information on fashion items is a challenge with a plethora of eco-labels and certification schemes world wide. Ethical consumers are left to undertake lengthy research on fashion products that make decision making in this area almost impossible. Point-of-sale easy to access comparative information will enable the ethical consumer to make quickly informed decisions on a variety of clothes. Technologies such as RFI (radio frequency indicator) tagging or QR (quick response) codes as labels on the garments could provide instant information to personal smart phones for easy comparison not only between clothes in the same store but comparative clothes in different stores. In-house scanning devices could also be used for consumers without smart phones. This same information could also be used to highlight clothes of the week that may have won an ethical award or the like influencing buycotting behaviour or, conversely remonstrate brands that have not complied to ethical standards influencing boycotting behaviour. Open and transparent information will be an important aspect of a paradigm dominated by ethical consumption.

RFI tagging has an added benefit of continuing to track clothes through out its life-cycle adding further opportunities for manufacturers and retailers to add further service value such as laundering, mending, restyling and/or recycling and composting options. Clothes could 'contact' manufacturers through their electronic tagging for recycling or restyling at a given use by date or a point of detected wear, thinning of fabric for example. Shopping centres may then be able to facilitate this action by acting as a collection point for worn clothes ready to be returned to the manufacturer.

Social media and peer-to-peer feedback is currently an important medium for ethical consumers to obtain honest information. Green wash by corporations is a concern for ethical consumers and social media and peer-to-peer feedback loops aid in dispelling any green wash marketing, expose negative undertakings or promote positive processes. Electronic labeling systems such as RFI and QR codes are another way that product information can be directly linked to real-time peer-to-peer feedback loops providing current information. This medium will increasingly be important for ethical consumers and could take on a variety of interactive forms for shopping centres such as billboard interactive screens, social media hubs that may double as social meeting spaces and in-store local screens. This type of technology may also be used by guerilla groups wishing to expose brands who may have violated ethical codes of conduct. This could be in the form of graffiti QR codes or hijacking computer screens. This type of behaviour could be seen as destructive or as enriching and enlivening a shopping centre into a lively and politically active market place (Humphery 2013).

Ethical certification and labeling for various brands may also influence shopping centre layout with preference granted to those stores or brands with high ranking certification to be in highly sought after positions or other benefits such as reduced energy costs, renewable energy upgrades etc.

Radical transparency of information is a key factor for ethical consumerism (Bennie et al. 2010). Providing means for this information to be readily accessible and opportunities for free comment will be important to satisfy the needs of ethical consumers. An element of freedom and political self-expression in the form of for example a window display or pop-up event could change the current political and stylistic conformity of contemporary shopping centres.

Active performance of a brand reinforces an element of trust and transparency. Indicating how a brand is incorporating extended producer responsibility (EPR) at point of sale will directly reinforce this principle for ethical consumers. Many promises of EPR are currently invisible to the consumer happening offsite hidden and inaccessible. Collection points for recycled clothing at point-of-sale, repair and exchange facilities or even on-site recycling industries would demonstrate EPR of brands directly, reinforcing their commitment to ethical manufacturing and production.

While the importance of manufacturing and production history of a garment through measures such as life cycle assessment will be required for brand transparency, the ethical consumer will also be attracted to the history of what will be a growing market of secondhand clothing. Technologies as have

been previously discussed could be used to track the life cycle of a single unit of clothing for personal use. Other in-store and centre mediums such as the public tracking of a particular garment could produce a story of continuing interest and expose other consumers to the possibilities of ethical consumption.

Ethical simplifiers and radical change

While buycotting and boycotting behaviour will have some impact on store and shopping centre adaptation and design, ethical simplification is likely to have the greatest. As has been discussed the behaviour of simplification engages the consumer with the principles of anti-consumption, downshifting and the slow movement. As contemporary fashion ethics challenges these principles a new ethical consumer paradigm will certainly capture some radical changes not only in what is bought but how.

For ethical consumers secondhand garments are likely to be a major outlet coupled with clothes manufactured using organic, recycled and reused materials and or clothes with minimal impact during manufacture and production. The retailing of secondhand clothes could adopt the same retail presence as is current practice but it is likely that this will couple with other services on site incorporating sorting, recycling, laundering, repairing, restyling and retailing. Each stage of this process could operate independently or as a complete system. For example laundering could operate as a public laundering service, as well as a component of a complete service for the second hand fashion industry. It has been shown that laundering, over the life cycle of a garment, can have the greatest environmental impact, especially when small amounts of washing and drying are performed in domestic machines (Bennie et al. 2010; Fletcher 2009). Integrating laundering into a service reduces water usage, energy requirements and detergents per garment. This also opens opportunities for social activities or community activities such as cafes, child-minding, internet kiosk etc. that for the ethical consumer trying to reduce consumption would be seen as a benefit. A laundering service combined with a repair and recycling service and workshop may be directly linked to particular brands wishing to control quality or be run independently. The ethical fashion consumer will keep items of clothing in use longer through repair, maintenance and through restyling, enabling a new look without the need for replacement. Sharing resources such as sewing and knitting machines, digital printing and 3D printing machines enables the ethical consumer to further reduce consumption through repair and restyling and improve skills through workshops. Coupled with the concept of restyling is modular clothing and customization, garments designed to be changed amended and styled to suit various climatic seasons as well as fashion changes, without the need for replacement. Specialised modular outlets will require a variety of products, accessories, machinery and change room facilities to enable this new form of fashion wear.

As has been mentioned longevity of garments is an important factor for the ethical consumer. While material choice and the ability to repair and or restyle will be important factors, technology such as full body scanning to ensure a perfect fit will also play a part. These scanning devices may be found in homes but are unlikely to be a technology in use on a regular basis, so for the ethical consumer these would be best placed as public facilities within shopping centres. Body measurements could then be uploaded to personal devices and for sharing with clothing manufacturers and brands for just-in-time manufacturing where garments are only made to order or for boutique or one off garments manufactured by local artisans.

Ethical consumers are also concerned about the environmental impact of one use or short term use garments that can be readily recycled or composted like fast food packaging. Like the 1960s disposable paper dresses, these one off items could be dispensed from vending machines with associated recycling or composting systems for disposal once the item has been worn.

To further reduce consumption the ethical consumer will also engage in swap meets where clothes are swapped rather than bought. These could be in the form of pop-up events or be a more permanent feature of the shopping centre. Pop-up events and shops provide low-cost solutions for many activities that might benefit the ethical consumer such as information workshops, product launches, community programs, recycling and EPR drop off points for collection by manufacturers.

Leasing and hiring of clothes is another means available to the ethical consumer to reduce the consumption of clothing. This type of service is best suited to clothing only worn for certain occasions or for a short time period, such as weddings or other formal events, maternity clothing, children's clothing and uniforms that are not worn outside of the workplace. While these types of services currently exist with an increase in interest there are opportunities for shopping centres to incorporate this type of service into the retail mix.

Internet shopping has already proven to be a service that is replacing various forms of retail, CD, DVD and bookstores are largely being replaced by online services (Botsman & Rogers 2010). Buying clothes online has also seen a growth in recent years (Botsman & Rogers 2010) but clothes generally need to be tried on for complete satisfaction before buying. Like the Apple stores where computers can be tried and interacted with but bought online, clothing could follow as showrooms or 'styling hubs' where clothes are tried on but purchases are made online and manufactured to demand. This type of service would also be attractive to the ethical consumer concerned with the environmental costs of transportation, storage and wastage associated with excess production.

Local manufacture and production is another important consideration for the ethical consumer. While traditional retail outlets may generally stock more locally made product, a more radical change could incorporate light industry within the centre itself, engaging garment designer makers to inhabit not only retail space but incorporate on-site manufacture. 'Clothes miles' would be greatly reduced and with consideration from the designer/maker for textile sourcing, this scenario would be highly satisfactory to the ethical consumer. Not only would the product be locally made, the ethical consumer would have the added advantage of the opportunity to talk directly to the producer. Direct contact with a producer enables the ethical consumer to ask questions and fully understand the product to a degree that may not be possible through online or printed media. Brands may also look to this as an option to secure loyalty from customers seeking a similar connection with their producers, a phenomenon that is currently evolving through social media.

Discussion

Ethical consumption is a complicated consumer paradigm that encompasses a way of living, a way of being in the world. It engages consumers in sometimes confusing decision making processes that may cause ethical conflict or force compromises to this way of living. This decision making process involves a number of varying ethical issues related to the practice of consumption that can be grouped into buycotting, boycotting and ethical simplification. Within each of these groupings, the ethical consumer forms varying commitments to its principles. As such the 'ethical' consumer is not a clearly constructed archetype including 'akrasianists', 'lite' or downshifters, strong and holistic ethical consumers, their behaviours while following the same principles are diverse in their actions and willingness to compromise. However the actions of the ethical consumer can largely be grouped into sourcing transparent information concerning the ethical production and manufacture of products and the responsibility of the associated businesses affecting boycotting and boycotting behaviours and the overall reduction of consumption relating to ethical simplification.

While contemporary ethical consumption has a minor place in a current consumerist society, for the development of a sustainable society, the practice of ethical consumption will increasingly be encouraged and developed as a more dominant paradigm.

This paper has focussed on how the behaviours of ethical consumers could impact on the design of contemporary Australian shopping centres for adaptation and new build. For shopping centres to continue to survive in such a paradigm shift some solutions have been considered here through the lens of the fashion industry – an industry that has not held a high reputation in ethical standards and globally is one of the largest producers of goods on a yearly basis (Anon 2008). Technology is likely to have a strong impact in encouraging and enhancing the boycotting and buycotting behaviours of the ethical consumer providing transparent and current information to the consumer. This is likely to have a minimal impact on the design of current shopping centres but needs to be considered as integrative components of the total whole, although it has been shown that the application of this information could have more substantial impacts on the design and layouts of shopping centres by rewarding for example brands that accomplish high ethical standards. The greater impact on design for the Australian shopping centre will be associated with a need to reduce consumption, the 'raison d'être' of their existence. Reducing the consumption of products will provide opportunities for services to replace some consumption needs such as hiring, leasing, repairing and restyling. Other services such as laundering (as well as repair and restyling) can enhance an increase in a growing second hand and swap market and buying local supported by onsite light industry including designer makers and fibre recycling. Support services for whole of life cycle practice will include onsite facilities for extended producer responsibility including repair and drop off points for return, recycling and composting.

The Australian shopping centre adapted for ethical consumption behaviour is likely to be a more diverse and integrative mix of services, products and light industry supported by technologies and information services that provide current transparent information on products and brands. While these features are directly related to consumer behaviours and their impact on shopping centre design, indirectly the ethical consumer will also be concerned with packaging, transport and the efficiency of

the shopping centre itself as it relates to energy and water consumption for example. In themselves these will also have a considerable impact for the future survival of the Australian shopping centre.

Growing sustainable consumer practices such as ethical consumption are I believe opportunities for change for Australian shopping centres providing a future that will enhance sustainable living.

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