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Awareness, Motivation, and Barriers to Ethical Consumption in the UK and Japan

Eri Matsubara

A dissertation submitted in part requirement for the
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Adam Smith Business School
University of Glasgow
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2 Abstract, Declaration of Originality, and Approval of Ethics

Ethical consumerism has gained momentum over the past three decades as an increasing number of consumers worldwide became aware of long-lasting negative consequences of traditional capitalism, including environmental damage, labour exploitation, and social inequality. The bulk of research in this field has long concentrated on the countries in the West despite needs for understanding ethical consumption movement in other countries to keep up with rapid globalisation of consumer markets and business operations. The present study compares ethical consumers and their shopping behaviours in the UK and Japan, aiming to detect elements which aide expansion of ethical consumerism especially in Japan, where size of relevant market is significantly smaller than in the UK, which is a leading fair-trade market in the world. Literature review on the topic is followed by examination of demographic influence as well as motivation and barriers to ethical consumption based on online survey in the subject countries. The findings include irrelevance of age, income, and family structure to ethical awareness and shopping habits, presence of altruism and self-interest in ethical consumption, nuanced difference in motivation and barriers in two countries, and consumers' dependency on companies' and governments' initiatives to promote ethical consumption.



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Project Title: Ethical consumption awareness, motivation

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3 Introduction

3.1 Background

Driven by development in technology and globalisation of manufacturing and distribution value chains, material wealth has increased in most nations over the past half-century. Global GDP has grown by approximately 3% annually on average from 1961 to 2016 (The World Bank, 2017a). Modern-day consumers enjoy choosing from an abundant array of readily available goods and services. On the other hand, the steady economic expansion caused enormous strain on environmental and social resources. Rise in fossil fuel consumption and large-scale industrial food production increased CO₂ emission, water and air pollutions. Turning to social issues, the factors contributing to asymmetrical wealth distribution in the world include consumers' demand for affordable prices and widening power of international corporations; income inequality gap between top 10% and bottom 10% of the population has widened in the OECD countries as growth of real wage remains sluggish for the workforce (Mann, 2017). The international community strives to stem these issues. In addition to the Paris Agreement, which came into force in November 2016 (UN, 2016), the United Nations adopted the 17 Sustainable Development Goals to 'end poverty, protect the planet, and ensure prosperity for all' (UN, 2015) (Appendix [1]) in September 2015, urging that governments, the private sector and the general public to make individual efforts to achieve the overall goals.

Echoing the UN-led actions taken by the governments, the general public cannot escape from facing the environmental and social issues because of detailed media coverage of relevant incidents, which are instantly available by the internet: frequent occurrence of disastrous weather phenomena supposedly caused by climate change, scandals of poor working conditions and child labour in sweatshops that produce branded products, and swelling volume of food and clothes waste. Escalating concerns for these issues prompted many people to evaluate their shopping habits as well as corporate behaviours and contributed to propel ethical consumerism from a niche phenomenon to a mainstream movement (Low and Davenport,

2007). Consumer activism has a long history, typified by the boycotting of tea by the Colonial Americans, which sparked the Boston Tea Party. However, use of the term 'ethical consumerism' is a relatively recent development. In 1975, Webster coined 'socially conscious consumer' to describe someone who reflects on potential consequences of one's personal decision to the society. As environmental issues became prominent during the subsequent decades, 'green consumer' became a familiar term. It originally described someone who is primarily concerned about physical environment (Barbarossa and De Pelsmacker, 2016), but its definition was extended later by Cowe and Williams (2000) to include wider moral concerns which influence consumer behaviour, ranging from animal welfare, fair trade, and labour standards to health concerns. Whilst Connolly and Shaw (2006) contended that difference between 'green consumer' and 'ethical consumer' is obscure, the latter is employed in the present study to represent the shoppers whose decision-making and behaviour are guided by moral principles and standards throughout the consumption process, including purchase, use, and disposal of services and goods (Vitell and Muncy, 1992). Ethical consumers are concerned about diverse social issues, not exclusive to the environmental problem.

3.2 Research Focus

The research focusing on consumer ethics, rather than corporate ethics, began relatively recently in the 1990s, and the number has risen rapidly since the turn of the century (Schlegelmilch and Öberseder, 2010; Vitell, 2015). Whilst the majority of them concentrated on North American market in the beginning, studies in other parts of the world are increasing. Some international comparative studies on ethical consumerism exist (Rawwas, et al., 1998; Shen and Dickson, 2001; Belk, et al. 2005), focusing on effect of cultural differences in ethical consumer behaviours, but they drew inconclusive results. Some studies claimed that cultural differences play a significant role (Cho and Krasser, 2011; Williams and Zinkin, 2008), whereas others reported that greater variance exists among individuals within a country than between different countries (Belk, et al., 2005; Auger, et al., 2004).

The present study aims to investigate whether there is a significant difference in the level of awareness concerning ethical consumerism and motivation and barriers to purchasing behaviours from one market, where the term and the concept have been established for a long time, to the other, where they came relatively recently to the public consciousness. UK and Japan were selected for this purpose. The two countries are comparable in terms of industrialisation and economic wealth, ranking in the top ten GDP nations (The World Bank, 2017b), whilst they have different cultural characteristics. For example, household consumption is an important part of the economy and represents 65% of GDP in the UK and 57% in Japan (The World Bank, 2017c). UK is one of the first countries in Europe to adopt environmental policies and practices (do Paço, et al, 2013), and the Ethical Consumer Magazine launched as early as 1989, suggesting maturity of the concept and the bottom-up dissemination of the movement. Japan has also adopted modern environment protection laws in the mid-1950s. However, the catch-all term 'ethical consumerism' is new to the country although consumer focus on various ethical issues, including food safety, environmental conservation, and social welfare, has a long history (Agriculture and Agri-Food Canada, 2013). 'Ethical consumerism' has become gradually more democratized in Japan only after the Consumer Education Promotion Law came into effect in 2012 and the Consumer Affairs Agency founded the Ethical Consumption Investigation Committee in 2015 (Rinriteki Shouhi Chosa Kenkyukai, 2017).

There is a striking difference in market sizes of the ethical products and services between the UK and Japan. According to the Ethical Consumer Magazine's annual market report, the UK ethical spending grew 8.5% to £38billion in 2015 (Ethical Consumer, 2016), whilst the equivalent data is not readily available in Japan. Taking a narrower example of Fair Trade product sales in 2013 (Fairtrade International, 2014), UK market grew by 12% from the previous year to €2.0billion, towering over the Japanese market which amounted to only €69.0million. The Japanese market grew 22% from a low base in the year before, which suggests that ethical consumerism in Japan is catching up and creating opportunities for businesses. Comparing consumers' views on ethical goods and services and ethical shopping behaviour in the UK and

Japan will aid forecasting how the Japanese ethical product market may develop in the near future.

3.3 Overall Research Aim and Individual Research Objectives

The overall aim of the present study is to compare the level of awareness and motivation and barriers to shop ethically in the UK and Japan to highlight difference and similarities in attitudes toward ethical consumption and to explore potential factors that would assist expansion of ethical consumerism, especially in Japan. Specifically, the following objectives are laid out to elaborate on the aim:

1. Examine whether the level of awareness and purchasing behaviour have demographic characteristics, including age, education level, income level, family structure.
2. Evaluate whether the reasons to purchasing and not purchasing ethical products are rooted in consideration for universal benefits or personal benefits.
3. Assess influence of cultural differences on motivations and barriers to consume ethically.
4. Investigate whether intention-behaviour gap exists.
5. Identify potential measures to aid promotion of ethical consumerism from consumers' viewpoint.

Despite the size of the market, studies on ethical consumerism in Japan as well as cross-cultural aspects of the movement are less plentiful than researches on individual Western countries. The present study will provide analysis on reality of ethical consumer practices in Japan and the UK, which will assist corporative efforts to improve image and create products in these markets. Because ethical consumerism is becoming a global movement (Fairtrade Foundation, 2015), researchers and businesses that plan consumer education and cross-cultural product marketing can refer to the present study's findings to facilitate survey design when conducting research on ethical consumption in new markets, especially in other Asian countries that might share some of Japan's cultural aspects.

Quantitative method is adopted for data collection. An online survey with 16 questions was sent to residents in the UK and Japan, who are over 18 years old, yielding 235 replies.

The rest of the present paper is laid out first with review of existing literature on ethical consumerism and consumer decision-making and behaviour, followed by research methodology and findings, and concluding with discussion and implications.

4 Literature Review

This literature review examines the key issues surrounding ethical consumerism by identifying ethical consumers, their motivators and barriers, exploring collective elements of influence, and researching intention-behaviour gap. The focus of the present review is to lay out background knowledge and existing ideas from the past studies for consideration of all five objectives. Exploration of the above areas of literature makes a significant contribution to the present research as a preparation for analysis of empirical data and discussion in the later chapters because it provides a broad-view foundation for understanding ethical consumer behaviour through evaluation of current state of ethical consumption, existing debates on demographic and cultural characteristics of consumer behaviour, and concepts and issues in individual decision-making.

4.1 Ethical Consumption

4.1.1 Definition of Ethical Consumer

Considering that consumption is a function of capitalism, surplus demand and desires to consume play two driving roles in economic growth and continuation of capitalism (Carrington, et al. 2016). At the same time, many social ills, including excess waste, rising income inequality, and increasing mental illness, are attributed to 'turbo-capitalism (Luttwak, 1999) and excessive consumption (Berardi, 2009; Fisher, 2009; Fleming and Jones, 2012). The concept of ethical consumerism is rooted in notions that consumption may be one of the culprits of these problems, and adopting ethically-minded practices in everyday shopping can contribute to achieving social changes and reforming corporate globalism (Micheletti and Stolle, 2008; Micheletti and McFarland, 2011; Jones, 2012, Stolle and Micheletti, 2013). In other words, ethical consumption is an attempt to rescue capitalist world from potential self-destruction.

Reflecting an increase in the number of literature that is dedicated to analysis of consumer ethics over the past decades, definition of ethical consumer has been extended through application of the ethical consumption concept to a variety of contexts and belief systems (Connolly and Shaw, 2006). Ethical issues in people's consciousness today are not limited to environmental problems, embracing wide-ranging concerns: labour conditions, human rights, fair-trade, anti-competitive actions, genetically modified food, minority discrimination, and other various issues (Micheletti, 2003). Allowing for these diverse perspectives, ethical consumers are defined as a group of people who consider the consequences of their consumption on the wider society and the environment (Cowe and Williams, 2000; Barnett, et al., 2005b). Their decision-making and consumption behaviour are anchored in their moral principles and ethical concerns (Vitell and Muncy, 1992; Cooper-Martin and Holbrook 1993; Crane and Matten, 2003; Bray et al. 2011; Yeow, et al., 2014), and they make moral judgement on products and services across their life cycle, including production, consumption and disposal (Brunk, 2010). It is reasonable to assume that this style of decision-making is entrenched in shopping routines of people to make them 'ethical consumers.'

4.1.2 Ethical Consumer Actions

Specifically, ethical consumers' resolve manifest in three different forms: boycott, buycott and discursive ethical consumerism (Belk, et al., 2005; Micheletti and Stolle, 2008). Boycott describes the act of shunning products offered by companies whose actions are thought to undermine ethical and social values. Buycotting is the act of selecting products from businesses which are in compliance with these values. In other words, Buycotting offers consumers an avenue to consume and support good causes simultaneously. Discursive ethical consumerism targets a corporation's identity, such as brand image and reputation, instead of trying to influence corporate practices by boycotting or buycotting (Micheletti and Stolle, 2008).

As highlighted by several studies, boycotts created considerable shock in the past to the brand value and financial performance of target companies that have a history of negative press about unethical practices in their supply chain (Garret, 1987; Klein, et al., 2002; Clouder and Harrison, 2005). Brand avoidance is defined as an intentional rejection of a brand (Lee et al., 2009a, b) because consumers wish to eliminate negative connotations that shopping products from an unethical brand can bring to their lives (Lee, et al, 2009a). Previously, four types of brands were identified as the subject of rejection (Lee, et al., 2009a, b): brands that fail to deliver brand promise, adopt unappealing promises, set socially unfavourable promises, and employ socially deficient promises. However, Strandvik, et al. (2013) found that these categories did not correspond with the reasons for brand avoidance among ethical consumers because *consumers' own value perspectives*, rather than brand promises, are the primary drivers of their ethical shopping behaviour. This latter opinion is supported by Klein, et al. (2004), who identified four factors that compose boycotting from consumers' viewpoint: the will to change the status quo; the possibility of self-development; oppositions that obstruct boycotting; and the sacrifice that boycotters make by rejecting a certain product. As boycotting is a facet of ethical consumerism, it is logical to apply these four factors to explain the other two expressions, buycotting and discursive behaviours. In other words, regardless of their form of manifestation, ethical consumption behaviours are consumers' demonstration of discontent with the current situation and willingness to share and make companies share responsibility of addressing prevailing moral concerns.

4.2 Motivation and Barrier for Ethical Consumption

4.2.1 Ethical Awareness into Belief System

Investigating consumers' perceived incentives and deterrents is a foundation for understanding the driver for ethical behaviour (McGoldrick and Freestone, 2008). Freestone and McGoldrick (2008) proposed that motivational attitudes to practice ethical

consumerism are a manifestation of consumers' interest level in ethical concerns. An individual who is in the early stage of ethical awareness is more likely to disagree with an account that ethical behaviours have positive effects on oneself and the society, but as awareness level rises, the individual steers toward more ethical behaviour. Ethical awareness can be amalgamated into one's belief system when a combination of determining forces is present: information, normative social factors, self-identity, and ethical obligation (Shaw and Clarke, 1999; Shaw et al., 2000; Shaw and Shiu, 2002).

First, on account of information, Carrigan and Attalla (2001) warned that however sophisticated the modern day consumers have become, the majority of them are not fully informed on ethical matters after finding that confusion, cynicism, and low awareness of corporate ethical practices among participants in their qualitative study (Figure 4-1). 'Caring and ethical' consumers are likely to be least vulnerable to intention-behaviour gap, whilst the 'confused and uncertain' have good intention but lack knowledge about how to actually practice ethical consumption. 'Cynical and disinterested' people are sceptical about the efficacy of ethical consumption actions and corporate ethicality, and they are likely to be very difficult to convert to ethical shoppers. 'Oblivious' consumers lack both awareness and intention to shop ethically and may be purchasing ethically labelled products for reasons other than ethical concerns.

		Ethical Awareness	
		High	Low
Ethical Purchase Intention	High	Caring and Ethical	Confused and Uncertain
	Low	Cynical and Disinterested	Oblivious

Figure 4-1: Consumer attitudes to ethical purchasing (Carrigan and Attalla, 2001)

Second, normative social factors explain why past and existing association with ethical and/or voluntary groups, including charitable donations, has high positive correlation to future ethical consumption behaviour (Belk, et al., 2005; Neilson 2010; Neilson and Paxton 2010; Bray, et al., 2011). Communication with people who are more informed on ethical issues raises individual's awareness and expertise as it creates opportunities to witness models of consumption standards and to receive disapproval from others when the standards are not met (Neilson and Paxton, 2010). It also forms normative pressure to behave accordingly (Andrews, et al., 2010; Clarke , et al., 2007).

Third, self-identity is unique characteristics of the self that individual assign to oneself (Sparks, 2000), which feeds to one's belief system. Consumers are likely to make ethical choices when ethical concerns become a large part of their perception of the 'self' (Cho and Krasser, 2011). Finally, despite Connolly and Shaw's (2006) earlier findings, significance of ethical obligation in the belief system was questioned by Bray and his colleagues (2011) for consumers in the UK, as they found that sense of ethical obligation among the British sample was flexible, heterogeneous, and prone to dilution by external and internal interruptions.

4.2.2 Motivational Factors

Underlying reasons for engaging in ethical consumer behaviour were identified as follows: 1) positive support for ethical problems (Newholm and Shaw, 2007); 2) a method of self-realisation (Kozinets and Handelman, 1988); and 3) a means of developing self-identity (Connolly and Prothero, 2008; Hamilton, 2010). Existing literatures generally validate the effects of these points although they fall short of identifying a dominant factor.

Altruism

The norm-activation model assumes that people can be motivated to act for the purpose of helping others and preventing negative consequences to others because the

welfare of the humanity is an integral part of people's value orientation (Schwartz 1968; 1970; 1977; Stern, et al., 1993). Accordingly, socially-conscious individuals make decisions based on characteristics of the moral issues referred as moral intensity (Jones 1991), anticipating benefits or damages that their decisions may serve to the wider society (Stern, et al., 1993; Straughan and Roberts, 1999). Whilst altruistic sentiments were found among ethical consumers (Doran, 2010; White et al., 2012; Shaw et al., 2006;2016), Cho and Krasser (2011) argued that the universal benefits are positively linked to but not a meaningful predictor of ethical consumption. Furthermore, Vogel (2006) claimed that altruism is much weaker consideration than other factors; consumers will shop ethically if a product does not cost more, offered by a well-known and trusted brand, available at their usual shopping destinations, does not require a habit change, and has similar characteristics in quality, performance and longevity as less ethical substitutes.

Self-Interest

Self-interest, although in contrast to altruism, is recognised as another motivator. The first element is perceived individual benefits as an outcome of ethical shopping, so-called 'warm glow,' which describes positive self-expression and emotional well-being (Boyce, et al., 1992; Kahneman & Knetsch, 1992; Ritov & Kahneman, 1997; Nunes & Schokkaert, 2003; Hartmann, et al., 2005; Hartmann and Ibáñez, 2012). Andreoni (1989) criticised that 'warm glow' of well-being is impure altruism because it is rooted in human need for self-approval, and ethical choice is used as a means to prevent guilt and other negative feelings after making a purchase (Steenhaut and Van Kenhove, 2006; Hiller, 2008). Curiously, feeling of guilt itself was found to be not a precedent to ethical shopping decision as it appeared only in retrospect when consumers did not purchase ethical products (Bray, et al., 2011). Furthermore, in their cross-cultural study on Austria and South Korea, Cho and Krasser (2011) found a negative relationship between emotional benefits and motivation among the Austrian sample and speculated that the respondents thought that expecting

self-approbation through ethical shopping was a sign of conceit. Their finding suggests that strength of 'warm glow' effect as a motivator may vary from one country to the other.

Stolle and her colleagues (2005) asserted that ethical consumerism is not simply a reflection of selfless thoughts by pointing out that consumers' motivations can include health of oneself and the family as well as the price and quality of products, which are parts of self-interest. Achieving social desirability is another aspect. Because ethical behaviour is interpreted as an indication of individual's generosity and readiness to contribute to the common good (Roberts, 1998; Van Vugt, et al, 2007), some consumers adopt ethical purchasing behaviour in order to raise their social status (Belz and Dyllik, 1996; Hartmann and Ibàñez, 2008; Griskevicius, et al., 2010; Davies and Gutsche, 2016). This observation was reinforced by findings of Carrigan and Attala (2001) who reported that consumers are selectively ethical, and brand image and status, especially with clothing, can be more important than ethical standards.

4.2.3 Barriers

It is generally accepted that the perceived value of products and services needs to be greater than that of alternatives to entice consumers (Geller, 1992). Ethical products are often more costly for consumers due to often higher retail prices, time required for information search, and performance risk (Carrigan and Attalla, 2001; Kavilanz, 2008; Gleim, et al., 2013). These characteristics diminishes perceived value-for-money of goods and services, which is found to be a major hurdle (Carrigan and Attalla, 2001; Gleim, et al., 2013; Bray, et al., 2011). Other potential barriers are perceived consumer effectiveness (Kinnear, et al, 1974; Webster, 1975) and cohort effect. This section will examine them one by one.

Price, Convenience, and Quality Costs

Price of ethical products has been tested by many scholars as a key barrier to practicing ethical consumerism, drawing mixed conclusions. Whilst many quantitative

studies found that consumers voice their willingness to pay more for socially acceptable products (Laroche, et al, 2001; Auger et al. 2003; Auger, et al., 2004; Elliott and Freeman 2001), other empirical studies, mainly qualitative, reported the opposite, that only a small proportion of the population is willing to pay more for ethically produced offerings (Mohr and Webb, 2005; D'Astous and Legendre, 2009; Hainmueller and Hiscox 2015; Hainmueller, et al., 2015). Post-purchase dissonance appeared common when people notice the difference in prices, sometimes resulting in avoidance of the product (Bray, et al., 2011).

Consumers are usually not willing to conduct extensive search for information (Petty and Caccioppo, 1986), and lack of expertise is recognised as a key impediment to ethical consumption; ethical products slipped many consumers' attention either through consumers' obliviousness or bad placement in shop shelves (Bray, et al., 2011; Gleim, et al., 2013). Detailed information about an ethical product raises a consumer's perception of understanding about the product, leading to an ethical purchase (Auger, et al, 2003). Interestingly, too much information can overwhelm a consumer, diminishing decision quality (Boulstridge and Carrigan, 2000; Gleim, et al., 2013). Another type of information deficiency is a limited availability of ethical products because consumers who have not formed ethical shopping habits do not often bother to shop around to find suitable ethical alternatives (Nicholls and Lee, 2006).

In terms of performance risk, anticipation for inferior quality of ethical product was identified as an obstacle for consumers to make an ethical purchase (Carrigan and Attalla, 2001; Bray, et al., 2011). This is in part related to purchasing inertia (Bray, et al., 2011) as consumers can have strong loyalty to certain brands based on positive experience with product quality. Another contributor to the negative anticipation for quality standards is consumers' cynicism that ethical claims are simply a marketing trick (Nicholls and Lee, 2006; Bray, et al., 2011; Goodman, 2010). Cynicism is thought to be caused by a combination of awareness that moral conflict is an intrinsic part of commerce (Nash, 1990) and imbalance

in availability of information; too little on benefits of ethical consumption and too much on unethical practices (Bray, et al., 2011).

Scepticism and Social Values

Scepticism about effectiveness of ethical consumption can be a barrier; many consumers may not feel confident that their individual actions are making difference in improving ethical issues (McDevitt, et al., 2007; Gleim, et al., 2013). Perceived consumer effectiveness (PCE)(Kinnear, et al, 1974; Webster, 1975) is expected to be a meaningful predictor of ethical consumption, as consumers with higher PCE are more likely to buy ethical products (Roberts, 1996; Balderjahn, 1988; Vermeir and Verbeke, 2006). Bray, et al.(2011) reported that consumers tend to justify unethical shopping habit by placing a blame on perceived lack of control over the consequences of purchase.

Existing literature also suggest that consumer decisions are affected by the opinions of friends, family and others whose views are valuable to an individual (Childers and Rao, 1992), which is relevant to self-interested motivation of ethical consumption. If a consumer is surrounded by the type of people who are unconcerned about ethical issues, then the person's behaviour is likely to reflect that of the group and vice versa (Goldstein, et al., 2008; Yeow, et al., 2014) because their collective view is considered the social norm.

4.3 Social Influences

4.3.1 Demography

Existing literature drew contradicting and inconclusive findings on usefulness of demographic characteristics to identify ethical consumers (Peattie, 2001; Diamantopoulos et al.,2003; Leonidou et al., 2010). Various reasons were given to disqualify demographic factors as consistent indicators of an ethical consumer (De Pelsmacker, et al, 2005; O'Fallon and Butterfield, 2005). Whilst age and education level attract mixed academic opinions,

scholars seem to agree on strong contribution of higher income and female gender toward higher rate of ethical consumption.

First, many studies support the general idea that younger consumers are 'greener' than older ones (Straughan and Roberts, 1999; Carrigan and Attalla, 2001; Rowlands et al., 2003; Han et al., 2010), mainly because that the younger generation grew up with media reports of environmental issues and are more receptive to them (Straughan and Roberts, 1999). On the other hand, Hines and Ames (2000) found that opposite to be the case; the older the consumer, the more ethically aware they are. Furthermore, Summers (2016) argued that the age is less meaningful as a predictor of ethical consumerism compared to difference in individual characteristics, including being trustful or distrustful of others and political institutions, level of self-esteem, and having a sense of political efficacy.

Second, there are studies which assert that educational level has positive correlation with ethical consumption behaviour (Diamantopoulos, et al., 2003; Rowlands et al., 2003; do Paço and Raposo, 2010; Summers, 2016). Summers (2016) claimed that positive correlation between education and ethical consumerism can be explained by a simple resource model (Brady, et al., 1995), whereby education is deemed to endow people with the cognitive, motivational and informational resources. However, Dickson's (2005) research findings contradicted this view, reporting that greater ethical sensitivity is seen at lower educational levels. Lin and Huang (2012) also pointed out that higher education and information availability of consumers (Hirschman, 1980; Barnes and McTavish, 1983) did not directly transcend to consumer's ethical purchases (Titus and Bradford, 1996).

Third, a group of studies supported the general belief that personal income is closely associated with ethical consumption (Straughan and Roberts, 1999; Auger, et al., 2003; Rowlands et al., 2003; Barnett, et al., 2005a,b; do Paço and Raposo, 2010). Straughan and Roberts (1999) pointed out that higher wage earners can tolerate potentially higher price of green product and services. Similarly, Yeow, et al. (2014) examined motivation of

the UK consumers to start using bags-for-life and found that higher earners took them up although they were not bothered about having to pay for single-use bags. In addition, Copeland (2014) connoted that income is highly correlated to 'dualcotters,' who engage in both boycotting and buycotting, suggesting that they are willing to engage fully in ethical consumerism. Summers (2016) presented empirical evidence that correlation of education and individual income and ethical consumerism transcends country-level affluence in his cross-cultural research, suggesting that ethical consumerism as an activity of the privileged.

Finally, the effect of gender is solidly supported by numerous studies (Forno and Ceccarini 2006; Koos 2012; Micheletti and Stolle 2005; Neilson and Paxton 2010; Stolle and Micheletti 2006, 2013; Strømsnes 2005; Tobiasen 2005; Yates 2011). Female consumers are engaged in ethical consumption at higher rate than male consumers, and correlation level rises as country's wealth increases (Summers, 2016). Several explanations are offered by existing literature. For example, more women than men are active in voluntary groups, and women are more likely to have values and attitudes in alignment with workers' rights and environmental conservation (Stolle and Micheletti, 2006). Freedom in participation styles, such as lack of hierarchy and membership requirement, may be more attractive to women compared to traditional form of consumer activism like organised demonstration (Stolle and Micheletti 2006; Marien, et al, 2010; Stolle and Hooghe 2011).

4.3.2 Cross-Cultural Findings on Ethical Consumer Behaviour

Whilst the number of researches to examine the constituents of ethical consumerism has significantly risen over the last decade, the majority has been dedicated to the individual level, focusing on a single country (Andorfer 2013; Micheletti and Stolle 2005; Strømsnes 2005; Tobiasen 2005). A fewer number of cross-cultural researches have been conducted, creating a void in understanding of ethical consumer behaviours when businesses require the intelligence to expand marketing activities globally.

Earlier literature points out similarity in consumer interest and attitude of the middle class across the world, and more recent literature asserts that country's wealth, social capital, and political factors contribute to difference in ethical consumption patterns. Pioneering cross-cultural researches in the past attempted to prove the link between ethical values and consumer decision-making, focusing on differences in attitude and intention to purchase (Rawwas, et al., 1998; Shen and Dickson, 2001; Auger, et al., 2003; Auger, et al., 2007; Stolle, et al., 2005), but they found few variations between cultures with regards to consumers' interest in ethical consumption. Especially, the middle class participants, regardless of their countries' affluence, were not very troubled by the ethical issues (Belk, et al., 2005). It was also reported that consumers in all examined countries were indifferent to ethical issues in the interviews; whilst some consumers apply ethical considerations to purchasing decisions, the majority would prefer to buy a value-for-money product, regardless of ethical compliance of the product and manufacturer, employing neutralisation technique (Belk, et al., 2005). Although these findings contradict earlier findings about higher wage earners, they were supported by other studies which found that middle-class subject was conscious of ethical issues but admitted not to behave accordingly (Ger and Belk, 1999; Grauel, 2016; Ganglmair-Wooliscroft and Wooliscroft, 2016).

Turning to more recent studies, scholars identified key characteristics of countries, which restrict or encourage individual ethical consumption: economic, political, cultural and social capital (Wahlström and Peterson, 2006; Thøgersen, 2010; Neilson and Paxton, 2010; Koos, 2011;2012). First, examining the International Social Survey Program's 2004 citizenship module, Summers (2016) reported that ethical consumerism closely mirrored country-level affluence, which is likely to be contributed by retail system of ethical products and household income (Koos, 2012). Country's affluence is the primary facet in creating opportunities and constraints on ethical consumerism (Koos, 2012) because it feeds into economic development and social infrastructure in the upstream, which impacts downstream factors, including availability of labeled products, retail system and price, and

aggregate demand (Koos 2012; Thøgersen 2010; Summers 2016). Second, in terms of political factors, institutional tendencies and government's involvement in ethical labeling are the key influences on ethical consumerism (Koos 2012; Thøgersen 2010). Third, cultures of consumption and production also contribute to ethical consumerism of a country; for example, residents in the Mediterranean coastal regions historically focus on protecting local produce and cuisine instead of fair trade or organic labeling, resulting in lower sales of labeled products (Sassatelli and Scott 2001; Grasseni 2003; Sassatelli and Davolio 2010), and in Finland, liking fast food is stigmatised as socially unacceptable (Lindblom and Mustonen, 2015). Finally, macro-level social capital influences consumption patterns; when people have access to trusting and integrated society, they are more likely to consume ethically because of confidence in available information and visible incentive to perform (Summers, 2016).

4.3.3 Social Differences in the UK and Japan

Assael (2001) claims that culture is the most significant background factor that affect consumer behaviour as it represents consumer's acquired social values. Characteristics of the locality they inhabit affect consumer behaviour (Jacobsen and Dulsrud, 2007), and consumers' ethical priorities can be influenced by cultural differences (Shaw and Clarke, 1998; Cho and Krasser, 2011). In other words, culture is a filter for consumer perception: variation in what is considered good for the individual and for society in different cultures means that concept of ethical breach may vary from one culture to the other (Belk, et al., 2005).

More specifically, Williams and Ziskin (2008) concluded that cultures are consistent with consumers' readiness to castigate unethical companies; consumers in more individualistic culture are more willing to penalise businesses than their counterparts in more collective culture. In countries with strong individualism, people tend to uphold virtues of fair play in competition and earnest task-orientation (Hampden-Turner &

Trompenaars, 1997) and to believe in self-reliance, leading to a strong likelihood that they apply their own judgement and decide to punish unethical conduct without peer approval (Williams and Zinkin, 2008). On the other hand, people in communitarian cultures tend to consider that social system is essential to personal success and worry about what other people think or say about their actions (Hampden-Turner & Trompenaars, 2000). As a result, people are more likely to rely on the government or other authorities to take decisive action first than acting on their own. In this regard, the UK scored 89 in Hofstede's (2017a) individualism factor, highly individual, whilst Japan was 46 (Hofstede, 2017b, Figure 4-2). Based on the above argument, the British consumers are more likely to be active boycotters than their Japanese counterpart.

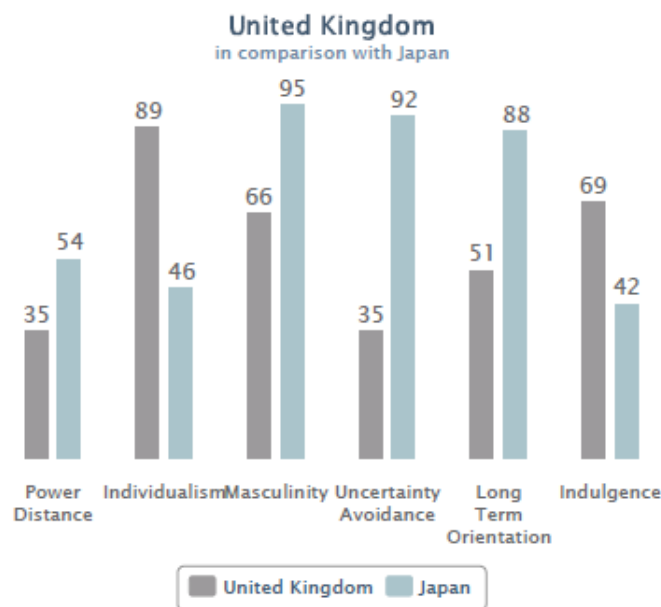


Figure 4-2: Hofstede's Score (Hofstede, 2017)

There are two other points in Hofstede's scores that may inform consumption culture of the two countries. For example, long-term orientation of the UK is 51 and indeterminate whilst at 88 Japan is a very long-term orientated country, seeing that one's life is a transient moment in a continuous history of mankind, which may encourage ethical behaviour for the sake of later generations. On the account of indulgence, the UK with the score of 69 is classified as indulgent whilst Japan with the score of 42 is the culture of restraint. The higher the indulgence score, the more optimistic the people are; they tend to prioritise leisure time to enjoy life and have fun and are willing to act and spend money as they please whilst a lower score indicates pessimistic tendency, whereby people do not emphasise leisure time, and their actions conform to social norms (Hofstede, 2017a,b).

Financially, the UK and Japan are similar in the level of industrialisation and economic wealth (World Bank, 2017b), and income inequality has risen in the UK and Japan since the 1980s (Blundell and Etheridge, 2010; Lise, et al., 2014). However, the income gap is much smaller in Japan than in the UK (Wilkinson and Pickett, 2010; Ballas, et al., 2014)(Figure 4-3), suggesting that significance of individual income level on ethical consumers' motives may be more pronounced in the UK.

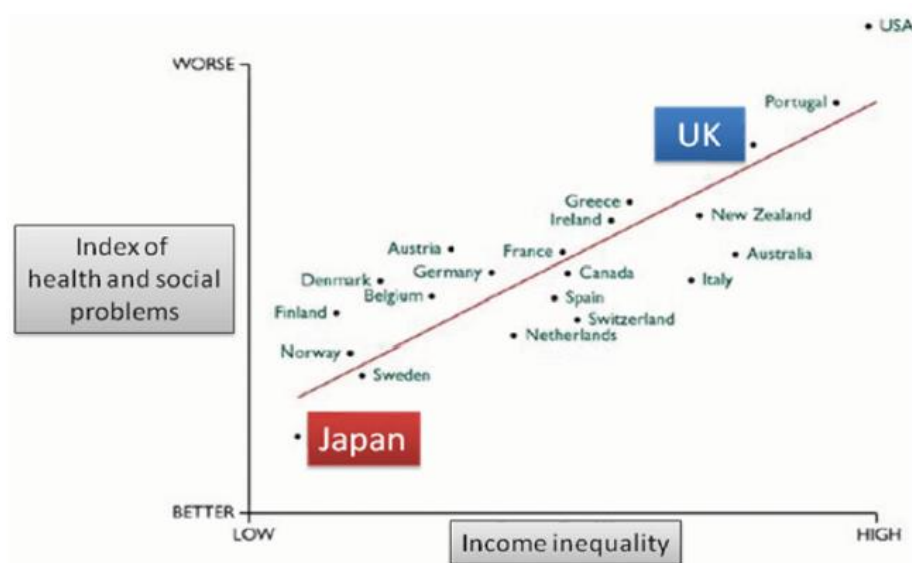


Figure 4-3: Inequality Index (Wilkinson and Pickett, 2010)

In addition, the UK consumers have longer history of ethical consumerism. Ethical Consumer Magazine launched in as early as 1989, and the sale of ethical goods and services increased from £6billion in 1999 to £38 billion in 2015, leading other European countries (Ethical Consumer Market Report, 2016; Evans, 2011). On the other hand, ethical consumerism, which encompasses wide-ranging ethical issues, is a relatively new label in Japan, and its origin is top-down dissemination, resulting from the 2012 Consumer Education Promotion Law and establishment of the Ethical Consumption Investigation Committee in 2015 within the Consumer Affairs Agency (Rinriteki Shouhi Chosa Kenkyukai, 2017).

4.3.4 Post-Materialism in the UK and Japan

As noted earlier, the UK and Japan are both highly industrialised and populated with sophisticated consumers. As a society advances with economical development, quality of life becomes a prominent concern, leading to society-wide transformation of value priorities from materialism to post-materialism (Inglehart, 1971;1997; Summers, 2016). Post-materialism describes values which prioritise environmental conservation, community spirit, human rights and equality, sustainable development, and diversity in available products and services (Inglehart and Flanagan, 1987; Inglehart, 1997; Bennet, 1998; Inglehart and Baker, 2000). It can influence consumer ethics in two ways. First, it underpins a type of double dividend idea that general reduction in consumption would lead to better lives (Jackson, 2005; 2008), suggesting that people may achieve greater psychological and social fulfilment if they adopt a less resource-intensive lifestyle (Wachtel, 1983; Kasser, 2002). Second, post-materialism induces consumers to express their ethical awareness by selecting ethical products and services when they shop (Stolle, et al., 2005; Cho and Krasser, 2011; Summers, 2016).

According to World Values Survey's post-materialist index for the UK in 2008 and Japan in 2010 (Institute for Comparative Survey Research, 2017) (Appendix [2-1, 2-2]), the

UK and Japan are dominated by respondents with mixed views, who exhibit both materialistic and post-materialistic values. There is a slight difference in weighting; the UK has a greater proportion of post-materialistic respondents than materialistic counterpart, whereas Japan shows opposite characteristics. Further, Jackson and Marks (1999) suggested that increase in British consumer spending from 1954 to 1994 were motivated by demands for social satisfaction and psychological needs, rather than material needs. This is supported by Jackson and Papathanasopoulou (2007), who analysed Resource Extraction Accounting Framework and identified that higher earners spend a greater proportion of disposable income on recreation and entertainment, which is more strongly linked to non-material needs than material needs and reflects high indulgence score in Hofstede's criteria (2017a,b). Turning to Japan, it is accepted that post-materialism took over materialistic values in the 1960s, and these values have further penetrated into the population in the subsequent decades (Flanagan, 1982; Taniguchi, 2006; Lee and Fujita, 2011). Horioka (2006) reported that spending on health, communication, and eating out and hotels were the main drivers of household consumption growth in the 1990s, and proportion of these items in household consumption increased from 17% in 1963 to 26-27% in the 2010s (Statistics Bureau, 2017) against the backdrop of continuous deflationary pressure in the past 25 years.

4.4 Intention-Behaviour Gap

Despite seemingly growing consumer interest, actual market for ethical products remains small; the United Nations Environmental Programme (2005) estimated that green products have less than 4% market share worldwide. Moreover, fair-trade sales growth has been slowing down (Fairtrade Foundation, 2014;2015). In order to explain the discrepancy, many studies suggested existence of an intention-behaviour gap, whereby consumers indicate their concerns on ethical issues but fail to enact on ethical principles when given chance (Auger and Devinney 2007; Bray et al. 2011; Carrigan and Attala 2001; Carrington et al. 2010; Chatzidakis et al. 2007; Cowe and Williams 2000; d'Astous and Legendre 2009;

Papaoikonomou et al. 2012). In this section, literature on mechanism of consumer intention-behaviour process is reviewed, followed by a closer look at the intention-behaviour gap.

4.4.1 Intention-Behaviour Models

Whilst the domain of business ethics has been populated by a number of decision-making models from a viewpoint of organisational management (Nicholls and Lee, 2006), the role of ethics in individual purchasing behaviour is relatively under-explored. Existing literature apply the General Theory of Marketing Ethics (Hunt and Vitell, 1986;1993), the Theory of Planned Behaviour (Ajzen, 1988; 1991), and social contexts to individual decision-making on ethical consumption.

First, the General Theory of Marketing Ethics (Hunt and Vitell, 1986;1993;2006, Vitell and Muncy, 1992)(Appendix [3]) which explains marketing practitioner's ethical behaviour can also be applied to consumer decision-making (Marks and Mayo, 1991; Vitell et al., 2001; Bray, et al., 2011). The theory assumes that consumers employ deontological (morality judgement based on rules and obligations) and teleological (derives duty from the desirable consequences) principles to assess potential courses of action before making an ethical decision to guide their behaviour. According to the model, outcomes of behaviour are eventually integrated into personal characteristics to complete the cycle (Hunt and Vitell, 1986;1993).

Second, Ajzen (1988; 1991) advanced the original Theory of Reasoned Action (Fishbein and Ajzen, 1980) into the Theory of Planned Behaviour (Appendix [4]), which posits that behaviour is a direct function of three factors: attitudes, perceived social pressure, and perceived ability to control the purchasing action. As it was unclear whether there was a strong relationship between these factors and ethical principles (Bray, et al., 2011), a group of scholars (Eckhardt, et al., 2010; Bray, et al. 2011) rejected effectiveness of the theory's application to ethical intention. However, another group later supported the theory's

validity, based on their findings that positive attitudes toward fair trade and sense of personal obligation to 'do one's part' are key characteristics of ethical consumer (Andorfer 2013; Andorfer and Liebe 2013; Sunderer and Rössel 2012).

Finally, existing literature refers to the low-cost hypothesis in social contexts. The theory's original definition was tied to the notion that people are utility maximisers and decide on actions, which provide the greatest possible utility at the smallest possible cost (Liebe and Preisendörfer 2010). It was extended to include cultural and social variables because societal contexts can alter the perceived costs of behaviours and create opportunities and boundaries for individual action (Guagnano, et al., 1995; Rössel, 2008). Carrington, et al. (2010) argued that a consumer's plan, actual execution, and situational context of the consumer contribute to formation of ethical shopping intention, suggesting that change in individual behaviour requires alteration of both personal habits and the individual's subjective social norms and relations (Carrigan, et al., 2011; Yeow, et al., 2014).

Importance of social pressure is consistent with Banerjee's (1992) model of herd behaviour, whereby people imitate the actions of others, who surround them, who appear knowledgeable, and whom they trust. It can affect either negatively or positively toward individual decision-making about an ethical purchase. A consumer with ethically conscious friends may make similarly ethical purchases, whilst someone with oblivious cohorts may never consider doing so. However, power of influence is flexible according to the low cost hypothesis; individual values and attitudes lose importance in high cost environment, whereas they matter strongly in low-cost environment, suggesting that the individual attitudes and values are more influential in low-cost (wealthy) countries (Summers, 2106).

4.4.2 Intention-Behaviour Gap

The above consumer intention-behaviour models do not consider disruption in process of decision-making and resulting behaviour, expecting people to put their intention infallibly into action, because they evolved from a notion of three-phase cognitive

progression: 1) beliefs guide attitudes, 2) attitudes form intentions, and 3) intentions are enacted (Carrington, et al., 2010). In order to explain the existence of intention-behaviour gap, Carrington, et al.(2010) identified four interconnected elements that interrupt the cognitive progression at the stage three: 1) primary and secondary priorities in ethical issues; 2) habits and plans; 3) commitment and sacrifice; and 4) shopping modes, including styles of information search, consideration of alternatives, and product choice (Brown, et al., 2003) (Figure 4-4). They found this framework was applicable to all types of research participants regardless of their level of dedication, including just aware, moderate, and hard core (Carrington, et al.,2014).

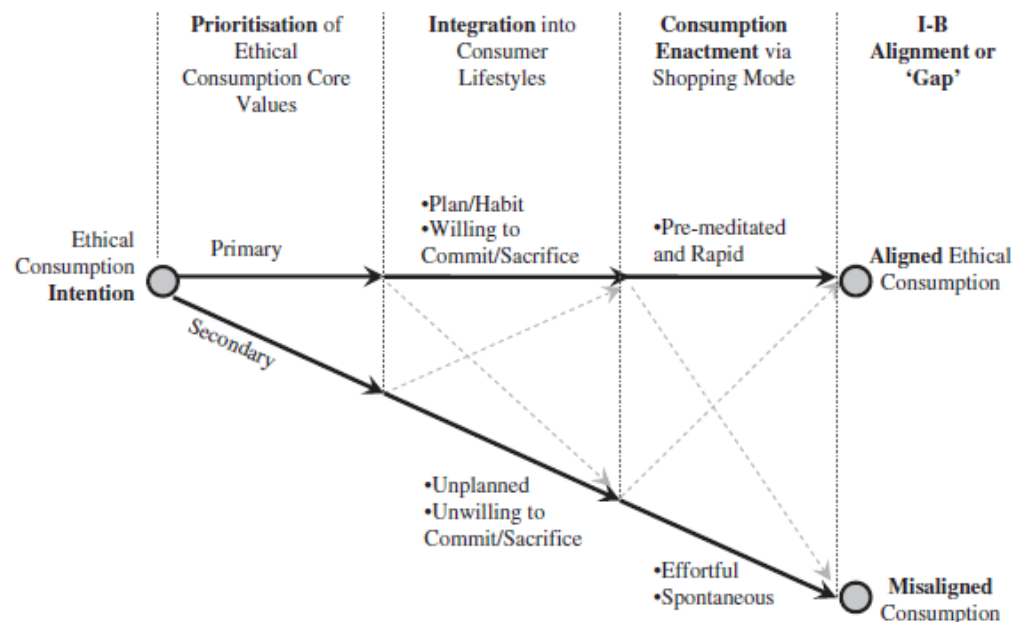


Figure 4-4: Intention-Behaviour Gap (Carrington, et al., 2014)

First, consumers often forget about ethical issues which are less important to them than their favourite causes. They tend to trade off the secondary issues with other factors, such as price and convenience, whilst their primary ethical issues become embedded in their routine product selection (Carrington, et al.,2014). Individuals are only able to incorporate one or two ethical issues at a time into their busy daily lives because it takes time and efforts to integrate ethical behaviours into routine through learning about ethical issues, adjusting internal and external objectives, and repeating the practice (Carrington, et al.,2014).

Furthermore, unless it is an issue that has a direct and personal impact on the buyer him/herself, it may be irrelevant to his/her purchase decisions (Carrigan and Attalla, 2001). Next, planning is essential to embed ethical consumption in one's lifestyle. The concepts of implementation intentions and plans (Gollwitzer, 1999; Gollwitzer and Sheeran, 2006; Dholakia, et al., 2007) dictate that plans merge into habits when it becomes automatic for an individual to take certain actions as s/he planned them earlier (Holland, et al., 2006). Repetition of this process shapes and strengthens new behavioural pattern (Webb, et al., 2009). Third, commitment avoidance has two stages: 1) negative experience with ethical choices in the past, and 2) trade-off between multiple ethical issues, preventing formation of loyalty to an option which meets only one primary concern (Carrington, et al., 2014). With regards to the former stage, Tseng and Hung (2013) found a mismatch between consumers' expectations and their perceptions of the products; more specifically, consumers' expectation for environmental features was higher than what the products can offer. The second stage is likely to occur when limited choices of products are available. Consequently, consumers are forced to select a product which satisfies only one of their primary ethical concerns rather than all of them. It leaves them with a sense of frustration and prevents them from forming a product loyalty. Finally, premeditated shopping mode reduces the intention-behaviour gap in ethical consumerism because of confidence in product selection. Shoppers who research available choices before entering a store have necessary information on a target product, whilst spontaneous shoppers evaluate options only when they face product line-up in store shelves and can become indecisive as a result, falling into the intention-behaviour gap (Carrington, et al., 2014).

4.5 Ongoing Issues and Need for Empirical Research

The review of relevant ethical consumption literature revealed a complicated and moving academic terrain. To begin with, definition of ethical consumption is likely to keep evolving as consumers become inspired by new ethical issues and when developing nations

enter post-materialistic arena. Ethical consumption from consumers' viewpoint is a relatively new field compared to corporate ethics research, and existing models to explain ethical consumer behaviours are often variations of individual decision-making theories, which attract mixed scholastic opinions in terms of usefulness in understanding this particular group of consumers.

Despite importance of ethical consumption in international business development and marketing implications, the majority of existing literature focuses on industrialised Western countries, and researches on Japan do not have equivalent depth and breadth. In addition, existing literature agrees on that main motivators are altruism and self-interest, but they lack clarity in terms of strength and commonality between different nations. Cross-cultural studies of ethical consumerism in Japan and the UK have never been conducted. The UK has longer history of ethical consumption with bottom-up dissemination, whilst Japan is relatively unfamiliar with the concept with more top-down diffusion style. The UK has much larger ethical product market as mentioned earlier. Small size of ethical products market in Japan does not fit in with the view that ethical consumption is a practice of the privileged (Eckhardt, et al., 2010; Summers, 2016), considering the size of the middle class consumption (Kharas, 2017)(Figure 4-5). Japanese

Country	2015	Share (%)
U.S.	4.7	13
China	4.2	12
Japan	2.1	6
India	1.9	5
Russia	1.5	4
Germany	1.5	4
Brazil	1.2	3
U.K.	1.1	3
France	1.1	3
Italy	0.9	3

Figure 4-5: Middle class consumption – top 10 countries (PPP, constant 2011 trillion \$ and global share) (Kharas, 2017)

ethical consumption is still in a growth phase from a small base, and comparing the current picture of ethical consumption to the UK market contributes to identification of elements that are missing from Japan in order for the market to catch up in size.

Although a number of researches have been conducted on demographic influence, the outcomes have been inconclusive except for positive correlation between female gender and ethical consumption. A question remains especially for relationship between age, income level, education, and ethical consumer behaviour. For example, whilst single-country researches often concluded that consumers with higher income are more likely to be ethical consumers (Straughan and Roberts, 1999; Auger, et al., 2003; Rowlands et al., 2003; Barnett, et al., 2005a,b; do Paço and Raposo, 2010), some cross-cultural and single-country studies (Ger and Belk, 1999; Belk, et al. 2005; Grauel, 2016; Ganglmair-Wooliscroft and Wooliscroft, 2016) reported opposite findings; the middle-class people are unconcerned, or they are aware but not shopping ethically. This contradiction is worth investigating in order to project a path of democratisation of ethical consumerism. In addition, there are hardly any studies on effect of family composition on ethical consumption behaviour. If one of self-interest motivator is good for one's own and family's health (Stolle, et al., 2005), then having young children to protect from the social ills and to leave clean environment to would reinforce one's ethical consumption practice. The present study included a question on family structure in empirical research to test this idea.

With regards to intention-behaviour gap, there are a number of studies which examined disruptive elements for the stage three in cognitive progression, 'enactment of intentions' (Boulstridge and Carrigan, 2000; Vermeir and Verbeke, 2006; Carrington, et al., 2010; Papaoikonomou, et al., 2010; Tseng and Hung, 2013; Carrington, et al, 2014; Hassan, et al., 2016). However, it is not clear how consumers develop from merely being aware of ethical consumerism to more committed ethical consumers; for example, what individual

activities aide ethical attitude, whether it is possible to encourage 'unaware' people to become more aware and shop ethically, and whether sceptics can be converted. The empirical data discussion in the later chapter considered these points as they are important in the process of upgrading 'confused and uncertain,' 'cynical and disinterested,' and 'oblivious' consumers to 'caring and ethical' category (Carrigan and Attalla, 2001) to aide market expansion.

Empirical research was conducted in order to obtain deeper understanding of ethical consumption practice by British and Japanese consumers. Specifically, the research aimed to discover what part of population is engaged in ethical consumption, with or without awareness, what reasons they have to shop or not to shop ethically, and what can contribute to further spread ethical consumption. The next stage of the present study explains the research methodology to capture the empirical data, including research strategy, sample selection for data, data collection mode, and research limitations.

5 Research Methods

This chapter will provide the information on the research strategy, sample selection, data collection, and approach to data analysis, followed by limitations of the research method and its execution. The present study has five inter-related objectives to explore the current conditions of ethical consumption in the UK and Japan. The first objective addresses the question whether difference in demographic factors explain gap in ethical product sales in the two countries. The second objective aids understanding of variety in motivations, which are useful indicators for businesses to ascertain areas of marketing focus. The third objective assists finding whether differences in cultural characteristics inform ethical consumer behaviours in the UK and Japan. The fourth objective tackles the question whether intention-behaviour gap is affecting consumer behaviour. The fifth objective casts light on what is necessary or effective to spread ethical consumerism from consumers' viewpoint.

The empirical research plays a fundamental role in achieving all of the above objectives as analysis of the collected data highlights key issues in ethical consumption awareness, motivation, and barriers in the two countries. Chapter 4: Literature Review identified that only a small number of existing research focus on Japan despite the country's economic wealth, and none of the studies compared the UK and Japan on the topic of ethical consumerism. Consumers' motivations, barriers, and intention-behaviour gap found in the previous researches in the Western countries are yet to be recognised as widely applicable to countries in other world regions. Similarly, discernible existence or lack of patterns between a handful of demographic factors and ethical consumption casts a vote to aide resolution of conflicting opinions among previous studies (Peattie, 2001; Diamantopoulos et al.,2003; Leonidou et al., 2010). The present study complements past studies in these areas through collection and evaluation of up-to-date information, based on replies received directly from consumers in the UK and Japan.

5.1 Research Strategy

The nature of the present study is relatively exploratory because comparison of the UK and Japan has never been conducted with regards to ethical consumption, and it can be positioned as a pilot research for more in-depth investigation in future. Accordingly, the empirical research in this study is interested in extracting the essence of ethical consumerism in two subject countries through identification of topical characteristics, aiming to present clear and practical description. Outcome of the study informs the direction of future cross-national studies and provides marketing practitioners with authentic picture of ethical consumption. Qualitative method is not suitable because it tries to gain innate understanding of the subjects' perception and cognitive processes (Cherrier, 2005), whereas the present study does not aim to delve into deconstruction of ethical consumer behaviour. Consequently, the research employs mono method quantitative approach (Saunders, et al., 2016).

Specifically, online questionnaire survey was selected as a suitable strategy, which not only ensures integrity of the objectives, research purpose, ethic, and approach, but also mediates practicalities, such as access to participants, time availability and other resources. Online survey allows swift collection of standardised data from a variety of participants in an inexpensive, secure and anonymous manner, facilitating comparison, analysis, and presentation. Simultaneous collection of survey responses in two countries reinforces the present study's effectiveness in cross-national comparison as the replies provide fresh information. The collected data represent contemporary climate without time lag, which can cause alteration in respondents' perception, for example, through news of corporate scandal.

5.2 Data Collection and Analysis

5.2.1 Sample

The sample for this study consisted of 235 adults, who are over 18 years old and reside in the UK or Japan. The primary reason for targeting this population was naturally the country of residence to suit the purpose of cross-national observation. Minimum age was set

at 18 years to ensure that respondents are all adult. Be it salary or pocket money, they are likely to have an income and exercise their own discretion to spend it.

Convenience sampling was used to choose the candidates from the researcher's existing social network. The primary contact list included 63 people between 30 and 65 years old with secondary school and higher education and in full- or part-time employment. They receive income regularly, manage their household budget, and visit supermarkets habitually as a main shopper of their household. First, the researcher directly sent them a request for participation through either email or messaging applications. All replied with consent, upon which the second message was issued, containing internet link to questionnaires and plain language statement. At the same time, a request was made to pass on the link to respondent's family and friends. On average, roughly three people in each primary respondent's circle participated in the survey, including partners, grown-up children, parents, and friends. They contribute to the study by widening demographic coverage.

It must be noted that the samples for this survey are not representative of the population in the UK and Japan given the convenience selection approach. The present study is a small scale and preliminary examination of ethical consumption in the UK and Japan, and the aim is to detect differences and similarities by grasping attitudinal and behavioural trends of everyday consumers. Selecting candidates from the researcher's social network was suitable for this purpose because they are a representation of ordinary consumers who make shopping decisions regularly with a finite amount of disposable income whilst juggling demands of work and family. Convenience sampling was also suitable for the current project as duration of research was relatively short.

5.2.2 Questionnaire

There are two versions of the questionnaire, which were created using Google Forms application. English version was drafted first (Appendix [5]), and it was directly translated into Japanese by the researcher, who is proficient in both languages, in order to ensure

consistency. In addition to the pro-forma Plain Language Statement, which were also made available in English and Japanese, careful attentions were paid to ensure that the questionnaire had clear and understandable format, language and style to prevent non-response and encourage completion.

The questionnaire consisted of 16 dichotomous and multiple answer questions because dichotomous answers alleviate cognitive demand (Ganglmair-Wooliscroft and Wooliscroft, 2013), reduce response bias, and yield reliable replies (Dolnicar, Grün, and Leisch, 2011). Moreover, they encourage respondents to be decisive, which is important especially in consideration of the Japanese' tendency to give non-committal or middling answers (Dore, 1973). Questions and answer options were written in present tense, requiring respondents to evaluate their attitude and provide a snapshot of their activities at the time of the survey, rather than development in attitudes over a long period of time. Survey participants were first asked the demographic and awareness questions. The demographic questions include place of residence, age band, final education, income range, and household structure. Gender question was omitted, given that existing literature convincingly concluded a positive correlation between female gender and ethical consumer behaviour. After a filter question about familiarity to the term 'ethical consumption,' respondents were asked to indicate actions they have taken to deepen knowledge and involvement in ethical consumption. All respondents were asked to check categories of ethical products/services that they have purchased before. People who checked at least one category in the previous question then replied frequency of purchasing ethical products/services, which was placed as a filter question for the subsequent multiple-response questions to draw answers on motives. The others who have never paid for ethical products/services were asked to check a list of impediments.

The list of answers was drafted in view of motivational factors and barriers, which were identified in the literature review (Figure 5-1): altruism, self-interest, price/ convenience/ quality costs, social values and scepticism. Subsequently, all respondents were asked whether

they are likely to buy ethical products/services in future, followed by multiple choice answers of reasons. The questionnaire concludes with a question asking their preference for promotional methods to spread ethical consumerism.

	Motivation	Barrier
Altruism	<ul style="list-style-type: none"> • It reduces poverty internationally • It helps to protect producers and workers • It reduces child labour • Good for environment 	
Self-interest	<ul style="list-style-type: none"> • I like the brand • It makes me feel good about myself to buy ethically • Good for my health and/or my family's health 	
Price/convenience/quality costs	<ul style="list-style-type: none"> • Attractive product • Readily available • Attractive price • Promotion in stores • Media coverage 	<ul style="list-style-type: none"> • Products are not attractive • I have never seen ethical products in shops I regularly visit • Price is too high • I cannot tell whether a product is ethical or not • Unsure about product quality • Unsure about the brand • I do not want to try new/unfamiliar products
Social values	<ul style="list-style-type: none"> • As a gift • Recommendation by family/friends 	<ul style="list-style-type: none"> • Poor review by family/friends
Scepticism		<ul style="list-style-type: none"> • I am sceptical whether ethical products help good causes • I do not agree with the idea of ethical consumption

Figure 5-1: Classification of multiple-choice answers

5.2.3 Data Analysis

Survey replies were coded into SPSS for analysis, enabling creation of descriptive charts and employment of nonparametric tests. First, descriptive characteristics of the sample were identified, followed by analysis of demographic influence on awareness and practice in each country. Second, reasons for shopping and not shopping ethically in the UK and Japan were compared to examine dominant characteristics. Third, relationship between awareness, shopping frequency and willingness to shop ethically in future were examined. Finally, preferred promotional methods were compared between two countries.

5.3 Research Limitations

Although the research generates timely information to discern consumer attitude and behaviour characteristics, some limitations must be noted. First, as mentioned in the data sampling section, the samples are not representative of the wider population of either target country. Second, an apple-to-apple comparison of the UK and Japan is not made because of variations in the sample demographic, which are presented in the next chapter. Third, the questions were designed to yield dichotomous or multiple-choice answers, combined with convenience sampling and the small size of sample. Consequently, nonparametric methods were applied for analysis instead of parametric tests. These limitations dictate that the data should be interpreted carefully and for its indicative values. Over-interpretation should be avoided.

This chapter detailed the rationale and operational information of the research strategy and pointed out the limitations of the present research. In the next chapter, Findings and Discussion, descriptive characteristics of the survey respondents are provided first, followed by analysis and discussion of the results of the survey before concluding with summary and implications.

6 Findings and Discussion

6.1 Demographic Characteristics of Respondents

A total of 235 replies were received, consisting of 130 residents in the UK and 105 in Japan. Age of respondents (Figure 6-1) concentrated in 40-49 year olds in Japan, representing 66% of the group, whilst the UK respondents' age showed relatively more even distribution. In both groups, 30-59 year olds represented the majority, 72% in the UK and 95% in Japan. It was a higher proportion compared to the national statistics of both countries, which show that 30-59 year olds represent less than 50% of the population (CIA, 2016).

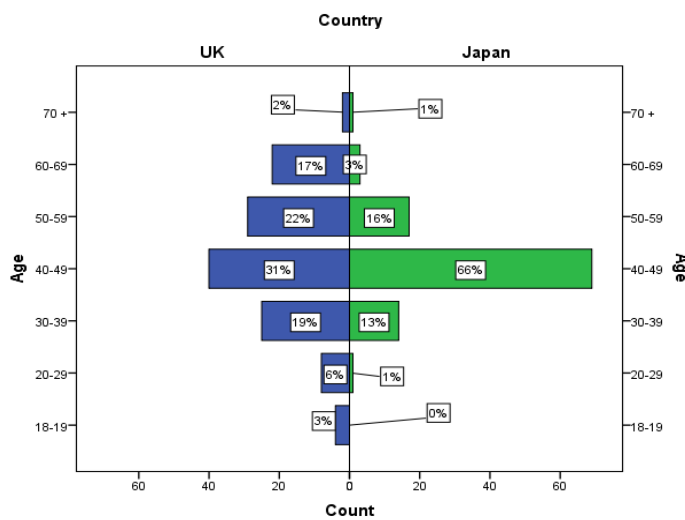


Figure6-1: Sample age distribution

In terms of education attainment (Figure 6-2), people with university degrees, including undergraduate and graduate levels, represented the majority of each country's sample, 64% in the UK and 63% in Japan. They had higher education attainment than the national population, of which 43% in the UK and 50% in Japan have tertiary levels of education (OECD, 2016a,b). Whilst respondents with graduate-level education represented the largest group at 48% in the UK, those with undergraduate-level education were the largest group in Japan at 52% of total.

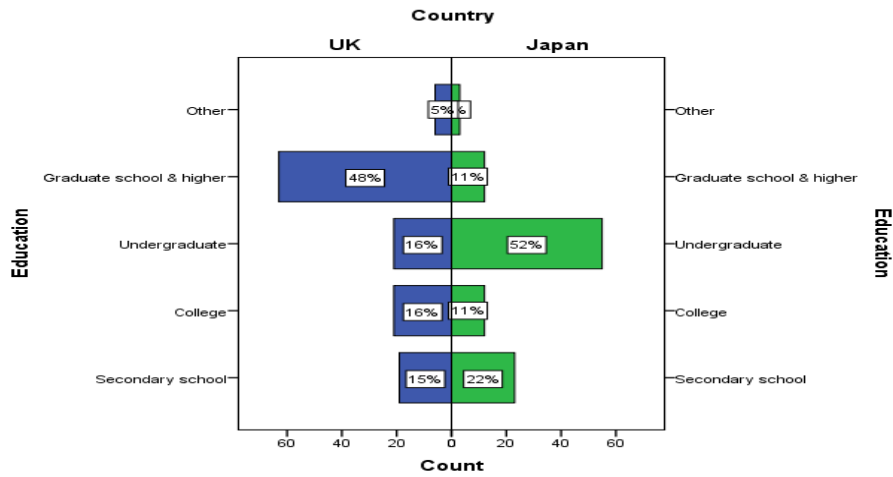


Figure 6-2: Sample education attainment

Figure 6-3 shows annual household income range of the respondents. The largest group among the UK sample was GBP20,001-30,000 at 20% of total, followed by over GBP70,000 at 16% and GBP40,001-50,000 which represented 15%. Japanese respondents with equivalent of over GBP70,000 income represented 43% of the sample, followed by GBP30,001-40,000 at 15%.

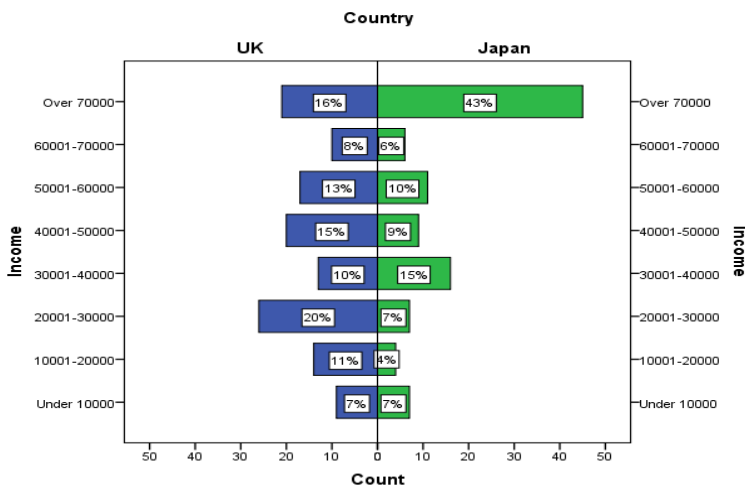


Figure 6-3: Sample income range

In view of average salary of GBP27,600 in the UK and JPY4.14mil, which is roughly GBP30,000 (based on exchange rate of GBP1.00=JPY137)(Office for National Statistics, 2016a; National Tax Agency, 2016), British and Japanese samples in this study were populated with relatively wealthier people. The UK respondents' income range was more evenly distributed

than the Japanese sample, which is likely to be linked to the difference in age distribution. Average salary peaks at 40-49-year-old age range in the UK and Japan (Office for National Statistics, 2016b; National Tax Agency, 2016), and as mentioned previously, 66% of Japanese respondents were in this age range, whilst the UK counterpart represented only 31%.

A question about respondents' family structure was included because of an assumption that having young children may strengthen individual's ethical consumption leaning, in connection with one of self-interest motivators that ethical consumption is good for one's own and family's health (Stolle, 2005). Household structure of the sample groups showed comparable distribution (Figure 6-4), based on presence of under-18 year olds in the family; 38% of the UK and 32% of Japanese respondents had child/ren in their household. They were higher proportions compared to the national statistics as 30% of the UK and 22% of the Japanese households have children (Office of National Statistics, 2015; Statistic Bureau of Japan, 2015). On the contrary, both samples had roughly 15% of respondents living by themselves, which is a smaller proportion than in the wider population because 28% in the UK and 35% in Japan live alone according to the national statistics (Office of National Statistics, 2015; Statistic Bureau of Japan, 2015). Approximately half of respondents were in all-adult household.

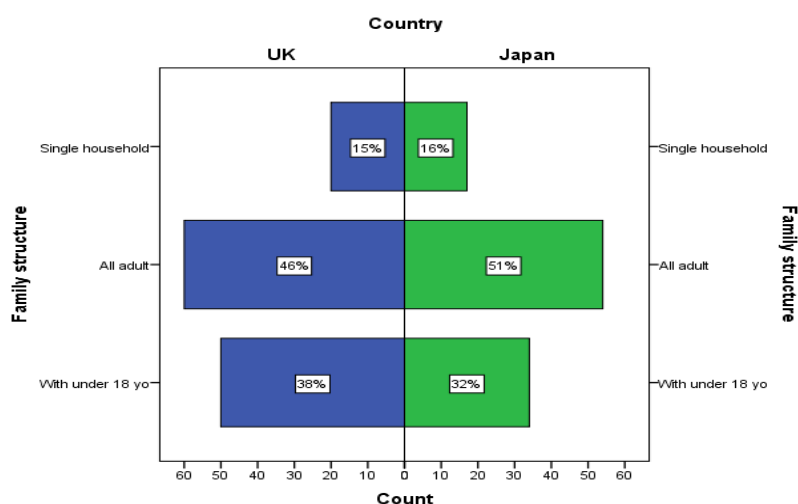


Figure 6-4: Sample family structure

To summarise, both the UK and the Japanese samples were predominantly populated with working-age people with tertiary education, who have higher-than-average household income and live with one or more family members.

6.2 Demography, Ethical Consumption Awareness, and Ethical Shopping Practice

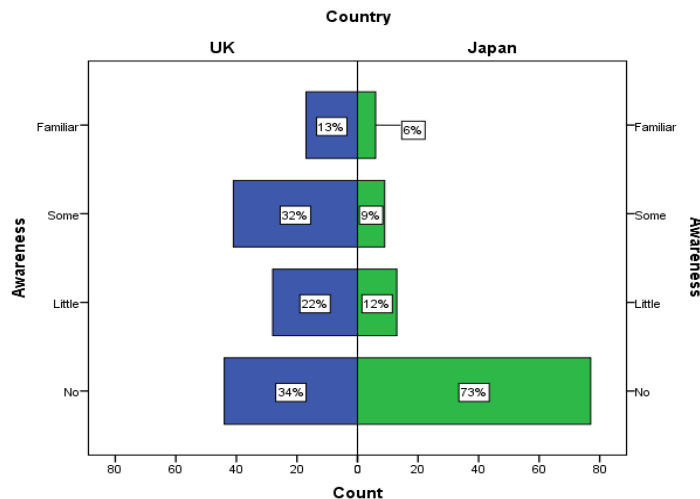


Figure 6-5: Ethical consumption awareness

Figure 6-5 displays distribution of respondents who were aware of the term ‘ethical consumption’ in the UK and Japan. Whilst 67% of the UK respondents have at least heard of the term, 73% in Japan replied that they have no knowledge. Subsequently, the questionnaire listed ethical products with typical labelling, including organic and fair-trade among others, and asked all respondents whether they have bought these products and, if they have, how often. The question was inserted in the survey because low awareness of the term ‘ethical consumption’ among the Japanese respondents had been anticipated although some of them may be practicing ethical consumption without intention. Frequency of shopping ethical products is shown in figure 6-6, which shows that 66% of the UK respondents purchase ethical products weekly or every month, suggesting that people who are aware of ethical consumption are putting their knowledge into action. Turning to the Japanese respondents, only 12% purchase ethical products weekly, whilst 38% buy them monthly. 39% of those with no knowledge of

ethical consumption in Japan and 55% of their UK counterpart replied that they buy ethical products every month or weekly, suggesting that consumers may be buying ethical products more for other reasons than ethics.

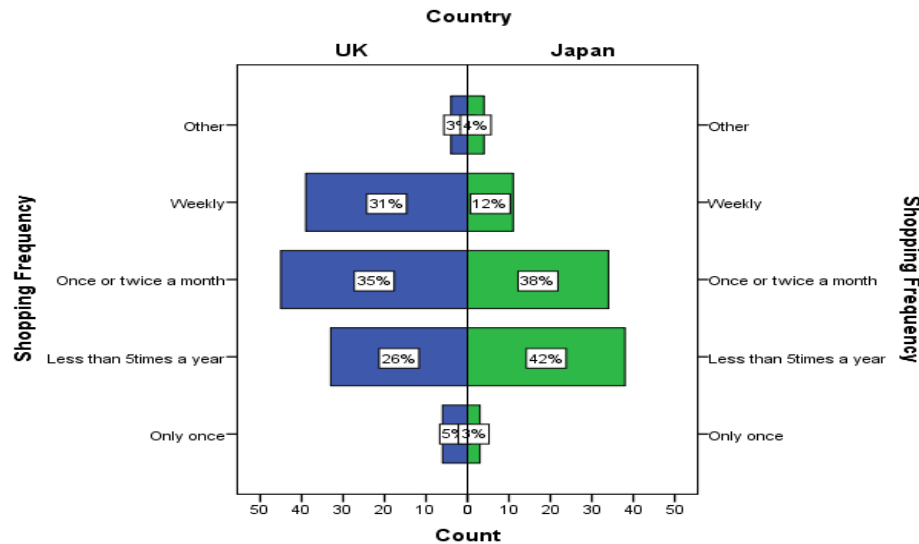


Figure 6-6: Age and frequency of shopping ethical products: UK

This section describes survey results for awareness and shopping practices categorised by demographic factors, including age, income, education, and family structure, in target countries. Each factor was tested for association with ethical awareness and frequency of shopping ethical products, applying Pearson's chi-square test to the entire sample. Before applying the test, variables were adjusted by combining adjacent categories into single category, in order to eliminate low expected frequencies.

6.2.1 Age

The British respondents in their 40s demonstrated that they were the most aware group as over 50% of them replied that they have some knowledge or are familiar with ethical consumption (Appendix [6-1]). They were closely followed by the 30s group, whose awareness level showed a similar pattern. On the other hand, the majority of respondents in their 50s and 60s revealed relatively weak knowledge or no awareness. This is somewhat astonishing, considering the longer history they have as consumers. The Japanese respondents' awareness

of ethical consumption was very low in all age bands (Appendix [6-2]). Taking an example of the core age group that includes people in their 30s to 50s, roughly 75% had no knowledge. Chi-square test was applied to the entire sample and indicated that there is no statistic relationship between ethical consumption awareness and age of respondents: $\chi^2(3, N=235)=4.788, \rho=.188$ (Appendix [6-3]).

With regards to shopping activity, 47% of the UK respondents in their 40s put ethical products in their shopping basket every week, followed by 33% in their 30s. The proportion fell slightly in the 50s and 60s to approximately 25% (Appendix [6-4]). The size of monthly shoppers was similar at 30% mark in each core age group: 30s, 40s, and 50s. The Japanese sample's replies were also distributed evenly across the core age groups, showing that roughly 40% of people in their 30s to 50s make an ethical purchase monthly (Appendix [6-5]). The results implied that age is not related to ethical shopping frequency, which was supported by chi-square test: $\chi^2(2, N=217)=.275, \rho=.872$ (Appendix [6-6]).

6.2.2 Income

In the UK sample, awareness for ethical consumption did not show a large gap between different income ranges as distribution of respondents in different awareness category were distributed widely across the range (Appendix [7-1]). That said, the proportion of respondents with no knowledge slightly increased as income level fell, whilst the proportion of people with 'some' and 'familiar' knowledge represented the majority in the highest income group. The Japanese sample also did not display strong concentration of awareness across the income range (Appendix [7-2]). A minority group of people who are familiar with ethical consumption were spread in low, middle and high income bands. In other words, ethical consumption is not well recognised regardless of income level in Japan. Chi-square test results supported the above observation by showing no relationship between ethical consumption awareness and respondents' income level: $\chi^2(6, N=235)=1.652, \rho=.949$ (Appendix [7-3]).

The UK respondents' ethical shopping frequency was spread across income range (Appendix [7-4]). One notable point is that 62% of those with over GBP70,000 income make an ethical purchase weekly, which was a much higher proportion than in other income groups. However, this should not be taken as the confirmation of 'ethical consumption is a practice of the privileged (Eckhardt, et al., 2010; Summers, 2016)' because the majority of people in other age bands buy ethical products weekly or monthly, except for those in GBP30,001-40,000 range, of whom only 33% are frequent shoppers. Similarly, the Japanese respondents' ethical shopping frequency was spread across income range (Appendix [7-5]). In contrast to the UK sample, people with relatively lower income are more frequent ethical shoppers in Japan, as 25% of people with income under GBP10,000 and 33% in GBP20,001-30,000 brackets make an ethical product purchase weekly, which is much higher proportion than in other income bands. The overall results indicated that income is not related to ethical shopping frequency, and it was supported by chi-square test: $\chi^2(2, N=217)=1.199, p=.549$ (Appendix [7-6]).

6.2.3 Final Education

The UK sample's replies suggested a trend that the higher the final education level, the greater proportion of respondents is aware of the concept. The below heat map (Figure 6-7) shows that the group with secondary school education had the highest proportion of respondents with no knowledge of ethical consumption, whilst the number steadily falls in other groups as attainment rises. Similarly, 91% of Japanese respondents with secondary school education replied that they do not know about ethical consumption, compared to only 42% in the group with graduate school and higher education (Figure 6-8).

		Education					Total
		Secondary school	College	Undergraduate	Graduate school & higher	Other	
Awareness	No	68%	43%	38%	21%	17%	34%
	Little	5%	14%	24%	30%	0%	22%
	Some	21%	29%	33%	32%	67%	32%
	Familiar	5%	14%	5%	17%	17%	13%
Total		100%	100%	100%	100%	100%	100%

Figure 6-7: UK final education and awareness cross tabulation

		Education					Total
		Secondary school	College	Undergraduate	Graduate school & higher	Other	
Awareness	No	91%	67%	73%	42%	100%	73%
	Little	9%	25%	7%	33%	0%	12%
	Some	0%	0%	11%	25%	0%	9%
	Familiar	0%	8%	9%	0%	0%	6%
Total		100%	100%	100%	100%	100%	100%

Figure 6-8: Japan final education and awareness cross tabulation

Chi-square test results supported the above observation as it showed moderate relationship between ethical consumption awareness and respondents' income level: $\chi^2(3, N=235)=10.603, p=.014$ (Appendix [8-1]). More specifically, chi-square value of the UK sample was higher at $\chi^2(3, N=130)=11.233, p=.011$ (Appendix [8-2]), whilst the test result of the Japanese sample did not show meaningful relationship.

Frequency of ethical shopping was well spread across education levels without showing sizeable difference in distribution among the UK respondents (Appendix [8-3]). 80% of the Japanese respondents replied that they buy ethical products monthly or quarterly, and they were spread across education bands (Appendix [8-4]). The results implied that education attainment is not related to ethical shopping frequency, and it was supported by chi-square test: $\chi^2(2, N=217)=2.272, p=.321$ (Appendix [8-5]).

6.2.4 Family Structure

Categorising respondents into three groups based on whether they live with children younger than 18 years old, adult family members, or by themselves, there was not a large difference in awareness level in the UK sample (Appendix [9-1]). Whilst the awareness level of those who live alone showed some polarisation with 45% with no awareness and 35% with some knowledge, other two categories had similar proportions of people in each awareness level. Among the Japanese respondents, 53% of those living alone replied that they have at least heard of ethical consumption, which contrasts with the other two categories with 85% (with child/ren) and 74% (all adults) of people in 'no knowledge' groups (Appendix [9-2]). Chi-square

test result indicated that there is no relationship between ethical consumption awareness and respondents' family structure: $\chi^2(2, N=235)=.604, p=.739$ (Appendix [9-3]).

Similarly, ethical shopping frequency did not show significant concentration among single-, with-children, and all-adult households neither in the UK nor Japan, and chi-square test supported that family structure is not related to ethical shopping frequency: $\chi^2(2, N=217)=4.037, p=.133$ (Appendix [9-4, 9-5, 9-6]).

6.3 Ethical Consumption Awareness and Consumer Behaviour

In this section, involvement and shopping behaviour of 'aware' respondents are examined through associated actions they had taken about ethical consumption.

6.3.1 Awareness and Level of Involvement

The survey asked those with ethical consumption awareness to select actions they had taken about the topic, in order to investigate whether these 'aware' people take up more involved activities. Relatively effortless approaches, including online or book research and discussion with family and friends were most common among the British replies, regardless of the awareness level (Figures 6-9). Impressively, everyone in the most aware group researched ethical consumption online or with books. Whilst 29% of the most aware group and 17% of people with some knowledge had requested their usual shops to carry ethical products, actions that indicate deeper involvement, such as attending events and joining an ethical consumption groups, were rare even among the highest awareness group. Taking a closer look at the table of actions and age range in the UK (Appendix [10-1]), whilst the 50s and the 60s people marked only one activity, the majority of the 30s and the 40s group listed follow-up online/reading research and one other activity, especially discussion with friends and family. It may be partly caused by the digital-divide, where a larger proportion of the younger groups are used to checking things out immediately and message others using mobile phone. The 40s age group displayed stronger active involvement with ethical consumption by attending events, joining ethical consumption group, and requesting shops to stock ethical products.

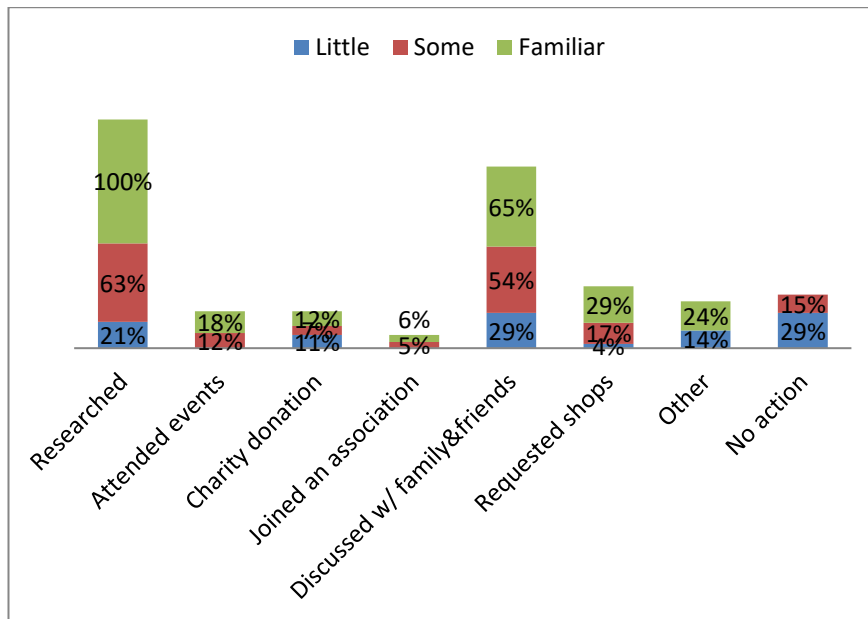


Figure 6-9: Associated actions: UK

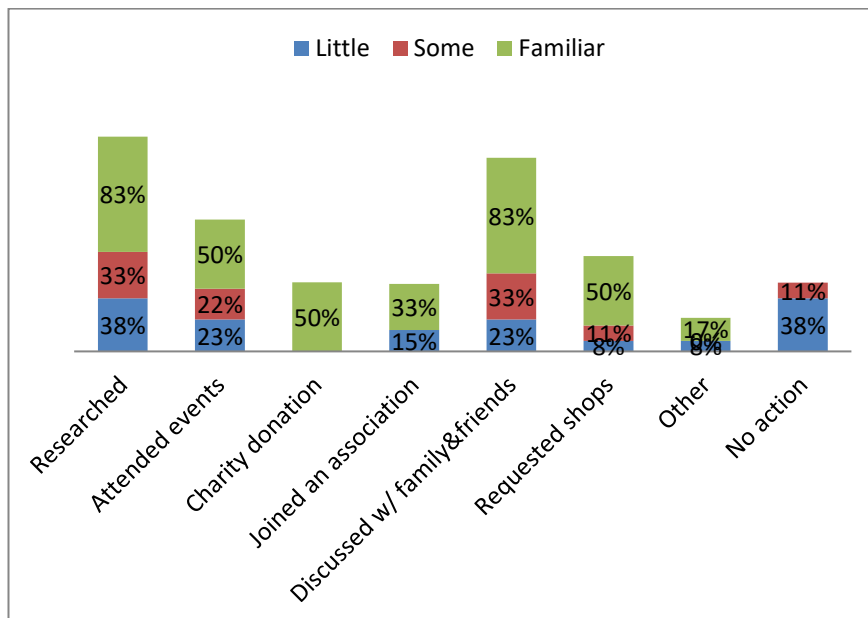


Figure 6-10: Associated actions: Japan

Research and discussion were also the most common actions among the Japanese (Figure 6-10). The group of people who are familiar with ethical consumption were more actively involved as all but one of them marked multiple activities. People with limited knowledge were polarised into one which did not take any follow-up actions and the other one which took multiple actions. Suspected digital-divide was present in this sample as well. People in their 30s marked more than two types of activities on average, and the action per person declined as age advanced (Appendix [10-2]).

Overall, the follow-up actions display reserved and relatively passive nature of respondents' involvement, showing that only a small proportion of people go beyond researching and discussion within their social circle.

6.3.2 Awareness and Shopping Behaviour

As described earlier, all respondents were asked whether they had bought ethical products in the past. The question listed typical ethical labelling, including fair-trade and free-range among others, in order to enable those with limited knowledge to identify ethical products. Food and beverage, personal products, and home goods categories were most frequently included in the past shopping experience of all respondents, compared to apparel, transport and banking categories (Appendix [11-1]). This is likely to be explained by shopping frequency and availability of the goods, which are greater with supermarket items than other categories. On the flip side, the findings suggest that there is unmet needs by ethical consumers in apparel, transport/tourism, and banking industries.

The results show that only 2% of the UK and 17% of the Japanese respondents with no knowledge of ethical consumption had never purchased relevant products in the past. Their shopping most commonly included ethical products in food and beverage, personal products, and green home items, which are relatively low hurdle as consumables such as PET-bottled drink and light bulbs are widely available and often clearly display ecological message on packaging. Each product category was well subscribed by the British respondents in the most aware group, whilst only 17% of the Japanese counterpart had spent money on ethical transport and financial products.

Comparing awareness and ethical shopping frequency, the UK sample showed that the more knowledge one has about ethical consumption, the more frequent s/he purchases ethical products (Figure 6-11). On the other hand, the Japanese replies showed that those with limited knowledge of ethical consumption buy relevant products weekly. However, 'weekly'

totalled only 10 out of 105 replies in Japan, and disregarding them provided a clearer picture that people with more knowledge buy ethical products more frequently.

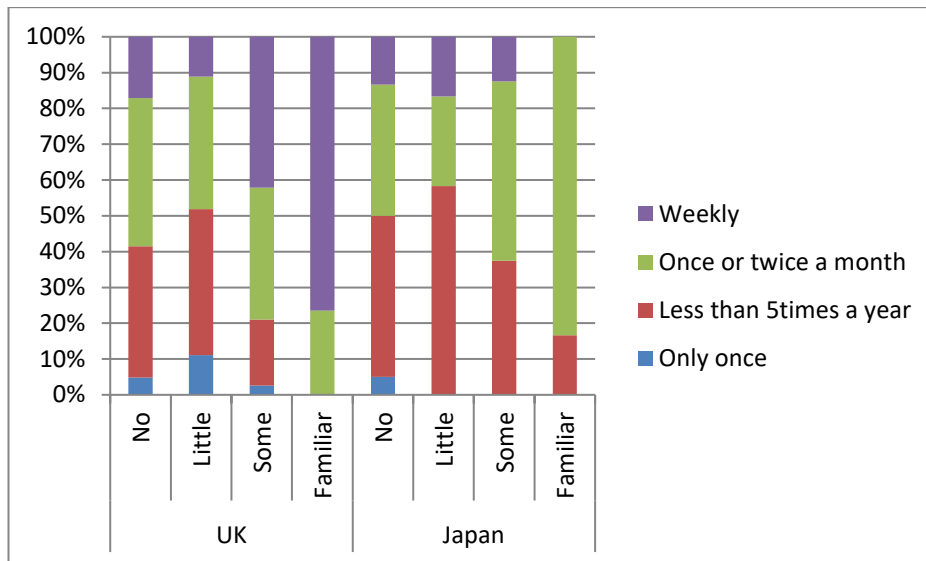


Figure 6-11: Awareness and shopping frequency

The survey included a question for people who had bought ethical products in the past, asking whether they consciously avoid buying non-ethical products and services. Only about a quarter of each country group replied they actively avoid those products, suggesting most of the respondents are buycotters and not boycotters. The cross-tabulation (Figure 6-12)

		Avoiding Unethical Products	
		NO	YES
UK	No	83%	17%
	Little	96%	4%
	Some	68%	33%
	Familiar	38%	63%
Total		75%	25%
Japan	No	80%	20%
	Little	92%	8%
	Some	67%	33%
	Familiar	20%	80%
Total		77%	23%

Figure 6-12: Avoidance of unethical products

clearly indicates that the proportion of people who avoid unethical products is very high in the most knowledgeable group at 63% in the UK and 80% in Japan, implying their commitment to

ethical consumption. It is a stark contrast with the group with ‘some’ knowledge, as only 33% of them consciously avoid unethical products in the UK and Japan. Pearson’s chi-square test supports that there is a significant relationship between ethical awareness and avoidance of unethical products: $\chi^2(3, N=211)=31.868, p=.000$ (Appendix [11-2]).

6.4 Motivations and Barriers

6.4.1 Reasons to Buy Ethical Products

Figure 6-13 displays summary of multiple responses to the question asking reasons to buy ethical products. Two of the altruistic reasons, ‘good for environment’ and ‘protect producers and workers,’ were selected most frequently. On the other hand, the other two points in the altruism category, ‘reduce poverty’ and ‘reduce child labour,’ attracted much fewer responses. The third most common reason was ‘good for my own and family’s health’ in the self-interest category. Within the same category, ‘it makes me feel good about myself to buy ethical products (feel good)’ was also well-subscribed. Among the price/convenience/quality costs category, ‘attractive product’ was the only item which was ticked by over 20% of respondents. Social values category received much fewer votes than other categories.

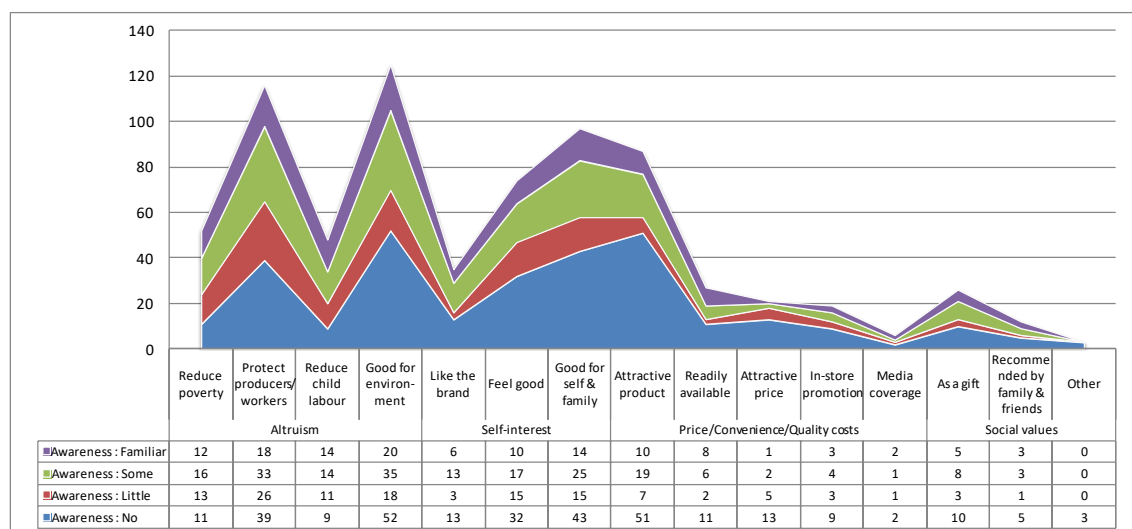


Figure 6-13: Reasons to buy ethical products: all respondents

Isolating the UK sample from the Japanese sample, it is clear that the UK respondents are skewed toward altruistic reasons to buy ethical products, regardless of the

awareness level (Appendix [12-1]). ‘Good for environment’ was the most popular reply across the board, followed by ‘protect producers and workers.’ ‘Feel good’ was the third popular reason. On the contrary, ‘attractive product’ in price/convenience/quality costs category was the most frequent reply among the Japanese sample, followed by ‘good for my own and family’s health’, ‘protect producers and workers,’ and ‘good for environment’ in almost equal measure (Appendix [12-2]). ‘Feel good’ factors were less common among the Japanese compared to the British. Different focus is apparent. The UK respondents prioritise doing good for the world, whilst feel-good factor is still important. Assuming that they feel good about themselves because they think an ethical purchase is a commendable deed, the results can be interpreted as an evidence of strong knowledge of ethical consumption among the British. The Japanese buy ethical products not so much for altruistic reasons but for perceived attractiveness and effectiveness of the product itself, which mirrors their low knowledge base.

6.4.2 Reasons for Not Buying Ethical Products

Respondents who have never purchased ethical products were asked to mark reasons for not purchasing, and because of the questionnaire setting, those who have bought ethical products in the past were also able to answer this question. As a result, 15 people in

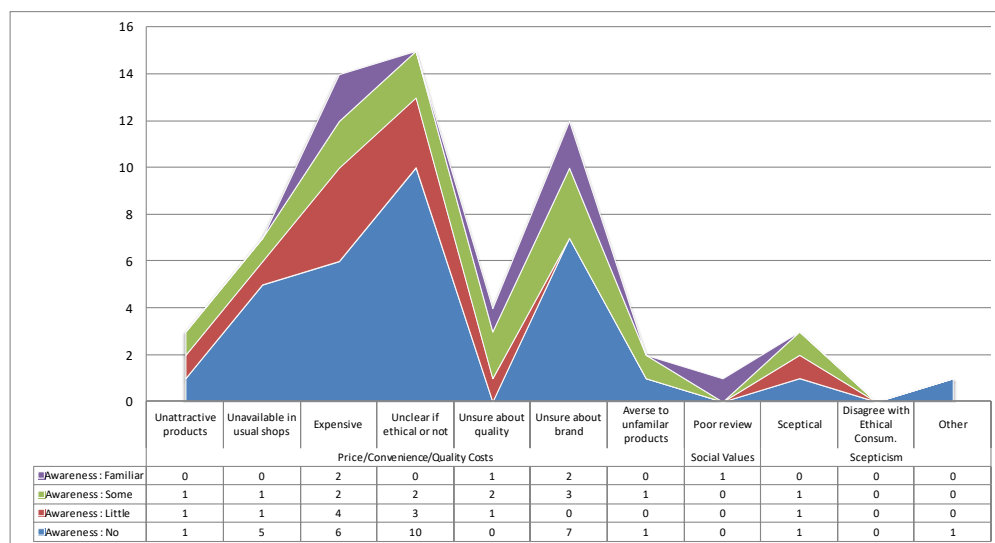


Figure 6-14: Reasons not to buy ethical products: all respondents

the UK and 2 people in Japan who have made ethical purchases before answered, in addition to people who never made an ethical purchase. 'It is unclear whether a product is ethical or not' was the most frequently selected item in the list, closely followed by 'price is too high,' then 'unsure about the brand.' Lack of availability was also fairly common (Figure 6-14).

The UK respondents, especially those with knowledge of ethical consumption, most often listed 'price is too high' (Appendix [13-1]). Unclear labelling and poor availability followed as common hindrance. It implies that these respondents had to trade off their ethical purchase motivation for cheaper price and /or well-established and easily available unethical products. 'Unsure about the brand' and 'unsure about quality' appeared at lower frequency but seen among people with some and strong knowledge of ethical consumption, suggesting that there may be a degree of brand loyalty to unethical products. On the other hand, 'unsure about the brand' and 'unclear whether the product is ethical or not' were the most frequent items among the Japanese respondents (Appendix [13-2]). Unlike the UK sample, people in the highest awareness group did not answer this question at all, and only a couple of people with some or a little knowledge answered it. In short, lack of confidence in brand and unclear labelling are the main reasons for the Japanese not to buy ethical products.

6.5 Ethical Shopping Intention

When asked whether they plan to buy ethical products in future, 95% of the UK and 89% of Japanese respondents replied they are likely to do so. Because of the time limitation of the present study, it was unable to issue follow-up questions to investigate intention and subsequent shopping behaviour. As an alternative method, awareness level, intention and past shopping activity were compared to detect discrepancy between intention and practice. As table 6-15 shows, only 8 out of 124 UK respondents who have 'buy' intention were low-frequent shoppers of ethical products. The number was slightly higher among the Japanese respondents with 12 out of 93. People who have strong knowledge of ethical consumption and 'buy'

intention bought ethical products quarterly or more often, suggesting that ethical shopping is in their routine.

		Unlikely to Buy	Never bought	Only once	Likely to Buy	Never bought	Only once
UK	No	3	1	1	41	1	2
	Little	3	1	2	25	1	0
	Some	0	0	0	41	1	3
	Familiar	0	0	0	17	0	0
Total		6	2	3	124	3	5
Japan	No	12	9	1	65	8	2
	Little	0	0	0	13	1	0
	Some	0	0	0	9	1	0
	Familiar	0	0	0	6	0	0
Total		12	9	1	93	10	2

Figure 6-15: Intention and actual shopping experience

Only 5% of the UK and 11% of the Japanese respondents replied they are unlikely to buy ethical products. True to their word, most of them either never bought ethical products or bought only once in the past. Main reasons for 'not buy' intention in the British group were scepticism about effectiveness of ethical consumerism and expensive price, followed by poor availability and unclear labelling. The latter two were also the main reasons in the Japanese group, suggesting that it may be relatively easier to encourage the Japanese to practice ethical consumption by improving distribution and packaging.

In the present sample, the majority of respondents with 'buy' intention did not have intention-behaviour gap, and those with 'not buy' intention were also consistent in their shopping actions. Spearman's rho indicates that there was a moderate positive correlation between ethical awareness and shopping frequency ($r_s=.293$, $N=235$, $p=.000$, two-tailed) (Appendix). A moderate positive correlation was also present between awareness and intention ($r_s=.201$, $N=235$, $p=.002$, two-tailed) (Appendix). Finally, there was a significant positive correlation between intention and shopping frequency ($r_s=.427$, $N=235$, $p=.000$, two-tailed) (Appendix [14]).

6.6 Preferred Promotional Measures

The last question asked respondents to mark preferred promotion methods to extend ethical consumerism. ‘Company initiatives’ were the most frequent answers in both countries, followed by ‘clear labelling’ and ‘government initiatives.’ Popularity of company initiatives matches the earlier results from reasons not to buy ethical products, in which high price, brand uncertainty, and poor availability were common items. Clear labelling also links to the complaint that ‘it is difficult to tell if a product is ethical or not.’

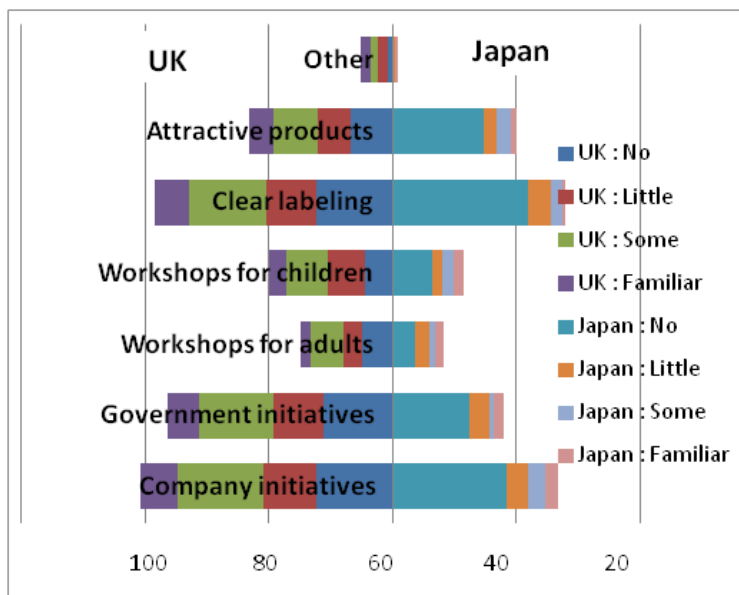


Figure 6-16: Preferred promotional measures

A total of 13 respondents wrote their own thoughts in ‘other’ column, and seven out of 11 respondents in the UK mentioned that price equivalence would give impetus to ethical consumerism. One suggested that governments should subsidise ethical products, whilst a couple others proposed cost reduction by less packaging and changes in supermarkets’ purchasing and stocking practices. Improvement in advertisement and positive media reporting were also suggested. One claimed that ‘depending on charitable donations will not ensure longevity of the movement,’ emphasising importance of product improvement. It was mirrored by one of the Japanese replies that too many messages of ‘doing good’ can be off-putting. The respondent went on to claim that quality of product design and good PR are essential rather

than depending on ethical causes to attract consumers. Another respondent in Japan suggested promotion of grassroots activities by non-profit organisations.

6.7 Discussion

6.7.1 Demographic Factors

Based on the above findings, three out of four demographic factors, including age, income, and family structure, did not display any relationship with either ethical awareness or actual shopping of ethical products, supporting some of previous studies (Summers, 2016; De Pelsmacker, et al., 2005, etc.) and rejecting the others that claimed there is a correlation (Straughan and Roberts, 1999; Hines and Ames, 2000; Carrigan and Attalla, 2001; Rowlands et al., 2003; Han et al., 2010). One exception in demographic factors was education attainment, which showed a meaningful association with ethical awareness, which supports several previous studies (Diamantopoulos, et al., 2003; Rowlands et al., 2003; do Paço and Raposo, 2010; Summers, 2016). Also considering that respondents with strong ethical awareness have invariably conducted their own research online or with books, intellectual curiosity appears to be one of prerequisites to open up consumers' mind to ethical consumption. At the same time, there was no relationship between final education and shopping frequency of ethical products, which adds evidence to a claim by Lin and Huang (2012) that higher education does not directly transfer to consumer's ethical purchases.

6.7.2 Universal and Personal Benefits in Motivation and Barriers

When categorising motivations and barriers into universal and personal benefits, the survey results indicated that both are equally important for people who already practice ethical shopping. Within personal benefits, social values and various costs were much less of a consideration than product's attractiveness and effects on one's own and family's health, supporting earlier claim by Stolle and her colleagues (2005). On the other hand, immediate costs of ethical shopping, including price, quality, and brand reliability, were the focus of people who do not buy ethical products, and scepticism about universal benefits was not the main issue.

This group's attitude matches with earlier finding that if there is an issue which directly impacts on the buyer him/herself then his/her ethical purchase decisions can falter (Carrigan and Attalla, 2001).

Combined with strong demand for clear labelling as a promotional measure, poor information was also found to be a major hindrance. Looking at relationship between respondents' level of awareness and follow-up actions, those with higher awareness committed the concept of ethical consumption to their memory by researching and discussing the topic with others and proceeded to become more involved through charity donation, event attendance, and requesting shops to stock ethical products. In short, they overcame time and other resource costs to become more involved consumer. In contrast to them, less interested people did not bother to do their own research (Petty and Caccioppo, 1986), requiring eye-catching and concise information on the spot when they go shopping. In order for them to develop higher ethical consumption awareness, information would need to be pushed onto them rather than being simply available to those who are willing to do research. Ethical consumer groups, governments, and businesses including retailers must make their ethical activities and offerings more visible to persuade consumers who are stuck in inertia. Otherwise, forming of ethical shopping habits in line with the concepts of implementation intentions (Gollwitzer, 1999; Gollwitzer and Sheeran, 2006 Dholakia, et al., 2007) would remain extremely difficult for consumers who do not belong to the 'caring and ethical' quadrant (Carrigan and Attalla, 2001).

6.7.3 Cultural Influence

General observation was that the Japanese sample was mostly populated with 'oblivious' and 'confused and uncertain' consumers, whilst the British sample had more 'caring and ethical' consumers (Carrigan and Attalla, 2001). The Japanese outcome of the present study contradicts Summers' (2016) earlier claim that ethical consumerism mirrors country-level affluence and the government's involvement, as the country's respondents were mostly

oblivious despite advanced infrastructure, high household income, and government policies. It suggests that other country characteristics, including cultural and social capital may have larger influence on ethical consumption development in Japan (Wahlström and Peterson, 2006; Thøgersen, 2010; Neilson and Paxton, 2010; Koos, 2011;2012).

With regards to motivation for ethical consumption, the British were clearly motivated by a broader range of altruistic reasons than the Japanese, who were motivated more by products' quality merit rather than ethical reasons. In other words, the British respondents are more post-materialistic, showing concerns for relevant values such as human rights and equality (Inglehart and Flanagan, 1987; Inglehart, 1997; Bennet, 1998; Inglehart and Baker, 2000). By contrast, the Japanese respondents' ethical concern was limited to protection of environment and workers/producers, which can be easily communicated by product packaging and labelling. For example, simpler packaging alludes to environmental conservation, and fresh produce with farmer's name on the label shows direct beneficiary of making a purchase. Reduction in international poverty and child labour, on the other hand, is more abstract although a fair number of the British respondents included them in their motivation, suggesting that they are informed and more confident about effectiveness of ethical consumerism than the Japanese.

Subscription to 'feel good' factor was another difference between the UK and the Japanese replies. Whilst it was the third most common answer among the British, it gained very low votes from the Japanese. It can be interpreted as a sign of lower recognition among the Japanese that ethical consumption is good for the society, but it may also relate to Japan's high score in long-term orientation in Hofstede (2017). The Japanese may practice ethical consumption more out of feeling of duty to future generations, compared to the British, who recognise ethical consumption as a part of self-identity and gain feeling of self-confirmation when buying ethical products.

High price was the largest factor which discouraged respondents from purchasing ethical products in the UK whilst it hardly mattered in Japan. There was a strong feeling about this from the British camp as several of them also paid special attention to comment that price equivalence as a measure to promote ethical consumerism. Considering that the majority of the British respondents who answered to the question of barriers had above average income, it is likely that companies are putting premium prices to their ethical products, which also explains the presence of sceptics in the UK as they may consider ethical labelling as a marketing ploy to justify high price. At the same time, popularity of 'feel good' factor among the British sample's motivation can include that they may feel good about being able to afford ethical products as well as 'warm glow' of doing good (Andreoni, 1989).

These outcomes indicate that ethical consumption is not yet settled in the Japanese sample's belief system due to lower level of information availability, lack of peer pressure, exclusion of ethical concerns and feeling of ethical obligation in self-identity (Shaw and Clarke, 1999; Shaw et al., 2000; Shaw and Shiu, 2002). Much more efforts from the government, private-sector and voluntary sector are needed to permeate ethical consumerism. The British sample, on the other hand, appears to hold diverse ethical concerns as a part of individual belief system. One caveat to the British altruism is that consumers can feel saddled with responsibility for international problems when they shop (Barnett, et al., 2011; Sassatelli, 2007; Stolle and Micheletti, 2013); too much emphasis on the collective power of individuals can become counter-productive. If consumers stop thinking about ethical issues because shopping relevant products makes them feel a sense of political efficacy and release from responsibility (Smith, 1998), then it would defeat the purpose of ethical consumerism (Szasz, 2007). Another point to consider is that consistency of the British ethical shopper is uncertain when they are not in their normal environment. They may lapse from ethical habits, for example, during holiday abroad, especially given high indulgence score (Hofstede, 2017).

6.7.4 Intention-Behaviour Gap

As there was a positive correlation between ethical awareness, shopping intention, and actual shopping frequency of ethical products, the present study did not detect strong sign of intention-behaviour gap, attesting Freestone's and McGoldrick's (2008) point that motivational attitudes are manifestation of consumers' interest level. The respondents with 'buy' intention acted accordingly, purchasing ethical products frequently. In short, cognitive progression (Carrington, et al., 2010) was working without disruption. In view of the General Theory of Marketing Ethics (Hunt and Vitell, 1986;1993;2006, Vitell and Muncy, 1992), the present study's sample appeared to focus more on teleological principles than deontological based on strong sign of altruism and contrasting weakness in willingness to boycott. Lack of emphasis on positive or negative reviews by friends and family suggests that respondents make independent decisions, slightly diverting from the Theory of Planned Behaviour (Fishbein and Ajzen, 1980) and the low-cost hypothesis in social-context (Guagnano, et al., 1995; Rössel, 2008).

Whether the respondents practice ethical shopping at every opportunity in their daily lives is unclear from the outcome of the present study, however. The immediate convenience/quality/price costs can tempt them to employ neutralisation techniques (Tilly, 2006; Chatzidakis, et al., 2007) and trade off an ethical product to a less costly alternative. The present study found that food and beverage were the most popular ethical products that respondents have purchased, which is reminiscent of Bray and his colleagues' finding (2011) that price is less of a problem when applied to local food produce. The trade-off dilemma can be greater if costs of the products/services are higher, for example, in transport & tourism and financial products. It may be a larger concern for the British ethical consumers because they feel more conflicted between obligation for ethical shopping and pricing, as shown in the survey results, and the feeling can easily turn into dissonance.

6.8 Conclusion and Implications

The present study found that educational attainment was the only demographic factor that is associated with ethical awareness level, and ethically aware respondents conducted their own research and discussed ethical consumption within their social circle, taking first step to form ethical shopping habit. The survey results also indicated that universal and personal benefits were equally important motivators for ethical shoppers, whilst various costs, including quality, pricing, and availability, were the main barriers for people who rarely buy ethical products. Intention-behaviour gap was not detected among the respondents, which means that people who do not buy ethical products are equally as set in their ways as the confirmed ethical shoppers. Comparing two target countries, there was a stark difference in maturity of ethical consumption. The British respondents were much more knowledgeable about ethical consumerism and concerned about a wider range of ethical issues than the Japanese. Ethical consumption appears more ingrained in everyday life in the UK as more people with clear intention to bring positive outcomes for the society spend money on various product categories outside of consumables, in contrast to Japan, where people buy ethical goods mainly in food and beverage category with strong emphasis on product quality and value. Despite these differences, respondents from both countries expressed common preference that businesses should take initiative in promotion of ethical consumption.

The above outcome of the present study has following implications to businesses, governments, and researchers in this field.

6.8.1 Businesses

Ethical consumerism in Japan is under-developed and has a room to grow, potentially to the size of the British market. The Japanese consumers are largely unaware of ethical consumption, and they buy relevant products for quality and effectiveness at present. Educating them about ethical merits of product can improve brand image and widen brand application for other product offerings in future, leading to justification of premium price, which

appears to be practiced by the British marketers. It explains why a group of scholars claim that companies which offer ecological products accrue positive gains, including market share and financial gains and employee commitment and customer satisfaction (Maignan and Ferrell 2001; Pujari, et al., 2003; Menguc and Ozanne 2005; Luo and Bhattacharya, 2006; Lash and Wellington 2007).

Price point is a two-edged sword in terms of customer satisfaction, however, as high price proved to be a repellent for some British consumers. Unlike the Japanese consumers, the British are knowledgeable and consciously choosing ethical products to meet individual ethical concerns, and the sceptics are similarly set in their ways. They are unlikely to be easily converted as they doubt effectiveness and sustainability of ethical products/services. In order for the British ethical consumption to grow further, businesses should look for improving other value offerings, including product quality, price and availability.

In addition, ethical consumption is skewed toward consumables at present in both the UK and Japan to a varying degree. Companies in transport & tourism, banking and financial services, and apparel industries can exploit the ethical consumption market if they develop suitable offerings.

Unclear labelling was common complaint in both markets. Organisations which wish to promote sustainable lifestyles should provide specific and effective information to interrupt consumer inertia and build a foundation for new shopping habits (Carrigan, et al., 2011). It can be difficult because of complications attached to ethical labelling when production and supply chains are long and fragmented, or because some consumers may find labelled goods unattractive (Micheletti and Stolle, 2008; Griskevicius, et al., 2010). That said, businesses need to take care not to practice 'green-'and 'fair-washing' (Summers, 2016) by attempting to obtain the least costly ethical certification. Such an action can be regarded as unethical altogether, resulting in brand value deterioration.

As branding has become a key actor of corporate success, businesses are more vulnerable to disruption of ethical scandals (DeWinter, 2003). In other words, they are obliged to act ethically to thrive and compete with others. At the same time, consumers are willing to emulate the ethical actions of businesses before they change their own habits (Belk, et al., 2005), which means that improvement in corporative ethical behaviour can encourage consumers' ethical behaviour.

6.8.2 Governments

In order to expand ethical consumerism, governments should effectively support corporate efforts through careful construction and execution of top-down 'nudge' policies (Thaler and Sunstein, 2008). The Japanese central government is following this path by conducting top-down research and promotion since 2012, but local governments should participate in supporting the central government's initiatives and NPO activities to propel the movement further. The British consumers expect that government initiatives should be a pillar of ethical consumption movement. As unclear labelling and high price appear to be main issues in the UK, the government should address them by providing more organised and straightforward labelling standards and offering incentives to buy ethical products in manner of the 'eco point' scheme, for example, in which the Japanese government offered rebate on certified electrical goods in 2009-2010. It resulted in reduction of CO2 emission by 2.7 million ton/year (Ministry of Environment, 2011). Subsidies program may also help starting up ethical offerings in areas such as tourism and banking, where relevant products/services are less common than in consumables category, as they are more likely to have long-tail customers.

6.8.3 Future Research

The present study found that social values and various costs were not found to be the main motivations for ethical shopping as the present study was a snapshot of consumer practices. However, these factors may matter in the formation of ethical shopping habits, which should be examined by longitudinal qualitative studies.

Contradicting the earlier claim that people in more individualistic culture are more willing to punish wrong-doers (Williams and Zinkin, 2008), the results of the present survey showed no difference in proportion of respondents who actively avoid unethical goods; both in the UK and Japan, the majority of people in the highest awareness group practiced boycott. Whether it means that committed ethical consumers are more individualistic regardless of their indigenous cultural orientation would be a key question in view of accelerating growth of ethical consumerism in countries with more communitarian cultures, including Japan. Consequently, speed and development pattern of ethical consumption in countries with a varying degree of individualism would be a valuable addition to the existing literature.

From the viewpoint of corporations, neoliberal principles and competitive pressures may endanger an organisation's commitment to ethical principles (Summer, 2016), posing a question about the compatibility of the capitalist market to ethical practices. Considering that ethical consumption is an expression of the public to release capitalist societies from social ills that money-worshipping has caused, there needs to be different business models for enterprises to graduate from capitalism. For example, can a globalised corporation be truly ethical without exploiting cheap labour somewhere in the world? The topic merits investigation especially because that the present study found consumers' expectation is high for company initiatives to play a role in expansion of ethical consumption.

In addition to the respondents' dependency on businesses to promote ethical consumption, the present study found that the majority of ethical shoppers today are buycotters than boycotters, suggesting that democratisation of ethical consumerism may have diluted the aspect of political activism over the past ten years since Klein, et al. (2004) and Michelletti and Stolle (2008) conducted their studies. Alternatively, businesses may be becoming more enlightened and ethical, or worse, becoming adept at concealing unethical practices. Buycotting is expected to be a solution to the social problems without negating the capitalism as a whole. It is an attempt to augment the traditional system to more sustainable style of capitalism

(Carrington, et al, 2016). In order to support its intended development and to prevent potential collusion between ethical consumers and businesses, a new research on advantages and disadvantages of explicit and implicit 'boycotting' and measuring its impact on business ethical practices would be a worthwhile endeavour.

7 Appendix

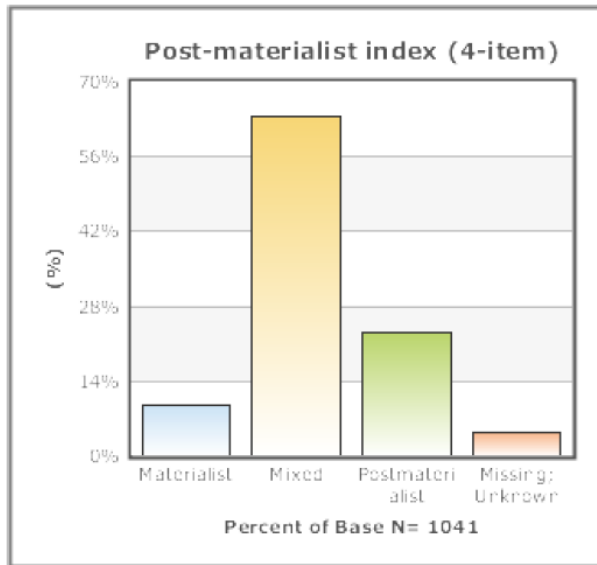
[1] The UN Sustainable Development Goals (UN Web Services Section, 2015)

Sustainable Development Goals

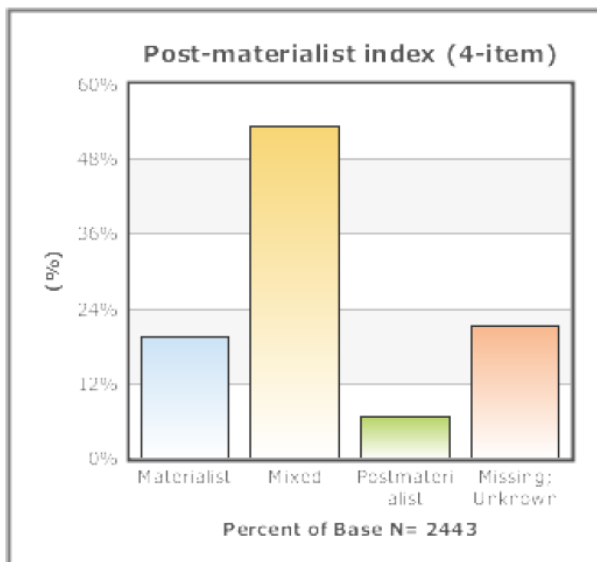
- Goal 1. End poverty in all its forms everywhere
- Goal 2. End hunger, achieve food security and improved nutrition and promote sustainable agriculture
- Goal 3. Ensure healthy lives and promote well-being for all at all ages
- Goal 4. Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all
- Goal 5. Achieve gender equality and empower all women and girls
- Goal 6. Ensure availability and sustainable management of water and sanitation for all
- Goal 7. Ensure access to affordable, reliable, sustainable and modern energy for all
- Goal 8. Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all
- Goal 9. Build resilient infrastructure, promote inclusive and sustainable industrialization and foster innovation
- Goal 10. Reduce inequality within and among countries
- Goal 11. Make cities and human settlements inclusive, safe, resilient and sustainable
- Goal 12. Ensure sustainable consumption and production patterns
- Goal 13. Take urgent action to combat climate change and its impacts*
- Goal 14. Conserve and sustainably use the oceans, seas and marine resources for sustainable development
- Goal 15. Protect, restore and promote sustainable use of terrestrial ecosystems, sustainably manage forests, combat desertification, and halt and reverse land degradation and halt biodiversity loss
- Goal 16. Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels
- Goal 17. Strengthen the means of implementation and revitalize the Global Partnership for Sustainable Development

* Acknowledging that the United Nations Framework Convention on Climate Change is the primary international, intergovernmental forum for negotiating the global response to climate change.

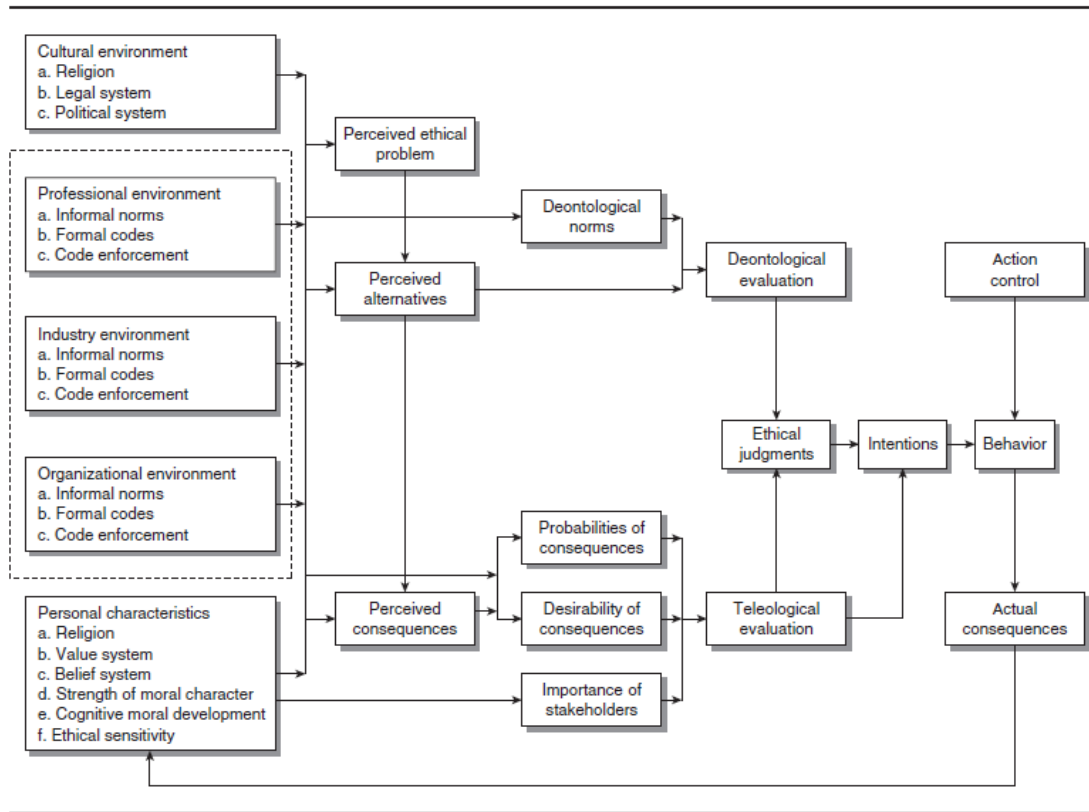
[2-1] Post-Materialism in the UK (World Values Survey, 2008)



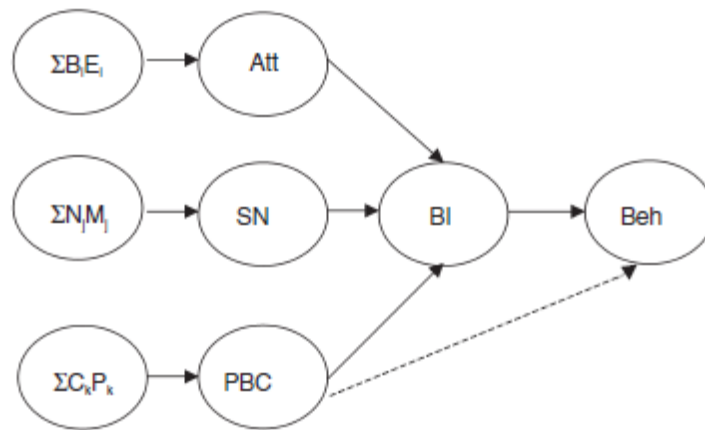
[2-2] Post-materialism in Japan (World Values Survey, 2010)



[3] Theory of Marketing Ethics (Hunt and Vitell, 1986;1993;2006)



[4] Theory of Planned Behaviour (Ajzen,1988;1991, adopted by Chan and Lau, 2002)



Note:
 Beh = target behavior
 BI = behavioral intention
 Att = attitude toward behavior
 SN = subjective norm
 PBC = perceived behavioral control
 B_i = attitudinal (behavioral) belief
 E_i = outcome evaluation
 N_j = normative belief
 M_j = motivation to comply
 C_k = control belief
 P_k = perceived power of the control factor
 i, j and k represent the number of attitudinal, normative and control beliefs respectively.
 Dashed line represents the possible direct influence of perceived behavioral control on behavior.

[5] Questionnaire:

1. Which country do you live?
 - United Kingdom
 - Japan
2. What is your age?
 - Under 20
 - 20-29
 - 30-39
 - 40-49
 - 50-59
 - 60-69
 - 70 +
3. Household gross annual income
 - Under £10,000
 - £10,000 - £20,000
 - £20,001-£30,000
 - £30,001-£40,000
 - £40,001-£50,000
 - £50,001-£60,000
 - £60,001-£70,000
 - £70,001 and over
4. Final education
 - Secondary school
 - College
 - Undergraduate
 - Graduate
 - Other
5. What is your household structure? (multiple choice)
 - Living alone
 - Living with partner/spouse
 - Living with child/ren under 18 years old
 - Living with child/ren who are 18 and older
 - Living with other adult family members
6. Have you been familiar with 'ethical consumption'?
 - Yes, I have been very familiar with it
 - Yes, I have some knowledge
 - Yes, I have heard of it but do not know much about it
 - No, I am not familiar with it at all (Please proceed to question 8)
7. For people who answered YES to Q6: Which following actions have you taken about ethical consumption? (multiple choice)
 - Researched it online or read related publications
 - Attended related events
 - Donated to ethical consumption charity
 - Became a member of ethical consumption group
 - Discussed ethical consumerism with friends and family
 - Requested shops and other businesses to stock ethical products
 - Other
8. Have you purchased ethical products and/or services in the past? The following words are associated with ethical products and services in the UK: Organic, Fair Trade, Sustainable, Responsible, Green, Ethical, Environmental, Eco-Friendly.

- Yes
 - Which products/services? (multiple choice)
 - Food and Beverage (additional labels include Rainforest Alliance, Farmers' Markets, Vegetarian, Free Range, Freedom Foods, Dolphin-Friendly Tuna)
 - Apparel
 - Personal Products (additional labels include Biodegradable, Not tested on animals)
 - Transport and Tourism (additional labels include Ecotourism, Eco-travel, Car-sharing)
 - Green Home (additional labels include Ecohome, Green-energy Bulbs, Energy Efficient, Recycled Materials)
 - Ethical Banks and Financial Products: Credit Union, The Co-operative Bank, Charity Bank, Ecology Building Society, Islamic Bank of Britain, Reliance Bank, Shared Interest, Triodos Bank, Unity Trust Bank, financial products' labels include fossil-free and socially-responsible
 - No (Please proceed to question 12)
9. For people who replied YES to Q8: How often do you purchase ethical products/services?
- I have purchased ethical product only once
 - Less than 5 times a year
 - Once or twice a month
 - Every week
 - Other
10. For people who replied YES to Q8: What are the reasons that you have purchased ethical products/services? (multiple choice)
- Attractive product
 - I like the brand
 - It makes me feel good about myself to buy ethically
 - Readily available
 - It alleviates poverty internationally
 - Attractive price
 - It helps protect producers and workers
 - As a gift
 - It reduces child labour
 - Recommendation by family/friends
 - Promotion at retailer
 - Good for environment
 - Media coverage
 - Good for my health and/or my family's health
 - Other
11. For people who replied YES to Q8: Do you intentionally avoid purchasing non-ethical products?
- Yes
 - No
12. For people who replied NO to Q8: What are the reasons that you have not purchased ethical products/services? (multiple choice)
- I have never seen ethical products in shops I regularly visit
 - I cannot tell whether a product is ethical or not
 - Products are not attractive
 - Price is too high
 - Unsure about product quality
 - Unsure about the brand

- I am sceptical whether ethical products help good causes
 - Poor review by family/friends
 - I do not agree with the idea of ethical consumption
 - I do not want to try new/unfamiliar products
 - Other
13. Are you likely to buy ethical products/services in future?
- Yes, likely
 - No, unlikely (Please proceed to Q15)
14. For people who replied YES to Q13: What are the reasons that you are likely to purchase ethical products in future? (multiple choice)
- Attractive product
 - I like the brand
 - It makes me feel good about myself to buy ethically
 - Readily available
 - It alleviates poverty internationally
 - Attractive price
 - It helps protect producers and workers
 - As a gift
 - It reduces child labour
 - Recommendation by family/friends
 - Promotion at retailer
 - Good for environment
 - Media coverage
 - Good for my health and/or my family's health
 - Other
15. For people who replied NO to Q13: What are the reasons that you are unlikely to purchase ethical products? (multiple choice)
- I have never seen ethical products in shops I regularly visit
 - I cannot tell whether a product is ethical or not
 - Products are not attractive
 - Price is too high
 - Unsure about product quality
 - Unsure about the brand
 - I am sceptical whether ethical products help good causes
 - Poor review by family/friends
 - I do not agree with the idea of ethical consumption
 - I do not want to try new/unfamiliar products
 - Other
16. What do you think will help to improve the public awareness of ethical consumption? (multiple choice)
- Initiatives by businesses
 - Initiatives by central and/or local governments
 - Seminars targeting adult consumers
 - Seminars targeting children
 - Clear labeling
 - More attractive ethical products
 - Other

[6-1] Awareness across the age band: UK

		Age						Total	
		18-19	20-29	30-39	40-49	50-59	60-69		70 +
Awareness	No	50%	38%	32%	28%	31%	50%	0%	34%
	Little	0%	25%	20%	18%	34%	14%	50%	22%
	Some	50%	38%	28%	33%	31%	27%	50%	32%
	Familiar	0%	0%	20%	23%	3%	9%	0%	13%
Total		100%	100%	100%	100%	100%	100%	100%	100%

[6-2] Awareness across the age band: Japan

		Age					Total	
		20-29	30-39	40-49	50-59	60-69		70 +
Awareness	No	100%	71%	77%	76%	0%	0%	73%
	Little	0%	7%	10%	12%	67%	100%	12%
	Some	0%	14%	7%	6%	33%	0%	9%
	Familiar	0%	7%	6%	6%	0%	0%	6%
Total		100%	100%	100%	100%	100%	100%	100%

[6-3] Age and awareness chi-square test: categories were combined in both age and awareness variables to eliminate low expected count.

Aware or Not * Age (18-39, 60+) Cross-tabulation							
		Age (18-39, 60+)				Total	
		18-39	40-49	50-59	60+		
Aware or Not	No	Count	24	64	22	11	121
		Expected Count	26.8	56.1	23.7	14.4	121.0
	Aware	Count	28	45	24	17	114
		Expected Count	25.2	52.9	22.3	13.6	114.0
Total		Count	52	109	46	28	235
		Expected Count	52.0	109.0	46.0	28.0	235.0

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.788 ^a	3	.188
Likelihood Ratio	4.811	3	.186
Linear-by-Linear Association	.660	1	.417
N of Valid Cases	235		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 13.58.

[6-4] Age and frequency of shopping ethical products: UK

		Age							Total
		18-19	20-29	30-39	40-49	50-59	60-69	70+	
Shopping Frequency	Only once	0%	25%	13%	0%	3%	0%	0%	5%
	Less than 5times a year	25%	50%	21%	16%	34%	27%	50%	26%
	Once or twice a month	75%	25%	33%	32%	31%	50%	0%	35%
	Weekly	0%	0%	33%	47%	28%	23%	0%	31%
	Other	0%	0%	0%	5%	3%	0%	50%	3%
Total		100%	100%	100%	100%	100%	100%	100%	100%

[6-5] Age and frequency of shopping ethical products: Japan

		Age						Total
		20-29	30-39	40-49	50-59	60-69	70+	
Shopping Frequency	Only once	0%	0%	3%	6%	0%	0%	3%
	Less than 5times a year	100%	63%	43%	19%	100%	0%	42%
	Once or twice a month	0%	38%	39%	38%	0%	100%	38%
	Weekly	0%	0%	10%	31%	0%	0%	12%
	Other	0%	0%	5%	6%	0%	0%	4%
Total		100%	100%	100%	100%	100%	100%	100%

[6-6] Age and frequency of shopping ethical products chi-square test: categories were combined in age and shopping frequency variables to eliminate low expected count.

Age (younger/older) * Shop frequency three categories Cross-tabulation					
		Shop frequency three categories			Total
		Other & only once	less than 5 times a year	1 or 2 times a month and weekly	
Age (younger/older)	18-49	Count	12	48	84
		Expected Count	11.3	47.1	85.6
	50+	Count	5	23	45
		Expected Count	5.7	23.9	43.4
Total		Count	17	71	129
		Expected Count	17.0	71.0	129.0

[7-5] Income and frequency of shopping ethical products: Japan

		Income								
		Under 10000	10001 - 20000	20001-30000	30001-40000	40001-50000	50001-60000	60001-70000	Over 70000	Total
Shopping Frequency	Only once	25%	0%	0%	0%	0%	13%	0%	3%	3%
	Less than 5 times a year	25%	25%	50%	38%	43%	38%	80%	43%	42%
	Once or twice a month	25%	25%	17%	63%	29%	38%	20%	38%	38%
	Weekly	25%	0%	33%	0%	14%	13%	0%	15%	12%
	Other	0%	50%	0%	0%	14%	0%	0%	3%	4%
Total		100%	100%	100%	100%	100%	100%	100%	100%	100%

[7-6] Income and frequency of shopping ethical products chi-square test: categories were combined in income and shopping frequency variables to eliminate low expected count.

Shop frequency three categories * 2 Income bands Cross-tabulation					
		2 Income bands			
		Up to and equal to £50K	Over £50K	Total	
Shop frequency three categories	Other & only once	Count	11	6	17
		Expected Count	9.1	7.9	17.0
	less than 5 times a year	Count	39	32	71
		Expected Count	38.0	33.0	71.0
	1 or 2 times a month and weekly	Count	66	63	129
		Expected Count	69.0	60.0	129.0
Total		Count	116	101	217
		Expected Count	116.0	101.0	217.0

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	1.199 ^a	2	.549
Likelihood Ratio	1.216	2	.544
Linear-by-Linear Association	1.076	1	.300
N of Valid Cases	217		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.91.

[8-1] Education and awareness chi-square test (all respondents): categories were combined in education variable to eliminate low expected count.

Awareness * 2 Education bands Cross-tabulation					
		2 Education bands		Total	
		Secondary, College, Other	Undergraduate & higher		
Awareness	No	Count	55	66	121
		Expected Count	43.3	77.7	121.0
	Little	Count	9	32	41
		Expected Count	14.7	26.3	41.0
	Some	Count	14	36	50
		Expected Count	17.9	32.1	50.0
	Familiar	Count	6	17	23
		Expected Count	8.2	14.8	23.0
	Total	Count	84	151	235
		Expected Count	84.0	151.0	235.0

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	10.603 ^a	3	.014
Likelihood Ratio	10.816	3	.013
Linear-by-Linear Association	6.704	1	.010
N of Valid Cases	235		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 8.22.

[8-4] Final education and frequency of shopping ethical products: Japan

		Education					Total
		Secondary school	College	Under-graduate	Graduate school & higher	Other	
Shopping Frequency	Only once	6%	0%	4%	0%	0%	3%
	Less than 5 times a year	39%	80%	35%	50%	50%	42%
	Once or twice a month	22%	20%	46%	50%	0%	38%
	Weekly	17%	0%	13%	0%	50%	12%
	Other	17%	0%	2%	0%	0%	4%
Total		100%	100%	100%	100%	100%	100%

[8-5] Education and frequency of shopping ethical products: categories were combined in education and shopping frequency variables to eliminate low expected count.

Shop frequency three categories * 2 Education bands Cross-tabulation					
		2 Education bands		Total	
		Secondary, College, Other	Undergraduate & higher		
Shop frequency three categories	Other & only once	Count	8	9	17
		Expected Count	5.9	11.1	17.0
	less than 5 times a year	Count	27	44	71
		Expected Count	24.5	46.5	71.0
	1 or 2 times a month and weekly	Count	40	89	129
		Expected Count	44.6	84.4	129.0
Total		Count	75	142	217
		Expected Count	75.0	142.0	217.0

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	2.272 ^a	2	.321
Likelihood Ratio	2.229	2	.328
Linear-by-Linear Association	2.247	1	.134
N of Valid Cases	217		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.88.

[9-1] Awareness and family structure: UK

		Family structure			Total
		With under 18 yo	All adult	Single household	
Awareness	No	32%	32%	45%	34%
	Little	26%	20%	15%	22%
	Some	30%	32%	35%	32%
	Familiar	12%	17%	5%	13%
Total		100%	100%	100%	100%

[9-2] Awareness and family structure: Japan

		Family structure			Total
		With under 18 yo	All adult	Single household	
Awareness	No	85%	74%	47%	73%
	Little	6%	11%	29%	12%
	Some	6%	9%	12%	9%
	Familiar	3%	6%	12%	6%
Total		100%	100%	100%	100%

[9-3] Family structure and awareness chi-square test: categories were combined in family structure and awareness variables to eliminate low expected count.

		Family structure			Total	
		With under 18 yo	All adult	Single household		
Aware or Not	No	Count	45	59	17	121
		Expected Count	43.3	58.7	19.1	121.0
	Aware	Count	39	55	20	114
		Expected Count	40.7	55.3	17.9	114.0
Total		Count	84	114	37	235
		Expected Count	84.0	114.0	37.0	235.0

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	.604 ^a	2	.739
Likelihood Ratio	.604	2	.739
Linear-by-Linear Association	.516	1	.473
N of Valid Cases	235		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 17.95.

[9-4]] Family structure and frequency of shopping ethical products: UK

		Family structure			Total
		With under 18 yo	All adult	Single household	
Shopping Frequency	Only once	4%	7%	0%	5%
	Less than 5 times a year	20%	33%	20%	26%
	Once or twice a month	38%	30%	45%	35%
	Weekly	38%	26%	25%	31%
	Other	0%	4%	10%	3%
Total		100%	100%	100%	100%

[9-5] Family structure and frequency of shopping ethical products: Japan

		Family structure			Total
		With under 18 yo	All adult	Single household	
Shopping Frequency	Only once	4%	2%	6%	3%
	Less than 5 times a year	38%	43%	47%	42%
	Once or twice a month	38%	43%	24%	38%
	Weekly	15%	11%	12%	12%
	Other	4%	2%	12%	4%
Total		100%	100%	100%	100%

[9-6] Family structure and frequency of shopping ethical products chi-square test: categories were combined in family structure and shopping frequency variables to eliminate low expected count.

Shop frequency three categories * All adults or with kids Cross-tabulation					
		All adults or with kids			
		All adults including single household	with under 18 years old	Total	
Shop frequency three categories	Other & only once	Count	4	13	17
		Expected Count	6.0	11.0	17.0
	less than 5 times a year	Count	20	51	71
		Expected Count	24.9	46.1	71.0
	1 or 2 times a month and weekly	Count	52	77	129
		Expected Count	45.2	83.8	129.0
Total	Count	76	141	217	
	Expected Count	76.0	141.0	217.0	

Chi-Square Tests

	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	4.037 ^a	2	.133
Likelihood Ratio	4.122	2	.127
Linear-by-Linear Association	3.818	1	.051
N of Valid Cases	217		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.95.

[10-1] Associated actions by age group (UK)

Row Labels	No. of ppl	Researched	Events	Donation	Membership	Discussion	Shop Request	Other	Action per person
18-19	2	2	1	1	0	2	0	0	3.0
20-29	4	2	0	0	0	3	0	0	1.3
30-39	18	13	0	0	0	10	4	3	1.7
40-49	24	20	5	3	2	9	5	4	2.0
50-59	22	6	1	2	1	11	3	1	1.1
60-69	15	6	1	1	0	6	1	1	1.1
70 +	1	0	0	1	0	0	0	0	1.0
Grand Total	86	49	8	8	3	41	13	9	1.5

[10-2] Associated actions by age group (Japan)

Row Labels	No. of ppl	Researched	Events	Donation	Membership	Discussion	Shop Request	Other	Action per person
30-39	4	2	3	1	1	2	1	1	2.5
40-49	16	9	4	2	2	7	3	1	1.8
50-59	4	2				3			1.3
60-69	3							1	0.3
Grand Total	27	13	8	3	4	12	5	2	1.7

[11-1] Awareness and product categories

		Product Category ^a						
		Food & Beverage	Apparel	Personal Products	Transport & Tourism	Green home	Banks and Financial Products	None
UK	No	84%	20%	61%	20%	55%	9%	2%
	Little	93%	14%	57%	0%	68%	14%	7%
	Some	93%	32%	61%	20%	61%	15%	2%
	Familiar	100%	71%	100%	47%	71%	29%	0%
Japan	No	79%	26%	26%	8%	43%	1%	17%
	Little	92%	46%	54%	8%	38%	8%	8%
	Some	89%	67%	44%	22%	44%	0%	11%
	Familiar	100%	83%	67%	17%	50%	17%	0%

[11-2] Avoidance of unethical products and awareness chi-square test (211 respondents)

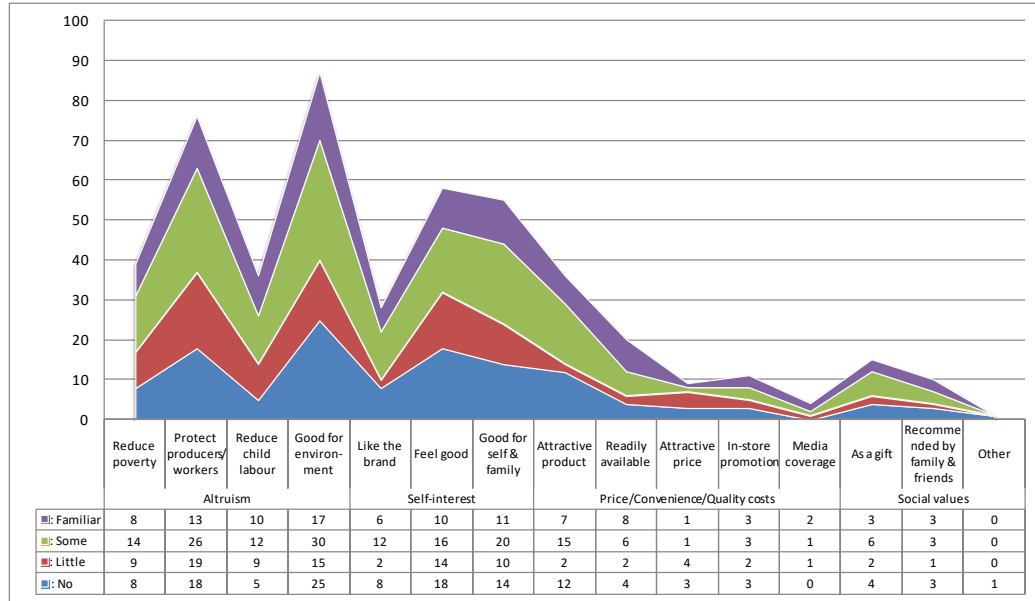
		Avoiding Unethical Products		Total	
		NO	YES		
Awareness	No	Count	84	19	103
		Expected Count	78.1	24.9	103.0
	Little	Count	36	2	38
		Expected Count	28.8	9.2	38.0
	Some	Count	33	16	49
		Expected Count	37.2	11.8	49.0
	Familiar	Count	7	14	21
		Expected Count	15.9	5.1	21.0
Total		Count	160	51	211
		Expected Count	160.0	51.0	211.0

Chi-Square Tests

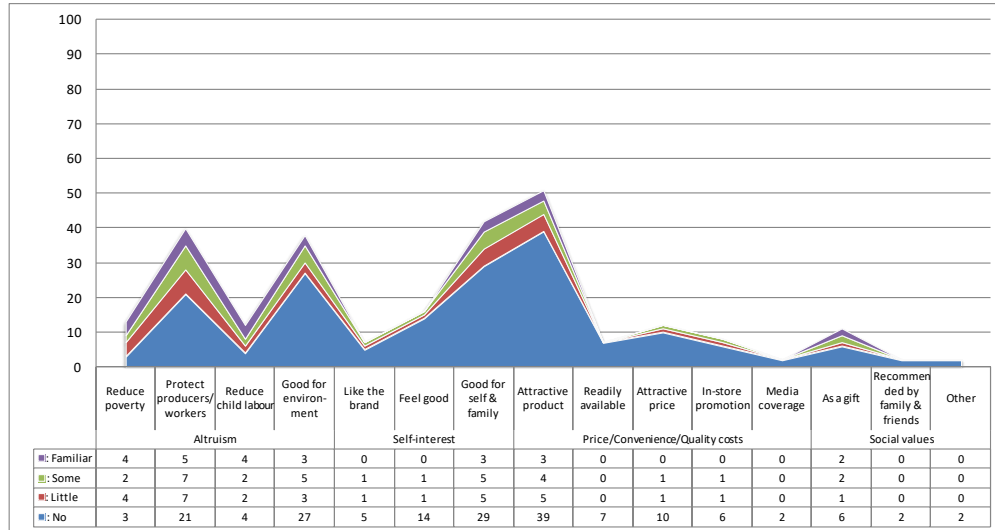
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	31.868 ^a	3	.000
Likelihood Ratio	30.584	3	.000
Linear-by-Linear Association	17.963	1	.000
N of Valid Cases	211		

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 5.08.

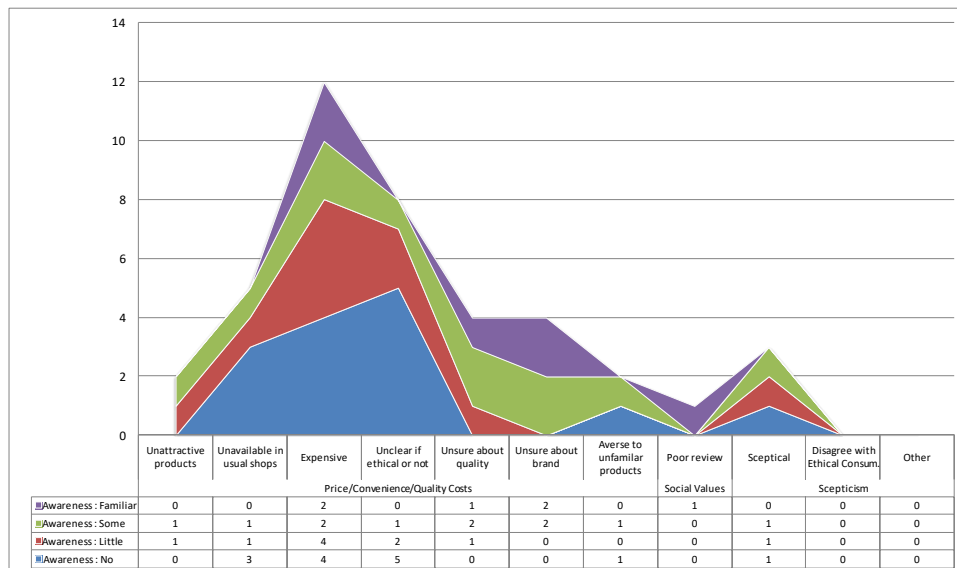
[12-1] Reasons to buy ethical products: UK



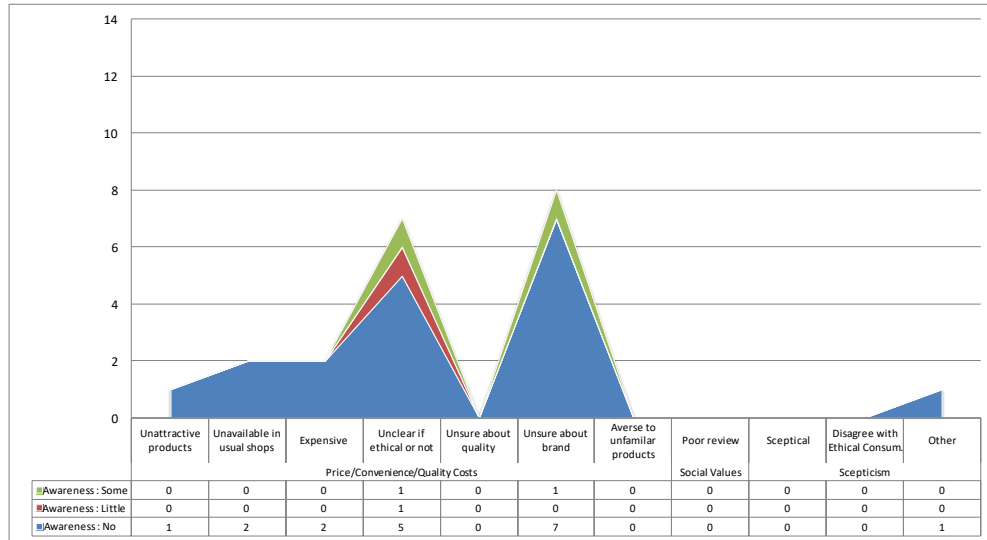
[12-2] Reasons to buy ethical products: Japan



[13-1] Reasons not to buy ethical products: UK



[13-2] Reasons not to buy ethical products: Japan



[14] Correlation between awareness, shopping frequency and intention

Correlations

			Awareness	Shopping Frequency	Intention
Spearman's rho	Awareness	Correlation Coefficient	1.000	.293**	.201**
		Sig. (2-tailed)	.	.000	.002
		N	235	235	235
	Shopping Frequency	Correlation Coefficient	.293**	1.000	.427**
		Sig. (2-tailed)	.000	.	.000
		N	235	235	235
	Intention	Correlation Coefficient	.201**	.427**	1.000
		Sig. (2-tailed)	.002	.000	.
		N	235	235	235

** . Correlation is significant at the 0.01 level (2-tailed).

8 Reference

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