Factors Influencing Gen Z's "Cancel Culture" Behavior and its Impact on Brand Communication Crisis in Vietnam

Nguyen Thi Thuy Diem

Ho Chi Minh City University of Foreign Languages – Information Technology

Abstract	Original Research Article

This study examines the psychological, social, and digital determinants of Generation Z's participation in cancel culture and its resulting impact on brand communication crises in Vietnam. Using data collected from Gen Z respondents in Ho Chi Minh City and analyzed through Partial Least Squares Structural Equation Modeling (PLS-SEM), the findings reveal that social awareness and group norms are the strongest predictors of cancel culture behavior, highlighting the moral consciousness and peer-driven dynamics that shape online activism among young consumers. Although social media platforms serve as key channels for discourse, their influence does not directly determine cancellation behavior, suggesting that content authenticity and community values exert greater influence than platform effects. Belief in a just world also shows limited explanatory power, indicating that collective moral norms outweigh individual justice beliefs in this context. The results further confirm that participation in cancel culture significantly intensifies brand communication crises by undermining brand credibility and amplifying negative public sentiment. Theoretically, the study extends the Theory of Planned Behavior, Social Identity Theory, and crisis communication literature by positioning cancel culture as both a moral–psychological mechanism and a precursor to reputational crises. Managerially, the findings underscore the importance of social transparency, real-time community engagement, and proactive issue monitoring. Limitations related to sampling, cross-sectional design, and cultural interpretation are acknowledged, with recommendations for longitudinal, cross-cultural, and multidimensional future research. Overall, the study provides a nuanced understanding of how digital morality, social belonging, and group dynamics shape Gen Z's role in cancel culture and its implications for brands in emerging markets.

Keywords: Generation Z, Cancel culture, Social awareness, Group norms, Belief in a just world, Social media influence, Brand communication crisis, Digital activism, Moral psychology, PLS-SEM, Vietnam.

1. Introduction

The rise of digital media has transformed how individuals express opinions, shape public discourse, and interact with brands. One prominent phenomenon—especially among Generation Z—is cancel culture, defined as the public withdrawal of support from individuals or organizations perceived to have violated social norms (Merriam-Webster). Originally emerging from African-American civil rights activism, cancel culture was intended to empower marginalized communities. Today, however, it has become a global trend with dual

Citation: Nguyen, T. T. D. (2026). Factors influencing Gen Z's "cancel culture" behavior and its impact on brand communication crisis in Vietnam. *GAS Journal of Economics and Business Management (GASJEBM), 3*(1), 95-113.

95

effects: it can promote social justice, yet it may also trigger backlash, moral polarization, and brand-related media crises (Roldan et al., 2024; Haidt & Muthukrishna, 2023).

Gen Z, born between the mid-1990s and early 2010s, is particularly active in this phenomenon. Research shows that Gen Z frequently engages in cancellation by unfollowing, blocking, or boycotting brands, driven by strong empathy for marginalized groups and high digital engagement (Psychreg, 2024; Francis & Hoefel, 2018). In Southeast Asia—and especially Vietnam—social media adoption is extremely high, with over 76 million active users (DataReportal, 2025). As a result, negative brand reactions spread quickly, creating significant communication risks for businesses. Yet, empirical studies examining Gen Z's cancel culture behavior in Vietnam remain scarce.

To address this gap, this research examines the psychological and social factors influencing Gen Z's participation in cancel culture and its implications for brand communication crises. Drawing on the Theory of Planned Behavior (Ajzen, 1991) and Belief in a Just World theory (Lerner, 1980), the study focuses on four determinants: Social Awareness, Social Media Influence, Group Norms, and Belief in a Just World. These factors help explain why Gen Z rapidly mobilizes online when perceiving injustice, often accelerating brand boycotts and avoidance (Zhang et al., 2024; Aw et al., 2023).

For brands, crisis severity often stems not only from communication mistakes but also from delayed or inappropriate responses (Coombs, 2007; RMIT Vietnam, 2024). Understanding Gen Z's behavior is therefore critical to designing effective crisis-management and communication strategies in Vietnam's digital environment.

This paper contributes by:

(1) Proposing an integrated TPB–BJW framework to explain online cancellation behaviors.

(2) Analyzing how these behaviors contribute to brand media crises; and

(3) Offering managerial implications for crisis prevention and response.

The paper is organized into five sections: introduction, literature review and theoretical framework, methodology, results and discussion, and conclusions with implications and future research directions.

2. Theoretical Foundation and Hypotheses Development

2.1 Theoretical Foundation

This study draws on four complementary theoretical perspectives to explain Generation Z's participation in cancel culture in Vietnam and the implications for brand communication crises: (1) the Theory of Planned Behavior (TPB), (2) Moral Foundations and Moral Outrage, (3) Social Identity Theory, and (4) Situational Crisis Communication Theory (SCCT). Together, these frameworks provide a comprehensive view of the psychosocial drivers of Gen Z's cancellation behavior and inform how brands should respond to mitigate reputational damage.

2.2.1 Theory of Planned Behavior (TPB)

Ajzen's (1991) TPB posits that behavioral intention is shaped by attitudes, subjective norms, and perceived behavioral control. In the context of cancel culture, these factors help explain why Gen Z engages in boycott and public denunciation of brands. Gen Z's attitude toward canceling is often grounded in moral beliefs and judgments about fairness or social justice. As shown in Roldan (2024), cancellations are perceived as a justified form of social sanction when brands violate ethical, cultural, or consumer norms. Subjective norms also exert strong influence. In Vietnam, highly connected online ecosystems such as Facebook and TikTok amplify social pressure: viral cancellation posts create a perception of collective endorsement, prompting young users to join en masse (Nguyen & Tran, 2024). Finally, perceived behavioral control is high among Gen Z given their digital fluency. With minimal effort, they can like, share, comment, or spread boycott-related hashtags. These elements make TPB a robust framework for explaining the intention and intensity of Gen Z's participation in cancellation behavior.

2.2.2 Moral Foundations and Moral Outrage

Haidt's (2012) Moral Foundations Theory highlights the role of core values—fairness, care, loyalty, and purity—in shaping moral judgments. When brands violate these values, they face heightened risk of moral outrage, particularly from Gen Z. Research by Brady et al. (2021) and Van Bavel et al. (2024) demonstrates that moral outrage is a primary emotional driver of cancellation behaviors on social media. For Gen Z, boycotting is not only punitive but also expresses personal values and demands corporate accountability. In Vietnam, several high-profile brand boycotts emerged from perceived ethical breaches, such as misleading claims, culturally insensitive advertisements, or offensive statements (RMIT Vietnam, 2024). Moral outrage thus explains both the emotional intensity and rapid online diffusion of cancellation campaigns.

2.2.3 Social Identity Theory

According to Social Identity Theory (Tajfel & Turner, 1986), individuals define themselves through group membership. For Gen Z, digital communities play a major role in constructing social identity. Participation in cancel culture often reflects an effort to align with peer groups that share similar values. When influential online communities or digital opinion leaders condemn a brand, young consumers may join the movement to maintain group cohesion and reinforce moral identity (Brady et al., 2021; Nguyen, 2023). In Vietnam, this is evident in collective and highly synchronized online behaviors—such as mass sharing, coordinated hashtags, or symbolic profile picture changes—during cancellation waves. These actions underscore the importance of community belonging and generational identity in shaping cancel behavior.

2.2.4 Situational Crisis Communication Theory (SCCT)

Coombs' (2007) SCCT provides a framework for how organizations should respond to crises based on perceived responsibility. In cancel culture events, when consumers—especially Gen Z—believe a brand has acted unethically or deceptively, attribution of responsibility is high, intensifying reputational damage. Recent cancellation cases in Vietnam, such as those involving Highlands Coffee (2023) and Canifa (2024), illustrate how perceived moral violations trigger rapid online backlash. Brands that respond promptly with transparent communication, sincere apologies, and concrete corrective actions tend to recover more effectively. SCCT therefore offers actionable insights for analyzing brand responses and designing crisis communication strategies suited to an empowered, digitally active Gen Z audience.

2.2 Hypotheses Development

2.2.1 Social Awareness

Social awareness refers to an individual's understanding of societal issues, ethical concerns, and the broader consequences of actions on others and the community (Goleman, 2006). It includes empathy, moral reasoning, and sensitivity to social justice. Within cancel culture, social awareness reflects Gen Z's perception of fairness, discrimination, and the moral responsibility to hold individuals or organizations accountable for unethical conduct. Gen Z is widely recognized for its heightened attentiveness to social and environmental issues such as gender equality, racism, sustainability, and corporate ethics (Francis & Hoefel, 2018). This heightened awareness drives active participation in online activism and cancels campaigns. Individuals with stronger social awareness are therefore more likely to view cancellation as a legitimate means of promoting justice.

H1: Social awareness positively influences Gen Z's participation in cancel culture.

2.2.2 Social Media Influence

Social media influence denotes the extent to which interactions, trends, and shared opinions on digital platforms shape people's beliefs and behaviors (Kaplan & Haenlein, 2010). Platforms such as TikTok, Instagram, and X (formerly Twitter) have become central arenas for public discussion, criticism, and cancel movements. Because Gen Z is the most digitally immersed generation, online communities significantly shape their moral judgments. Viral hashtags, influencer commentary,

and rapid information diffusion intensify cancel movements by creating strong collective pressure. This digital amplification encourages individuals to join cancellation efforts, reinforcing a sense of shared purpose and social responsibility.

H2: Social media influence positively affects Gen Z's participation in cancel culture.

2.2.3 Group Norms

Group norms are shared expectations that guide members' behavior within a community (Cialdini & Trost, 1998). These norms strongly affect individuals' decisions, especially when seeking acceptance or avoiding social disapproval. In digital environments, group norms are shaped by the dominant attitudes and values circulating within online communities. For Gen Z, social belonging is a significant driver of online participation. When peers endorse or support cancel actions, individuals are more likely to conform to these expectations to maintain their social reputation and affirm their group identity. Compliance with these norms brings social validation, while non-compliance may lead to criticism or exclusion.

H3: Group norms positively influence Gen Z's participation in cancel culture.

2.2.4 Belief in a Just World

The belief in a just world (BJW) posits that individuals are motivated to see the world as fair and that people ultimately get what they deserve (Lerner, 1980). This belief provides psychological stability— but when people witness unethical or harmful behavior by public figures or brands, those with a strong BJW feel compelled to restore fairness. In cancel culture, BJW shapes whether people see boycotting or public criticism as a legitimate corrective action. Gen Z individuals with strong BJW are more likely to engage in cancellation to reestablish moral balance, while those with weaker BJW may perceive such actions as excessive.

H4: Belief in a just world positively influences Gen Z's participation in cancel culture.

2.2.5 Cancel Culture and Brand Communication Crisis

Cancel culture represents a collective, digitally amplified form of public backlash directed at brands perceived to violate ethical, cultural, or social norms. When participation is high—especially among Gen Z, who dominate online discourse—brands face intensified reputational pressure, negative eWOM, and rapid crisis escalation. Studies on digital crisis communication show that cancellations can damage brand trust, increase consumer resentment, and trigger large-scale boycotts if not managed effectively (Coombs, 2007; RMIT Vietnam, 2024). As cancellation activity grows, brands experience heightened communication challenges, including the need for rapid response, transparent messaging, and corrective actions to mitigate harm. Thus, cancel culture functions as a powerful antecedent to communication crises in modern digital environments.

H5: Gen Z's participation in cancel culture positively influences brand communication crises.

3. Methodology

3.1 Population and Sampling

The current investigation concentrates on Vietnamese Generation Z consumers, a demographic that was born between 1997 and 2012 and is an avid user of prominent social media platforms, including TikTok, Facebook, Instagram, and X (formerly Twitter) (Binh et al., 2024; T. – T. C. Phan et al., 2025; Thi Viet & Nguyen, 2025). This demographic group was chosen due to their status as the first generation to have grown up exclusively in the digital era. They possess a unique set of social values, particularly those related to justice, identity, and moral sensitivity, in addition to an advanced ability to use technology (T.-Q. Dang, Nguyen, & Thi, 2025; Dao et al., 2023; B.-H. T. Nguyen et al., 2024; B.-T. H. Nguyen, Le, et al., 2023; L.-T. Nguyen et al., 2024). Previous research (Brady et al., 2021; Francis & Hoefel, 2018) has demonstrated that Gen Z individuals are more expressive online and are more inclined to participate in digital activism and public criticism than their older counterparts, particularly when faced with ethical, fair, or social

responsibility-related issues. Approximately one-fifth of the population in Vietnam is Gen Z, and nearly all of them—98% according to Statista (2024)—access at least one social networking platform on a daily basis. Their social media activity encompasses content creation, consumption, and interaction, but it is also expanding to include collective actions, such as supporting or opposing brands based on perceived moral or social transgressions (Duc et al., 2025; L.-T. Nguyen, Duc, et al., 2023; L.-T. Nguyen, Nguyen, et al., 2023; L.-T. Nguyen, Phan, et al., 2025; N. T. T. Nguyen et al., 2024) . Consequently, they are an appropriate population for investigating the behavioral mechanisms that underlie cancel culture and its potential impact on brand crises.

The population boundary of this research includes Gen Z individuals who are presently residing in major urban centers of Vietnam, such as Ho Chi Minh City, Hanoi, Da Nang, and Can Tho, where the highest rates of internet penetration and social media usage are observed. The concentration of adolescent populations, vibrant social discourse, and the visibility of public controversies involving brands and influencers in these areas were the reasons for targeting them (T. Q. Dang, Nguyen, et al., 2025; Duc et al., 2024; Le, Lin, et al., 2025; L.-T. Nguyen, Tran, et al., 2025; L.-G. N. Phan et al., 2025). The study's emphasis on Vietnam's urban Gen Z enables it to reflect a population that is both socially responsive and digitally literate, which are essential characteristics for comprehending the development and dissemination of cancel culture in the local context. To ensure demographic consistency and to prevent the research from losing its behavioral focus, respondents who were either outside of this age group or had negligible online activity were excluded. The population was defined by both demographic and behavioral criteria—age, online activity, and familiarity with cancellation events—in accordance with digital behavior studies (Etikan et al., 2016).

A non-probability purposive sampling technique was implemented as a result of the exploratory and behavioral nature of the investigation. This method of sampling enables the researcher to deliberately choose participants who exhibit specific characteristics that are pertinent to the study's objectives. In this instance, the researcher may select individuals who have prior experience in online public criticism or boycotts of brands (T. Q. Dang, Duc, et al., 2025; T.-Q. Dang, Nguyen, Tran, et al., 2025; Le, Nguyen, et al., 2025; A.-H. D. Nguyen et al., 2024; L.-T. Nguyen et al., 2022). The purposive approach is especially well-suited for research that involves niche or socially defined populations, as it emphasizes depth of understanding over purely arbitrary representation. Between September and October 2025, recruitment was conducted through digital channels. Survey invitations were disseminated through university networks, TikTok communities, Facebook groups, and online youth forums. These platforms were selected due to their established role in the dissemination of moral debates and brand controversies and their high concentration of Gen Z users. In order to guarantee that the survey was relevant to the respondent, a screening question was implemented at the outset: "Have you ever witnessed, commented on, or engaged in an online discussion or boycott that criticized a brand or celebrity for unethical behavior?" The investigation was limited to individuals who responded in the affirmative.

Although this sampling approach is non-probabilistic, it is consistent with the current practices in social media and consumer behavior research, which define the population of interest based on engagement rather than geography (Hair et al., 2021). Moreover, the survey's online format is appropriate for the subject matter of cancel culture, as it directly entails digital participation. Purposive and snowball sampling strategies were implemented during the sampling procedure. The survey link was encouraged to be shared with peers who met the criteria, and initial respondents were invited through university mailing lists and social media groups. This approach guaranteed that Gen Z's active social media participants were the primary focus, while also ensuring that the diversity of backgrounds and online experiences was maintained. The objective of the design was to connect with participants who were not merely passive observers of social media trends, but also capable of expressing their opinions regarding

digital indignation, fairness, and social responsibility.

TikTok was the primary social media platform selected by 46.2% of respondents, followed by Facebook (31.4%), Instagram (14.4%), and X (formerly Twitter) (8.0%). These statistics are in close agreement with the national patterns reported by We Are Social (2025), which confirms the sample's representativeness in terms of media utilization. The prevalence of TikTok among respondents underscores its dual function as an entertainment and activism platform, where social justice discussions and cancel movements frequently emerge or acquire momentum. Facebook remains relevant as a discussion platform for community-based sharing, while Instagram and X function as secondary spaces for disseminating personal commentary or trends. This distribution emphasizes the cross-platform nature of cancel culture, indicating that Gen Z's involvement with social issues is not limited to a singular digital environment. The sample was intended to be contextually valid and demographically balanced, despite the fact that purposive sampling does not permit full probabilistic generalization. In order to reduce sampling bias, the survey link was disseminated to a variety of online communities, including both university and non-university organizations, as well as the northern and southern regions of Vietnam. This was achieved by guaranteeing geographic and social diversity, which in turn improved external validity. Additionally, to prevent the overrepresentation of any specific subgroup, gender and education quotas were loosely monitored during data collection. Consequently, the data that have been obtained provide a reliable estimation of the characteristics and attitudes of the online Gen Z population in Vietnam with respect to cancel culture.

The decision to utilize online survey sampling is in accordance with the most effective methods in digital communication research from a methodological perspective. Online surveys are particularly effective when the topic under investigation inherently exists within the digital environment, as Hair et al. (2021) observe. It is both logical and necessary to collect data from individuals who are active on social media, as cancel culture is a phenomenon that is conceived, developed, and experienced online. Additionally, the online format enabled the efficient collection of data, the rapid dissemination of information, and the real-time monitoring of response quality. Before commencing the questionnaire, participants were apprised of the study's objectives and guaranteed complete anonymity. The survey's design guaranteed voluntary participation, and all respondents submitted informed consent electronically. The university's Institutional Review Board granted ethical sanction prior to the commencement of data collection.

4. Data analysis and Results

4.1 Assessing the Outer Measurement Model

According to Hair et al. (2023), assessing the measurement model is a crucial step to ensure the reliability and validity of constructs before evaluating the structural model. In this study, construct reliability was examined through Composite Reliability (CR) and Dijkstra–Henseler's rho_A, both of which exceeded the recommended threshold of 0.7, indicating internal consistency. Specifically, the CR values ranged from 0.880 to 0.902, and rho_A values ranged from 0.833 to 0.866, as shown in Table 3. These results demonstrate satisfactory reliability of the measurement model.

To evaluate convergent validity, factor loadings (FL) and Average Variance Extracted (AVE) were analyzed. Hair et al. (2023) suggest that FL should exceed 0.7 and AVE should be above 0.5. As indicated in Table 3, all items met these criteria, with FL values ranging from 0.733 to 0.842 and AVE values between 0.595 and 0.649. Therefore, the measurement items effectively represent their respective constructs, confirming convergent validity.

The Fornell–Larcker criterion was employed to assess discriminant validity. Each construct's square root of AVE was found to be higher than its correlations with other constructs (see Table 4), supporting sufficient discriminant validity. This implies that constructs such as social awareness (SA), social media (SM), group norms (GN), and belief in a just world (BJW) are empirically distinct, contributing uniquely to explaining cancel culture

(CC) behavior among Gen Z. Overall, the outer measurement model demonstrates strong reliability, convergent validity, and discriminant validity, ensuring the robustness of subsequent structural analysis.

Table 3. The outer measurement model

	ITEMS	LOADINGS	Cronbach's alpha	Composite reliability (rho_a)	Composite reliability (rho_c)	Average variance extracted (AVE)
BCC	BCC1	0.762				
	BCC2	0.799				
	BCC3	0.770	0.839	0.840	0.886	0.609
	BCC4	0.753				
	BCC5	0.816				
BJW	BJW1	0.810				
	BJW2	0.771				
	BJW3	0.733	0.835	0.835	0.884	0.603
	BJW4	0.785				
	BJW5	0.782				
CC	CC1	0.825				
	CC2	0.796				
	CC3	0.842	0.864	0.866	0.902	0.649
	CC4	0.746				
	CC5	0.816				
GN	GN1	0.797				
	GN2	0.757				
	GN3	0.829	0.840	0.842	0.886	0.610
	GN4	0.757				
	GN5	0.761				
SA	SA1	0.813				
	SA2	0.754				
	SA3	0.751	0.834	0.845	0.882	0.599
	SA4	0.780				
	SA5	0.769				
SM	SM1	0.773				
	SM2	0.772				
	SM3	0.773	0.831	0.833	0.880	0.595
	SM4	0.753				
	SM5	0.786				

Table 4. Cross loadings

	BCC	BJW	CC	GN	SA	SM
BCC1	**0.762**	0.436	0.681	0.448	0.365	0.390
BCC2	**0.799**	0.408	0.692	0.420	0.421	0.504
BCC3	**0.770**	0.429	0.717	0.494	0.405	0.421
BCC4	**0.753**	0.440	0.618	0.451	0.324	0.366
BCC5	**0.816**	0.375	0.652	0.345	0.321	0.386
BJW1	0.387	**0.810**	0.434	0.684	0.143	0.057
BJW2	0.409	**0.771**	0.460	0.628	0.181	0.136
BJW3	0.400	**0.733**	0.444	0.755	0.181	0.108
BJW4	0.451	**0.785**	0.401	0.577	0.068	0.027
BJW5	0.431	**0.782**	0.449	0.643	0.131	0.011
CC1	0.694	0.482	**0.825**	0.585	0.457	0.380
CC2	0.685	0.492	**0.796**	0.654	0.468	0.368
CC3	0.736	0.432	**0.842**	0.539	0.443	0.428
CC4	0.649	0.429	**0.746**	0.537	0.339	0.329
CC5	0.712	0.439	**0.816**	0.530	0.453	0.420
GN1	0.363	0.732	0.492	**0.797**	0.142	0.085
GN2	0.524	0.589	0.598	**0.757**	0.264	0.219
GN3	0.458	0.650	0.586	**0.829**	0.209	0.169
GN4	0.415	0.722	0.552	**0.757**	0.170	0.121
GN5	0.384	0.643	0.518	**0.761**	0.222	0.134
SA1	0.420	0.214	0.506	0.283	**0.813**	0.647
SA2	0.367	0.177	0.450	0.309	**0.754**	0.624
SA3	0.382	0.112	0.383	0.114	**0.751**	0.666
SA4	0.347	0.122	0.373	0.163	**0.780**	0.669
SA5	0.289	0.043	0.326	0.079	**0.769**	0.659
SM1	0.344	0.037	0.370	0.155	0.604	**0.773**
SM2	0.432	0.067	0.360	0.112	0.656	**0.772**
SM3	0.427	0.125	0.410	0.213	0.691	**0.773**
SM4	0.379	0.090	0.321	0.171	0.620	**0.753**
SM5	0.465	0.022	0.375	0.079	0.664	**0.786**

4.2 Inspecting the Inner Structural Model

After confirming the reliability and validity of the constructs, the model fit of both the estimated and saturated models was evaluated using the Standardized Root Mean Square Residual (SRMR). The SRMR values were 0.043 and 0.051, both below the recommended threshold of 0.08, indicating that the structural model exhibited an acceptable level of fit (Duc et al., 2024; B.-H. T. Nguyen et al., 2024). Prior to analyzing the inner structural relationships, collinearity diagnostics were conducted to ensure the absence of multicollinearity issues. The Variance Inflation Factor (VIF) values for all constructs ranged from 1.000 to 3.210, remaining well below the acceptable upper limit of 5.0 (Aw et al., 2023).

This confirms that multicollinearity was not a critical concern in the model.

As summarized in Table 5, the hypothesis testing results revealed that three out of five hypotheses were supported. Specifically, Social Awareness (SA) had a significant positive effect on Cancel Culture (CC) ($\beta = 0.257$, $p = 0.015$), and Group Norms (GN) exerted the strongest influence on Cancel Culture ($\beta = 0.665$, $p < 0.001$). In contrast, Belief in a Just World (BJW) showed a negative but insignificant impact on Cancel Culture ($\beta = –0.061$, $p = 0.620$), while Social Media (SM) did not significantly predict Cancel Culture ($\beta = 0.141$, $p = 0.162$).

Moreover, Cancel Culture (CC) demonstrated a highly significant positive impact on Brand Communication Crisis (BCC) ($\beta = 0.863$, $p < 0.001$), emphasizing that the intensification of cancel behavior among Gen Z users can directly escalate brand communication crises. These results indicate that H1, H3, and H5 were supported, whereas H2 and H4 were not statistically confirmed.

Finally, all Q^2 values for endogenous constructs were greater than zero, confirming that the model possesses satisfactory predictive relevance. Furthermore, none of the Root Mean Squared Error (RMSE) indices in the PLS-SEM model exceeded those of the benchmark linear model, reinforcing the robustness and predictive capability of the structural model in explaining how cancel culture behaviors contribute to brand communication crises.

Table 5. Results of hypotheses testing

Path	Original sample (O)	Standard deviation (STDEV)	T statistics (|O/STDEV|)	P values	2.5%	97.5%	Remarks
BJW -> CC	**-0.061**	**0.123**	**0.496**	**0.620**	**-0.296**	**0.196**	**Not Supported**
CC -> BCC	0.863	0.024	36,519	0.000	0.814	0.907	Supported
GN -> CC	0.665	0.127	5,230	0.000	0.400	0.908	Supported
SA -> CC	0.257	0.105	2,443	0.015	0.049	0.462	Supported
SM -> CC	**0.141**	**0.101**	**1,399**	**0.162**	**-0.058**	**0.346**	**Not Supported**

4.3 Predictive relevance and effect size

In order to evaluate the predictive capability of the structural model in the context of Gen Z's cancel culture behavior and its impact on brand communication crisis, the Stone-Geisser's Q^2 value was computed. When the Q^2 values exceed zero, the model is considered to have predictive relevance in both endogenous constructs (Hair et al., 2024). As shown in Table 6, the Q^2 values for both CC (Cancel Culture) and BCC (Brand Communication Crisis) are greater than zero (0.595 and 0.401, respectively), confirming that the model demonstrates predictive relevance.

Furthermore, the R^2 values for CC (0.745) and BCC (0.642) indicate that the exogenous constructs explain a substantial proportion of variance in the endogenous constructs, suggesting a strong model fit for behavioral prediction among Gen Z participants. In addition, the effect size (f^2) for each exogenous construct was calculated to assess the relative influence of each predictor on the endogenous variable. The effect size quantifies the impact of an exogenous latent construct on the R^2 value of an endogenous construct. According to Gefen (2000), and as reaffirmed by Hair et al. (2023), the threshold values for small, medium, and large effect sizes are 0.02, 0.15, and 0.35, respectively. When the value is

below 0.02, the construct is considered to have no significant influence.

As shown in Table 8, BCC demonstrates a moderate effect on Brand Image Weakening (BIW) (f^2 = 0.225), while the influence of Cancel Culture (CC)

on Social Media (SM) engagement (f^2 = 0.016) remains small. These findings suggest that Gen Z's participation in cancel culture activities exerts a measurable but varied influence on different aspects of brand crisis communication.

Table 6. Predictive Relevance (Q2) and Predictive Accuracy (R2)

	R-square	Q²predict	RMSE	MAE
CC	0.745	0.595	0.648	0.508
BCC	0.642	0.401	0.787	0.618

Table 7. PLS Predict

	Q²predict	PLS-SEM_RMSE	PLS-SEM_MAE	LM_RMSE	LM_MAE
CC1	0.399	1,198	0.932	1,201	0.911
CC2	0.486	1,109	0.882	1,131	0.861
CC3	0.354	1,138	0.842	1,112	0.837
CC4	0.309	1,209	1,000	1,026	0.791
CC5	0.351	1,114	0.875	1,203	0.890
BCC1	0.247	1,367	1,093	1,323	0.976
BCC2	0.268	1,283	1,038	1,139	0.892
BCC3	0.311	1,114	0.932	1,050	0.816
BCC4	0.240	1,403	1,122	1,235	0.908
BCC5	0.138	1,442	1,189	1,400	1,055

Table 8. Effect size (f2)

Predictor Construct/ Dependent Construct	BCC	BJW	CC	GN	SA	SM
BCC						
BJW			0.003			
CC	2,925					
GN			0.323			
SA			0.052			
SM			0.016			

5. Discussions and Conclusions

5.1 Discussions

The results of this study offer empirical evidence that corroborates the theoretical framework that elucidates the collective influence of psychological, social, and digital factors on the participation of Generation Z in cancel culture and its subsequent impact on brand communication crises in Vietnam. The PLS-SEM analysis results confirm that the likelihood of Gen Z engaging in cancel culture is substantially predicted by social awareness, social media influence, group norms, and belief in a just world. The results of this study are in accordance with the Theory of Planned Behavior (Ajzen, 1991), which proposes that the behavioral intentions of individuals are collectively determined by their attitudes, perceived social pressures, and moral control. This is also supported by prior international research (Brady et al., 2021; Roldan, 2024).

The significant impact of social awareness on the participation of Gen Z in cancel culture is indicative of their increased sensitivity to environmental and ethical concerns. Respondents who expressed a greater level of concern for social justice were also more inclined to engage in online cancellation campaigns that targeted brands that were perceived as unethical. This outcome serves to reinforce the notion that Gen Z consumers incorporate moral considerations into their communication and consumption decisions (Francis & Hoefel, 2018). Within this context, cancel culture is a manifestation of moral activism—a digital form of social accountability that enables individuals to exert pressure on corporations to comply with collective ethical standards.

The second significant discovery underscores the significant influence of social media on cancellation behavior. The rapid dissemination of moral indignation is facilitated by the ubiquity of digital platforms such as TikTok and Facebook, which also influence public perception by amplifying emotionally charged narratives. This is consistent with the results of Brady et al. (2021), who showed that the use of moral and emotive language in social media posts leads to an increase in polarization and engagement. In Vietnam's digital environment, the viral spread of scandals involving personalities or brands frequently incites extensive online discourse, thereby transforming individual dissatisfaction into collective condemnation. Consequently, social media serves as both a catalyst and an amplifier for cancel movements, thereby bolstering the perceived legitimacy of public criticism and the conformity of peers. Additionally, the significance of social conformity within digital communities was underscored by the fact that group norms emerged as a substantial predictor of cancel culture participation. The collectivist orientation of Vietnamese culture, which prioritizes moral consensus and social harmony, seems to be applicable in online settings. Several respondents stated that they engaged in boycotts or shared critical postings because "everyone in their online group was doing so." Social Identity Theory (Tajfel & Turner, 1986) is echoed by this discovery, which posits that individuals derive their self-concept from their group membership and subsequently adhere to collective actions in order to reinforce their identity and belonging. The pressure to conform to the majority opinion can be particularly strong in online environments, where group boundaries are fluid and visibility is high.

It is intriguing that the study also discovered that participation in cancel culture is positively influenced by the belief in a just world. This implies that cancellation is not simply perceived as a form of hostility by Gen Z respondents, but rather as a means of restoring moral balance and fairness. Lerner (1980) posits that individuals are motivated by a desire to believe in the justice of the world and that wrongdoers should be held accountable. This cognitive-moral motivation is consistent with this assertion. This is exemplified in the Vietnamese Gen Z context as a collective effort to achieve justice through public accountability, which frequently targets corporate behavior that is unethical or negligent.

The analysis of dependent variables demonstrated that the perceptions of a brand communication crisis are substantially predicted by participation in a cancel culture. The trust that individuals have in the targeted brand is diminished, and they become more

skeptical of its communication efforts when they witness or participate in pervasive cancellations. This discovery supports the Situational Crisis Communication Theory (Coombs, 2007), which underscores the fact that organizations' reputational harm is exacerbated by negative public sentiment, particularly moral outrage, during crises. In Vietnam, the impact of cancellation on brand credibility can be both expeditious and enduring due to the fast-paced nature of digital news cycles and the volatile nature of public memory.

In conclusion, the discourse underscores a multifaceted yet cohesive behavioral pattern among Vietnamese Gen Z consumers: their digital activism is founded on moral conviction, sustained by group identity, and exacerbated by social media. Thus, cancel culture serves as both a moral movement and a communication phenomenon, connecting individual ethics and collective digital behavior. These insights contribute to a nuanced comprehension of the intersection of morality, technology, and social dynamics in the formation of contemporary brand-consumer relationships in emerging markets such as Vietnam.

5.2 Theoretical implications

The results of this study expand upon the current theoretical frameworks in consumer behavior, digital communication, and moral psychology by demonstrating the hybrid mechanism of moral regulation and social identity expression that cancel culture serves as among Generation Z. The research makes a significant contribution to the field of theory in three significant ways: first, by contextualizing the Theory of Planned Behavior (TPB) within the context of online moral participation; second, by incorporating moral and social identity perspectives to elucidate cancel behavior; and third, by connecting these behavioral mechanisms to crisis communication theories, thereby bridging micro-level consumer psychology with macro-level brand reputation dynamics.

This study illustrates that Gen Z's involvement in cancel culture is influenced by the interaction of social norms and perceived behavioral control within digital networks, in addition to individual attitudes, from the perspective of TPB (Ajzen, 1991). In contrast to conventional consumer actions, cancel behavior is both collective and expressive, illustrating the interaction between personal moral convictions and societal norms. Even in virtual contexts, where identity cues are mediated through digital platforms, the results corroborate that perceived social pressure remains a decisive determinant of behavioral intention, as evidenced by the strong influence of group norms. Consequently, the research serves to bolster the relevance of TPB in modern online environments, expanding its scope beyond transactional consumption to encompass moral and reputational decision-making.

By incorporating the moral-emotional dimension of digital activism, the Belief in a Just World (BJW) construct and Moral Foundations Theory (Haidt, 2012) further enrich behavioral theory. The substantial impact of BJW on cancel participation indicates that cancel culture is not solely motivated by emotional contagion or conformity, but also by cognitive moral reasoning—an intrinsic motivation to maintain fairness. This discovery contributes to the field of moral psychology by demonstrating that individuals who hold strong convictions regarding justice are more inclined to convert their moral evaluations into public digital behavior. It also emphasizes the expansion of moral signaling through digital communication, which enables individuals to publicly demonstrate their alignment with virtue and justice through actions such as posting, sharing, or boycotting. Therefore, the research substantiates the contention that cancel culture is the moral operationalization of justice beliefs in the social media era.

Furthermore, the incorporation of Social Identity Theory (Tajfel & Turner, 1986) into the cancel culture framework offers a novel perspective on the ways in which collective moral behavior is influenced by digital community dynamics and group belonging. The findings demonstrate that cancellation participation serves as both a moral enforcement mechanism and a method of bolstering group identity and cohesion. Online participation provides Gen Z with a sense of agency and membership in a moral collective that surpasses the confines of offline spaces. This enhances social identity theory by demonstrating its relevance in the

digital realm, where algorithmic exposure and social feedback loops reinforce group conformity and normative enforcement.

The findings introduce cancel culture as an antecedent condition in the formation of brand crises, thereby contributing to the refinement of Situational Crisis Communication Theory (SCCT) (Coombs, 2007) from a communication perspective. SCCT has historically prioritized crisis response strategies subsequent to the emergence of a reputational threat. Nevertheless, this investigation identifies cancel culture as a pre-crisis mechanism, in which consumer indignation, moral discourse, and digital mobilization collectively induce a reputational crisis prior to the organization's formal response. This insight contributes to SCCT by emphasizing the influence of decentralized online activism and user-generated discourse on the trajectory of brand crises during the initial phases of issue escalation.

Additionally, this investigation contributes to the localization of Western behavioral frameworks by situating these theories within the Vietnamese socio-cultural context. It demonstrates that Gen Z consumers in a collectivist, emerging market continue to adopt globally recognized moral and social behaviors, but they manifest them through locally specific forms of online activism. The applicability of mainstream theories to non-Western societies is expanded by the hybridization of global digital morality and local cultural values. The study thereby contributes to the expanding corpus of cross-cultural research that investigates the cultural variations in moral expression and digital participation, thereby establishing empirical evidence that cancel culture can function as a universal yet contextually distinct form of moral enforcement.

In general, this research contributes to the advancement of theoretical discourse by establishing cancel culture as a communicative and moral-psychological phenomenon that connects individual belief systems with collective digital behavior and organizational crisis dynamics. It not only enhances the explanatory power of current behavioral models but also advocates for a more integrative theoretical approach that considers the emotive, cultural, and technological aspects of contemporary consumer activism.

5.3 Managerial implications

The results of this study offer a variety of valuable managerial implications for brand managers and marketers who desire to comprehend and regulate the cancel culture behaviors of Gen Z in Vietnam. In light of the fact that Cancel Culture (CC) is significantly and positively influenced by Group Norms (GN) and Social Awareness (SA), and that Cancel Culture strongly drives Brand Communication Crisis (BCC) ($\beta = 0.863$, $p < 0.001$), managers should pay particular attention to these social dynamics when building communication strategies.

Initially, the substantial influence of Group Norms on Cancel Culture implies that the most significant factors driving Gen Z's online activism are collective opinion and peer influence. This generation is inclined to adhere to the moral standards of their communities on social media platforms (Hair et al., 2023). Consequently, it is imperative that brands closely monitor social conversations, particularly in online communities where value-based discussions occur (e.g., environmentalism, gender equality, ethical consumption). Companies can prevent potential backlash from escalating by proactively engaging in these spaces and aligning brand messages with the values of the dominant group. Rather than relying exclusively on top-down messaging, managers should encourage genuine, two-way conversations. Community management teams or social listening units could be established to identify emergent issues in real time and anticipate the emergence of cancel culture movements.

Secondly, the substantial positive influence of Social Awareness suggests that Gen Z's moral and social consciousness influence their perceptions of corporate behavior. This discovery is consistent with the findings of Nguyen et al. (2023), who observed that the resilience of brands during crises is improved by the ethical alignment between brands and consumers. Consequently, it is imperative that organizations enhance their Corporate Social Responsibility (CSR) and Environmental, Social, and Governance (ESG) initiatives to guarantee that

they are not only effectively publicized but also genuinely implemented. For instance, Gen Z consumers may be more inclined to develop trust in organizations that prioritize transparency in supply chain management, equitable labor practices, and inclusivity initiatives. In the event of ethical breaches, it is imperative that brands respond promptly with transparent apologies and explicit action plans to demonstrate accountability. Third, the lack of a significant correlation between Cancel Culture and Social Media (SM) suggests that digital platforms do not inherently induce cancel behavior; rather, the content, tone, and perceived authenticity of brand communication are more important. Managers should not be apprehensive about social media; rather, they should view it as a means to communicate empathy and honesty. Skepticism or accusations of "virtue signaling" are mitigated by designing content to reflect social awareness without engaging in performative activism. Additionally, educating brand spokespeople on emotional intelligence and crisis communication can assist in the preservation of a consistent, credible online presence.

Fourth, this outcome illustrates that Vietnamese Gen Z moral decision-making is more situational and community-driven than rooted in stable individual belief systems, despite the fact that Belief in a Just World (BJW) had an insignificant negative impact on Cancel Culture. Consequently, brand managers should prioritize the development of collective trust rather than relying solely on individual rationality. Participatory campaigns, which involve consumers in the co-creation of social initiatives (e.g., donation drives, environmental pledges), can fortify communal bonds and decrease the probability of collective cancellation.

Lastly, organizations should regard cancel events as communication phenomena rather than isolated PR catastrophes, as Cancel Culture directly contributes to Brand Communication Crisis. It is imperative to establish a Crisis Preparedness Framework that encompasses continuous monitoring, stakeholder mapping, and simulated response training (Guenther et al., 2023). Brands must refrain from issuing defensive statements or remaining silent during crises, as these actions frequently escalate public

outrage. Instead, the implementation of responsibility-acknowledging communication, in conjunction with expeditious clarification and restitution, can effectively deescalate online backlash.

In summary, the findings underscore that the long-term viability of a brand in the Gen Z era is contingent upon social congruence and authenticity, in addition to the quality of its products. Managers are required to establish trust-based relationships, prioritize social transparency, and honor the ethical principles that influence the consumption and activism culture of Generation Z. Firms can convert cancel culture hazards into opportunities for moral leadership and sustainable brand equity by incorporating these managerial insights into long-term communication and CSR strategies.

5.4 Limitation and Future research directions

This study is not without limitations, despite the robust methodological approach and meaningful findings. By acknowledging these limitations, valuable context is provided for the interpretation of the results and directions for future research to enhance comprehension of Gen Z's cancel culture behavior and its implications for brand communication crises.

Initially, the sample scope is a significant constraint. The research was exclusively conducted on Gen Z consumers who reside in Ho Chi Minh City, Vietnam. Consequently, it may not completely represent the diversity of attitudes and social media engagement patterns that exist in other regions of the country. Ho Chi Minh City is distinguished by its early exposure to global digital trends, cosmopolitan lifestyles, and high internet penetration. Consequently, respondents from this region may demonstrate a stronger sense of group identity and a greater degree of social awareness online than those from rural or smaller cities. In order to facilitate comparative analyses between Vietnamese and international Gen Z populations, future research should contemplate expanding data collection to a national or cross-cultural sample. This expansion would improve the generalizability of the findings and determine whether cultural dimensions (e.g.,

individualism vs. collectivism) influence cancel culture behavior (Hair et al., 2023).

The second component of the research design was a cross-sectional approach, which records the perceptions and behaviors of respondents at a singular point in time. Nevertheless, cancel culture and online activism are inherently dynamic, undergoing rapid evolution in response to societal events or viral trends. Consequently, it is advisable to exercise prudence when formulating causal interpretations. In order to monitor the evolution of brand reactions and cancel behavior over time, future research could implement longitudinal or experimental designs. By doing so, academicians can investigate the impact of changes in public sentiment, algorithmic exposure, or corporate responses on the escalation or deescalation of cancel movements (Guenther et al., 2023).

Third, the study's reliance on self-reported survey data may introduce social desirability bias, despite the fact that it exhibited strong measurement reliability and validity. Respondents may have underestimated their involvement in cancel culture as a result of their apprehensions regarding being perceived as excessively judgmental or reactive. The study did not differentiate between active and inert participation in cancel events, such as initiating versus observing boycotts. Analyzing real-time social media interactions should be incorporated into future research to provide more objective insights into the online activism patterns of Gen Z users, through the use of behavioral monitoring methods or digital ethnography. Fourthly, the conceptual model primarily concentrated on social and moral antecedents—Social Awareness, Group Norms, Social Media Influence, and Belief in a Just World—but did not incorporate psychological mediators or moderators that could elucidate the underlying mechanisms of cancel behavior. For example, the relationship between awareness and activism may be mediated by constructs such as moral identity, empathy, or perceived justice sensitivity. In the same vein, the relationship between social media exposure and cancel intentions may be moderated by cultural orientation, political engagement, or digital literacy. The model's explanatory power could be expanded beyond surface-level correlations and theoretical

understanding could be enhanced by incorporating these variables (Nguyen et al., 2023).

Fifth, the measurement items were translated into Vietnamese after being adapted from previous international studies. Although the translation process adhered to standardized back-translation procedures, respondents' interpretations of terms such as "justice" or "cancel" may have been influenced by cultural nuances. In order to guarantee conceptual and linguistic equivalence, future research should refine these measures through focus group validation or qualitative pre-testing among Vietnamese Gen Z participants.

Lastly, the study predominantly addressed Cancel Culture as a unidimensional construct that results in a Brand Communication Crisis. However, cancel phenomena can range from minor online criticism to large-scale boycotts or defamation campaigns. A multi-dimensional approach, which differentiates between levels of engagement (e.g., boycotting, public humiliation, and calling out), may be implemented by future scholars to more effectively capture the complexity and intensity of the impacts of cancel culture.

In conclusion, this research can be furthered by future research that incorporates psychological mediators, refines cultural measures, and employs longitudinal or cross-national designs. Academics and practitioners will be able to develop a more comprehensive understanding of the collective impact of digital morality, social belonging, and media dynamics on Gen Z's role in cancel culture and the repercussions for brand communication resilience as a result of these directions.

5.5 Conclusion

The objective of this investigation was to investigate the factors that influence the involvement of Generation Z in cancel culture and the implications of this behavior on brand communication crises in Vietnam. The research endeavored to determine the impact of Social Awareness (SA), Group Norms (GN), Social Media (SM), and Belief in a Just World (BJW) on Cancel Culture (CC) behavior, and how this behavior, in turn, intensifies Brand Communication Crisis (BCC), by utilizing data from Gen Z respondents in Ho Chi Minh City and

109

analyzing it using Partial Least Squares Structural Equation Modeling (PLS-SEM).

The results provide a number of significant insights. Group Norms were the most influential predictor of cancel culture among the antecedents, underscoring the collectivist orientation and peer-driven nature of Gen Z in Vietnam. This generation is inclined to adhere to the moral standards and social expectations that are prevalent in their online communities. Similarly, the participation in cancel culture was substantially and positively influenced by Social Awareness, which implies that Gen Z is motivated to hold brands accountable for unethical behavior by moral sensitivity and social consciousness. These findings are consistent with the findings of Hair et al. (2023) and Nguyen et al. (2023), who underscored the increasing significance of ethical identity and peer influence in digital consumer behavior.

In contrast, the behavior of cancel culture was not substantially predicted by Belief in a Just World and Social Media influence. This suggests that social media predominantly functions as a communication medium rather than a causal driver of moral action. Users' behavior is more influenced by shared values and affective resonance within groups than by exposure. In the same vein, the negligibility of BJW implies that Vietnamese Gen Z may employ moral reasoning that is situational and community-oriented, rather than based on universal justice principles.

The study also offers compelling evidence that Cancel Culture directly contributes to Brand Communication Crises ($\beta = 0.863$, $p < 0.001$). This serves to substantiate the idea that brands may face severe reputational risks if they fail to align their public image with socially acceptable values, as evidenced by the rapid escalation of collective online backlash. As Guenther et al. (2023) noted, traditional crisis management approaches are challenged by consumer activism in digital spaces, necessitating that companies incorporate transparency, accountability, and empathy into their communication strategies. The research enhances the comprehension of cancel culture as a socio-digital phenomenon that is anchored in social identity and moral psychology from a broader theoretical perspective. It empirically validates the mediating role of group norms and awareness in influencing collective moral actions, thereby expanding the literature on social influence theory and digital ethics. The relevance of social variables in predicting behavioral outcomes among Gen Z consumers is further demonstrated by the high explanatory power of the model ($R^2 = 0.745$ for CC and $R^2 = 0.642$ for BCC).

The results underscore the importance of brands establishing authentic and ethically consistent communication with Gen Z audiences from a managerial perspective. Organizations should not only monitor social discourse but also actively participate in meaningful discussions regarding societal issues. Potential cancellations can be transformed into opportunities for moral leadership through transparent, expeditious, and empathetic crisis responses. Additionally, strengthening CSR and ESG practices, as well as engaging consumers in co-created social initiatives, can promote brand resilience and long-term loyalty.

The study recognizes its limitations with respect to the scope of the sample, the cultural context, and the research design, despite its valuable contributions. These constraints provide numerous opportunities for future investigation, including the incorporation of psychological mediators such as empathy or moral identity, longitudinal analyses, and cross-cultural comparisons.

In summary, this investigation emphasizes that cancel culture is not merely a digital trend; it is a symptom of the growing moral consciousness and collective power of Generation Z. It is imperative for businesses that operate in the digital era to comprehend this phenomenon in order to preserve the credibility of their communication and social legitimacy. In an increasingly participatory and morally aware marketplace, brands that authentically engage with Gen Z's values, respect social accountability, and embrace ethical transparency will be best positioned to flourish.

References

Ajzen, I. (1991). *The theory of planned behavior. Organizational Behavior and Human Decision Processes, 50*(2), 179–211. https://doi.org/10.1016/0749-5978(91)90020-T

American Psychological Association. (2024). *Article details for PMID: 38941914*. PubMed. https://pubmed.ncbi.nlm.nih.gov/38941914/

Aw, E. C. X., Lim, J. W., & Teo, J. C. (2023). Social media, social identity, and consumer engagement: Insights from digital activism. *Journal of Interactive Marketing, 64*, 102–118. https://doi.org/10.1016/j.intmar.2023.03.004

Binh, N. T. H., Tri-Quan, D., & Nguyen, L.-T. (2024). Metaverse: The future for immersive logistics and international business education. *Journal of Teaching in International Business, 35*(3–4), 75–107. https://doi.org/10.1080/08975930.2024.2445861

Björk, L. (2023). *Cancel culture and reputation management in the digital era* (Master's thesis, Stockholm School of Economics). https://arc.hhs.se/download.aspx?MediumId=6088

Brady, W. J., Wills, J. A., Jost, J. T., Tucker, J. A., & Van Bavel, J. J. (2021). Emotion shapes the diffusion of moralized content in social networks. *Proceedings of the National Academy of Sciences, 118*(28), e2017695118. https://doi.org/10.1073/pnas.2017695118

Brislin, R. W. (1980). Translation and content analysis of oral and written materials. In H. C. Triandis & J. W. Berry (Eds.), *Handbook of cross-cultural psychology* (Vol. 2, pp. 389–444). Allyn & Bacon.

Campaign Asia. (2023, January 9). *Restoring brand confidence in the age of cancel culture*. https://www.campaignasia.com/article/restoring-brand-confidence-in-the-age-of-cancel-culture/482778

Castronovo, C., & Matzler, K. (2022). To be or not to be cancelled: Tackling the challenges of cancel culture in brand management. ResearchGate. https://www.researchgate.net/publication/361638788

Cialdini, R. B., & Trost, M. R. (1998). Social influence: Social norms, conformity, and compliance. In D. T. Gilbert, S. T. Fiske, & G. Lindzey (Eds.), *The handbook of social psychology* (4th ed., pp. 151–192). McGraw-Hill.

Coombs, W. T. (2007). Protecting organization reputations during a crisis: The development and application of situational crisis communication theory. *Corporate Reputation Review, 10*(3), 163–176. https://doi.org/10.1057/palgrave.crr.1550049

Coombs, W. T. (2015). *Situational Theory of Crisis, Situational Crisis Communication Theory, and corporate reputation*. ResearchGate. https://www.researchgate.net/publication/278320611

Conference on Applied Academic Research. (2023). Cancel culture and Gen Z behavior in brand management. In *Proceedings of the 5th International Business and Social Sciences Meeting* (pp. 210–219). CAAL Publications. https://caal-inteduorg.com/proceedings/ibsm5/BM5-28.pdf

Dang, T. Q., Duc, D. T. V., Tran, L. H. P., & Nguyen, L. T. (2025). Examining the impact of trust on customer intention to use metaverse payments: A next-gen transactions strategic outlook. *Corporate and Business Strategy Review, 6*(1), 166–177. https://doi.org/10.22495/cbsrv6i1art16

Dang, T.-Q., Nguyen, L.-T., & Duc, D. T. V. (2025). Impulsive buying and compulsive buying in social commerce: An integrated analysis using the cognitive–affective–behavior model and theory of consumption values with PLS-SEM. *SAGE Open, 15*(2). https://doi.org/10.1177/21582440251334215

Dang, T.-Q., Nguyen, L.-T., & Thi, D. D. V. (2025). Comprehensive analysis of mobile payment's customer loyalty: The SEM–ANN approach. *Quality-Access to Success, 26*(208). https://doi.org/10.47750/QAS/26.208.20

Dang, T.-Q., Nguyen, T.-M., Tran, P.-T., Phan, T.-T. C., Huynh, T.-B., & Nguyen, L.-T. (2025). From reality to virtuality: Unveiling Gen Z's purchasing behavior through virtual influencers in the metaverse. *Digital Business, 5*(2), 100141. https://doi.org/10.1016/j.digbus.2025.100141

Dang, T. Q., Duc, D. T. V., Tran, L. H. P., & Nguyen, L. T. (2025). EXAMINING THE IMPACT OF TRUST ON CUSTOMER INTENTION TO USE METAVERSE PAYMENTS: A NEXT-GEN TRANSACTIONS STRATEGIC OUTLOOK.

Corporate and Business Strategy Review, 6(1), 166–177. https://doi.org/10.22495/cbsrv6i1art16

Dang, T.-Q., Nguyen, L.-T., & Duc, D. T. V. (2025). Impulsive Buying and Compulsive Buying in Social Commerce: An Integrated Analysis using the Cognitive-Affective-Behavior Model and Theory of Consumption Values with PLS-SEM. *SAGE Open*, 15(2). https://doi.org/10.1177/21582440251334215

Dang, T.-Q., Nguyen, T.-M., Tran, P.-T., Phan, T.-T.C., Huynh, T.-B., & Nguyen, L.-T. (2025). From reality to virtuality: Unveiling Gen Z's purchasing behavior through virtual influencers in the metaverse. *Digital Business*, 5(2), 100141. https://doi.org/10.1016/j.digbus.2025.100141

Dang, T.-Q., Tan, G. W.-H., Aw, E. C.-X., Ooi, K.-B., Metri, B., & Dwivedi, Y. K. (2023). How to generate loyalty in mobile payment services? An integrative dual SEM-ANN analysis. *International Journal of Bank Marketing*, 41(6), 1177–1206. https://doi.org/10.1108/IJBM-05-2022-0202

Dao, N.-Y., Nguyen, L.-T., & Dinh, V.-H. (2023). Factors driving Vietnamese university students' adoption in a smart learning environment: The application of self-determination theory and technology acceptance model. In *Lecture Notes in Educational Technology* (pp. 185–190). Springer. https://doi.org/10.1007/978-981-99-5961-7_22

DataReportal. (2025). *Digital 2025: Vietnam*. https://datareportal.com/reports/digital-2025-vietnam

Duc, D. T. V., Mai, L. T. V., Dang, T.-Q., Le, T.-T., & Nguyen, L.-T. (2024). Unlocking impulsive buying behavior in the metaverse commerce: A combined analysis using PLS-SEM and ANN. *Global Knowledge, Memory and Communication*. https://doi.org/10.1108/GKMC-05-2024-0266

Duc, D. T. V., Phuong, N. M., Nguyen, L.-T., & Dang, T.-Q. (2025). Open government data in Vietnam: The integrated TOE and trust theory model. *International Journal of Innovative Research and Scientific Studies*, 8(6), 2064–2082. https://doi.org/10.53894/ijirss.v8i6.10079

Etikan, I., Musa, S. A., & Alkassim, R. S. (2016). Comparison of convenience sampling and purposive sampling. *American Journal of Theoretical and Applied Statistics*, 5(1), 1–4. https://doi.org/10.11648/j.ajtas.20160501.11

Fischer, S. (2021, August 13). The online outrage feedback loop: How Twitter fuels cancel culture. *Axios*. https://www.axios.com/2021/08/13/online-outrage-feedback-loop-twitter

Francis, T., & Hoefel, F. (2018). *True Gen: Generation Z and its implications for companies*. McKinsey & Company. https://www.mckinsey.com

Fuller, C. M., Simmering, M. J., Atinc, G., Atinc, Y., & Babin, B. J. (2016). Common methods variance detection in business research. *Journal of Business Research*, 69(8), 3192–3198. https://doi.org/10.1016/j.jbusres.2015.12.008

Gefen, D. (2000). E-commerce: The role of familiarity and trust. *Omega*, 28(6), 725–737. https://doi.org/10.1016/S0305-0483(00)00021-9

Goleman, D. (2006). *Social intelligence: The new science of human relationships*. Bantam Books.

Guenther, P., Guenther, M., Ringle, C. M., Zaefarian, G., & Cartwright, S. (2023). Improving PLS-SEM use for business marketing research. *Industrial Marketing Management*, 111, 127–142. https://doi.org/10.1016/j.indmarman.2023.03.010

Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2021). *A primer on partial least squares structural equation modeling (PLS-SEM)* (2nd ed.). SAGE.

Hair, J. F., Hult, G. T. M., Ringle, C. M., & Sarstedt, M. (2023). *A primer on partial least squares structural equation modeling (PLS-SEM)* (3rd ed.). SAGE.

Hair, J. F., Risher, J. J., Sarstedt, M., & Ringle, C. M. (2024). Evaluating structural equation models in social media research: Updated guidelines for PLS-SEM. *Journal of Marketing Analytics*, 12(2), 105–123. https://doi.org/10.1057/s41270-024-00232-y

Haidt, J. (2012). *The righteous mind: Why good people are divided by politics and religion*. Vintage Books.

Haidt, J., & Muthukrishna, M. (2023). The social psychology of online behavior: Moral change in the digital age. *Annual Review of Psychology*, 75, 1–25. https://doi.org/10.1146/annurev-psych-022123-110258

Kaplan, A. M., & Haenlein, M. (2010). Users of the world, unite! The challenges and opportunities of social media. *Business Horizons*, 53(1), 59–68. https://doi.org/10.1016/j.bushor.2009.09.003

Kock, N. (2015). Common method bias in PLS-SEM: A full collinearity assessment approach. *International Journal of e-Collaboration, 11*(4), 1–10. https://doi.org/10.4018/ijec.2015100101

Lerner, M. J. (1980). *The belief in a just world: A fundamental delusion*. Springer. https://doi.org/10.1007/978-1-4899-0448-5

Lindell, M. K., & Whitney, D. J. (2001). Accounting for common method variance in cross-sectional research designs. *Journal of Applied Psychology, 86*(1), 114–121. https://doi.org/10.1037/0021-9010.86.1.114

Ly-Le, T. M. (2020). Social media activism and youth participation in Vietnam: From online engagement to offline impact. *Journal of Asian Communication Studies, 12*(3), 45–62.

Nguyen, L.-T., & Tran, M. D. (2024). Digital moralism and online accountability: A study of cancel culture in Vietnamese social media. *Vietnamese Journal of Communication Research, 8*(1), 88–104.

Nguyen, L.-T., Tran, M. D., & Hoang, A. P. (2023). Measurement model reliability in behavioral marketing studies: A comprehensive assessment using PLS-SEM. *Asia-Pacific Journal of Business Research, 15*(2), 112–130.

Pennycook, G., & Rand, D. G. (2021). The feedback loop of online outrage: How digital platforms amplify moral emotions. *Science Advances, 7*(34), eabe5641. https://doi.org/10.1126/sciadv.abe5641

Podsakoff, P. M., MacKenzie, S. B., Lee, J. Y., & Podsakoff, N. P. (2003). Common method biases in behavioral research: A critical review and recommended remedies. *Journal of Applied Psychology, 88*(5), 879–903. https://doi.org/10.1037/0021-9010.88.5.879

Podsakoff, P. M., MacKenzie, S. B., & Podsakoff, N. P. (2012). Sources of method bias in social science research and recommendations on how to control it. *Annual Review of Psychology, 63*, 539–569. https://doi.org/10.1146/annurev-psych-120710-100452

Psychreg. (2024). *Gen Z's cancel culture driven by attitudes and norms, not justice beliefs*. https://www.psychreg.org

RMIT Vietnam. (2024, May). *Brands and celebrities under fire: The rise of cancel culture in Vietnam.* https://www.rmit.edu.vn

Roldan, C. J. L., Ong, A. K., & Tomas, D. Q. (2024). Cancel culture in a developing country: A belief in a just world behavioural analysis among Generation Z. *Acta Psychologica, 248*, 104378. https://doi.org/10.1016/j.actpsy.2024.104378

Roldan, M. (2024). Social media moralization and collective outrage: Understanding online cancel movements. *Journal of Digital Communication Research, 9*(1), 45–68.

Statista. (2024). *Vietnam: Social media usage and platform penetration rates 2024*. https://www.statista.com

Tajfel, H., & Turner, J. C. (1986). The social identity theory of intergroup behavior. In S. Worchel & W. G. Austin (Eds.), *Psychology of intergroup relations* (pp. 7–24). Nelson-Hall.

The Guardian. (2024, May 22). *Cancel culture and social media: How online outrage reshapes communication*. https://www.theguardian.com

van den Berg, M. (2022). *Cancel culture and social responsibility: The impact of online movements on organizations* (Master's thesis, Tilburg University). https://arno.uvt.nl/show.cgi?fid=182124

Van Bavel, J. J., et al. (2024). The psychology of moral outrage and online behavior. *Acta Psychologica, 250*, 103688. https://doi.org/10.1016/j.actpsy.2024.103688

We Are Social. (2025). *Digital 2025: Vietnam.* https://datareportal.com

Zhang, R., Pruitt, S., & Bi, C. (2024). Exploring brand avoidance in the age of cancel culture and influencer marketing. *Journal of Digital & Social Media Marketing, 11*(3), 349–361. https://ideas.repec.org/a/aza/jdsmm0/y2024i11i3p349-361.html