

MASTER'S THESIS

GREEN IDENTITIES IN CONFLICT

Leaving the Group, Conformism
and Loyal Deviance,
Arising from Conflicting Green Identities
Within Local Communities

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ABSTRACT

In this Master's thesis the interaction between *personal green identity* and *community green identity* in the development of *sustainable intentions* has been examined. Also, it has been explored what conflict resolution strategies people use in case the two identities are not well aligned. This can be either *conformism* (social influence theory), *leaving the group* (social identity theory) or *loyal deviance* (normative conflict model). The research contributes to an in-depth and integrated insight in how sustainable behaviors develop, by using a community-based perspective. An integrated theoretical model has been developed in which identification with the community and centrality of personal green identity are incorporated as moderators that determine what resolution strategy will be adopted. A survey has been conducted in The Netherlands ($N=775$), including an experimental manipulation element regarding the green identity of the community one is part of (on the level of municipality). Results show that personal green identity is a strong determinant of green intentions. Dutch citizens generally find themselves quite green and tended to conform to the municipality especially in the green condition. People tended to stimulate greenness in the community (loyal deviance) mostly when they were in the non-green community condition. Persons tended to leave the group (or adopt a dual identity) especially in case they did not highly identify with their municipality.

KEY WORDS: green identity; community perspective; sustainability; environmentalism; green intentions; leaving the group; dual identity; conformism; loyal deviance; personal greenness centrality; group identification

Introduction

Researchers, politicians and citizens do agree about the fact that climate change and environmental pollution are major topics in current times, that clearly imply a need for certain human actions. Even aside from the discussion of what kind of role human behavior has played in the *establishment* of the current state planet earth is in, the urgency for more sustainable ways of living has become more and more in the spotlight. On our continent, European climate goals have been developed to actually make sure that directed policymaking will take place on the subject of sustainability. Directed policymaking regarding a sustainable behavior transition is inevitable. To make this possible, there is a need for directed scientific research on how sustainable human behavior develops.

Especially within the last two decades, research has been conducted on the development of environmentally sustainable human behavior. Its focus on micro-perspective research seems to underexpose explanations at the community level. Sustainable (consumption) choices can be regarded as often non-routine decisions with high levels of uncertainty (Salazar et al, 2013). This can underly the importance of *social influence* and norms in determining sustainable behaviors and intentions (Vermeir and Verbeke, 2006; Goldsmith and Goldsmith, 2011). Relevant information provided by peers can make people have intentions to buy a sustainable product, even in the case of rather negative existing personal

attitudes (Vermeir and Verbeke). In a review on social influence literature regarding sustainable behavior in households the clear need for more research in this field has been mentioned, ‘to consolidate what we know and to provide a basis as we go forward’ (Goldsmith and Goldsmith, 2011, p. 120). Still, the research topic of social influence with regard to green intentions and behaviors seems to be of substantial relevance: community level explanations for sustainable behaviors are underexposed.

It can be very informative to step into this field of social influence regarding ‘green’ intentions, by using a *community perspective*. This will be done on the basis of social identity theory, looking at both personal green identity (how sustainable one views oneself) and community-level green identity (how sustainable the community identity is). The goal of the research is to examine how the two identities interact in determining sustainable intentions. The central research question will be:

RQ. HOW DO PERSONAL GREEN IDENTITY AND COMMUNITY GREEN IDENTITY INTERACT WITH EACH OTHER IN THE DEVELOPMENT OF SUSTAINABLE BEHAVIORAL INTENTIONS?

By adding a community-based perspective, while embedding this in the existing socio-psychological literature, a broader and more integrated view can evolve. This can result in a better and even deeper insight in how social mechanisms with regard to sustainable behavior work, and could provide new insights regarding community-level policy interventions as well. Concrete policy implications could regard ways to inform people, how to stimulate loyal deviance, and what communities will be amenable to green behavior change interventions.

Theory

Much research has been done on various topics related to social influence and sustainable behavior, such as shopping behavior (fair-trade and organic: Salazar et al, 2013; Reese and Kohlmann, 2015; Testa et al, 2019) and reducing energy-consumption (Steg et al, 2014). Substantive social science research on the emergence of this behavior has been focusing upon *personal norms and values* (Stern, 2000; De Groot and Steg, 2007; Steg et al, 2014) and *identification* (Clayton and Opatow, 2003; Hornsey, 2008; Reese and Kohlmann, 2015). Other aspects that have been taken into account are *justice beliefs* (Clayton and Opatow, 2003; Reese and Jacob, 2015; Reese and Kohlmann, 2015), *perceived responsibility* (Reese and Jacob, 2015), *consumer knowledge*, and the relationship between behavioral intentions and an individual’s actual behavior (Testa et al, 2019). In the current research it is assumed that personal green identity is determining a person’s green intentions in interaction with a community green identity.

Firstly, by *personal green identity* environmental self-identity is meant, which has been defined as ‘the extent to which you see yourself as a person whose actions are environmental friendly’ (Van der Werff et al., 2014, p. 627). It has been suggested that not only specific sustainable identities can be

measured as predictors for specific environmentalist behaviors (such as recycling or activism), but that a more general environmental self-identity can be distinguished (Van der Werff et al., 2014). Research shows that such a green self-identity stimulates personal sustainable intentions and behaviors (Whitmarsh and O'Neill, 2010; Kim et al., 2012; Van der Werff et al., 2014; Tung et al., 2017). This mechanism of identity-based motivation seems to work for multiple sustainable behavior topics, such as consumption, recycling and energy-use.

Secondly, communities can also be regarded as more or less sustainable and can thus be classified in terms of green identity. In the case that you are part of a territorial community, you will not only share the area you live in, but you will also share certain experiences, goals and behaviors (Colombo and Senatore, 2005). Therefore, a community identity provides a certain meaning to those experiences (Colombo and Senatore). A *community green identity* can thus be seen as a community-based moral frame that offers meaning to (non-)green behaviors. One could, for example, think of bulky waste deliverance: what you experience regarding how other people behave creates the norm.

This community identity will also affect these (non-)green behaviors and intentions on an individual level. There is a positive effect of receiving information from social groups on a person's tendency to buy socially or environmentally sustainable products (Salazar et al., 2013). Also, sustainable behavior is determined more by the people one knows than by the government or other macro outside influences (Goldsmith and Goldsmith, 2011). For example, one could expect that persons with a positive green identity, that hear a lot about sustainable products and energy-reduction in the green community they are part of, will possibly become even greener in their behaviors.

While personal and community identities can thus strengthen one another when they are aligned, they may also conflict. For example, behaving sustainably can be very important to you as a person, while your community is not concerned with the topic at all. In the case a conflict between the personal green identity and the community green identity arises, people need to find a personal conflict resolution strategy, that might in turn affect their green intentions. Coming from social influence theory, one could expect that (1) people will adapt their behavior towards the community, so that it is more aligned with the behavior of others (Cialdini and Goldstein, 2004). Based on social identity theory, when they are not highly identified with their community, they may try to (2) leave the group or dissociate themselves from the community (Tajfel and Turner, 1974). In line with the normative conflict model, people can try to (3) influence their community to make the community identity more in line with their personal identity, that is called loyal deviance (Packer and Chasteen, 2010). The first sub-questions of this research read:

SQA. WHAT KIND OF CONFLICT RESOLUTION STRATEGIES DO PEOPLE APPLY WHEN PERSONAL GREEN IDENTITY AND COMMUNITY GREEN IDENTITY ARE NOT IN LINE WITH EACH OTHER?

SQB. IN WHAT KIND OF WAYS DO THESE DIFFERENT STRATEGIES INFLUENCE A PERSON'S SUSTAINABLE INTENTIONS?

I expect that the strategies that people choose depend on the degree to which their personal greenness is central to their identity, as well as the degree to which they identify with the community in question. Therefore, the third sub-question is:

SQC. HOW DO THE CENTRALITY OF ONE'S PERSONAL GREEN IDENTITY AND THE DEGREE OF PERSONAL IDENTIFICATION WITH THE COMMUNITY PLAY A ROLE IN THIS CONFLICT RESOLUTION PROCESS?

Hypotheses

In line with the literature, I expect that both personal green identity and community green identity (through social influence) will stimulate greenness in personal intentions and behavior. This leads to the first two hypotheses:

[H1] THE GREENER ONE'S PERSONAL IDENTITY IS, THE GREENER ONE'S BEHAVIORAL INTENTIONS WILL BE.

[H2] IN GENERAL, MEMBERS OF A COMMUNITY WITH A GREEN IDENTITY WILL HAVE A STRONGER TENDENCY TO SHOW SUSTAINABLE BEHAVIORAL INTENTIONS THAN MEMBERS OF A COMMUNITY WITH A LESS GREEN IDENTITY, IN LINE WITH THE GREEN COMMUNITY NORMS.

In the case one's personal green identity is in line with the green identity of the community one identifies with, one could say that there is no moral conflict. Still, I expect that the two identities do interact with each other, and that there can be a possible influence on sustainable intentions: namely

[H3] THAT (IN CASE OF NO REAL CONFLICT) THE COMMUNITY GREENNESS WILL ENHANCE THE PERSONAL GREENNESS (AND THEREFORE THE SUSTAINABLE INTENTIONS) IN RESPECTIVELY A POSITIVE OR A NEGATIVE WAY.

But, given that personal green identity and community green identity are two distinctive concepts, they can also be conflicting. As a consequence, I expect that individuals need to have a *conflict resolution strategy* when one's personal environmentalism is not aligned with the norms and values that are part of the identity of a community they are part of. This will especially be experienced as a conflict when this personal green identity is central to one's identity. When one's personal green identity is not

central and not very strong, the evolving conflict with the community identity will be less strong as well. I expect that persons for whom their green identity is very *central* will experience a stronger green identity conflict than persons for whom their green identity is not very central. Also, I expect that

[H4] PERSONS WITH A HIGHLY CENTRAL GREEN IDENTITY WILL LESS LIKELY BE SHOWING CONFORMIST BEHAVIOR THAN PERSONS WITH A LESS CENTRAL GREEN IDENTITY.

By high centrality it is meant that one has a personal identity that is strongly green or non-green. I assume that this indicates the centrality of (non-)greenness to a person's identity.

In the case of a conflict between personal and community greenness, I expect that the community identity will only influence one's personal sustainable intentions in the case one strongly identifies with that community. When the community in question is not very important to you as a person, the fact that you have other ideas about environmental issues will not be very much of an identity issue to you. This will especially be the case when your own green identity is not that central to you. Derived from that, the expectation implies that

[H5] PEOPLE WITH NEITHER A HIGH CENTRALITY OF PERSONAL GREENNESS, NOR A HIGH IDENTIFICATION WITH THE COMMUNITY, DO NOT REALLY EXPERIENCE THE CONFLICT AS A CONFLICT, AND THEY WON'T ADAPT THEIR BEHAVIORAL INTENTIONS.

In the case the issue is not very central to you as a person, but you do strongly identify with a specific community that has different attitudes toward environmental sustainability, I expect this to enlarge the chance that you will *conform* to that community. This also implies that sustainable intentions will be influenced by the community, when these people adapt their intentions in the direction of the community green identity. I hypothesize that

[H6a] WHEN THE COMMUNITY YOU STRONGLY IDENTIFY WITH IS VERY 'GREEN', AND YOU PERSONALLY AREN'T (BUT THAT IS NOT CENTRAL TO YOUR IDENTITY), YOU WILL CONFORM TO THE COMMUNITY AND BECOME MORE GREEN IN YOUR INTENTIONS.

I expect the same mechanism to work the other way around:

[H6b] WHEN YOU ARE SOMEWHAT GREENER THAN THE COMMUNITY YOU STRONGLY IDENTIFY WITH, BUT IT IS NOT A CENTRAL THING TO YOUR OWN IDENTITY, YOU WILL CONFORM TO THE COMMUNITY AND BECOME LESS GREEN IN YOUR INTENTIONS.

When you identify with a social group, that has certain identifying elements (such as non-greenness) that are in conflict with the things you find important personally, which could make you experience what Social Identity Theory calls a threatened social identity¹ (Tajfel and Turner, 1974).

¹ Through processes of social comparison (comparing the in-group with the out-group)

They come up with individual mobility as possible resolution strategy, that is leaving the group or ‘dissociating’ from the community (Tajfel and Turner). I expect this to be a dominant strategy specifically for those that do not strongly identify with the community, while their environmental identity is quite central to them. I also consider the adoption of a dual identity as a possible strategy (Oyserman and Fryberg, 2007), by disconnecting the topic of environmentalism from your social identity regarding the community in question. So, the hypothesis is that

[H7a] PEOPLE WITH A CENTRAL GREEN IDENTITY, WHICH EXPERIENCE A CONFLICT WITH THE ENVIRONMENTAL COMMUNITY IDENTITY, HAVE THE TENDENCY TO EITHER *LEAVE THE GROUP* OR ADOPT A *DUAL IDENTITY*, SPECIFICALLY IN THE CASE THEY DO NOT HIGHLY IDENTIFY WITH THE COMMUNITY.

In addition, I expect that

[H7b] THE COMMUNITY WON’T INFLUENCE THE SUSTAINABLE INTENTIONS FOR PEOPLE WITH A CENTRAL GREEN IDENTITY THAT DO NOT HIGHLY IDENTIFY WITH THIS COMMUNITY.

In the case you do strongly identify with a community, while experiencing an environmental identity conflict, I assume that you will less likely be leaving the group. Adopting a dual identity could be a non-satisfying solution as well. For those having a central green identity themselves, that highly identify with a non-green community, the conflict seems to be the strongest.

Although the traditional social identity perspective suggests that more strongly identified group members are less likely to show non-conformist behavior, research suggests that, in line with the so-called *normative conflict model*, strong identifiers with a group do express norms that are deviant from the group morality, in the case they ‘perceive those norms as harmful to the interest of their groups’ (Packer and Chasteen, 2010, p. 16). From social psychology literature, they mention the importance of non-conformity for collective decision making and improvement of group outcomes. This seems in congruence with their own diverse experimental results. So-called ‘loyal deviance’ can be defined very shortly as ‘moral loyalty in collective interest, at the expense of the norms and values of the specific community one is part of’ (extracted from Packer and Chasteen). Interestingly, the fact that this way of being ‘deviant to the group’ is loyal to the group in the same time, explains why especially highly identifying group members do show this dissent behavior (‘an intentional attempts to change group norms in ways that are perceived by the actor as being for the better’, Packer and Chasteen, 2010, p. 6). Assuming that people with a central pro-environmental identity perceive community non-sustainability as harmful for both the collective and the community, I hypothesize that

[H8a] PEOPLE WITH A HIGH CENTRAL GREEN IDENTITY WILL HAVE THE TENDENCY TO *LOYAL DEVIANCE* IN THEIR INTENTIONS AND ATTITUDE TOWARDS THE COMMUNITY, IN THE CASE THEY DO HIGHLY IDENTIFY WITH THIS COMMUNITY.

I assume that a certain effect can also be visible in a reversed version:

[H8b] PEOPLE WITH A LOW CENTRAL GREEN IDENTITY, THAT ARE PART OF A GREEN COMMUNITY WITH WHICH THEY HIGHLY IDENTIFY, TRY TO MAKE THE COMMUNITY LESS EXTREME IN THEIR SUSTAINABLE NORMS.

Figure 1 shows a diagram that summarizes the conflict resolution mechanisms that I hypothesize in this research, evolving when personal green identity and community green identity are not well aligned. In short, I expect that people with a green personal identity that do highly identify with a non-green community will *conform* their behavior to the group, in the case the topic of sustainability is not very central to their identity. They will become less sustainable in their intentions. People that have a negative personal green identity that do highly identify with a green community will also conform their behavior to the group, in case the ‘being not green’ is not very central to them. They will become more sustainable in their intentions. I expect that people that do experience a conflict, and the (non-)greenness is central to their identity, will *leave* or *dissociate* from the community in case they do not strongly identify. When they do strongly identify, I expect that these people will show *loyal deviance* within the community. This will strengthen the (non-)greenness in the intentions.

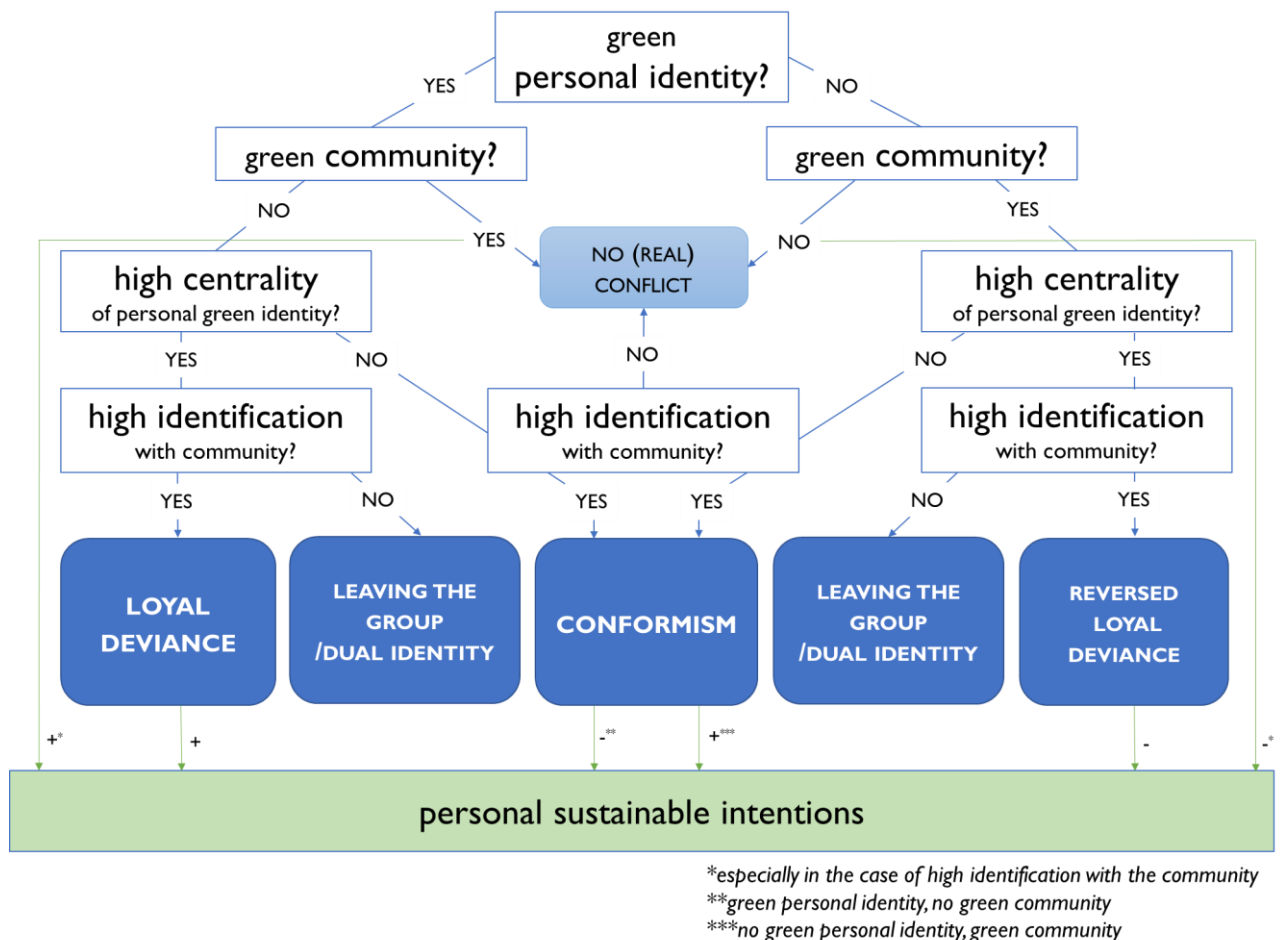


Figure 1. Theoretical model: conflict resolution strategies and sustainable intentions

Methods

Research design

For this research a survey design will be used, with an experimental manipulation element regarding community greenness. The survey consists of questions regarding personal green identity, living area and demographics. Also, a manipulation regarding community green identity (at the level of municipality) is included. In the last part of the survey sustainable intentions will be measured. Also, some questions to indicate the respondents' conflict resolution strategy (such as loyal deviance) will be asked. The survey will be conducted online and will take around 20 minutes to fill in. Both at the start and during the survey informed consent is provided. Afterwards respondents get to read a debriefing. In it, the manipulation is explained.

Population and sample

I focus on Dutch citizens as the target population. The survey will be conducted via the online survey panel 'PanelClix' among at least 1000 respondents. The panel consist of a high diversity of people that assigned themselves and that make some money from it.

During the questionnaire, three attention checks are included: two of them are pretended to be part of respectively the green identity scale and the scale regarding loyal deviance. Another question will be asked right after the community manipulation, to check if people did read the text carefully. This question states four options about what one had read, from which the respondent needs to select the one that is true. In the case respondents gave the wrong answer, they were asked to read the text one time more and to answer this question again. When they do not succeed this for the second time they can just continue the survey. Before the demographic measures, people will be asked to what degree they found the information provided about their municipality credible and to what degree it matched with their expectations. Cases that report very low credibility will be excluded from the analyses.

Variables

The items of the different scales in the questionnaire can be found in Appendix A.

PERSONAL GREEN IDENTITY: To measure personal green identity I use an *environmental identity scale* that consists of four statements, about which respondents indicate to what degree they agree with it on a 6-point Likert-scale. The first three statements are from a standardized scale that seems to have good reliability with a Cronbach's Alpha of 0.95 (Van der Werff et al, 2014). One negatively formulated item has been added. The scale is action-centered (Van der Werff et al.), what matches with the outcome

variable regarding behavioral intentions. I assume that the more extreme the score is, the more *CENTRAL* the issue of greenness is to the respondent's identity.

COMMUNITY MANIPULATION: As second independent variable, community green identity will be manipulated on the level of living area, that implies a territorial-based community identity (Colombo and Senatore, 2005). The sample will be split up into two groups randomly, that will be confronted with a manipulation regarding the greenness of the municipality they live in. The municipality will be framed as respectively a not so green and a green municipality, in relation to other municipalities. The municipality one is living in will be asked. They will be confronted with fictitious information about their municipality and how environmentally friendly the citizens behave. The information provided is related to food, trash/recycling, energy and transport. The information will be presented as if it is coming from the Dutch *Gemeentelijke Duurzaamheidsindex* (GDI, 'Municipal Sustainability Index': Onderzoekcentrum Drechtsteden, n.d.). At the end of the survey, a link will be provided to the real GDI.

IDENTIFICATION WITH COMMUNITY: To measure the degree to which people identify with their community, an identification scale will be used that focuses on local communities (from: Stürmer and Kampmeier, 2003). For five statements respondents need to indicate on a 6-point Likert-scale to what degree they consider this as applicable to them. The mean score will be used. This scale is indicated to have good reliability (Stürmer and Kampmeier, 2003; Bauwens, 2016).

GREEN INTENTIONS: Sustainable intentions are measured by stating certain environmentally sustainable behaviors, about which respondents indicate on a 6-point Likert scale how likely they expect it to be that they perform this behavior in the coming six months. The intention components that are measured have been adapted to the categories that are part of the community greenness manipulation (food, waste, energy and transport).

CONFORMISM: In the case of a moral conflict, *conformism* can be measured by looking at sustainable intentions. When the intentions have become in line with the community norms, this seems to indicate conformism. Three separate questions will be asked to measure if people want to behave more like their community. All of the resolution strategies will be measured on a 6-point Likert-scale.

LEAVING THE GROUP/DUAL IDENTITY: Questions will be asked to indicate if the conflict could be a reason to *leave* the community (either moving or dissociating).

LOYAL DEVIANCE: Questions will be asked to indicate if the respondent has loyally deviant intentions towards the community

REVERSED LOYAL DEVIANCE: For *reversed loyal deviance* two questions will be asked, covering if respondents agree that the municipality is investing too much in sustainability.

DEMOGRAPHICS: Measures will be integrated in the analysis for *age* and socio-economic status. The last one will be indicated by *educational level*. I assume that both are related to personal greenness because they indicate variety in what kind of information and experiences people have had with regard to sustainable behavior. *Gender* will also be included. Age will be asked in decade-based categories.

Analyses

After preparing the variables for personal green identity and identification with the community, reliability, normality and homoscedasticity will be tested. I assume that greenness is as equally divided over the communities as it is over individuals. To include green personal identity and centrality into the analyses as separate variables, the environmental identity scale will be split up into two variables: the one indicating a either positive or negative personal green identity and the other indicating if the value on the scale is extreme or not. An extreme value thus indicates higher centrality of personal green identity. General Linear Models (GLMs) will be executed to test the hypotheses regarding how personal green identity and community green identity affect green intentions, also in interaction. The same test will be done with the different strategies as dependent variables. In both cases the moderator variables (community identification and centrality of greenness) and the demographic control variables will be included. Outliers will be removed using Cook's distance.

Results

Sample and descriptive statistics

The analyses have been executed with 775 valid responses. 1168 cases filled in the survey till the end. Because respondents were forced to answer every single question there are no incidental missings. 236 respondents were excluded because they gave a wrong answer to the manipulation check for two times, because they gave two or more other wrong answers, or because they gave one wrong answer and speeded through the questionnaire. 63 respondents that scored below three for the (6-points) scale about how credible they found the manipulation were excluded from analyses as the manipulation likely did not work as intended for them. 94 outliers have been removed using Cook's distance (in two rounds).

In Table 1 frequencies are presented for the final sample regarding of gender, age, education and the community manipulation. The respondents were quite well distributed among gender and the different age-groups and educational levels. More than 75% of the 352 Dutch municipalities had been represented.

Table 1. Frequencies for gender, age, education and the community manipulation (N=775)

Gender	Age	Education	Community manipulation				
Female	398 (51,4%)	<20	50 (6,5%)	Pre-VET*/VET-1	118 (15,2%)	Non-green	404 (52,1%)
Male	377 (48,6%)	20-30	116 (15%)	VET-2/3	104 (13,4%)	Green	371 (47,9%)
		31-40	126 (16,3%)	VET-4	176 (22,7%)		
		41-50	128 (16,5%)	Pre-university	113 (14,6%)		
		51-60	150 (19,4%)	University (BA)	173 (22,3%)		
		61-70	141 (18,2%)	University (MA)	91 (11,7%)		
		>70	64 (8,2%)				

*VET=secondary Vocational Education and Training (in Dutch: MBO)

The green community group (provided with information that framed their municipality as relatively green) found the manipulation more credible than the non-green community group ($M = 4.70$; $SD = .88$ respectively $M = 4.42$; $SD = .96$) and the information was more in line with their expectations ($M = 4.43$; $SD = 1$ respectively $M = 3.71$; $SD = 1.23$). This could indicate that people tend to overestimate the greenness of their living area.

Table 2 shows the descriptive statistics (*min*, *max*, *mean* and *SD*) for the different scales. The green identity scale was reliable, the reversed-coded question was excluded because this increased Cronbach's Alpha (respectively $\alpha = .72$ and $\alpha = .90$). The community identification scale had good reliability as well ($\alpha = .84$). Although the Shapiro-Wilk tests were significant for the green identity scale and the identification scale ($p < .001$), the plots do not clearly deviate from normality. The scales for green identity and community identity do positively correlate, although not very strong ($r(773) = .21$, $p < .001$).

Table 2. Descriptive statistics for the scales (N=775)

Variable	Min	Max	Mean	SD
<i>Independent/moderator</i>				
Personal green identity scale	1	6	4.320	.827
Identification scale	1.6	6	3.920	.794
<i>Dependent: intentions</i>				
Green intentions	2.33	5.61	4.194	.631
Green food intentions	1	5.8	3.662	.766
Green waste intentions	1	6	4.555	.746
Green energy intentions	1.6	6	4.513	.827
Green transport intentions	1	6	3.950	1.221
<i>Dependent: strategies</i>				
Leaving/dual identity	1	5	2.535	.809
Conformism	1	6	3.062	1.030
Loyal deviance	1	5.8	3.405	.858
Reversed loyal deviance relatively	1	6	2.450	1.138
Reversed loyal deviance absolute	1	6	3.400	1.086

*All scales range from 1 to 6

Respondents tend to identify themselves as rather green persons. For the dichotomous variable of green identity, people with a value ≤ 4 on the 6-point scale have been coded as not so green, and people with a value > 4 have been coded as relatively green. For the variable for centrality, people with a score ≤ 3.67 or ≥ 5 are coded as having either a central negative green identity or a central positive green identity. Table 3 contains a matrix with the frequencies for the four different categories that have been created. The central non-green group has been made considerably smaller, because otherwise some people with scores above the scale midpoint (3.5) would have been coded as strongly non-green persons. This would not be a meaningful interpretation of the actual scores. The rest of the group distinctions have been based on both the substantive interpretation of the values and the group size. For community identification, people score on average somewhat above the scale midpoint, with enough dispersion.

Table 3. Frequency matrix: dummies created for green identity and centrality

Green identity:	Centrality		
	Low	High	Total
Negative	244 (31,5%)	86 (11,1%)	330 (42,6%)
Positive	225 (29%)	220 (28,4%)	445 (57,4%)
Total	469 (60,5%)	306 (39,5%)	775 (100%)

The overall *intentions* scale had good reliability ($\alpha = .84$). When looking at the different subscales, food intentions and transport intentions have not very high but acceptable Cronbach's Alpha's ($\alpha = .67$ respectively $\alpha = .62$). The Shapiro-Wilk test are again significant ($p < .001$), but the plots do not clearly deviate from normality. The scales for waste intentions and energy intentions are quite good ($\alpha = .69$ respectively $\alpha = .75$). The mean score for intentions is somewhat above the scale midpoint and is relatively high for waste intentions and energy related intentions.

The separate scales for *leaving the group* ($\alpha = .74$), *conformism* ($\alpha = .83$) and *loyal deviance* ($\alpha = .79$) have good reliability. The two items indicating reversed loyal deviance could not be taken together ($\alpha = .49$). Those will be treated as distinctive sub-concepts. Respondents scored in general relatively high on conformism, but even more on loyal deviance. 49,3% somewhat or strongly agrees that, for the municipality, there are more important things than sustainability to be busy with. Only 18,7% somewhat or strongly agrees that the municipality invests too much in sustainability. The Shapiro-Wilk tests for the different strategies are significant ($p < .001$), but the plots do not clearly deviate from normality, except from the second item for reversed loyal deviance. This distribution is a bit skewed, but I chose not to transform it to keep the scores comparable to the other variables, and interpretable.

For community identification and age centralized variables have been created (z-scores) to be used for the GLM analyses. For post-hoc analyses a dichotomous variable has been created to optionally select people with either high scores (≥ 3.92) or low scores (< 3.92) on community identification.

Analyses

A GLM was executed with intentions as dependent variable (the general scale as well as the subscales for food, waste, energy and transport), green identity valence and centrality as conditions, and community identification as continuous variable. A similar test has been executed with the different conflict resolution strategies as dependent variables. Demographics (gender, age, education) were included, as well as the following two-way and three-way interactions: green identity*centrality; green identity*community; community*community identification; green identity*community*community identification; green identity*community*centrality. Also, the four-way interaction with all of these variables has been included, and direct effects of community identification will be looked at. Table 4 shows the relevant significant results for the test with intentions as dependent variable.

Table 4. GLM for intentions, significant results ($df_{within}=751$)

Independent var. ($df_{between}$)	Intentions		Food		Waste		Energy		Transport	
	<i>F</i>	η^2_p	<i>F</i>	η^2_p	<i>F</i>	η^2_p	<i>F</i>	η^2_p	<i>F</i>	η^2_p
Green ID (1)	335.88***	.31	194.23***	.21	154.55***	.17	140.98***	.16	110.17***	.13
Green ID*centrality (2)	66.08***	.15	39.07***	.09	24.47***	.06	34.89***	.09	20.19***	.05
Comm. identification (1)			6.71*	.01						
Four-way interaction (4)	3.90**	.02	2.52*	.01			2.84*	.02		

* $p < .05$, ** $p < .01$, *** $p < .001$; two-sided

Table 5 shows the means and standard-deviations for personal green identity and centrality, as well as the interactions. Respondents with a positive personal green identity do score considerably higher on the general scale of green intentions than respondents with a negative personal green identity. This effect also counts for all of the different sub-scales. This provides clear support for H1. The interaction term shows that centrality seems to strengthen the effect of green identity on green intentions: those with a highly central negative green identity score considerably lower on intentions than those with a non-central negative green identity. Also, those with a highly central positive green identity score considerably higher on intentions than those with a non-central positive green identity. This is (in both directions) the case for all of the different subscales and provides extra support for H1.

Table 5. Means and standard-deviations for personal green identity and centrality ($N=775$)

Dependent var.	Negative green identity			Positive green identity			Total	
	non-central	central	total	non-central	central	total	non-central	central
green intentions scale	3.99, .53	3.42, .51	3.84, .58	4.29, .53	4.63, .48	4.46, .53	4.13, .55	4.29, .73
food intentions	3.48, .71	2.95, .68	3.34, .74	3.77, .66	4.04, .71	3.90, .70	3.61, .67	3.73, .85
waste intentions	4.35, .68	3.85, .83	4.22, .75	4.67, .62	4.94, .62	4.80, .64	4.50, .67	4.64, .84
energy intentions	4.34, .75	3.69, .83	4.17, .82	4.59, .76	4.95, .66	4.77, .74	4.46, .76	4.59, .91
transport intentions	3.66, 1.10	3.06, 1.26	3.50, 1.17	4.04, 1.20	4.53, 1.04	4.28, 1.15	3.84, 1.17	4.12, 1.28

No differences in intentions have been found between the two community groups (p 's $\geq .128$). This provides no support for H2. No interactions have been found between green personal identity and community identity (p 's $\geq .719$). Also, no interactions have been found between green personal identity, community identity and community identification (p 's $\geq .412$). These results provides no support for H3, that the two identities will enhance each other in case they are aligned (especially in the case of high community identification).

Table 6 shows the significant effects that have been found in the GLM with the strategies as dependent variables. The results show that respondents with a positive green identity tend more towards leaving the group/dual identity ($M_{estimated}=2.60, SE = .04$) than those with a negative green identity ($M_{estimated} = 2.40, SE = .05$), as well as towards conformism ($M_{estimated}=3.14, SE = .05; M_{estimated}=2.97, SE = .06$) and especially loyal deviance ($M_{estimated}=3.66, SE = .04; M_{estimated}=2.98, SE = .05$). Also, people with a negative green identity have a stronger tendency towards reversed loyal deviance than those with a positive green identity. This counts for both the first item ($M_{estimated}=3.76, SE = .07; M_{estimated}=3.22, SE = .06$) and the second item ($M_{estimated}=2.68.14, SE = .08; M_{estimated}=2.34, SE = .06$).

In the non-green community group, people more often tend to leave the group or adopt a dual identity ($M = 2.74, SD = .82$) than in the green community ($M = 2.31, SD = .73$). In the green community group, people tend more towards conformism ($M = 3.31, SD = .98$) than in the non-green community group ($M = 2.83, SD = 1.02$). The positive effect of being in the green community on conformism is only not visible for the group of respondents with a negative green identity and high identification ($p \geq .122$). Respondents that are in the non-green community group have a stronger tendency towards loyal deviance ($M = 3.55, SD = .83; M = 3.24, SD = .86$). This is especially the case for people with low

Table 6. GLM for strategies, significant results ($df_{within}=751$)

<i>Independent var. ($df_{between}$)</i>	Leaving/dual ID		Conformism		Loyal deviance		Reversed loyal deviance 1 ²	Reversed loyal deviance 2 ³	loyal	
	<i>F</i>	η^2_p	<i>F</i>	η^2_p	<i>F</i>	η^2_p	<i>F</i>	η^2_p	<i>F</i>	η^2_p
Green ID (1)	10.97**	.01	5.22*	.01	123.30***	.14	36.66***	.05	12.87***	.02
Green ID*centrality (1)					33.72***	.08	12.04***	.03	4.15**	.01
Community (1)	40.33***	.05	45.06***	.06	12.19***	.03		9.84**	.01	
Green ID*community (1)	10.47**	.01								
Green ID*community*centrality (1)	4.27*	.01								
Comm. identification (1)	169.36***	.18	66.73***	.08	30.59***	.04	8.02**	.01	17.41***	.02
Community*comm. identification (1)	7.90**	.01			5.72*	.01				
Green ID*community*Comm. identification (2)			3.04*	.01						

* $p < .05$, ** $p < .01$, *** $p < .001$; two-sided

² 'There are more important things than sustainability for my municipality to be busy with'

³ 'I think my municipality is too much busy with sustainability'

identification ($M = 3.36, SD = .86; M = 3.01, SD = .86$). The other way around, respondents that are in the green community group have a stronger tendency to agree that their municipality puts too much effort in sustainability ($M = 2.56, SD = 1.23; M = 2.35, SD = 1.03$). Respondents with high community identification tended to score somewhat lower on food intentions than respondents with low community identification ($M = 3.67, SD = .76$ respectively $M = 3.65, SD = .77$)

The three-way interaction with green identity, personal greenness centrality and community identity is not significant for conformism ($p \geq .657$). This provides no support for H4, that people with high personal greenness centrality will tend less towards conformism.

The four-way interaction is significant for intentions, food intentions and energy intentions. The post-hoc tests show that the community condition and the degree to which a person identifies with the community do both make no difference for the fact that people with a positive green identity do score higher on intentions than people with a negative green identity, neither for the fact that centrality strengthens this effect (p 's $< .05$). For food intentions this strengthening effect from centrality is only not visible for green people in the non-green condition that do not highly identify with the community, and for green people in the green condition that do highly identify with the community (p 's $\geq .077$). For energy intentions this strengthening effect is only not visible for green people that do not highly identify with the community (p 's $\geq .063$). I consider these findings as having minor interpretable meaning. The results provide some support for H5, that intentions won't change in the case of low community identification and low personal greenness centrality. It does not support H6 (conformism hypothesis). In the tests with the strategies as dependent variables, the four-way interaction was not significant (p 's $\geq .117$), which does also not support H6. All respondents do score significantly higher on conformism in the green community than in the non-green community (p 's $< .05$), except from those that have a negative green identity and high community identification. Respondents with low identification tend to score lower on conformism than respondents with high identification ($M = 2.74, SD = .91; M = 3.34, SD = 1.04$). This somewhat supports H6.

The four-way interactions do not support H7 (leaving/dual identity hypothesis) and H8 (loyal deviance hypothesis) as well. Respondents in the non-green community group tended towards leaving especially when they do have a positive green identity ($M = 2.52, SD = .77; M = 2.28, SD = .67$). Also, these people with a positive green identity score lower on leaving when they are in the green community ($M = 2.08, SD = .69$). Respondents with low identification tended to score considerably higher on leaving than respondents with high identification ($M = 2.83, SD = .79; M = 2.27, SD = .74$). This somewhat supports H7a. The positive effect of being in the non-green community on leaving the group or adopting a dual identity ($M = 2.44, SD = .74$) is especially the case for those having a positive green identity that is central to them ($M = 2.55, SD = .77$). Furthermore, the only group that does not score higher on leaving/dual identity in the non-green community than in the green community are the persons

that have a central negative green identity ($p > .581$). Even the respondents with a non-central but negative green identity tend to leave the group (or adopt a dual identity) more often in the non-green community ($M = 2.75, SD = .87$) than in the green community ($M = 2.20, SD = .66$).

Personal greenness centrality strengthens the effect of green identity on loyal deviance (p 's $< .01$). For people with a negative green identity, centrality also strengthens the effect of green identity on both items of reversed loyal deviance (p 's $< .01$). These findings somewhat support H8. Respondents with low identification tended to score lower on loyal deviance ($M = 3.19, SD = .88; M = 3.59, SD = .80$) and both items for reversed loyal deviance ($M = 3.38, SD = 1.10; M = 3.42, SD = 1.08$ and $M = 2.31, SD = 1.06; M = 2.57, SD = 1.19$) than respondents with high identification. This somewhat supports H8 as well. People with low identification do score higher on loyal deviance in the non-green community ($M = 3.55, SD = .83$) than in the green community ($M = 3.24, SD = .86$).

There are some effects from gender, age and education, but they will not be discussed here.

Discussion

In this research, it was investigated how personal green identity and a community's green identity interact with each other in the development of sustainable behavioral intentions. More specifically, different conflict resolution strategies that one can adopt when the two identities are not well aligned were compared. These are either leaving the group (or adopting a dual identity), conformism or being loyally deviant. I proposed that, in addition to personal and community green identity levels, both the centrality of one's personal green identity and the degree to which one identifies with the community do partly determine what kind of strategy will be adopted and, as such, impact sustainable behavior intentions.

Clear and strong differences in green intentions have been found between people with a low and a high green personal identity, supporting the hypothesis that the greener one's personal identity is, the greener one's behavioral intentions are. Also, the stronger people identified with being either non-green or green, the stronger the effects on intentions. This means that especially the people that find themselves really non-green or really green tend to have either very low sustainable intentions or very high sustainable intentions. These effects have been found for both the general intentions and every single sub-scale, that is, sustainable intentions with regard to food, waste, energy-use and transport. Overall, Dutch people tend to find themselves quite green and do also score quite high on especially waste and energy intentions.

In contrast, that people in a green community will have greener intentions than people in a non-green community has not been supported by my findings. No direct effects of the community identity manipulation have been found on intentions. That the personal and community green identity will

enhance their effects on sustainable behavior intentions when they are aligned is not confirmed by the data.

For the people with conflicting identities no interaction effect has been found from personal greenness centrality on conformism. An interaction effect with centrality is visible for people's tendency towards leaving the group (or adopting a dual identity) for non-green people in a green community. People with a negative green identity tend relatively more towards leaving the green community in the case their green identity is central to them. This could indicate that these people are less conforming because of the centrality of their negative green identity.

No community effects on green intentions have been found for the people with neither a high centrality of greenness nor high identification with the community. This somewhat supports the hypothesis that people with low centrality of personal greenness and low community identification do not adapt their intentions. I expected that people, for whom their greenness is not central, that do highly identify with the group, will adapt their intentions towards the community in case of a green identity conflict. This is not confirmed by the data. However, a positive effect of high identification with a community on one's tendency to conform to that community (with regard to sustainability) has been found. In general, people tend to score higher on conformism in the high green community than in the low green community. This could be explained by the fact that the average community green identity that I manipulated is lower than the average green identity respondents seem to have. The only group that does not tend towards conformism more in the high green community than in the low green community are the ones that have a negative green identity and that do highly identify with the community.

No clear support is found that people use leaving the group (or a dual identity) as resolution strategy in case of conflicting green identities, when they have a central green identity and low identification with the community. Generally, people in the non-green community tend more towards leaving the group than people in the green community. This is especially the case for the persons that have a positive central green identity. This fact, in combination with the fact that people with a negative central green identity do not score higher on leaving in the green community, seems to suggest that centrality of personal greenness can indeed be a stimulating factor towards leaving the group. Also, people that do highly identify with the community clearly tend less towards leaving the group because of a green identity conflict. No community effects on green intentions have been found for the people with high centrality of personal greenness and low identification with the community, supporting my expectation.

I did not find that people use loyal deviance as resolution strategy specifically when they have a central positive green identity, and do highly identify with a non-green community. An equivalent effect for 'reversed' loyal deviance has not been found as well. However, it has been confirmed that loyal deviance with regard to sustainability does exist. Loyal deviance does happen mostly within the non-green community and by persons with a positive green identity. People with a negative green

identity do tend more towards reversed loyal deviance, and this does evolve mostly within the green community. Centrality of personal greenness strengthens the effect of green identity on loyal deviance. Also, high community identification seems to stimulate (reversed) loyal deviance.

Theoretical reflection

The integrated concept of personal green identity seems to be a very important predictor for both sustainable intentions in general and specific types of sustainable intentions, in this case food-, waste-, energy- and transport-intentions. This is all in line with previous research (Whitmarsh and O'Neill, 2010; Kim et al., 2012; Van der Werff et al., 2014; Tung et al., 2017). Research showed that the development of sustainable behavior is also determined by the people one knows (Goldsmith and Goldsmith, 2011) and the information you get from social groups (Salazar et al., 2013). The survey data do not provide evidence for a direct effect from your social group on your green intentions, this could be related to the fact that a municipality is a somewhat less personal social influence context than when talking about the people you personally know or talk to.

The results do show that people do choose different conflict resolution strategies and that these can be seen as clearly distinctive concepts. In line with social influence theory (Cialdini and Goldstein, 2004), quite some people tend to conform to the group, especially when they do highly identify with that group. Also, in line with social identity theory (Tajfel and Turner, 1974) and identity-based motivation (Oyserman and Fryberg, 2007), some people, especially persons that do not highly identify with the community, tend towards leaving the group or adopting a dual identity, by dissociating themselves. Especially those people with a central conflicting green identity, tend to become loyally deviant in either a pro-environmental or an anti-environmental way. This is in line with the normative conflict model (Packer and Chasteen, 2010).

Reflection on the study

The community manipulation worked out quite well, with high levels of credibility for the respondents. The measurement instruments for the different variables turned out to be good and reliable scales. The sample that has been used for the analyses consisted of 775 cases and this was a good number for this purpose. Although the sampling procedure was not randomly but via a panel that works with self-assigning, the sample has quite a good diversity with regard to gender, age and educational level. Therefore, the results seem to be quite representative for the Dutch population. Because of the research topic the results seem to also be very informative for the broader (non-Dutch) population.

As mentioned, Dutch people generally have quite positive green identities. This made the interpretation of the results sometimes difficult, because probably quite some people that I coded as 'negative green' would still find themselves that green, that they would not experience a conflict in the

green condition. It was especially difficult to distinguish the non-central group in a meaningful and interpretable way. A control group would have helped to clearly distinguish the effects (instead of comparing the different conditions), although this would have been practically challenging.

Implications

This research shows that the community level is relevant in explaining how sustainable behaviors develop. Different mechanisms have been exposed with regard to identity processes in relation to green behaviors and so-called loyal deviance. Important interactions between personal and community green identities are going on. To increase and deepen our knowledge directed sustainability research at the community level is needed. One of the questions that needs to be answered is in what ways the different resolution strategies relate to green intentions and, in the end, to real behaviors. Another important question would be what the evolving knowledge about community-level green identity conflicts implies for (sustainability) interventions in practice.

Conclusion

People that see themselves as rather green persons tend to have considerably higher green intentions. This effect is even more visible for people to which this greenness is very central to their identity (in both directions). Although no direct effect from the community has been found, a certain interplay between a personal green identity and a community green identity is partly determining how green one is and if a person has intentions to become 'loyally deviant'. That is: stimulating sustainable norms within your community. Community identification and centrality of personal greenness play a certain role in the development process of sustainable intentions and the resolution process in case of a green identity conflict. People that do highly identify tend less to dissociate themselves from the group in case of a conflict and tend more towards conformism or (reversed) loyal deviance. People generally tend more towards conformism in a green community and more towards loyal deviance in a less sustainable community.

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APPENDIX A: SURVEY ITEMS AND COMMUNITY MANIPULATION TEXT (in Dutch)

Environmental Identity Scale

De volgende stellingen hebben te maken met hoe u zichzelf op dit moment ziet, als het gaat om duurzaamheid. U kunt per stelling aangeven hoezeer deze op u van toepassing is. De schaal loopt van 'Helemaal oneens' tot 'Helemaal eens'.

- 1. Me gedragen op een milieuvriendelijke manier is een belangrijk onderdeel van wie ik ben*
- 2. Ik ben het type persoon dat duurzame keuzes maakt*
- 3. Ik zie mezelf als een milieuvriendelijk persoon*
- 4. Ik zou me schamen als anderen me zien als een milieuvriendelijk type*

Community Identification Scale

De volgende stellingen gaan over uw gemeente. U kunt per stelling aangeven hoezeer u het ermee eens bent. De antwoordschaal loopt van 'Helemaal mee oneens' tot 'Helemaal mee eens'.

- 1. Ik ben net als andere inwoners van de gemeente X*
- 2. Ik voel me sterk verbonden met andere inwoners van de gemeente X*
- 3. Ik identificeer me met de sociale gemeenschap van de gemeente X*
- 4. Ik ben een typische inwoner van de gemeente X*
- 5. Ik pas als persoon goed in de gemeente X*

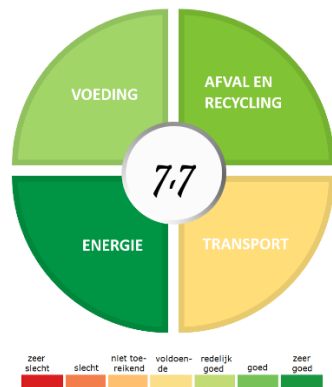
Community Green Identity Manipulation

Algemene introductietekst:

In Nederland zijn grote verschillen tussen gemeentes in hoe milieuvriendelijk en duurzaam ze zijn. Er is onderzoek gedaan naar deze verschillen in duurzaamheid op het gebied van voeding, afval/recycling, energie en transport. De resultaten hiervan zijn terug te vinden in de zogeheten 'Gemeentelijke Duurzaamheidsindex'. In dit rapport worden alle Nederlandse gemeentes geclassificeerd op basis van de genoemde deelgebieden. Ook over de gemeente X is informatie beschikbaar. Ga verder om de informatie over uw gemeente te laden.

Manipulatie green community:

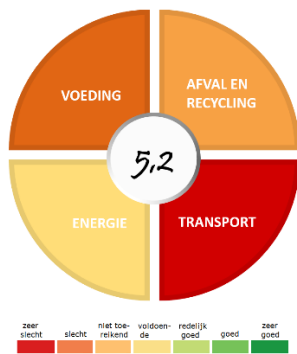
Hoe duurzaam zijn inwoners van de gemeente X in vergelijking met Nederland?



Het onderzoek wijst uit dat, in vergelijking met andere gemeentes in zowel de omgeving als heel Nederland, de gemeenschap van X tamelijk hoog scoort op het gebied van duurzaamheid met een score van 7,3 op een schaal van 10. Daarbij is gekeken naar voeding, afvalproductie- en verwerking, energiegebruik en transport. Ter vergelijking, het nationaal gemiddelde voor gemeentelijke duurzaamheid ligt op een 5.7. Qua voedselconsumptie scoort X redelijk goed: het aandeel biologische en regionale producten is aanzienlijk hoger dan in de rest van Nederland en de consumptie van producten die als milieubelastend worden beschouwd (vlees, kaas) ligt relatief laag. Ook op het gebied van afval en recycling scoort uw gemeente hoger dan de omliggende gemeentes. De gemiddelde hoeveelheid huishoudelijk afval van inwoners van X is redelijk klein en inwoners zijn over het algemeen behoorlijk strikt in het gescheiden inzamelen van afval vergeleken met de rest van Nederland. Op het gebied van energiegebruik scoort de gemeente X uitzonderlijk goed: In X is het niveau van zowel energieverbruik als CO₂-uitstoot van huishoudens aanzienlijk lager dan gemiddeld in Nederland. Dit heeft onder meer te maken met het significante aandeel van groene/hernieuwbare energie. Hetzelfde geldt in redelijke mate voor uitstoot door autogebruik en openbaar vervoer; de gemeente X scoort een ruime voldoende op het gebied van transport en duurzaamheid.

Manipulatie non-green community:

Hoe duurzaam zijn inwoners van de gemeente X in vergelijking met Nederland?



Het onderzoek wijst uit dat, in vergelijking met andere gemeentes in zowel de omgeving als heel Nederland, de gemeenschap van X laag scoort op het gebied van duurzaamheid met een score van 5,2 op een schaal van 10. Daarbij is gekeken naar voeding, afvalproductie- en verwerking, energiegebruik en transport. Ter vergelijking, het nationaal gemiddelde voor gemeentelijke duurzaamheid ligt op een 7,4. Qua voedselconsumptie scoort X slecht: het aandeel biologische en regionale producten is aanzienlijk lager dan in de rest van Nederland en de consumptie van producten die als milieubelastend worden beschouwd (vlees, kaas) ligt relatief hoog. Ook op het gebied van afval en recycling scoort uw gemeente lager dan de omliggende gemeentes. De gemiddelde hoeveelheid huishoudelijk afval van inwoners van X is behoorlijk groot en inwoners zijn over het algemeen minder strikt in het gescheiden inzamelen van afval dan in de rest van Nederland. Op het gebied van energiegebruik scoort de gemeente X een matige voldoende: In X is het niveau van zowel energieverbruik als CO₂-uitstoot van huishoudens wat hoger dan gemiddeld in Nederland. Hetzelfde geldt voor uitstoot door autogebruik; de gemeente X scoort zeer slecht op het gebied van transport en duurzaamheid.

Green Intentions Scale

De volgende vragen hebben te maken met uw eigen gedrag, in relatie tot duurzaamheid. Het gaat daarbij om hoe duurzaam u van plan bent zich de komende tijd te gedragen op verschillende gebieden (voeding, afval/recycling, energie en transport).

Voeding

In de volgende vraag wordt een aantal gedragingen genoemd die te maken hebben met uw voeding. Deze gedragingen kunnen bijdragen aan een milieuvriendelijke levensstijl. Geef steeds aan in hoeverre u verwacht dit gedrag te zullen vertonen in de komende zes maanden. De schaal loopt van 'nooit' tot 'altijd'.

In vegetarisch voedsel is geen vlees of vis verwerkt, veganistisch voedsel bevat helemaal geen producten van dierlijke afkomst (zoals vlees/vis, zuivel, etc) en biologisch voedsel is geproduceerd op een manier waarbij zoveel mogelijk rekening is gehouden met het milieu en dierenwelzijn.

Als ik de keuze heb, zal ik...

- 1. Voor vegetarisch kiezen in plaats van vlees/vis*
- 2. Voor veganistisch kiezen in plaats van niet-veganistisch*
- 3. Voor biologisch kiezen in plaats van niet-biologisch*
- 4. Voor lokaal geproduceerd voedsel kiezen in plaats van geïmporteerd voedsel*
- 5. Voedsel dat overblijft bewaren, invriezen of uitdelen in plaats van weggooien*

Afval en recycling

In de volgende vraag wordt een aantal gedragingen genoemd die te maken hebben met afval en recycling. Deze gedragingen kunnen bijdragen aan een milieuvriendelijke levensstijl. Geef steeds aan in hoeverre u verwacht dit gedrag te zullen vertonen in de komende zes maanden. De schaal loopt van 'nooit' tot 'altijd'.

Wanneer dat mogelijk is, zal ik...

- 1. Huishoudelijk afval gescheiden inleveren*
- 2. Spullen die ik niet meer gebruik tweedehands aanbieden of doneren*
- 3. Actief mijn afval verminderen, bijvoorbeeld door spullen met minder verpakkingsmateriaal te kopen*
- 4. Kiezen voor tweedehands in plaats van nieuw, als ik spullen voor in huis nodig heb*
- 5. Kijken of ik, als een huishoudelijk apparaat kapot is, het kan (laten) repareren*

Energie

In de volgende vraag wordt een aantal gedragingen genoemd die te maken hebben met het gebruik van energie. De genoemde gedragingen kunnen bijdragen aan een milieuvriendelijke levensstijl. Geef steeds aan in hoeverre u verwacht dit gedrag te zullen vertonen in de komende zes maanden. De schaal loopt van 'nooit' tot 'altijd'.

De komende tijd zal ik...

- 1. Douchetijd verminderen, of op andere manieren waterverbruik beperken*
- 2. De verwarming lager zetten om energieverbruik te verminderen*
- 3. Apparaten helemaal uitdoen als ik ze niet gebruik (dus ook niet op stand-by)*
- 4. Lampen uitdoen die onnodig branden*
- 5. Kijken naar mogelijkheden voor een groenere energieleverancier*

Transport

Hieronder wordt nogmaals een aantal uiteenlopende gedragingen genoemd. Geef opnieuw steeds aan in hoeverre u verwacht dit gedrag te zullen vertonen in de komende zes maanden. De schaal loopt van 'helemaal oneens' tot 'helemaal eens'.

De komende tijd zal ik...

- 1. Vaker de fiets pakken in plaats van bijvoorbeeld de scooter/auto*
- 2. Vaker met het openbaar vervoer reizen of carpoolen in plaats van zelf de auto te nemen*
- 3. Zo min mogelijk met het vliegtuig reizen, door anders of minder ver te reizen*

Conflict Resolution Strategies

De volgende stellingen hebben te maken met hoe u aankijkt tegen uw gemeente. Per stelling geeft u aan in hoeverre u het er mee eens bent. De schaal loopt van 'Helemaal oneens' tot 'Helemaal eens'.

Leaving the group / dual identity

- 1. Ik ben blij met de gemeente waar ik op dit moment woon*
- 2. Ik denk dat ik als persoon niet zo goed pas in deze gemeente*
- 3. Ik ervaar dat mensen in de gemeente X andere normen en waarden hebben op het gebied van duurzaamheid dan ik*
- 4. Ik zou overwegen te verhuizen naar een andere gemeente, als dat zou kunnen*

Conformisme

- 1. Ik wil me meer gedragen zoals andere bewoners van mijn gemeente*
- 2. Ik wil me meer gedragen zoals andere bewoners van mijn gemeente op het gebied van duurzaamheid*
- 3. Ik ga mijn best doen me meer te gedragen als andere bewoners in mijn gemeente op het gebied van duurzaamheid*

Loyal deviance

- 1. Ik vind dat mijn gemeente zich te weinig inzet op het gebied van duurzaamheid*
- 2. Ik wil onderzoeken hoe ik mensen in mijn gemeente duurzamer kan maken*
- 3. Ik doe dit, om andere bewoners in mijn gemeente te helpen*
- 4. Ik wil me inzetten om mijn gemeente duurzamer te maken*
- 5. Het is in het belang van mijn gemeente dat ik dit doe*

Reversed loyal deviance

- 1. Ik vind dat mijn gemeente zich te veel inzet op het gebied van duurzaamheid*
- 2. Er zijn belangrijkere dingen dan duurzaamheid waar mijn gemeente zich mee bezig moet houden*