

日本のフェアトレード関連団体から見た消費者の社会的責任： フェアトレードにおけるコーヒーの サプライチェーンに関する一考察

A Perspective on Consumer Social Responsibility by Japanese NGOs/FTOs: a study on
Fair Trade with a specific focus on coffee supply chains

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要約

本論文は、日本において1990年代から急速な発展を遂げ、特に2000年代以降に注目を浴びるようになったフェアトレード（公正な貿易）が取り扱う様々な商品のなかから、一般的に周知が進んでいるコーヒーに焦点を当て、日本のフェアトレード関連団体から見たコーヒーのサプライチェーンへの影響について検証を行ったものである。日本は世界第3位のコーヒー消費国でありながら、欧米に比べるとフェアトレードで流通する量が少ないという現状にある。経済構造に関する論文は多数あるが、フェアトレードを浸透させるにあたり障害となっている消費者の意識に焦点を当てたものはまだ少ない。フェアトレードコーヒーの周知を阻む障害は何かについて、特に消費者啓蒙や消費者教育との観点から、また、主としてフェアトレードを普及させる側の論理と実践という視点から論じたものである。日本においてフェアトレードを進める側から見た消費者の社会的責任の考え方について明らかにした上で、それが消費者の側からも納得いくものとするためには何をなすべきかについて考察を試みた。本論文は、国際文化学研究所修士課程の研究をもとに、その後に行ったイギリスでのフェアトレードに関するフィールドワークからの考察を加えたものである。

キーワード

フェアトレード、コーヒーのサプライチェーン、消費者の社会的責任（CSR）

Preface

Fair Trade is becoming more familiar to Japanese consumers than ever before, especially over the last five years. With regards to coffee, this is partly due to the extensive market share of chained or franchised café stores, such as Doutor Coffee Co., Ltd., Starbucks Co. and Tully's Coffee Co., Ltd., whose marketing strategies have adopted LOHAS (Lifestyle of Health and Sustainability), Ecology and/or Fair Trade concepts into their business models. Supermarkets have also joined this trend, creating original brands such as Top Value of the AEON Co., Ltd. group. These companies employ the concept of CSR (Consumer Social Responsibility) and use it in their marketing

strategies. Apart from this, there are also a number of Fair Trade organizations established in Japan, many originating from their NGO activities in various parts of the world, such as The Third World Shop (1986), Alter Trade Japan (1989), Nepali Bazar (1992), the Fair Trade Company (1995) and Grassroots (1995). In Japan, these Fair Trade organizations, companies and shops are seeing increased activity due to the current trends and attention given to Social Entrepreneurialism. All of these businesses have been dealing with coffee over the last 15 to 20 years as one of their major target products. Due to their continuing campaigns through films, events, talks and promotions of

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products through mail orders, supporters for Fair Trade have slowly and steadily increased.

Despite of the recent recognition and success of these FTOs (Fair Trade Organizations) as a whole in Japan, Fair Trade products still have a limited market share. One example is the Third World Shop, one of the leading Fair Trade companies, which originated in both Yamaguchi and Tokyo simultaneously. The founder struggled to spread the notion of Fair Trade to a general public for a long time. With regards to coffee, Tsujimura (2009) indicates that the market share of Fair Trade coffee in Japan was still only 0.15 to 0.2 % of the total amount in the year 2006, while in the USA it had already reached 3.3%¹⁾. As the third largest coffee consumer, following the USA and Germany, Japan should not be ignorant about global issues concerning coffee. Tsujimura says that the reasons for the lack of development of Japanese Fair Trade lay on the consumer's side (the notion of CSR is underdeveloped in Japanese society and consumers are not educated about their influence on the global market), as well as on the side of FTOs, whose collaborating and networking power is weak due to differences in philosophies and missions, thus making it difficult to present Fair Trade products to consumers to the extent necessary to increase market share to a significant level.

This study agrees with his suggestions and finds that one of the keys to tackling these problems can be found in providing education and publicity regarding Consumer Social Responsibility in order to promote change in Japanese consumers' attitudes. To do that, FTOs, which have origins in NGO activities in the South (developing countries) should play important roles in educating consumers by communicating, negotiating and overcoming each other's differences, especially on the use of Fair Trade labels. The original study for this paper (MA research by Takami) was completed in February 2009, just two months before the publication of Tsujimura's recent book on the coffee chain (2009) was published. Having read his book, it is now confirmed that the orientation of the research was in the right direction²⁾.

Fair Trade was born in the USA and Europe through the late 1940s to the 1960s, and was introduced into Japan during 1970s and 80s. The introduction of Fair Trade labels and some networking started in the 1990s and continued into the 2000s. Precedents were mainly set in Europe.

Having completed the research (Takami, 2009)³⁾, we traveled to Europe and Britain, to examine more recent progress, issues and concerns. To prepare for the visit, Ms Hamada helped us by providing useful contact addresses⁴⁾. During the trip, theorists and practitioners of Fair Trade gave us good insights into the realities in Britain. This paper is written in appreciation of these people who assisted with our visit, and in return, aims to supply some information about what is happening in Japan⁵⁾.

1. Purpose of the Research

Research into Fair Trade in Japan is fairly recent (Tsujimura:2004, Kouga:2005, Murata:2005, Ikegami:2007, Watanabe:2007, Nagahisa:2008). Western Literature has been also translated into Japanese (Brawn. B. M. Translated by Aoyama et al: 1998, Oxfam International:2003, Ransum, D. Translated by Ichihashi:2004, Stiglitz, J. and Hoffu, V.D.F. Translated by Takahashi:2007).

Many of these publications examine the long-existence of unfairness in international trade and economic systems, and propose that such systems be changed or reformed for the sake of farmers, workers, producers, families and people in local communities who live mostly in developing countries, so as to solve many of the so-called North-South problems. In particular, the improvement of living conditions for those people, by promoting moral and ethical fairness in global society, led to the promotion of Fair Trade as an alternative trading system.

Through the literature review, it became obvious that it was generally felt that consumers themselves should become more aware and powerful, and that they should be placed at the center of discussions, rather than being given the role of assisting and sometimes being manipulated by the concept of CSR (Consumer Social Responsibility) raised by large enterprises, alongside with their CSR (Cooperate Social Responsibility). Since a few articles went further to discuss about the possibility of Consumer Social Responsibility in the Japanese market built on the basis of European models, this research uses a working hypothesis that consumers are one of the major stakeholders in promoting Fair Trade, and that consumers' attitudes should be one of the strongest factors in promoting change in current unfair trading systems. It is thought that the time has come for Japanese consumers to recognize the value of the concept and purposes of Fair Trade in today's global

and borderless society, and to be prepared and to be responsible for the price they pay for the sake of people on the other side of the world who are actually working to produce. In order to enable Japanese consumers to become world citizens as such, alongside with the recent development of citizenship education in Japan, consumers should become trade partners linked with producers. For this, the role of FTOs originating from NGO activities were thought to be valuable, and they should be playing more important roles using their rich experiences in developing countries. A sustainable global society should be a banner under which consumers pay more prices, not just getting caught up in the fad and fashion of LOHAS or Ecological lifestyles for themselves.

With these thoughts derived from the literature review, the research attempted to look at problems of coffee trades in Japan and especially alternatives provided by FTOs mentioned as above. It also examined both the merits and obstacles of Japanese Fair Trade on coffee, focusing on major FTOs. This study hopes to a) clarify current policies and practices used by FTOs to promote CSR, b) examine educational and publicity strategies used by FTOs to call for a change in consumer attitudes, and c) obtain successful examples to be followed by smaller FTOs. In the region where authors live, for example, there are already thirty-one organizations, shops and circles which are identified with Fair Trade, for which Japanese success models would be useful. In this research the term FTOs, when it is used especially for the Japanese scene, refers to those organizations which were originated from or have close links with NGO activities, although some of those do not explicitly call themselves NGOs nor even FTOs.

In terms of coffee chains with Fair Trade in Japan, an immediate precedent for this research is an MA thesis by Kouga (2005)⁶⁾, which concludes with a declaration of the possibility of and the need for the education of consumers on CSR. In order to look further, the study visited nine major Fair Trade organizations to conduct interviews. Two large publicity events were used to implement questionnaires with participants, and also four campaigns and six small educational sessions were observed⁷⁾.

2. Coffee Supply Chains and Fair Trade

The definitions of Fair Trade is changing over time, and it may be referred to with such terms as Alternative Trade,

Ethical Trade and Community Trade. In Japan, it is also called Grassroots Trade or People's Trade. This study refers to a definition used by WFAT, which describes it as follows. 'Fair Trade is a trading partnership, based on dialogue, transparency and respect, that seeks greater equity in international trade. It contributes to sustainable development by offering better trading conditions to, and securing the rights of, marginalized producers and workers – especially in the South. Fair Trade organizations have a clear commitment to Fair Trade as the principal core of their mission. They, backed by consumers, are engaged actively in supporting producers, awareness raising and in campaigning for changes in the rules and practice of conventional international trade. They can be recognized by the WFTO logo. Fair Trade is more than just trading: it proves that greater justice in world trade is possible. It highlights the need for change in the rules and practice of conventional trade and shows how a successful business can also put people first'⁸⁾.

Within the above definition, the study focused on the phrase saying that FTOs are to be 'backed up by consumers', and saw FTOs as linking agencies between consumers in Japan and producers in the South so as to become partners for creating a sustainable society. It also felt that consumers need to be educated and empowered through awareness-raising education and campaigns led by FTOs in Japan, which are beginning to be recognized as new business models: campaigns such as Social Entrepreneur, Social Innovators or Change Makers. In terms of the united symbols for Fair Trade, there are two



kinds of Fair Trade labels used internationally. One of them is the WFTO label as mentioned above, and a former IFTA label will also be found until totally assimilated into WFTO label.

Another is the FLO label (FLO-I: Fairtrade Labeling Organization International). The FLO label is particularly significant in terms of coffee, since it originated in the 1980s, when a priest working with small coffee farmers in Mexico and a collaborator of a Dutch church-based NGO

conceived the idea of a Fair Trade label. In 1988, the Max Havelaar label was established in the Netherlands. The concept caught on, and within a year coffee with this label had a market share of almost 2%. A number of similarly labeled organizations followed in other European countries and in North America⁹⁾, however use of the labels met with problems in Japan. One problem in Japan was that there was a disagreement on the use of these labels due to some conflicting ideas amongst FTOs, especially those originated by or related to NGOs. It is also argued, however, that such



labels are important to appeal to and to be identified by consumers at large. This issue was one of the main focuses of interviews when listening to voices of such FTOs.

In Europe, Fair Trade is active. It is reported that 20 % of the coffee sold in Britain is Fair Trade coffee, and one such organization, Café Direct, has become the 6th largest coffee company, winning the 2009 Women in Ethical Business Awards¹⁰⁾. Britain is one of the top countries where Fair Trade products are sold widely and Fair Trade is recognized by 40 % of the nation¹¹⁾. Support from both national and local governments as well as that from individual citizens and groups is visible, creating both top-to-bottom and bottom-to-top reforms. There are both national and international campaigns, such as 'Make Trade Fair', 'NEWS! Goes to East', 'European Worldshops Day' and 'World Fair Trade Day', organized by FTOs and the WFTO. The number of announcements made for 'Fair Trade Town', 'Fair Trade School', 'Fair Trade University' and 'Fair Trade Church' are increasing; for example, 100 cities and towns joined to 'Fair Trade Town' by 2005¹²⁾. National and local governments started to draw up policies for using Fair Trade products and raising citizen's awareness to encourage them to purchase Fair Trade products as part of CSR.

In Japan, all of these movements have been closely studied and monitored, and various attempts have been made to promote Fair Trade. In Japan, sales for Fair Trade clothing and other small everyday items are doing well, but

breaking a coffee chain is not easy, since the importing process relies on a limited number of large dealers, who can cope with the New York Futures Trading. There is a movement to show interest in sustainable coffee, which is traded outside of the New York Futures Trade, but more attention is being paid to organically grown, environmentally sustainable or traceable coffee. Fair Trade coffee, which is more ethically based and calls for the support of the human rights of producers, tends to get much less attention.

However, with recent large media coverage, and due to the publicity and recognition in Japan of new business models, as well as the success of social entrepreneurs such as TFT (Table for Two) and People's Tree & Fair Trade Company, this research hopes to see many Japanese Fair Trade organizations getting wider attention, support and back-up from consumers. To do that, it is assumed that networking and compromise amongst FTOs, as was seen in Europe and beyond, will be necessary.

3. Japanese FTO's Views in promoting Fair Trade

3-1. Interview Questions

Interviews were conducted in the research by Takami (2009) from May to October 2008 in offices and shops of Fair Trade organizations in Japan, most of which were in cosmopolitan cities such as Tokyo and Yokohama. Eight people -Directors, Vice-Directors and Managers - from nine FTOs kindly responded to interviews, all of which dealt with coffee as their main product. These FTOs were: Grassroots, The Third World Shop, Fairtrade Resource Center, Fair Trade Company, Nepali Bazar, Lave Land Angel (in conjunction with Fair Trade Student Café: Hachidori & NGO Fair Trade Kumamoto) and the Kanagawa Development Education Center. Key questions asked were as follows.

- 1) What do you see as problems and obstacles for coffee Fair Trade, and at the same time, a possibility of Fair Trade?
- 2) Why do you think that Fair Trade labels, such as the FLO label especially for coffee, are not widely used in Japan?
- 3) Due to the increased awareness for CSR, large companies and supermarkets are entering into Fair Trade markets in Japan, especially in coffee, by using it as a business strategy. How do you view this

competition?

- 4) How do you think Japanese consumers could/should become more active as world citizens to participate in ethical consumer movements? What kinds of roles and responsibilities do you think that Japanese consumers should have?
- 5) If Japanese consumers are yet not prepared to purchase products from an ethical or moral point of view or the concept of human rights for the producers, what do you think is preventing it?
- 6) From your experience, what kinds of campaigns and educational events are found to be effective?
- 7) How do you think European movements and developments of Fair Trade, such as Fair Trade Town, could be introduced into Japan?
- 8) What are your visions and models for Fair Trade in the future?

In this paper, the main findings on the two key issues are explored below, with regard to a) obstacles and potentials for the promotion of Fair Trade to break through coffee chain supply, and b) perspectives on CSR and strategies to raise consumer awareness, from the perspectives of NGO based Fair Trade organizations in Japan. Having completed descriptions of the interviews, key words and phrases were categorized and summarized in order to identify common ideas and concerns.

3-2. Findings

In regards to the first issue, in other words, roles of NGO based FTOs and obstacles they face, the representatives of the FTOs said they could see four possible roles. The First is to represent producers' viewpoints and to keep close working relationships with producers, which they said was quite different from other large FTOs, such as big supermarkets and corporations. The FTOs felt their role was to collect updated information and try to reach consumers with news about how workers' lives were improved by the effect of Fair Trade and what issues remained to be dealt with. The second role is to make a use of Fair Trade labels, such as the FLO label for coffee, more effectively and try to find a compromising point amongst middle or small size FTOs, for the sake of promotion of Fair Trade. The third role they see is acting as a mediator between top (local governments and civil offices) and bottom (public consumer movements) for Fair Trade to be

more official. Finally, the forth role they mentioned is to make much stronger campaigns and to provide educational events for consumers so that CSR could be viewed as an appropriate value for the citizens in the 21st century. To do these, they felt that NGOs/FTOs in Japan, which used to have negative and extreme images, should create more positive, steady and understandable images, to gain reliability, trust and easy access by the general public.

The interviewees felt that obstacles to breaking coffee chain supply are four fold. First, it was frequently repeated that networking FTOs is very difficult due to differences in missions, beliefs, ideologies and approaches to Fair Trade, which is derived from diverse NGO activities. Second, they felt that the notion of citizenship, empowerment of the citizens, attitudes to take initiatives from the general public is historically weak in Japan. Consequently, a bottom-to-top reform such as that which has occurred in Europe, is hard to expect. Since citizens as such, could be supporters of Fair Trade, rather than actual players, they should be educated more on the ethical value of Fair Trade and CSR. This relates to the third obstacle: the credibility of FTOs, especially middle- or small-sized NGO-based FTOs. In order to support initiatives of FTOs, they themselves should be connected to local governments and civil offices which Japanese general public trust the most. Back up from authorities is necessary. The forth obstacle and also a challenge is, therefore, is for FTOs to try to change their current image of simply providing charity to the South, and establish themselves as formal business enterprises, using new business models as social entrepreneurs, in order for their brands to be known widely to the general public, the Japanese consumers and also the Japanese business world.

In relation to the second issue dealt in interview, the FTOs' perspectives on CSR and their strategies to raise consumers' awareness, they hoped that Japanese consumers would become wiser and stronger in order to manipulate big companies, not just being manipulated by them to buy more. They thought that Japanese consumers should have more choices to make, not just on designs, appearances and packages. Organic, ecological, traceable products and the fairness to other people (producers), should be included more as factors influencing consumers' choices, as it is in Europe. For this, educating consumers in global viewpoints and introducing 'Western-European' views as fashionable could be one of the strategies effective in Japan, although

interviewees indicated some hesitation to copy European models due to strong identities and pride in their own NGO activities. Also, there was a repeated call for educational opportunities in Japan. At the moment, they felt that consumer education is not sufficient and information is limited. The Japanese general public's first main encounter with Fair Trade started in 2006¹³⁾, through its introduction in one of the textbooks for high school students in the subjects of English and Home Economics. However, other than that, opportunities for educating children, youth and adults in the concept of fairness in global trade were few both in schools and outside.

The FTOs which were interviewed mentioned that they used various means to promote Fair Trade. These are a) direct information delivery to consumers through campaigns and events held both in and out of their shops, b) holding events to taste coffee, for example, and to provide talks on the living and working conditions of producers, c) shop clerks explaining about products, who made them and where, and also how the consumer's purchase contributed to improve their living conditions, and d) publicity of the FLO label on products being sold. At the same time, they saw the following obstacles against the effectiveness of these strategies: a) the limit in reaching out to new consumers, b) a lack of educational opportunities on CSR other than in limited places, c) the low interest of consumers in the process in which the products they buy are produced and transported to them, d) limited choices even amongst Fair Trade products, and e) the credibility of NGOs/FTOs to stand up more for Fair Trade.

In summarizing the findings from these interviews, the main problem with coffee Fair Trade in Japan (which may be applicable to other Fair Trade products) became apparent. It relates to the Japanese model of Fair Trade, in which relatively small-sized businesses are competing with each other, and thus are not effective enough to have an impact on the coffee trade as a whole. The Japanese model, at the moment, seems to be closed within itself by a) refusing to network with each other to fight for common interests and to get a bigger market share, b) not agreeing with an internationally recognized Fairtrade labels, and therefore c) losing opportunities to create large campaigns and educational events, and d) not being connected to governmental organizations, which would help them to obtain more credibility. This style of management is

familiar to other existing Japanese business models. By comparing management styles amongst seventeen countries, Klaus R. and Bass's (1974) showed that Japanese managers indicated a lower level of individualism yet presented the highest level of anti-conformity. Despite the speculation of collectivism, Japanese managers' conformity (the willingness to adhere to others' judgments) was much lower than that in Germany, Switzerland, Spain, Italy and Denmark¹⁴⁾. This suggested that Japanese individual employees tended to shift the other side when a group or a company decided to go one particular way; this tendency was also observed amongst Japanese children by Sato (2002). If this is so, anti-conformity as a national character could be one of the obstacles to FTO that may be difficult to overcome. According to the research, it can be said that Europeans are more comfortable following and forming large alliances, as one can see with Fair Trade in Britain.

4. Japanese FTO's Views in promoting Fair Trade

4-1. Campaigns and Educational Events

NGOs hold a lot of useful information and experiences about the lives of producers with a strong wish to fight against unfair treatment and improve their living conditions. These need to be heard and used more, and incorporated into educational activities by FTOs. The researcher (Takami) conducted participant observation in four large events and six small sessions organized by those FTOs which were covered by the interviews, including those called 'The Truth of Delicious Fair Trade Coffee' (a joint event amongst several FTOs, which attracted 80 people), 'Enjoy Fair Trade in Five Senses: Eat, Smell, Look, Listen and Feel' (a rather small gathering in a well-known Fair Trade shop, which had 20 participants), 'Think about the World through the eyes of Fair Trade: Film Festival' (a joint event amongst NGOs, Fair Trade shops, supporters of Fair Trade and a local film agency, which about 230 people attended) and 'Fair Trade Spreading into Asia through Coffee Trading' (a joint event amongst several FTOs, 300 people attended). At these events, it was observed that, apart from working to get Fair Trade Coffee known to the general public, FTOs seemed to hope for networking local FTOs, Fair Trade shops and other groups of people who were interested in safety issues regarding food, healthy living, ecology and NGOs. Another effect observed was people's power to plan and implement events, especially that of women. The third

finding was that the number of fans and supporters of Fair Trade Coffee seems to be steadily increasing, which in turn, might effect a break in the coffee supply chain in the near future.

4-2. Film Festivals

The author visited events in Tokyo, Kanagawa and Yamaguchi, where the documentary film, 'Black Gold' ('The Truth behind Delicious Coffee' is the Japanese title) directed by Mr Marc & Nick Francis in 2006 in Britain, was shown in conjunction with International Fairtrade Day in 2008. In Japan, the film was sponsored by almost 30 FTOs which particularly promoted Fairtrade Coffee. Smaller FTOs and other civil groups also backed up these events in local cities where the film was shown. In Tokyo, it was combined with talk shows, live music concerts from world regions where coffee beans were grown, the so-called Fairtrade lunch sessions, and participants were provided with opportunities to try out seven different kinds of Fairtrade coffee. In Kanagawa, it was combined with international seminars which introduced Fairtrade in Nepal and Korea, and in Yamaguchi it was organized by twelve local groups, providing photo exhibitions and talk shows. Through these events it was found that networking amongst FTOs/NGOs/civil groups were becoming significantly strong. Especially supports from civil groups were notable, even groups whose interests were mainly focused on other fields such as the slow-food movement, ecology, women's issues and human rights. They were able to get together under a banner of Fairtrade. The diversity of supporting groups as such attracted a wider range of audience, which resulted in the success of the campaign, getting a message spread across the general public, from school children with parents, university students, housewives' groups and senior citizen's groups, some of who might be just interested in knowing about other cultures. Rather than implementing a heavy and focused campaign, it was felt more successful and accessible for the Japanese to take this kind of soft approach.

The next question was then, how much these people's attitudes had been changed through these events. Other studies, such as Ikegami's (2007) indicated that only 33 % of the consumers in general know about the term Fairtrade, and only 43% of the members of CO-OP (Japanese Consumers Co-operative Union) knew about the term. A

small scale study conducted in a local area of Kanagawa in 2007¹⁵⁾ showed that only 2.4 % knew about the term, and another small scale research project on Fairtrade chocolate indicated 17.6 %¹⁶⁾. In general it can be said that Fairtrade is not yet widely known in Japan, compared to Europe and America. In the author's questionnaires (Takami: 2009), which were distributed to participants in the above film events (about 185 answer sheets were collected), 23% of the respondents said that they knew a lot about Fairtrade trading system, and 46 % said that they had some knowledge. One fourth of the responded said that they had actually purchased Fairtrade products in the past, and coffee was the most frequently mentioned Fairtrade product. The questionnaires asked how their image of Fairtrade changed before and after watching the film. There was an increase in the number of people who started to have a more positive image after viewing the film, in such items as 'Good Quality' (from 35 to 57 people), 'Good System' (from 45 to 88 people), 'Good to be able to see producers' faces' (43 to 89 people) and 'Cost-Effective' (from 2 to 14 people). However, other than that, the percentages stayed in same, showing that the film had little impact on changing people's minds. Before viewing the film, about 40% of the respondents said that Fairtrade implied 'Warm' and 'Environmentally Friendly' system, and about 50% said that it 'Opened up a way to join international cooperation', and there was almost no change in percentages responding similarly after viewing the film. Images of Fairtrade being 'Fashionable' and 'Good Design' were low (5 %) both before and after the viewing.

4-3 Respondents' Comments on Fairtrade

72 out of 185 respondents wrote comments, these are categorized into four issues as below.

(1) Concepts and System of Fairtrade

Many comments were given on the recognition of labor and work needed to produce a cup of coffee, and about how they were ignorant about the lives of producers/workers and their families in different parts of the world. Japanese consumers have to continue to rely on other countries to enjoy coffee, and thus, for ethical reasons, they commented that Fairtrade should be promoted more in Japan.

(2) World Economic System

Comments were made on the realization of unfairness

in the world trade system, where developed countries have no power to control the prices of their products. Especially in regards to coffee, market prices are mainly determined in New York Futures Trading. Respondents were concerned about the position of Japan being included in such developed countries, thus putting much pressure on people who are actually producing coffee. In order to fill the gap between producers and consumers of coffee, they agreed that middle persons and agents need to be skipped, something which could be done by promoting fairness through Fairtrade.

(3) Consumer Social Responsibility

Twenty people commented that they felt urged to do something, either learning more about Fairtrade or choosing to purchase Fairtrade products. Some commented that farmers in Japan might be suffering from similar problems and they stressed the importance of paying more attention to locally produced foods rather than relying heavily on imports. Through changes in consumers' behaviors and habits, they said that the current systems should be altered for the sake of raising the living standards of people who produce foods, as well as protecting the environment where they live.

(4) Public Awareness and the Role of Education

Thirteen comments stated that this kind of information needed to be accessible to a wider audience and to consumers. To them, showing the film combined with a talk by a local FTO member made the stories real and easy to understand. They wanted to tell others what they learned at the event or to know more about Fairtrade through educational sessions. To them, it seemed that just showing the film, without stories of local NGOs, it won't be successful. One person said that it was an excellent challenge for FTOs, civic groups and students from Universities to get together to plan and organize such an educational event, since they could learn from each other.

Amongst 185 People who responded to the questionnaires, 56 % said that they were 'Very Interested in' Fairtrade, and 40% had some 'Interests'. These included people of all ages, from teenagers to senior citizens. At these film festivals, however, there was approximately another 530 people who received

questionnaire sheets but did not fill them out. One simple sheet of questions seemed to be troublesome to those people. In order to examine the effects of promotional and educational events, more studies need to be undertaken. Also, more tactics and strategies for providing a nonthreatening atmosphere which induces all participants to fill out questionnaires should be thought out. Fairtrade events tend to be understood by audience that they put pressure on participants by forcing one particular value, or sometimes making people takes sides clearly between 'bad' and 'good'. The audience should be able to think about the meaning of fairness and ethical trade from more objective viewpoints, rather than having the organizers appealing to their emotional and subjective moves against unfairness. This belief became stronger when the authors attended educational sessions in Britain in 2009.

4-4. Consumer Social Responsibility

Through interviews of FTOs and observations of Fairtrade events, it was found that Japanese consumers have begun to question their consumer behaviors and patterns by having access to Fairtrade shops and participating in campaigns and educational sessions. The former provides consumers with good opportunities to listen to shop clerks about the cultures and lives of producers in first hand while looking around at Fairtrade goods, and the latter gives opportunities to see many other people gathering at such events, to enjoy various tastes of cultures of the products of each land, as well as obtaining information on the reality of unfairness of international trades. Since coffee was the most frequently purchased product by participants, it shows a potential to break coffee supply chains if more people were to join to support Fairtrade.

The Japanese FTOs interviewed in this study stated that they were aware of the following responsibilities.

- To maintain the perspective of producers and inform Japanese consumers about it.
- To investigate the coffee supply chain and inform Japanese consumers about it.
- To negotiate amongst FTOs about the use of internationally recognized labels, such as IFTA, if a current FTO labeling system cannot be agreed on.
- To expand Fairtrade campaigns to reach consumers

and also to find a way into children in schools, especially in Geography and Home Economics, since Developmental Studies were not widely practiced in Japan.

- To approach local governments and civic service areas.

It was found from observations and questionnaires that the first and second issues were already practiced by FTOs. The obstacles identified through this study were related to the latter three responsibilities. First, there was a problem with agreement on Fairtrade labels amongst Japanese FTOs, and thus it seems to be difficult for Japanese consumers to determine whether and which Fairtrade products on sale at campaigns and educational sessions could be trusted. Second, the use of educational materials, such as Development Education, was not widely available, and so educational sessions were limited to current consumers, not for younger generations who will become future consumers. Third, due to a lack of reliability and accessibility to Fairtrade, the involvement of local authorities seems to be difficult. Furthermore, the questionnaire indicated that the final products of Fairtrade tended to be not fashionable nor in good design, the images of which needed to be changed to appeal to Japanese consumers, in the same way as both an ecological life and LOHAS were successful for selling positive images.

Through interviews, FTOs also stated that the Japanese consumers should become much wiser and become more aware of their responsibilities for society at large when they purchase products as follows.

- To initiate more active consumer actions against multinational agents and cooperations which deal in coffee.
- To show more explicitly their opinions and will on what kinds of society, environment, and human cultures they want to create by changing consumer behaviors
- To be connected to other consumers, citizens locally and globally.

This study addressed the following questions.

- If it was difficult for Japanese FTOs to ally and to network themselves on international labeling, how Japanese consumers could take collective actions?
- If there was a lack of the concept and development of local and national citizenship in Japan in terms of

democracy, how the concept of world citizenship could be introduced and developed?

- If Fairtrade movements in Japan have not yet established strong links with local governments, how Japanese civic sectors could back up formally operating FTOs?

With the intervention of large Japanese supermarkets and corporations into Fairtrade markets, the Japanese FTOs have recently started to have allies to place campaigns and, at the same time, strong competitors. This feeling of entering a new era may change the sense of Fairtrade in Japan within the next decade.

Conclusion

Fairtrade activities in Korea started much later than Japan; however the speed of development is quite significant. Nepali Bazar, for example, went into the Korean market initially hoping that their Fairtrade coffee could be sold outside of Japan. Over the last fifteen years, the quality and quantity of Fairtrade coffee from Nepal has improved so much that it is not sold at all within the Japanese market. Beautiful Store in Korea, is one of the allies of Nepali Bazar, whose coffee sold about 2 tons in the year 2005, but it grew to more than thirty times more in 2008 (5 tons in 2006, 8.2 tons in 2007 and 61 tons in 2008). According to the store, Beautiful Store Coffee was known by 5 % of the Korean consumers in 2007, but in 2008 it was reported to have increased to 12.8 %¹⁷⁾. In Korea, it is said that they made a successful link between Fairtrade goods and Fashionable lifestyles, by hiring Korean popular actors and actresses for promotion and publicity. Beautiful Store itself was opened by a Korean social entrepreneur, backed up by well-known and established people in the field of mass-communications and professionals on coffee. There are more than 200 chain charity stores throughout Korea, helped by 5,000 volunteers. Due to an influence of Christianity in Korean, the concept of Fairtrade may be more accessible to people than in Japan. Although there is a difference in culture between Korea and Japan, Japanese FTOs have started to look at Korean success to learn.

What is happening in East Asia, such as in Japan, Korea and Taiwan, needs to be investigated more, in order to find Asian approaches to Fairtrade and to find a way to collaborate in this region of the world. In Yamaguchi, where the authors live, there are already thirty-one Fairtrade

shops, which means that there would be more than 1,000 to 15,000 Fairtrade related shops throughout Japan. Japanese FTOs should be able to build connection with each other, and Japanese consumers should be able to take more active and visible actions, in order to pay respect to CSR. The next step for the research will be to investigate into consumers' own views on CSR.

Notes

- 1) Tsujimura H. (2009) *The Theory of Economy on Delicious Coffee: a bitter taste of the reality of 'Kilimanjaro'*. Oota Publishing Co. (Published in Japanese) .
- 2) In his book (ibid.), Tsujimura looks at coffee supply chains from agricultural and various economic, political, social, anthropological and international viewpoints, theorizing about the concept of fairness in trade as well as that applied to human rights. His lengthy research with long-term fieldwork in Africa led to the establishment of an actual Fair Trade Organization which has been supporting farmers' living conditions in one village, Tanzania, where the famous coffee brand of 'Kilimanjaro' is produced. Fair Trade has been improving the incomes of farmers, which has enabled them to break out of the poverty-chain.
- 3) Takami, S. (2009). *Consumer Social Responsibility on Fair Trade: the case of the coffee supply chain*. MA Thesis. Yamaguchi Prefectural University. Written in Japanese. The author has been involved in NGO/FTO activities in Kenya and Fairtrade in Tanzania, Africa, for the last twenty years, and opened a Fair Trade shop in Yamaguchi. She has promoted Fair Trade by holding various events and educational sessions, and also supports University students' circles on Fair Trade.
- 4) Many thanks are due to Ms Hamada Yuko, who studied for her MA on Fair Trade at the University of Leeds. During her study, she also joined projects in the Development Centre, Leeds. She guided us on how to look at British Fair Trade.
- 5) Many thanks are also due to Prof. Young. W. and Prof. Tallontire A. at the University of Leeds, civil and international officers at Leeds City Council, Mr Ranson A. of the Leeds Development Centre, teachers and children in Moor Allerton Hall Primary school, all of who explain to us about the theories and practices of Fair Trade, especially education and training in Britain.
- 6) Kouga T. (2005) *A Study on the Coffee Supply Chain: The possibility of alternative trade changing from the current trading system*. MA Thesis. Nagoya University.
- 7) Many thanks are due to the directors and representatives of the following FTOS: Grassroots, The Third World Shop, Fair Trade Resource Centre, Fair Trade Company, Nepali Bazar, Love Land Angel, Fair Trade Student Café: Hachidori, NGO Fair Trade Kumamoto, Kanagawa Development Education Center, Saikyo Cine Club, and Fair Trade Network Yamaguchi.
- 8) A former IFTA (International Fair Trade Association) established in 1989. It is now called the WFTO (World Fair Trade Organization) to which approximately seventy countries signed up. For a definition, WFTO's Homepage was referred to <http://www.wfto.com/> (searched on 5th November, 2009)
- 9) Explanations given by WFTO's homepage. http://www.wfto.com/index.php?option=com_content&task=view&id=904&Itemid=310 (searched on 5th November, 2009)
- 10) This organization was established in 1991, from four different NGOs. <http://brewing.cafedirect.co.uk/> (Searched on 6th November, 2009)
- 11) In Britain, most of the Fair Trade products are coffee and chocolates. More details are in New Consumer. March/April Issue. 2005. Translated into Japanese. <http://www.coffee-network.jp/reading/news/New%20Consumer.pdf#search='カフェダイレクト'> (Searched on 6th November, 2009).
- 12) Current issues in fast growing World Fair Trade markets are reported by Nagasaka T. (2008). <http://www.iti.or.jp/kikan74/74nagasaka.pdf#search='フェアトレードスクール'> (Searched on 6th November, 2009)
- 13) *Powwow English Course I*. (2006) Buneido Publishing Co. and also *An Introduction to Home Economics: autonomy and co-existence*. (2006) Tokyo Shoseki. Which textbooks to be used depend on the choice of local education Boards and schools, and therefore, not

every student in Japan encounters Fair Trade through textbooks.

- 14) Klauss R. and Bass M. (1974) "Group Influence on Individuals Behavior Across Cultures" in Journal of Cross-Cultural Psychology'. Vol.5. No.2. pp.236-246. Quoted from Sato T. (2001). *A Good Child in Britain and in Japan*. Chuokoron-Shinsha. Inc. Written in Japanese.
- 15) Reported by a study group for International Policies in a local government of Kanagawa. 2007.
- 16) A research conducted by a market research team of the Chocolate-revolution active Committee. November 2008.
- 17) A reference to a resume distributed at a seminar held by Nepali Bazar. 19th October 2008.

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