Social Justice Narrative and the Mainstreaming of Fair Trade

Globalisation within the market or alternative globalisation: assessing the radical hiding in plain view

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Jason Taylor
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Abstract

Fair Trade faces challenges of both growth and placement within or beside a global system that is increasingly dominated by vertically integrated corporate players, certification labelling and the marketing of ethical consumption. Assessment of these challenges for Fair Trade vary depending upon whether the perspective is positively critical (proceed with caution, rebel and recognise appropriation), negatively critical (throw it out), or seeks to increase awareness and volume within the dominant system (assimilate); but from all of these we are mostly left with questions about the way forward, real benefits for producers and legitimacy of narrative. My case study responds to these questions with action. I worked within Trade Aid New Zealand developing a digital storytelling and communication platform (kiosk) that was then rolled out to 29 not-for-profit retail locations nationwide. The kiosk delivers video stories directly from producer partners in the field as well as commentary on apex issues such as trade justice, slavery, environmental justice and basic producer text and imagery based on product scans.

This embedded action research offered me the opportunity for deep and practical reflection about the importance of transparency, inclusiveness and cooperation in making trade more fair. In doing so, the project demonstrated the value of impulse learning in an alternative retail space, such as Trade Aid shops, and the potential benefits and value shifts of a social justice narrative focus towards a more radical advocacy. Through the cooperative and iterative approach, the project quickly resonated with more actors. This tuning fork effect shifted the focus of the thesis from a singular consumer focus to include the processes within Alternative Trade Organisations (ATO) like Trade Aid and the relationships between consumer-producer-ATO and the physical place to celebrate education and advocacy as Fair Trade. Like the roots of ATOs, this presents a mission-driven, end-to-end partnership that does include a purchase, but with an unselfish stake in the relationship that does not end with consumer empowerment but instead extends narrative beyond a transient transaction. I find that an alternative globalised trade is alive in the modern ATO and the alternative retail space, but under pressure, and not sustainable without a more radical citizen consumer. The response

of producer, ATO and consumer to a platform co-empowering advocates through social justice narrative has been overwhelmingly positive and demonstrates the radical everyday as a way to realise the original version of alternative trade as a challenge to the exploitative practices of hegemonic global capitalism. The thesis argues we must embrace this advocacy so that coupled with hyper-transparency and an unapologetic social justice motivation and narrative, Fair Trade can remain global and fair.

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Chapter 01: Introduction

The Fair Trade movement continues to grow rapidly, especially in terms of the promotion of food commodity products. As a social justice movement, Fair Trade seeks to improve livelihoods of marginalised producers and acts as an alternative trade mechanism to provide market access for the marginalized. Increasingly institutions and regulations developed from the mainstreaming of the movement also operate as a guide for practice and policy for certification and guarantees that now includes corporate actors in production, distribution and retail of FT food commodities. However, the industrialisation, commoditisation and globalisation of food has not only marginalised many producers to which the Fair Trade movement replies, but has also added distance between producers and consumers, particularly in the market driven world of hyper and big box retail. This distance and the complex composite industrial origins of modern goods results in the anonymity of players. This distance has been observed as a pressure to Fair Trade's principles (Low and Davenport 2006; Raynolds, Murray, and Wilkinson 2007; Schmelzer 2010; Verdier-Stott 2009). Moreover, the attractiveness of Fair Trade products as a point of market differentiation and value adding has seen an increase in enthusiasm for Fair Trade by corporate actors, who view Fair Trade as compatible with the trade and finance of the dominant global capitalist system, rather than as a challenge to it (Fridell, 2007).

Given both the ostensible potential of the Fair Trade movement and the clear tensions inherent in its continuing movement towards being a part of the mainstream, research on Fair Trade has become increasingly popular in a wide variety of disciplines. However, much of this research explores the potential of Fair Trade from a limited perspective of ethical consumption or enhanced marketing opportunities. Indeed, until now, there is little research focus on the 100% FT organisation itself, and even less mention of organisations operating from the global south, including “Western” organisations such as Trade Aid in New Zealand. In contrast, in this thesis the primary driver for the research has been the complimentary participatory action research and participatory observations stemming from the Trade Aid in-

store digital storytelling kiosk project that was developed by the author.

By focusing on Trade Aid Importers and its not-for-profit retail arm as the primary case study of the 100% Fair Trade organisation and its producer and consumer relationships, the thesis brings a New Zealand context to wider discourse on Fair Trade research. The Trade Aid organisation operates under a hyper transparency model that I will discuss in later chapters, avoiding label certification (such as FLO) costs for its food producers. As a participant in the member driven World Fair Trade Organisation, Trade Aid brings further alternative practice and ethics context to the mainstreaming of Fair Trade literature. The catalyst for many of the relationships explored and research developed in this work was the Trade Aid kiosk project (the Kiosk). The kiosk platform was initially tested in a single Trade Aid shop and in later project iterations, launched nationwide to 29 Trade Aid shop locations. This project can be considered a case within a case. As an exploratory project in the alternative retail space as a learning space, it also provided me the opportunity to work closely, and over a long time period, in a 100% Fair Trade organisation. This provided access to Fair Trade actors in a relationship that differs from much of the existing statistical data on impacts and practices. This relationship has allowed me to position my research using qualitative methods to expand discourse on the counter hegemonic[1] potential of Fair Trade, given mainstream pressures. It does this by exploring the ‘radical everyday’ and the narrative of the movement by focusing on relationships that stem from the core case study organisation.

The methodologies employed in this thesis have been developing organically and have been intertwined over time, given the early project work for 'proof of concept' using the kiosk as a critical artefact for digital storytelling in an alternative retail space. This allowed further assessing of research potential from the relationships, locations and resonance of narrative to consider what I call impulse learning[2] for transformative social justice action in trade and retail practices. In employing this approach, I ask questions about our taken-for-granted assumptions about the potential and limitations of this movement; In a world system that thrives on impulse shopping, why not impulse learning? Through the mechanism of digital

1 See Chapter 02 for framework definitions of global capitalist hegemony and social justice

2 Initially mentioned in FTIS 2012 conference paper and in Taylor (2012)

storytelling, I sought a shift in normative ethics towards transformative learning through the narrative of Fair Trade. Further, if we are able to make this information available, why should the consumer need to leave the retail space or have personal wireless devices in order to receive the story of a product?

In thinking through these challenges, it needs to be reiterated that what Fair Trade means to different people is going to vary across time and space. In creating a typology to account for this diversity, Raynolds' (2008) commodity driven analysis identified not a single 'ideal-type' but rather a continuum of buyers. Her work highlights these impacts of these diverse buyers in shifting the relationships from partnership to traceability. "Mission-driven" enterprises tended to uphold alternative social, ecological and place practices. "Quality-driven" firms selectively incorporate Fair Trade conventions to reliably supply excellent product. "Market-driven" corporations use commercial conventions for price competition. Initial project prompts included the desire to observe methods of empowering consumers in impacts of ethical consumption while at the point of sale. Human narrative and empathic design were considered to look beyond simple certification, labelling and packaging where applicable, while remaining aware of profit driven enterprises' "clean wash" (Low and Davenport, 2005) marketing and efforts to co-opt movements involving organics and Fair Trade as discussed in Jaffee and Howard (2010).

What are the challenges to communicating a "mission-driven" narrative of Fair Trade with a taxonomy of social justice[3] over that of commerce and what tools could help us deliver this education and advocacy? Further where does this place us within "ethical consumption" or the mainstreaming of Fair Trade debate? Using the kiosk as a launch point I explored the perspectives of three types of stakeholders within Fair Trade. The commodity producer, the 100% Fair Trade organisation and the actors in the affiliated not-for-profit retail space. In contrast to mainstreaming trends, I identify normative resonance and practices around social justice narrative, cooperation, sustainable livelihoods, education and advocacy through a practical case study project from a New Zealand perspective.

Such an approach is a significant departure from the manner in which fair trade has typically

3 See chapter 02 for framework definitions of global capitalist hegemony and social justice

been analysed. Indeed, within the body of literature on Fair Trade, both mainstreaming and impact assessment case studies on the ground, there is a heavy representation of coverage on FLO commodities connections. As a consequence, we are often left with little evidence for what is labelled as “potential” for Fair Trade to thrive as part of the greater social justice movement. As Reed explains:

> [t]here is the project of FT itself, which seeks to generate alternative practices to support marginalized groups. Without explicit guidance from normative theory, there is a strong possibility that analysis from the social science (and professional) disciplines will be dominated by mainstream assumptions, methods and traditions. This could lead to a bias in the knowledge that is generated, as such approaches may under investigate or even overlook important practices and institutions that (could potentially) provide important forms of support for the alternative strains of FT. (Reed et al, 2010, p.152)

While there has been some acknowledgement of Trade Aid (Stringer 2012) as a point of difference working with both producer partners and corporate actors, I present this case to offer a deeper look at organisational transparency and dynamics, actions above and beyond base certifications and integrity of the social justice narrative of FT. Internal actor resonance is realised and potential for future work more aligned with customer driven research is identified.

With an observed reconnection to food through growth in consumer experiences such as farmers markets (“Farmers Markets NZ Inc” 2011; “USDA Agricultural Marketing Service” 2011), I initially investigated ways to connect producer and consumer at the point of sale, even if asynchronous and in an intermediary retailer. With food as a growing percentage of Fair Trade sales, and concerns over stresses on Fair Trade principles from volume food commodity products, labelling and anonymity in disparate growth retail sectors, it would seem logical and desirable to strengthen storytelling efforts around these products at least in specialised shopping scenarios, to then assess potential to impact or affect other retail models.

There is no question that the approach that I have taken in the thesis has considerable potential when it comes to strengthening the relationship between producer and consumer. Indeed, studies report consumers' tendencies to go out of their way for a Fair Trade purchase if they feel honest communication is occurring and the transparency of supply chain is intact (De Pelsmacker & Janssens , 2007). Further, the ambit of the movement is also growing, as there is now discussion about growing interest in domestic Fair Trade (Howard and Allen, 2008) not just between North and South.

It is argued in this work that, given a robust cooperative model for inclusive digital storytelling and placement in 100% Fair Trade, the social justice narrative in this contextual space may resonate beyond shopping for “development”. This conveyance of the social justice narrative, core to Fair Trade's tenet of education and advocacy, could be integral to growing Fair Trade without the need to weaken its core principles as seen in the discourse and literature of the mainstreaming debate. As developed through the case study, I highlight the importance of this narrative integrity, not only for producers and consumers, but also for the “radical everyday” and inherent challenges in processes and practices above and beyond certification and minimums operating within the 100% Fair Trade organisation. The answer to 'what is next for Fair Trade' concerning growth and integrity may be more clearly stated as 'what isn't next for Fair Trade'. That is, it may not lie beyond or in the past but less conspicuously, within. A place where there is resonance and normative transformation of not just “consumers”, but all actors in long-term partnerships built upon the celebratisation of relationships, importance of place and a pervasive social justice narrative that may be challenging to sustain given pressures from the status quo, but also challenging to co-option.

I begin with a brief survey of the landscape of the Fair Trade movement, its roots, current dominant actors and various splintering entities. This context is useful in understanding the complexity of the following review of the mainstreaming debate.

I then present a literature review focusing on the mainstreaming discourse on Fair Trade. This

includes differences in how to research the movement, how to access and grade impact and most importantly, the wide variance in the question of where Fair Trade is heading, relative to the hegemonic global market especially commodity food products.

Following the literature review, I discuss a hybrid methodological approach embedded in research with a 100% Fair Trade[4] organisation through a project based case study. I present my original work of a project based case study which is outlined to highlight an iterative approach that was valuable for feedback and reflection but also proved necessary given potential resource/time constraints of working in the not-for-profit sector. The reflections from this work and changes over time framed against the mainstreaming debate are then discussed.

What emerges in the results and discussion sections is the importance of a radical rethink of the way we assess the impacts of Fair Trade, how we communicate “fair”, and how we can look within current “above-and-beyond” practices now in the movement to resonate with relationships and transactions that do not have to adhere to behavioural, spacial marketing or relationship taxonomy and practice of the hegemonic global capitalist system. Bringing the cooperative ethos of Fair Trade to the processes of researching communicating “fair”, celebrating the importance of place, and the sharing of an open and transparent social justice narrative has uncovered relationships and the radical everyday that may well answer 'what next' or where to' for Fair Trade as the movement becomes more complex in commodities and actors.

4 Membership in the World Fair Trade Organisation requires that all of the business done by the organisation is Fair Trade. Further, members agree to actively advocate and educate for Fair Trade.

Chapter 02: The State of Fair Trade: Roots, Primary Actors, New Entrants and Navigating the Field

This chapter reviews the current state of Fair Trade with references to further historical developments of this movement in relationship to the market. Main actors are outlined and common terminology defined for the benefit of the reader. I briefly survey the landscape to identify themes in the scope, source and analysis of Fair Trade and to highlight concerns around mainstreaming from within the movement and about the encroachment of the corporate status quo into the Fair Trade Movement. Through exploring current actors, I identify in the discourse of Fair Trade analyses of Fair Trade as counter hegemonic, which never-the-less continue to be dominated by capitalist taxonomy in connecting consumer and producers. Modern Fair Trade is often framed as facilitating the empowerment of consumers who may shop for development or good feeling, and who are connected to concepts such as ethical consumption. In this analysis, Fair Trade is seen as empowering consumers for ethical consumption and to support producer development. Further, and potentially disconnected from founding values and norms, are the analyses of Fair Trade as marketing and branding for quality and other types of product- or consumption-centric foci.

A brief outline of actors within and around Fair Trade is presented, including the history of Fair Trade and long-term partnerships, cooperative relationships for sustainable livelihoods through poverty reduction and access to trade in a non-exploitative manner. In these analyses we are often left with the dilemma of whether, given the effects of mainstreaming, Fair Trade still has counter hegemonic potential or whether it is unable to operate as an alternative outside of the mainstream. Understanding the current landscape of ‘the movement in the market’ or ‘the market in the movement’ will help to identify social justice narratives in the growing use of fair terminology.

I have paid particular attention to the literature on Fair Trade relative to food and have addressed in the following literature review material that involves Fair Trade in general, but food specific when possible. This is not to minimise the importance and contribution of Fair Trade's traditional handicrafts sector, but more to highlight within the mainstreaming

framework, the universality and recognition of social justice issues through food commodity trade. This is a dominant growth point where Fair Trade is colliding with global capitalism through blurring distribution and retail channels. All current operating organisations outlined in this section deal with food commodities and/or their producers as Fair Trade food dominates global sales (FLO, 2015).

I will define my use of the framework terms social justice and hegemony as follows.

In *Justice and Fairness (1958)*, the political philosopher John Rawls states :

> Persons engaged in a just, or fair practice, can face one another openly and support their respective positions, should they appear questionable, by reference to principles which it is reasonable to expect each to accept. (Rawls, 1958 p.178)

I have referred to seeking the importance of source and place of a social justice narrative in 100% Fair Trade to locate the “radical everyday” that exists in practice as response to discourse on the mainstreaming of Fair Trade, where it is going in terms of growth, and effect of Fair Trade on the hegemonic market or the market on Fair Trade. By hegemony I specifically focus on imbalanced transactional relationships in terms of justice and monetary benefits and costs generally favouring large actors within the market of dominant global profit-driven trade and retail practices. Mobilising discourses of ethical consumption has the effect of legitimising the relationships between consumer and producer and so normalising behaviour within the dominant market system. This can be at the expense of smaller scale and less integrated players. I also consider the traditional Marxist view of the last throes of global capitalism, where relocation of labour increases to continually extract maximum profit. As discussed in the literature review chapter, we can see influences encroaching Fair Trade through corporate entry such as profit maximisation (Dine 2008), accumulation practices (Jaffee and Howard 2009), consumption fetishism (Moore 2004), and possible eroding returns for producers (Moberg 2005). Further I acknowledge the slippery slope of scaling growth for Fair Trade towards creating unbalanced relationships of dependence (Thompson and Goodman 2012).

My framework for social justice in the Fair Trade narrative in general recognises the historical and religious traditions and concepts of fairness, human rights and dignity through durable reciprocal relationships. These relationships are not one-way or extractive practices. From a Rawlsian political philosophy perspective, while Fair Trade may not always appear a collaboration of equals by Western capitalism indices, from this approach I am discussing a free and equal partnership of cooperation without domination (Rawls 1958) in relationship and accumulation.

More recent developmental terminology outlined by the UN in *Social Justice in an Open World: The Role of the United Nations* (2006), regards social justice as not just human rights but fairness in compassion in the distribution of economic growth. This is useful while considering the mainstreaming debate for the growth, relative poverty reduction and development, and the very placement of Fair Trade in a global society. Nielsen (2006) in response to critiques of his *Just Globalization* (2005) explains and offers the following:

> When a strong input from people who work in the firms obtains, it will be fair to say we will have a globalization from below by workers in a world where everyone either is a worker, has been a worker, or will be a worker. This, if it ever comes to pass, will be a genuinely and deeply democratic globalization. The populations, in one way or another, will actually be in control of the means of production. (p149)

In separating capitalist globalisation from globalisation and offering a perspective for an alternative globalisation I see a pertinent example in the practice through 100% Fair Trade and I expand this in my Discussion chapter. Regardless of specific trade approaches in the Fair Trade movement, the movement's core principles are very focused on fair distribution but also on education and advocacy that extends trade justice to social justice as a key motivation (Dobson 2003, Dobson 2006). This is in opposition to the dominant global capitalist focus on extractive practices, profit maximisation and concentration of wealth and development through vertical integration. This is an appropriate lens particularly when

discussing food commodities and their growth in Fair Trade, given the concentration and vertical integration within the modern corporate global food industry (Pullman and Wu 2012; Nestle 2002).

The social justice narrative in Fair Trade, speaks to compassion, fairness and reciprocity while working towards development and market access within, around, and beside the global marketplace. The placement and resonance of such a narrative will clearly vary depending on the context (Mare 2007; Bennet et al 2011) but the social justice approach is absolutely necessary in terms of shifting the movement towards its counter-hegemonic potential. As the next section explains, however, there are now a wide variety of actors claiming ownership, or at least a stake, in the Fair Trade movement. To understand who they are, and their potential, we need to understand these various strands.

Fair Trade, fair trade, Fairtrade: who and what is in a name...

The actors within fair trade are wide and varied and there is an increasing number of groups working to extend Fair Trade outside of the original collaborative movement, making the taxonomy involved a minefield for the casual observer and practitioner alike.

Throughout this work I will make reference to “Fair Trade” (with capitalisation), the generally accepted notation for the greater Fair Trade Movement and coalition of organisations driving, setting and following its principles and standards. This in part will act as a lexical safety net if an example includes multiple organisations where one or some may lie outside the Fair Trade movement, as will be evident in further sections. By doing this I hope to avoid attributing any inadvertent affiliation in mixed references as this work is not meant to focus specifically on comparative analysis of the structural or systemic divergence of fair trade but more towards studying value shifts to highlight practices and values that transcend Fair Trade and supersede labelling towards re-personalising Fair Trade. Further, many 100 percent Fair Trade organisations refer to their work in copy as lower case “fair trade” and this usage is certainly not meant to diminish the commitment or membership of any practice or group.

Fair Trade – Very simply, Fair Trade is the international movement to bring marginalised producers to the world market with the purpose of tackling poverty and inequality. The five page Fair Trade Glossary developed by the World Fair Trade Organisation, FLO-CERT and Fairtrade International define Fair Trade as follows:

> The term Fair Trade defines a trading partnership, based on dialogue, transparency and respect, that seeks greater equity in international trade. It contributes to sustainable development by offering better trading conditions to, and securing the rights of, marginalized producers and workers – especially in developing countries. (2011 WFTO, FLO, FTI)

This is reviewed historically as the work of Alternative Trade Organisations (ATO), defining their core ethos and existence as being "mission driven" (Raynolds et al 2007). Origins of Fair Trade can be traced historically to Alternative Trade Organisations who were early adopters of developmental, cooperative and collaborative roots. The overarching concept is of trading fairly through fair pricing and removing traditional exploitative market transfer between global North and South, those "alternative trade relationships based on principles of solidarity rather than simply on market and price competition" (Mohan 2009, p.22). The actors at the root of Fair Trade are a coalition of producer groups and trade organisations. Trade organisations of the modern Fair Trade movement umbrella membership organisations and indeed even not-for-profit third party certification splinter organisations may still be considered ATOs, but for those that are "Fair Trade", there is now a unified set of core principles based on the ATO roots of solidarity economies, justice and sustainable livelihoods.



Illustration 1: The logo of the WFTO (from wfto.org)



Illustration 2: The logo of Fairtrade International (from fairtrade.net)

Fairtrade® (FLO Fairtrade Labeling Organisation) – FLO International or Fairtrade International is the prominent international independent certification and labeling body made up of 22 national and regional labeling and marketing organisations. Three producer networks promote Fairtrade standards based on Fair Trade principles through meeting environmental, labour and development requirements. It is the largest third party certification body of its kind worldwide. Use of this certification can be at the per product or even single ingredient level allowing for part-time Fair Trade or inclusion of Fair Trade into Corporate Social Responsibility.[5] Fairtrade refers to any part of the activities of FLO related label initiative and organisations. Since 2007 producers have become full members and co-owners of FLO. FLO-CERT is an independent organisation that "[i]nspects and certifies producer organizations and audits traders" ("Fairtrade International (FLO) / About Fairtrade / History of Fairtrade"). FLO has a sizeable centralised staff and the capacity to commission comprehensive reports and reviews.

World Fair Trade Organisation (WFTO) – The WFTO is an international trade organisation advocating and facilitating Fair Trade through a majority membership of producer representatives for decision-making on the core principles and direction of Fair

5 Corporate Social Responsibility is voluntary, unregulated practices involving promoted efforts towards sustainable practices usually tied to well-being of workers, planet and consumers. This opens criticism when slotted into FT as pointed out in Mohan (2009)

Trade. Membership to the WFTO indicates that 100 percent of business and practices by participants that qualify as Fair Trade go through the WFTO monitoring system.

WFTO prescribes 10 Principles that Fair Trade Organizations must follow in their day-to-day work and carries out monitoring to ensure these principles are upheld:

1.) Creating Opportunities for Economically Disadvantaged Producers
2.) Transparency and Accountability
3.) Fair Trading Practices
4.) Payment of a Fair Price
5.) Ensuring no Child Labor and Forced Labor
6.) Commitment to Non Discrimination, Gender Equity and Freedom of Association
7.) Ensuring Good Working Conditions
8.) Providing Capacity Building
9.) Promoting Fair Trade
10.) Respect for the Environment (abridged from http://www.wfto.com)

The WFTO describes itself as:

> … the authentic voice of Fair Trade: we are the only global network whose members represent the Fair Trade chain from production to sale. We are a powerful advocate for the Sustainable Fair Trade Economy: our dream of a global marketplace where all individuals and organisations trade fairly for the good of all people and the planet; where social, economic and environmental sustainability is not only common practice but a market precondition. (“WFTO - Advocacy” 2012)

The WFTO was originally the International Federation for Alternative Trade (IFAT) formed in 1989. In 2004 a Fair Trade certification scheme was launched to guarantee monitoring and standards of member Fair Trade Organisations (FTO) using the mark, which differs from FLO and FairTrade marks that are product specific. However, in 2016, the WFTO will officially launch an end-to-end 100% Fair Trade product specific label scheme to indicate that

all organisations involved in the production of a given product are WFTO members. A point of difference lies in the deeper scope of the guarantee system:

> The Guarantee Scheme is not a product certification system. It is an assurance mechanism that Fair Trade is implemented in the supply chain and practices of the organisation. “Members that passed the GS process attain the ‘Guaranteed Fair Trade Organisation’ status and may use the WFTO Label on their products.” (“OUR PRODUCT LABEL | World Fair Trade Organization” 2016)

These main actors in the Fair Trade movement and their members share the goals of better pricing for producers and access to markets as well as education and advocacy. With their differing structures and guarantee schemes, the historical motivation of these messages could be simplified as: as producer livelihood; Fair Trade Organisation (FTO) justice for WFTO; pricing standards for producers; as well as labelling for ethical consumption for FLO. Producer benefit overlaps although structure and methods differ, but, as more players enter the market they can be placed on a relative continuum where their motivation or goal could be simplified to run from basic poverty reduction → development → sustainable livelihoods.

Splinters and variants

Organisations, producers and businesses can claim to be Fair Trade or Fairtrade through membership, direct affiliation or certification from these networks. The WFTO and FLO can trace historic routes to various alternative trade or development initiatives but in order to use the term Fair Trade as a movement, there must be a working relationship with some part of these two organisations.

The landscape of fair trade networks is further complicated by the fact there is an increasing number of 'third party' and independent certification systems that modify word order and capitalisation stating they are “fair trade” or creating labels such as “FairTrade”. Some of

these initiatives claim to be strongly transparent and adopt very similar standards and structures to Fair Trade principles and Fairtrade certification schemes, such as the Institute for Marketecology's (IMO) Fair for Life:

> The aim of the Fair for Life Social & FairTrade Programme is to ensure fair and positive relations between producers and their cooperatives or contracting companies, between workers and their employer, between seller and buyers on the world market while at the same time ensuring performance of standards. (“IMO - Fair for Life - about” 2012)

Fair Trade terminology is also used by Fair Trade USA who split from Fairtrade International where they were previously a regional member organisation known as TransFair USA. The TransFair/FTUSA, split, is non-profit in its own right but is moving fast on food commodities and introducing certification for scale that has been controversial among Fair Trade participants. This is a not-for-profit driven by an internal senior management team whose CEO Paul Rice has, since launching their own “Fair Trade Certified” label scheme for predominantly food commodity products, “… pushed to mainstream the Fair Trade movement and expand its impact on farmers by innovating the model, partnering with over 800 U.S. companies and expanding certification across new product categories.” (“Who We Are | Fair Trade USA” 2012). This model could be seen as “ethical-for-profit” (Jafee in Raynolds et al 2007, p.318) and represents embracing the global capitalist retail and consumption model to expand through volume growth.

A further layer of complexity in vocabulary and labelling is the use of social justice terminology in commodity food goods through Corporate Social Responsibility (CSR) initiatives. This is a marketing practice of adopting, or co-opting language around “fair” and “ethical” that may contribute to the goals of Fair Trade by increasing awareness and volume, but may also lie completely outside. Critics such as Dine (2008) question:

> …whether or not companies are using the ethical trading regime not to alleviate

> poverty or as a revolutionary new way of trading but in accordance with their perceived goal of profit maximization (p.189).

Copycats, use of ethical labelling terminology, and corporate social responsibility initiatives (CSR) bring many other players into the field. For some, Fair Trade is a value added proposition for “feel good” marketing in hegemonic corporate retail. “Ethical choice”, “ethically traded”, sometimes even “Fair Trade” terms have various effects on consumer choice and producer livelihood and are used to varying degrees by businesses interested in addressing social conditions or the “[c]onvergence of Fair Trade into a form of CSR” (Mohan 2009). It is outside the scope of this work to follow this pattern thoroughly, but it will be addressed in following sections as it sits within the mainstreaming of Fair Trade literature. With an expanding field of “interpretations of Fair Trade” hidden behind labels and certifications, Ballet and Carimentrand (2010) assess there is risk of losing credibility for Fair Trade as a social justice movement.

In later sections I will expand on some of these examples to address motivations and implications of this widening taxonomy and body of practices within and surrounding Fair Trade. This relates to the challenges of communicating Fair Trade and re-personalising trade ethics for social justice through empathic ethical international trade and viability as a counter hegemonic movement. This is contrasted with academic and practitioner perspectives on the mainstreaming of the Fair Trade debate. As we will see, a survey of the literature suggests a progression and widening scope can be seen, to often include, as noted by Jaffee (p. 319) in Raynold and Wilkonson 2007, a shift from ATOs to not-for-profits, to ethical-for-profit to, as Ballet and Carimentrand (2010, p.318) tag it, a “wild wild west”.

The extent to which minimum standards and price vary can be highly dependent on the nature of the relationship between regional trade organisations, relationship duration and development, and also whether the relationship is product or partnership-focused. When traditional concepts, such as celebrating cooperative efforts are invoked by larger and more vertically integrated organisations that also certify hired help on plantations (FLO, “Our Standards”) this can be viewed as progressive enough to at least implement some standards

to improve conditions for producers. This will be examined further as to whether trends in corporate co-option through Fair Trade labour are seen as contentious or necessary as we will see later. In general, a Fair Trade minimum price sets a floor, and may, as with FLO, be defined per commodity, per country. The premium price is a per unit bonus for being in a certified Fairtrade relationship and use for this is to be decided by the producer groups.

> In addition to the price paid for the product, there is an additional sum of money, called the Fairtrade Premium, that farmers receive for products sold on Fairtrade terms. This money goes into a communal fund for workers and farmers to use to improve their social, economic and environmental conditions. (excerpt from FLO website “What is Fairtrade?” 2016)

Within the WFTO models, this can sometimes mean advances on orders or other more fiscally agile means of supporting producers with premiums. And as with price premiums, minimums, and development , these themes and methods are seen across the range of organisations from “mission-driven” (Raynolds, 2002) Alternative Trade Organisations to mixed not-for-profit to corporate.

The use of the Fairtrade premium is still evolving in many cases. For example, according to Murray et al (2003) in a meta-review of seven Fairtrade case studies from Latin America, the premium is used in a number of ways, but the uses have been changing over time. At various times, it has been used to finance co-operative technical improvements, other kinds of organisational support for coffee producer activities, and for individual bonuses (after administration costs had been deducted). However FLO generally encourages the use of the Fairtrade premium for social projects (Murray et al 2003) although the final decision is left to the organisation concerned (Nelson and Pound 2009).

This model does not preclude FLO and other certification bodies from further advocacy for producers. Both FLO and WFTO models require a participatory and advocacy trade justice narrative throughout their relationships and chains. Due to the mixed model and the

harmonious cooperation of these organisations, complimentary information campaigns are not uncommon, especially within social media outlets, since the FLO subscribes to the same FT principles in cooperation with organisations like the WFTO. The core focus of FLO is to be an independent body guaranteeing standards, therefore cross-pollinated advocacy and education is limited to being more about promotion or marketing the benefits of their certified products in order to keep a distance, not from the producers per se, but from the production side of the supply chain.

The 100% Fair Trade organisation

Membership in the World Fair Trade Organisation requires that all of the business carried out by the organisation is Fair Trade. Further, members agree to advocate and educate for Fair Trade. It can be considered paradoxical to the core principles of Fair Trade, or even co-option when, particularly in the food sector, non Fair Trade and for-profit players are introduced to a mixed distribution and retail model. These 100% FT producer groups sell to many buyers, some being other 100% FT organisations, others being buyers for chains, corporates and manufacturers. The latter offers the minimum guaranteed price and generally speaking lack other security in terms or duration of relationship. 100% FT organisation buyers, such as Trade Aid Importers, build durable long-term relationships as an everyday business practice and "[s]eek to understand the problems our trading partners face. We share this understanding by speaking out and telling New Zealanders their stories and about injustices in international trade rules." ("About Us - Trade Aid" 2012)

The roots of Fair Trade in the Alternative Trade Organisation which dates back to the mid 1940s, are framed as social justice through reducing poverty via market access. In the 1980s and 1990s the movement shifted to highlight that it was countering the often exploitative predominant global trade practices.

> Fair Trade is a trading partnership, based on dialogue, transparency and respect, that seeks greater equity in international trade. It contributes to sustainable development by offering better trading conditions to, and securing the rights of, marginalized

producers and workers – especially in the South. (http://www.wfto.com)

This narrative and message are easily obscured, given the variety of players in modern Fair Trade food, and the adoption, assimilation, and appropriation of Fair Trade into corporate social responsibility practices of industrial food that will be addressed in the later section on the mainstreaming of Fair Trade. While access to markets is desired, motivation for trading fairly among alternative trading organisations can largely be classified as being social justice as we see in the work of Dobson (2003, 2006). Tallontire (2009) recognises lessons from 100% fair trade organisations' governance models as a guide to potentially transform standards to suit less “market access interpretation” of fair trade but more ambitious and creative models that may have a chance to change the market itself.

In working with the WFTO and various regional member trade and producer organisations as in my case study, I have recognised 100% Fair Trade organisations are generally not deeply staffed in their organisational structure, often including volunteers and interns for what many organisations would qualify as core operations personnel. Funding for special projects and even operational expenses are often from outside funding agencies and other not-for-profit charitable organisations as is the case with the WFTO. This is in stark contrast to the dwarfing power of corporate marketing resources and capital.

Conclusion

Strains are placed on Fair Trade as a social justice movement by the media saturated environment where global politics and markets advance consumption centric paradigms. In this environment Fair Trade has to transform, resist or join capitalist globalisation to some degree. For Fair Trade organisations there is a daily challenge to define who they are, where they are and how to communicate points of difference that can supersede what could be described as passive or blind consumption with label driven dominant perceptions or expectations without a clear understanding of either. This is made more complex by the

ongoing appropriation of or mainstreaming into Fair Trade by for-profit enterprise. In a post mainstreaming landscape (Dine 2008; Schmelzer 2010; Mohan 2009). Fair Trade, fair trade, Fairtrade, ethical trade, and questions of ‘what's in a name?’ are carried through in the literature review in the following chapter. The discussion will include monitoring the benefits or detriments of Fair Trade, mainstreaming effects, and the state of the social justice narrative at the movement's core or periphery. Against the framework of the mainstreaming debate, I will consider the ‘radical everyday’ that exists within 100% FT for producer centric social justice advocacy through fair access to markets. The growing number of actors and the growing complexity in methods of Fair Trade commodity production, trade and sales and current paradigms of academic discourse on the benefits or questions raised of these methods will be explored through the following literature review.

Chapter 03: Literature Review: The Mainstreaming of Fair Trade, Assimilation, Appropriation and Alternatives to the Alternative

Introduction

We have seen the physical landscape of the Fair Trade movement is becoming more crowded with an increasing diversity of definitions, actors, labelling, and splinter and third party certifications. This chapter further reviews the current state of Fair Trade by surveying the literature landscape to highlight themes in the scope, source and analysis of Fair Trade and specifically concerns around mainstreaming from within and the encroachment of the status quo into Fair Trade rather than a transformation of globalisation from Fair Trade's existence. I see the discourse of Fair Trade narrative in varying degrees as counter hegemonic while being dominated by capitalist taxonomy in connecting consumer and producers, facilitating empowered consumers to shop for development or good feeling, and in the utilisation of concepts such as ethical consumption. Further, and potentially disconnected from founding values and norms are the analyses of Fair Trade as marketing and branding for quality and other types of product or consumption centric foci. Much literature, being constructively critical of mainstreaming (Low and Davenport 2005; Low and Davenport 2006; Johnston 2002), questions the lack of evidence of the alternative and radical while reiterating the potential or opportunities for Fair Trade to survive or grow true to its alternative roots in social justice (Raynolds 2002). These alternative roots include long-term partnerships, cooperative relationships for sustainable livelihoods through poverty reduction and access to trade in a non-exploitative manner. In these analyses we are often left with conclusions that, given effects of mainstreaming, perhaps we need an 'alternative to the alternative'.

Mainstreaming Fair Trade and ethical consumption: transforming or feeding globalisation

With roots in Alternative Trade Organisations and with the goal of eliminating poverty through market access, Fair Trade has also been considered either as anti-globalisation, a means to transform globalisation by influencing the exploitative practices of hegemony, as well as thoroughly co-opted or appropriated by mainstream systems. The collective answer to whether Fair Trade as a

movement, operating within the global market can ever truly be counter hegemonic or anti system, is nebulous and often includes words like “potential” or “maybe”. In making an assessment of how far this movement has come and what its limitations are at present time, we should consider mainstreaming of retail and consumer exposure. Randall (2005) notes the growing uptake of Fair Trade in the big box retail outlets as a positive opportunity for Fair Trade to grow. Splinter organisations such as FTUSA have indicated the way forward is to grow in scale as a priority (Bovard 1992; “Who We Are | Fair Trade USA” 2012). Appropriation of the Fair Trade taxonomy, disconnection through labeling (Wilkonson in Raynolds et al 2007), the social justice narrative and a shifting of perceived power from producers to ethical consumption in for-profit retail spaces will be considered for the inherent values of tenets of Fair Trade. Johnston (2002) considers the role of Fair Trade and its development capacity towards any aspiration of transforming globalisation or “consuming global justice”.

We also need to look at mainstreaming of the production and distribution chain, and benefits for the producer of Fair Trade. Moberg (2005) confirms Fair Trade has materially benefited food growers but these benefits can be seen as eroding. Therefore with potentially diminishing returns to producers over other production and distribution methods, we must consider the placement of the social justice narrative in the mainstreaming debate against analyses of dominant motivational discourse. Between these mainstreaming arguments from production and distribution, appropriation, importance of place, narrative and ownership, and Fair Trade transforming globalisation versus globalisation encroaching upon Fair Trade, there may lie a middle ground. This line of argument suggests that while remaining critical of transition or inclusion of mainstreaming in Fair Trade we should not toss out Fair Trade altogether. We could however, recognise the “radical everyday” that embraces globalisation and market inclusion while also working to maximise benefits for the producing partners at the beginning of the product chain.

The following section discusses literature assessing aspects of the mainstreaming of Fair Trade. The commonality in these pieces is a certainty that in many cases, the status quo is affecting Fair Trade more than the inverse. However, given counter hegemonic elements still in Fair Trade and the actions of some stakeholders, there are opportunities or potential for either some new alternatives or some rekindling or re-radicalisation of the founding values.

Low and Davenport (2006) approach ethical consumption as transformative and are positive

regarding the role of individual choice. This is different to what could be described as pre-mainstreaming approaches where Fair Trade was as much about participating in directed action as it was about consuming a product, coupled with the opportunity to educate and politicise the unjust nature of conventional trade.

The dominant discourses in Fair Trade as argued by Low and Davenport (2006) are currently assimilation and appropriation at the market level and “shopping for a better world” at the consumer level. They outline a mainstreaming virtuous circle whereby corporates respond to growing demand by offering more Fair Trade, creating opportunities for more development from suppliers that will appeal to even more consumers. In terms of assimilation, adoption is discussed as the mainstream becoming Fair Trade because of Fair Trade's growth and inroads into the market. Were big box retailers and producers only to go Fair Trade, there would be no need for alternative retail channels as no retailer would be selling fair next to an exploitive version. All would be Fair Trade. Incomplete adoption may be considered appropriation.

The idea is that Fair Trade will be integrated into the mainstream, remaining a niche, being overpowered for market share by corporates and overall minimising counter hegemonic potential by remaining and reinforcing a “commodity fetishism” (Low and Davenport 2006 p.322). In a related but slightly different perspective on the potential trajectory of Fair Trade, appropriation refers to a scenario where corporates leverage the goodwill of terms like “ethical” and “fair” while stripping any confrontational messages or education about the root inequalities or exploitative nature of trade.

In appraising the consequences of these changes, Low and Davenport conclude that assimilation is the dominant discourse in a mainstreamed Fair Trade where there is little challenge to the system. This assimilationist argument is that the more Fair Trade you buy the better, thus propping up consumerism. We are left with the note that there are some “Alternative High Street” (p.325) spaces that are in control of the Fair Trade message, countering the trends of assimilation and appropriation.

Further to this assimilation without politicisation and the entry of new actors, Fridell (2010) assesses the increase in enthusiasm for Fair Trade by corporate actors. He suggests that they view it

as compatible with the trade and finance of the global North. As previously highlighted from various historical perspectives, Fair Trade was always about market access. Fridell understands this linkage, but argues that the message of EFTA, FLO and the previous IFAT (now WFTO) traditionally has "[in] moral and political terms, generally understood Fair Trade as a direct challenge to free trade and the overall neoliberal policy package..."(p.457). Fridell points to a distant academic effort from Barrat Brown in 1993 where he asserted Fair Trade must be about "a parallel trading system in an alternative trade network within that system growing up side by side with the present organisation of world trade by giant companies" (Barrat Brown 1993, p.134). Fridell continues:

> As the Fair Trade labeling system has expanded since the early 1990s, Barratt Brown's vision of an alternative trading system has been largely left behind and Fair Trade organisations have felt compelled to conform to the demands of dealing with conventional TNCs and neoliberal public institutions. Following these trends, most of the academic work on Fair Trade that followed Barratt Brown, until recently, has tended to depart significantly from his focus on laying the groundwork for a new international trading system in favour of assessing the Fair Trade network as a reform-minded development project. (p.460)

A point of difference in Fridell's assessment of Fair Trade versus free trade is in considering the political and international state mechanisms with Fair Trade's alternative potential and opportunity. He contends Fair Trade advocates must renew opposition to the free trade agenda and "[t]hey must develop a stronger vision of what Fair Trade state policies would look like and begin to actively advocate for them in international forums" (p.467) as part of a broad movement to expand state-led programmes for the global South to meet long-term social, economic and environmental needs .

Fair Trade's sharpest challenge comes from the entry of market-driven buyers who vigorously pursue mainstream business norms and practices. Dominant coffee brand corporations limit their Fair Trade engagement to public relations defined minimums, using the FLO label to position themselves and their products within the market. These corporations purchase certified coffee through conventional channels which may meet FLO audited standards and thus benefit producers via higher prices, yet still promote price competition, supplier manipulation, and product regulation. (Raynolds 2008 p.191) While these market-driven players add volume to fair trade, the additional

competition and manipulation through this growth will impact Fair Trade more than Fair Trade can affect the dominent market keeping part-time fair trade attractive to corporate actors. Jaffee and Howard (2009) provide a comparative analysis of the corporate co-optation of organic and Fair Trade standards within a brief history or their “parallels in rapid growth and market mainstreaming“. They recognise that with the entrance of corporates into frameworks set up by social movements comes a re-introduction of accumulation to the equation. While the alternatives theoretically pose a challenge to the cost externalisation, exploitation and displacement of the status quo practices, the very success of Fair Trade increasingly attracts corporate participation. Once corporates enter the space, they simultaneously extract profits while potentially weakening the founding alternatives from within the certifications. It is noted that this can occur rapidly given corporate resources, so the ability to develop capitalist responses to alternative markets “painstakingly developed by social movements” can be swift. Jaffee and Howard suggest that the barriers to capitalist accumulation are not defined particularly in certification based movements as the key resistance was to various facets of mainstream behaviour but not necessarily the concept of accumulation.

Given the concerns outlined by Jaffee and Howard on what direction is appropriate for increasing fair trade, others (Bovard 1992; Walske and Tyson 2015) have argued that the best way for fair trade to further reduce poverty is to go bigger, sell more volume and potentially even to challenge minimum standards. This is exemplified in the communication of organisations such as Fair Trade USA (FTUSA) after its defection from Fairtrade International. FTUSA vocally embrace the need for exponential food commodity volume growth as the way forward for Fair Trade.

The Fair Trade USA rapid volume based approach to growth is very focused on food commodity production and sales and even extending a plantation food model to factory goods (Walske and Tyson 2015). In food, the story of both organics and Fair Trade can be read as a parable of the risks of rapid growth. Consumer demand in both markets has mushroomed in recent years. However, this scaling-up has created a positive feedback loop, driving the processes of institutionalization in governance bodies, strengthening the hand of new larger corporate players who are best able to meet the new demand, and “paving the way for capture” (Jaffee and Howard 2009 p.395).

At what point do increased sales and economics of scale cross the fuzzy line between more

> income and benefits for producers, to dependency on mainstream markets? [6]

Jaffee and Howard (2009) also suggest that in both organics and Fair Trade, scale matters. As organic intensification could lead to lower premiums for small scale producers, the same effect can be expected given the certification of agribusiness plantations within Fair Trade, threatening the premiums and even participation of the small-scale, cooperative marginalised producers Fair Trade initially sought to include. There are many impact assessment style reports that are often country and food commodity specific; Fair Trade and organic coffee (Bacon 2005), coffee (Raynolds 2009; Utting 2009; Jaffee 2007), bananas (Moberg 2005), coffee, bananas and development (Ruben et al 2009). These often comparatively address relative net income (Becchetti and Costantino 2008; Jaffee 2007) as well as social benefits for producer farmers. Fairtrade International (FLO) commissioned reports increasing overall Fairtrade sales by producer country, commodity and more, but still warn of potential conditions to certification as being possible barriers for small holder entry, and further that the mission-driven compiling of social and environmental standards in Fair Trade will be increasingly challenged by third party organisations working to "merely try to uphold current standards" (Nelson and Pound 2009 p.18). In this meta study of fair trade impact assessments they conclude a "review of the literature finds strong evidence that Fairtrade provides a favourable economic opportunity for smallholder farming families who are able to form producer organizations and provide products of the right specifications for the market" (p.35). However they also caution against equating this to fair trade sustainably and increasingly being able to widely tackle poverty:

> NRI[7] believes that more research is required to establish what the different impacts are on poverty and the environment of these different voluntary standards. They all have varying approaches and standards, and it is important to have more detailed and comparative empirical evidence of the relative impact of voluntary standards in different situations. The particular conditions under which different standards and approaches can make a difference to poverty and sustainability should also be identified to inform policy. (p.35)

In a critical economic impact approach, Gingrich and King's (2012) analysis of relative poverty

6 Thomson, B. (1995), "An unauthorized history of fair trade labels", as quoted in Low and Davenport (2005)

7 Natural Resources Institute, University of Greenwich

reduction warns that fair trade may be “[a] relatively high-cost vehicle for transferring expenditures from coffee consumers in developed countries to coffee farmers...” (p.27). They consider a dilution effect of fair trade premiums:

> While fair trade has shown impressive growth in recent years, its underlying effectiveness and efficiency remain relatively unexplored. This study finds that the monetary benefits to fair trade coffee farmers are large enough to meaningfully improve the lives of participating farmers, most of whom belong to cooperative organizations. This finding is especially true when market prices for coffee are low, which causes the average annual per farmer benefits to reach $100. For coffee farmers in the world's poorest countries, this benefit could increase their incomes by roughly one-third. However, the number of beneficiaries pales next to the total number of coffee farmers in developing countries, thereby raising questions regarding fair trade's overall influence, both present and future. (p.27)

Krasnozhan et al's (2015) review refutes the economic validity of a fair price and all fiscal and social benefits to Fair Trade and its certifications:

> Fair trade has had a negative effect on developing countries. Its adherents are trying to impose a premium on prices so workers get paid more, but this does not make people more productive. Instead, it prices poor producers out of the market. The goals may be noble, but the solutions they provide do not work and are incompatible with free trade and the free market.

Through wide variance of commodity, geopolitics or market and relationship externalities some note there is no benefit to trading fairly in the global free market. Additionally, the impact assessment framework may not necessarily address the “credibility gap” of Fair Trade making a “significant difference” in the lives of small producers as Utting (2009) has argued. This is important and I will add to this “significant different” counter in my discussion chapter showing the 100% Fair Trade organisation and above and beyond practices of long term cooperation are quite clearly significant benefits to producer partners and sustainable livelihoods can be accounted for in multilaterally empowered social justice narratives.

Jaffe and Howard (2009) conclude with a warning. Where a limited set of issues may reach the public discourse through efforts at the margins to strengthen or create newer alternative standards "[a]dvocates for socially just and ecologically sound systems can aim to learn from their creeping defeats, and design structures to protect their ever-provisional victories and render them less amenable to further accumulation." (p.397)

Like others who write with a similar perspective (Moore 2004; Ballet and Carimentrand 2010), this analysis of Fair Trade certification co-option uses the focus of the mechanism and processes to highlight the fragility and ease of displacement from founding value concepts such as social justice. Another view of co-option involves an embracing, re-branding, appropriation or hijacking of Fair Trade into Corporate Social Responsibility (CSR) policies and marketing. With the introduction of new motivations for trading fairly, from the ATO mission-driven roots, to the consumer focussed quality-driven, and finally the profit-driven, Fair Trade is situated along a continuum from notions of the solidarity economy to corporate social responsibility. How this will affect the future of Fair Trade will only be known in coming years. It could mean exponential growth in Fair Trade as a result of it becoming integral to the CSR policies of companies or it could result in Fair Trade being marginalised by the alternative CSR strategies of companies (Mohan 2009).

Elements of inclusion of Fair Trade into CSR or intentionally nebulous combinations of taxonomy including 'fair' and 'ethical' have been recognised as "fair-washing" (Renard 2003) and "clean washing" (Low and Devenport 2006) in the examination of the mainstreaming of Fair Trade. Involving the corporates could help scale volume, grow awareness as seen in the monitoring of brand awareness and corporate partnerships of third party certifications such as FTUSA (Walske and Tyson 2015). However, we must consider such success or growth as possible dilution (Mohan 2010) from market reform efforts and as previously noted, posing no threat to the status quo marketplace (Will Low and Davenport 2006). Corporates and trans-national corporations (TNCs) in the coffee sector, Starbucks and other chains, although a small percentage of their total trade, are already the largest volume actors in Fair Trade. Mohan (2010) notes on the growth of certified food commodities such as coffee, bananas, tea and rice:

> To a large extent this has been fuelled by the engagement of Fair Trade with multinational

> companies and large corporations. Although this has enabled Fair Trade products to access supermarket shelves with a consequent sharp increase in global sales, it has at the same time diluted the conception of Fair Trade as a component of what some might call the 'solidarity economy' and alternative trading movement, requiring it to work closely with mainstream trading circuits. (p. 33)

We have been shown that the success of Fair Trade could also be a curse where awareness alone reaches a point of counter productivity toward counter hegemonic practices. The growth of part-time corporate actors and their vertically integrated distribution, marketing and retail practices have shown encroachment through; "fair washing" (Renard 2003) and "clean washing" (Low and Devenport 2005), eroding of producer membership or diminishing returns (Moberg 2005, Utting 2009), creep of accumulation (Jaffee and Howard 2009), and profit maximisation (Dine 2008). A focus on transparency through network traceability (Ballet and Cartrimand) rather than direct partnerships highlights the ability for corporate and profit-driven influences to dictate the placement and ownership of any ethical narrative. The dominant market overtakes the narrative with consumer and product centric consumption fetishism with marketing and branding around quality and disconnected good will. Moore (2004) notes the risk of connecting producers and consumers in Fair Trade through such a focus on marketing and branding with an emphasis placed on "awareness", "value" and "integrity" to retain and grow sales.

No matter the name, assimilation, co-option, appropriation, CSR, the mainstreaming of Fair Trade through inclusion by corporates, forcing competition with corporates, or other fair trade splinter organisations, the victor appears to be the profit driven market. For Fair Trade to grow or thrive the consensus in the mainstreaming literature points towards requiring some refocus on values and some assembly or combination of connection with people not product and labeling, a parallel system and alternative retail spaces. At a minimum it can be recognised that to continue operating in the global market as we know it, or to attempt the transformation of globalisation, some re-personalisation or re-radicalisation of core principles will be required to build a crowd sourced policing of the systems.

The rapid rise of labeled commodities in mainstream markets often overshadows the continued importance of mission-driven ATOs in distribution as well as advocacy. (Raynolds and Murray 2007

p.225)

In considering motivations behind adoption of Fair Trade, assimilated or co-opted taxonomy as branding or peripheral awareness as marketing can be superseded by practices above and beyond certification minimums. In this view, Fair Trade is about more than following codes of conduct and meeting labour standards. Fair Trade organisations specifically seek to work in partnership with marginalised and disadvantaged groups to try and help them overcome the serious barriers they face in finding markets. Therefore, while a Fair Trade business must be ethical, an ethical business is not necessarily Fair Trade. (“WFTO - Frequently Asked Questions”)

Newhouse (2011) considers the debate in the academic literature concerned with Fair Trade as a resistance to globalisation (Moberg 2006); as a means to transform globalisation (Murray and Raynolds 2007); and as who benefits if Fair Trade is tweaked around the edges (Graeber 2000). He looks at both micro and macro level analyses and concludes:

> Graeber’s analysis calls for structural changes to world political systems in order to ameliorate global economic injustice. Fair Trade materials, by contrast, construct individual Northerners in positions of power to ‘‘make a difference’’ in poverty, but take the existence of poverty in the first place for granted. They thereby depoliticize the marginality of Southern producers. Understanding the historical and political contexts of poverty demands an approach to change that tackles problems in multiple power dimensions. In its depoliticizing construction of poverty and neoliberal response, therefore, Fair Trade discourse follows the current of the dominant economic system—rather than making waves.

Stay the course, mutiny or build another boat? How can the consumer decipher mission driven versus profit driven initiatives, labels and players?

Value shifts, consumer citizens, citizen consumers...

This section will consider general Fair Trade research and analysis, not specifically food related. This involves the historic placement of Fair Trade within the dominant global market with a key

goal of access and considers the past, present or future potential for value shifts in actors, specifically “consumers”. Predominantly this discourse involves actors called “consumer” and “producer” and concepts of an ethical consumption through some level of interaction with a stakeholder, a narrative, or label. This consumption can occur without necessary being tied to the education and advocacy efforts of a social movement as touched upon in previous sections on mainstreaming, making the definition of Fair Trade and its ability to promote value shifts towards citizenship, equality, and solidarity somewhat nebulous. Whereas retailers can sell FLO certified products, especially food commodities, without producer contact or knowledge, trade and retail organisations such as Trade Aid (crafts and food) have direct contact with producers and transparently invite the consumer to become active in understanding this relationship. Literature recognises the transformative potential of Fair Trade towards value shift in the consumer, even with the encroachment of the status quo or pressures of mainstreaming from within Fair Trade. In seeking to resonate a social justice taxonomy over that of mainstream marketing, we should note similar frames for the consumer. In considering a concept of co-empowerment of actors in Fair Trade rather than a strict consumer empowerment or ethical consumption model, we should recognise previous observations on re-personalisation of Fair Trade through “citizenship” (Johnston 2002) and “civilness” (De Devitiis et al 2008). This focus shifts from the labelling, certification and market-driven aspects of Fair Trade to the communicative, advocacy and social values towards the often mentioned citizen consumer and alternatives for their role to be more than just an empowered buyer.

The Fair Trade movement in general can be considered a resistance to identified problems of disconnection manifested in issues such as inequality and food security. While mature as a movement, the exponential growth in commodity food sales, the splintering of various certification organisations, and pressures to lower standards in order to grow volume, Fair Trade is also subject to the pressures of the global market in which it operates. We are now presented with a mix of voices and meanings to the concept of connecting producers and consumers. Raynolds (2002) stresses the true significance of Fair Trade is this ability to link producer and consumer through humanising trade processes for closer connectedness.

Consumer centric studies (De Pelsmack and Jannsens, 2007; Howard and Allen, 2008) show that empowerment or the “feel good” factor in consumer behaviour are often the end game within Fair Trade insofar as sales and willingness to pay a premium for quality, real or perceived, are increased.

There is an assumption that there should a benefit further down the supply chain. This is not necessarily consumer education and advocacy for the principles of the Fair Trade movement and does not necessarily lead to an enduring connection of “consumers participating in development” (Ballet and Carimentrand 2006).

Johnston (2002) in *Protest and Globalisation: Prospects for Transnational Solidarity* presents a general discourse analysis reiterating the debate over Fair Trade as either a counter hegemonic movement with consumption or an alternative consumption trend within neo-liberal globalisation, with the warning to not throw the Fair Trade baby out with the bathwater when confronted with mainstreaming or co-option. Instead this work seeks a middle ground of counter hegemonic potential between determinism (audience seen as easy to trick) and “playful anarchy” (audience perfectly informed with exaggerated free will). As with other similar analyses, we are left with the dangling carrot of potential citizenship through embracing the counter hegemonic, but not radical strategies of Fair Trade that “fit's into people's daily lives”. As with other examples in the critique of mainstreaming of Fair Trade, we are offered very few empirical examples of points of difference that could re-radicalise or re-personalise trade and Fair Trade outside of just product and label centric initiatives. Ballet and Carimentrand (2010) warn of a risk of credibility to the greater Fair Trade movement with the great variety in “interpretations of Fair Trade”. While the message to not dismiss Fair Trade as being without counter hegemonic potential is recognised, aside from a brief mention of some Fair Trade Day and Fair Trade city initiatives, the case for positive correlation between Fair Trade and counter hegemonic movement and the democratic public sphere is light on examples towards value shifts for citizenship. Jonhston (2002) partially concludes:

> Although there is no inevitable transition, conscientious consumption could serve as a conduit to a broader notion of citizenship, where an obsessive focus on individual 'choice' is replaced by, or at least supplemented with, a broader notion of community, sustainability, justice and democracy. (p.56)

This simplification of discourse and prominence of consumption factors avoids the radical that still lives within Fair Trade but fails to permeate the mechanisms of the status quo communication channels. This can be embodied in functioning for more than just a minimum fair price but also towards “a vision of a world in which trade structures and practices have been transformed to work in favour of the poor and promote sustainable development and justice” (“WFTO - Welcome to the

Source of Authentic Fair Trade"), or promoting long-term direct relationships over short term profit where "[f]air trade doesn't just mean paying a fair price...it is an entirely different way of doing business" ("What We Do - Trade Aid"). However, conscientious consumption reads as different from ethical consumption given the building of identities of citizenship despite the hegemonic disconnects in pushing consumerism first, and citizenship second, that can limit us as "socially aware consumers" (Gabriel and Long 1995). In Fair Trade literature, some thought has being directed to moving beyond these disconnects in varying degrees through ethical consumption.

In considering the mainstreaming shift in network relationships from partnership to traceability previously noted in Raynolds (2008), the shift currently observed as a result of the main-streaming of Fair Trade is leading to the depersonalization of ethics and to other new issues related to consumer confidence in the Fair Trade movement. Also, changes within alternative Fair Trade networks are producing the same kind of depersonalization of ethics. (Ballet and Carimentrand 2010 p.318)

Ballet and Carimentrand (2010) recognise the risk of a "depersonalization of ethics" from the embracing of 'Fair Trade cause' by supermarket players mainly from a "[r]ise in multiplicity and failing credibility of information". They envisage three potential avenues for growing Fair Trade true to the personalised ethics roots of the movement. First, and rather tentatively, state based quality oversight that could but may not necessarily enhance the credibility of FT information given the credibility of other certification systems. Second, embracing the alternative distribution channels and wider political consumerism. And third, embracing information technologies for "transparency and traceability".

The importance of place

We can observe a conflicting call to action for the ethical consumer on where and how to place their dollar. Randall (2005) reiterates the importance of voting with the dollar as ethical consumers seek transparent opportunities to purchase Fair Trade making mainstream more fair through demand side change. This, as various commentators argue, is towards transforming globalisation and getting Fair Trade into mainstream business. Low and Davenport (2006) emphasise the importance of the alternative retail space or "alternative High Street" as a way to vote with the feet (and the dollar or lack thereof) in resistance to a more appropriated Fair Trade.

Goodman (2010) concludes with the celebratisation of consumption suggesting that perhaps we must ask for an alternative to the alternative. A problem with this analysis is the overwhelming focus on consumer empowerment and monetary producer benefits and much less on the holistic value of the Fair Trade principles. Fridell (2007) notes there are limits of market-driven social justice. Reed et al (2009) use Canada as a case for developing a more normative approach to assessing Fair Trade to mitigate some of the mainstreaming bias in other methods. I seek to highlight from a New Zealand perspective how a more than economic approach to communicating fair could add to the discourse on social justice narrative and appropriation in the Fair Trade mainstreaming debate through the following methodologies and case study.

Narrative

The placement of the cultural and justice narratives of the movement within the market is examined by Le Mare (2007) and Stringer (2012) with a specific New Zealand focus. Le Mare outlines a cultural circuit approach with a UK trade organisation and handicrafts producers in Bangladesh to address:

> - the importance of shared meanings and understandings to the people involved in Fair Trade that allows for both unity and diversity in approaches to making trade fairer
> - how the narrative of Fair Trade is constructed and influenced by economic,
> political and social structures
> - how Fair Trade gives opportunities for power to be used in new and different
> ways to influence relationships of production and consumption (p. 70)

Le Mare (2007) recognises the justice narrative is “held together by an identity that has a global reach” (p. 90) by actors in Fair Trade, each with different priorities towards addressing apex issues such as poverty and inequality. Stringer (2012) uses a single case approach to highlight Trade Aid, a New Zealand ATO, “commitment to transparency, empowerment and partnership” (p.296). Stringer recognises two relational governance modes, one exclusive of any corporate actors, and another including corporate retail, but notes:

> Trade Aid is an example of an organization that is committed to the core values of fair trade and thus is distinguishable from profit-orientated corporations. While Trade Aid has opted out of the formal labeling system that promotes a market-driven approach, they are not amongst those socially-orientated fair trade organizations totally opposed to mainstreaming. (p. 304)

Stringer (2012) further notes some of Trade Aid's core operating ethos points of difference I will be further highlighting in my case study:

> Trade Aid’s focus is on maximizing benefits for producers and the organization places emphasis on capacity building efforts including skill development, knowledge transfer, and technique improvement as well as profit sharing initiatives. (p.304)

I feel these are important distinctions for moving beyond the mainstreaming literature concerns on 'where next for Fair Trade'? Whilst Stringer's work demonstrates that Trade Aid can be considered a case study of a fair trade organisation committed to social justice, her work does not delve into how the potential of the 'radical everyday' can be actualised within this organisation. Such potential must necessarily include a radical reworking of consumer interaction in the retail setting in ways that can move beyond mere consumption to a less alienated interaction with producers. In order to explore this potential, my work extends this recognition of transparency, partnership and empowerment narrative by developing action methods, specifically in terms of the kiosk project. I consider these action methods, that are at the centre of my thesis, to be quite in line with the core ethos of the 10 principles of Fair Trade through cooperation, inclusion, empathy and an open focus on ownership of justice narratives.

Chapter 04: Research Methods

Introduction

As examined in my literature review, there is no shortage of commentary from a critical approach in the interdisciplinary assessment on the mainstreaming of Fair Trade, which looks at consumer empowerment and efficacy as counter hegemonic movements against neo-liberal globalisation and capitalism. There is also a body of work that is focused on the analysis of relative poverty reduction and development, both qualitative and quantitative, in addition to case studies and meta-studies of commodity producers. The methods used are often impact assessment of tightly scoped case studies for specific commodities and countries. Much of this work has been centred on FLO and its certification system. However, as the literature review noted, much of this work misses out on significant issues that require further investigation.

The global capitalist retail models can limit producer-consumer connections to just enough empowerment to facilitate a transaction. Marketing analysis says fair trade brand awareness can grow in this system, however, ethical consumption choices are made for various reasons. These transactions may resonate with consumer behaviour of “temporary loyalty” (Cailleba and Casteran, 2010) in terms of solidarity or social justice motivations. While the literature on the impact of fair trade sales examines relational transactions, and while some seek modes or paths to re-personalise and re-radicalise core ethics for citizen consumers, it has not necessarily been bundled within the social justice narrative and the alternative retail space to consider the depth of relationships within 100% Fair Trade towards acknowledging the counter-hegemonic roots still in the movement. How could we consider relationships and transactions differently to include alternative learning/retail spaces, more engaged participants, and could this radical everyday supersede or transcend labelling for ethical consumption? Through this combination of narrative, place and actors, and the methods chosen for my project based case study, I tested for resonance of narrative to uncover complex and previously unconsidered relationships around fair trade transactions.

In this chapter I will outline a primarily ethnographic approach that through iterative participatory action research and empathic design examines a single complex project based case study to explore the “above and beyond” practices that exemplify what many refer to as the counter hegemonic

potential of Fair Trade. This uses producer, organisational and consumer perspectives on corollary social justice narrative and normative transformations. In maintaining a critical lens on Fair Trade regarding the over arching mainstreaming debate, I expand on the academic body of work not just for what may lie beyond Fair Trade or ethical consumption, but the “radical everyday” that currently exists within the movement, but is not necessarily prescribed by the movement.

I discuss the use of empathic design principles for the physical field work case study. This is a project working with Fair Trade actors to develop tools for digital story telling within Fair Trade, and also in the approach to embedded observation and listening for data as opposed to calculated extraction. Given my placement within Peace and Conflict Studies and Human Geography, I rely heavily on qualitative observational data. With the technology used for digital story telling in the case study, it was envisaged that quantitative usage metrics could be of analytical value. This was explored in some early iterations of the case study, however, usage metrics of the technical delivery mechanism became secondary in focus to the priority of investigating assembling, conveying and locating the social justice narrative in 100% Fair Trade, using digital storytelling in the alternative retail space.

This chapter discusses the position of researcher, methods employed, data sources and data collected, and limitations for the research. I have focussed on a local New Zealand context for embedded research and case study for access to Fair Trade and related social justice narrative, stakeholders and physical location to test impulse learning as transformative learning and what may lie beyond “ethical consumption”.

Positionality

As an IT specialist and researcher I was embedded in Trade Aid New Zealand, working alongside management, education and marketing staff. I wanted to contribute my skill set to an organisation concerned with social justice. My contributions to the organisation's discourse on narrative of FT and savings was realised through non-commercial physical development of a digital storytelling kiosk over a number of years. This has allowed for a level of trust, access and understanding to the organisation and its many contacts and resources. Access to long-term stable relationships and contacts as an “insider” was beneficial for context and research.

This cooperative inquiry approach to investigate digital storytelling methods to further the social justice narrative of FT through education and outreach has been a “research with” project and quite complimentary to iterative Participatory Action Research (PAR) approach of the case study.

Methods

A single case study that will thread through this work is the Trade Aid Kiosk project. This long term partnership between myself and the 100% Fair Trade organisation has provided access to change over time and a comfort and confidence in the relationship allowing for very open exchange and feedback that may not present in more transient relationships. This I hope mirrors key points of difference in the radical everyday: Fair Trade actors through their commitment to long term partnerships towards creating sustainable livelihoods rather than fractional or short term relationships. Fair Trade certainly can reduce poverty but this may be a very small positive outcome relative to the producers' situation as in critical analysis of the depth of impact assessments in considering the mainstreaming of FT (Jaffee 2012).

Through empathic design observation within Trade Aid, I had insider positioning within the Fair Trade Movement as well as access to feedback from key informants. I considered feedback from actors in Fair Trade to include producing cooperatives, Trade Aid in general, the importing and retail organisation, and retail staff and volunteers to assess the importance of these values/shifts and actions beyond the hegemonic trade and retail practices of global capitalism.

I employed empathic design practice for Fair Trade research and assistance for the inclusion of technologies into a single case study. Empathic design is an observational approach that differs from inquiry by observing to glean solutions to problems a client may not be able to convey. I engaged Trade Aid as a co-researcher for scope and reflection processes, and as a 'client' for my independent technical artefact design work. As Leonard and Rayport (1997) point out that “People can't ask for what they don't know is technically possible.” (p.102) I leveraged my technical background to provide this observation and conceptual scope to the project design and case study processes.

Leonard and Rayport also state “Empathic design is a relatively low-cost, low-risk way to identify potentially critical customer needs.” (p.102) and:

> At its foundation is observation - watching consumers use products or services. But unlike in focus groups, usability laboratories, and other contexts of traditional market research, such observation is conducted in the customer's own environment - in the course of normal, everyday routines. In such a context, researchers can gain access to a host of information that is not accessible through other observation - oriented research methods. (p.102)

I adapted the product development not towards a new business object, but as a platform and process to envisage new means of delivering core stories from the field that were not previously accessible in the retail space. In my work empathic design principles were key to making certain that narrative is the focus and technology not an inhibitor to inclusiveness or interaction with the narrative, and in ensuring acceptance by the host organisation, producer and consumer users in ways that fit the cooperative and producer focused education and advocacy principles of Fair Trade. The user-centric approach was shifted slightly from the consumer where the technology of the digital storytelling platform would be considered the “product” to include the producer message for the narrative of Fair Trade as a client, as well as, and importantly, the trade organisation and its alternative not-for-profit retail spaces.

Empathic design principles emphasise self-centred approaches to product prototyping, acceptance/understanding etc, particularly in modern socio-techno contexts. My work has embraced this approach for the technical tool that is the kiosk, but without the traditional 'consumer as user', empowerment aspects. In this approach the technology is not a core focus, instead, the narrative is . The kiosk is used as a platform, as a means to re-personalise core ethics (Ballet and Carimentrand 2010) of Fair Trade, in this case via a social justice narrative. Over time the “user” included the kiosk user, but from a wider project and reflection perspective, developed to be more representative of Trade Aid and their producing partners. This was an effective outcome from an empathic approach considering the importance of user needs for better design outcomes.

For the physical kiosk artefact used for fieldwork, an iterative approach to empathic design was embraced through the continual observation and adjustment of the digital storytelling experience

within the acknowledged resource constraints of a 100% Fair Trade organisation containing a not-for-profit retail arm. An important element of modern empathic design practice is to be inconspicuous for observation. I was fortunate in that my environment for the physical project was the Trade Aid shops. Staff and volunteers were able to report their own as well as customer feedback.

One of the leading practitioners of empathic design is the design company IDEO[8]. IDEO believes that "seeing and hearing things with your own eyes and ears is a critical first step in creating a breakthrough product" ("Our Approach | IDEO.org" 2011) IDEO refers to this as "human factors" or "human inspiration" and states that "Innovation starts with an eye", and in their experience once you start observing carefully, all kinds of insights and opportunities can pop up. IDEO routinely include empathic design in their projects and list the key steps to their method as:

- Understand the market, client, technology and perceived constraints.
- Observe real people in real-life situations to find out what makes them tick, what confuses them, what they like, hate, where they have latent needs not addressed by current products and services.
- Visualize new to the world concepts
- Evaluate and refine the prototype
- Implement the new concept for commercialization. ("Our Approach | IDEO.org" 2011)

Through empathic design observation and analysis, the kiosk project was very much participant driven action research to allow the host organisation and producers to drive the message thus helping to define the platform for its delivery, which contributed to the researcher shifting from consumer empowerment to a communicating narrative focus. Where the researcher more strongly influenced the process, was in design related aspects such as the importance of accessibility and place. These decisions included inclusive public technology and using the not-for-profit space of the Trade Aid shops.

I consider empathic design practice as complimentary to action research approaches and as previously mentioned, approached project design and reflection as co-operative action while

8 IDEO are an international design and consultancy firm who use interdisciplinary and human-centred approaches to add to the field of empathic design practice. http://ideo.org

individually designing and developing the kiosk as a physical artefact based on empathic observation. A flexible participatory action research approach to the project was employed as both methods and research disciplines were exploratory given the desire to prove the technical, spatial and relationship concepts within the project.

Participatory Action Research historically involves reflexivity and active and often risk-taking experimentation. This is backed by evidential reasoning, and learning through experience and real action (Chevalier and Buckles 2013; Reason and Bradbury 2008). The co-researcher approach allows a participant to contribute to a research project. My embedded placement with Trade Aid and their ability to offer field stories and access was ideal for joint inquiry around scoping and reflection of the iterative kiosk project. This approach is often employed by participants in PAR and uses co-operative inquiry and iterative actions to address issues important to all stakeholders (Reason and Bradbury 2008). I feel this complimented my embedded approach to the practical scope and deployment of the kiosk as researching “with” rather than research “on” stakeholders.

By working in a modular and adaptive fashion both technically and organisationally, we were able to assess stakeholder acceptance on prompt test case variances which are later included as findings from this process for consideration by the researcher framed against the Fair Trade mainstreaming debate. In addition to consumer reactions, the critical artefact, effectively a public alpha and beta version of the computer kiosk, were deployed to assess the ability of the organisation to embrace such a platform for their information and reactions to the object, its placement and messages within the alternative retail space.

The incremental and modular approach to the physical artefact acted as a catalyst not just for next steps in the physical project, but also dialogue and discourse on organisational effects and wide possibilities for varied research projects. An empathic empirical approach coupled with embedded inquiry and reflectivity is used to locate examples of difference in practice above and beyond any standards or certifications within Fair Trade that show what may lie beyond Fair Trade, ethical consumption or globalisation while still trading at distance towards reciprocal sustainable livelihoods.

Analysis and reporting

The kiosk project highlighted for me the importance of education and advocacy to organisations that operate 100% Fair Trade. In considering the challenges of communicating “fair” and the human narrative within trade, and in building a relationship with the alternative retail partner Trade Aid, an incremental action research approach has been utilised to observe these challenges and communicative potential for kiosk and affiliated project. From the physical project perspective this approach allowed rapid and incremental changes in design, placement and content offered by the digital storytelling kiosk. These changes were driven by observation, feedback, surveys and interviews related the kiosk experience.

From an organisational structure and response perspective, the action research approach to the kiosk allowed for observation of the Fair Trade organisations. Participation in workshops about the roots and direction of the project with key informants, and the welcoming of the researcher into the organisation have offered a much appreciated on-the-ground view of the practical and ethical/philosophical challenges of communicating Fair Trade.

Phases of kiosk data collection:

1.) Kiosk Alpha observation of critical object in alternative retail space. Observe usage, propose future possibilities to host organisation.

2.) Kiosk Beta with new functionality. Qualitative feedback from internal/external users and host.

3 .) Nationwide launch. Limited quantitative usage metrics. Seek feedback from producers.

4.) Content update.

5.) Plan, research and develop new platform.

6.) Launch updated media rich Kiosk. Feedback from internal users and public via shop staff.

Limits

The researcher notes that from inside this not-for-profit sector, while respondents and potential subject matter may be accessible, they are not necessarily available. External fiscal pressures for ATOs that affect staffing may include local competition pressures from corporates or the ability to obtain external or state funding to help deliver their mission. There are core operations in many 100% fair trade models, not just in the alternative retail space, but also local steering groups, education and advocacy teams, and even at the warehouse level that rely on volunteer work. This permeates all levels of my research, including the producer groups and especially the not-for-profit organisation running on the proverbial shoestring in order to maximise benefits for the producer partners. Organisational analysis of Trade Aid and responses to challenges of communicating “fair” and opportunities arising from the kiosk project cannot not be fully examined in the scope of presenting the kiosk project but certainly contribute to the case study output towards considering the mainstreaming of FT and alternative models for growth and integrity of narrative.

Conclusion

I have described the hybrid methods for a case study using a critical artefact, empathic design and iterative participatory action research to examine a narrative of normative ethics and social justice against the background of the mainstreaming of FT debate with the 100% FT organisation.

The incremental action approaches to this research demanded regular ongoing feedback, not necessarily scheduled, with the case study organisation. Incremental hypotheses and outcomes from observational data and participant feedback have shown that there is much value in researching with the 100% FT organisation as an insider.

The Trade Aid kiosk experience acted as an iterative action research approach to growing Fair Trade by shifting the project discourse from consumer centric to social justice. Background design, deployment and responses to the critical artefact for digital storytelling were reflected upon. These phases as well as importance of place all became factors to addressing integrity, ownership and impact of a cumulative social justice narrative that is framed within the 10 principles of the Fair

Trade movement.

Critical observation with qualitative and normative questioning uncover the counter hegemonic radical everyday in not-for-profit 100% Fair Trade owning its narrative of social justice. With much critical analysis of Fair Trade and emerging actors and pressure on the social justice roots of the movement, this case study helps to understand the voice, transparency and impact on various actors within and surrounding Fair Trade.

Chapter 05: The Trade Aid Kiosk. Investigating Impulse Learning and Social Justice Narrative in an Alternative Retail Experiment

This chapter describes the development of an original project that used an iterative and reflective cooperative approach to empathic individual design to place digital storytelling media from the actors within Fair Trade, into a New Zealand alternative retail space, using an inclusive, and simple, technical physical artefact.

Trade Aid is a not-for-profit organisation, member of the WFTO and has a network of 29 retail shops across New Zealand. Shops, warehouse, shop trusts and committees and education and advocacy outreach work are all supported by a volunteer base of over 800 (“Who we are”, Trade Aid). Trade Aid imports over 3,000 products from over 75 global producer partners, both craft and food, and distributes to its own network of shops as well an increasing number of retailers, supermarkets and cafés. Trade Aid is the largest importer of Fair Trade coffee in New Zealand. As an organisation, Trade Aid works to create sustainable long-term partnerships with their producers and goes above and beyond Fair Trade agreements on pay structures, since as a not-for-profit, they share excess trading profits with producers.

Trade Aid has also at times sourced additional funding for some of their poverty reduction and development initiatives through strategic partnerships with governmental organisations. In addition to trade and development work, Trade Aid advocates for and provides education about Fair Trade and issues of justice in its shops, communities and the media.

Trade Aid articulates this commitment to include the following objective:

> We seek to understand the problems our trading partners face. We share this understanding by speaking out and telling New Zealanders their stories and about injustices in international trade rules. (“What we do“ - Trade Aid)

Although having a retail shop arm, and while selling some food commodities to larger distributors,

Trade Aid Importers (TAI) maintain direct contact with their producing partners (“About Us - Trade Aid”; Blundell and Trade Aid NZ 1998). While the retail space is an intermediary, nevertheless, there is still the commitment to Fair Trade principles and the core operating principles of Trade Aid are for maximising the benefit of its producing partners.

Membership in the World Fair Trade Organisation requires that all of the business done by the organisation is Fair Trade. Further, members agree to advocate and educate for Fair Trade. A paradox particularly in food is the mixed distribution model. These 100% FT producer groups may sell to many buyers, some being other 100% FT organisations, others being buyers for retail chains and corporate producers. The latter offer the minimum guaranteed price and no other security in terms of duration of relationship. 100% FT organisation buyers like Trade Aid Importers seek and maintain durable relationships.

The idea of linking consumers and producers through an inclusive and central computer as an additional platform for digital storytelling content was put to the Trade Aid organisation by myself as a volunteer and embedded researcher. With ready made producer content available from Trade Aid field work, advocacy and education initiatives and a willingness to undertake this collaborative experiment, Trade Aid shops provided a space for the kiosk proof of concept and the potential to assess not just user responses to their involvement in Fair Trade but also the motivations for consumers to be in an “Alternative High Street” retailer. While other Fair Trade organisations may have web profiles about their producing partners, the Trade Aid chain of retail shops and the kiosk offer a unique environment and context to allow consumers to interact and contribute as more than passive consumers, while still at the point of sale.

The initial goal was to utilise a computer kiosk at the point of sale, as a critical artefact to create a narrative invoking quality through “highly meaningful discursive and visual means” (Goodman, 2010 p. 104) to examine:

- responses to the opportunity to pull information directly from the producers at the point of sale as a means of connecting producers and consumers;
- NZ Fair Trade consumers' perspective of and level of understanding of their engagement to

the principles of FT as a social movement and alternative trade model ;

- whether we can increase consumer empowerment towards more active participation in fair purchasing

- whether this type of experience could help lead to a re-personalisation of Fair Trade consumer ethics as opposed to recognised growing disconnects in “ethical consumption”?

I will outline major milestones in the iterative embedded process testing empathic design to co-investigate digital storytelling and place of delivery for social justice narrative in Fair Trade. For each milestone I will briefly show the scope, findings and reflections and how these iterations affected the physical project, the host organisation and processes, the researcher focus, and the proximity and focus of Fair Trade as narrative towards future milestones.

Developing the kiosk project: background

The initial stages of this project included a strategic design exercise to understand issues in the retail space. I used an integrated approach focusing on empathic user-based design including bibliographic research on issues such as ethical consumerism, paradox of choice (Schwartz 2004), impulse shopping and user-centred design approaches to technology objects. Empathic design principles were key to making certain that the technology was not the focus nor an inhibitor to inclusiveness and interaction, and in ensuring acceptance by the host organisation, producers and consumer users in ways that fit the cooperative and producer focused education and advocacy principles of Fair Trade.

As mentioned, given resource requirements to gather, and more importantly to sustain, robust, direct and correct information on product origin, it was imperative that the retailer should have a genuine relationship with the producer. Trade Aid collects multimedia material and producer stories from the field. In addition, their in-house point of sale bar code system links to basic producer identity. I linked these data using an open source off-line web server and browsing software so that the kiosk user interface and back-end would be simple to develop, modular, platform independent and portable.

With the increasing advance of technology that pushes messages to in-store screens and mobile devices, it was decided to make the kiosk primarily a “pull” experience. Push technology in terms of both back-end data provision and the user experience is examined and classified by Franklin and Zdonik (1998) during a time when the internet was growing in home use and the concept of pushing content to “idle” systems was being heavily explored. Stated quite simply:

> Rather than requiring users to explicitly request (i.e., “pull”) the information that they need, data can be sent to users without having them specifically ask for it. (p.516)

The computer kiosk in later iterations could play video during idle time and promote producers and events when not engaged; however, the kiosk I developed was primarily an invitation to the consumer to pull information through screen interaction and scanning products. As Greenberg and Kyng in the 1991 book *Design at work: cooperative design of computing systems* outline, a participatory approach where the start and end point for all design process is with the users in including requirements, evaluation and follow-up iterations. It was an important part of the project to consider inclusion. A centralised in shop kiosk was chosen as it allows anyone to participate in the discussion, as mobile devices are not required. The technology itself was not the focus, but user comfort and acceptance of recognisable user interface design were considered to best facilitate the communication experience.

Given the use of a computer based object as the rapid prototype, or first critical artefact, it was important to consider the simplicity of the system, interaction and the communication to facilitate the deployment of the device. The only user interface for the single initial model was a bar code scanner. When the scanner passed an in-store item barcode, the user was presented with a story about the producing partner and their community, as well as an image. The basic information presented involved copy from Trade Aid from interactions with producers, as well as quotes from producers to include:

> -where the producer is located;
> -the aims of their cooperative partnership and;
> -what the communities see as benefits to working with Trade Aid and the Fair Trade movement

With the intention of using more modern hardware when possible, the hardware cost of the initial rapid development of what I have termed the “alpha” model was zero. Rather than commercialise the project, recycled hardware and open source web software platforms were used in line with Trade Aid's operating ethos of returning as much profit as possible to the producing partners. The fact that I approached the development of the kiosk explicitly conscious of these principles of recycling and open source software were not openly advertised to customers and it would be interesting to see in future work if behind the scenes efforts such as these hold additional value with the customer.

Observation of spatial, temporal and interaction within the subject location were used in two different ways. Firstly, this observation was primarily as basic ethnographic insight on the acceptance of the kiosk as a critical artefact. Secondly, I was interested in the message being conveyed. Working with Trade Aid staff, this informal feedback provided prompts for modular change to the test kiosk's data, presentation and location.

The second test unit, termed “touch screen beta”, was deployed in November 2011 for the holiday shopping events and placed in the organisation's flagship Wellington shop. This iteration of the system utilised newer touch screen hardware and enabled the testing of interest in a more interactive experience. This iteration included relational product searches and photo galleries with the ability to scroll, flick and touch type on screen. Given the technical aptitude of the general NZ public through the use of smart devices and the Internet, much feedback was offered around interest in even more immersed multimedia content and interactive communication opportunities which were addressed in the second touch screen system to include more visual elements.

The initial alpha deployments were intended to prove the concept technically and build a relationship with Trade Aid. In doing so, the discussions generated from the tangible reality of a physical rapid development prototype catalysed the organisations thinking on system potential and, when presented in the academic arena, showed this project within Fair Trade to be of interest across disciplines. I have presented early work in a Marketing seminar[9], a Design Seminar, Fair Trade

9 "Need to know: connecting consumers and producers at the point of sale". University of Otago Marketing Seminar Series. Dunedin NZ, August 2010

conference[10], IT conference on Human-Computer Interaction[11], Trade Aid and practitioner workshops, public groups and media. The nature of the project crossing design, technology, social justice, marketing and retail, has offered me support from around the globe that I found motivational and very “bridge building”.

Trade Aid have embraced the kiosk as a means to focus their education and advocacy efforts in store and customer feedback was overwhelmingly positive and offering wishes for future functionality and interactions. Subsequent system releases have focussed less on the product scanning ability, which remains, but also on providing easy to access multimedia content straight from the field and from the producers themselves.

Milestones

This preliminary phases of the project include 18 months of participatory observation while I worked with Trade Aid on the development of proof-of-concept computer kiosks and content as a platform for digital storytelling in the alternative retail space up to the nationwide launch in mid 2012. During this time I had access to the retail shop space in Dunedin and Wellington, as well as ongoing information and qualitative feedback from key informant interviews including organisation management, shop staff and volunteers, local shop board of trustees, affiliated producer groups and consumer response directly and in aggregate from shop management. Each phase or “milestone” is documented to show change over time for the kiosk itself, as well as the relationships between actors and narrative. The milestones are followed by my reflection on the project.

10 “Beyond ethical consumption: examining the reconnection of producer and consumer through digital storytelling in a New Zealand fair trade retail experiment”. Fair Trade International Symposium, Liverpool UK. April 2012.

11 "The Trade Aid computer kiosk. Inclusive and human centred design technology at the point of sale". 13th Annual Conference of the NZ ACM Special Interest Group on Human-Computer Interaction. Dunedin NZ, July 2012

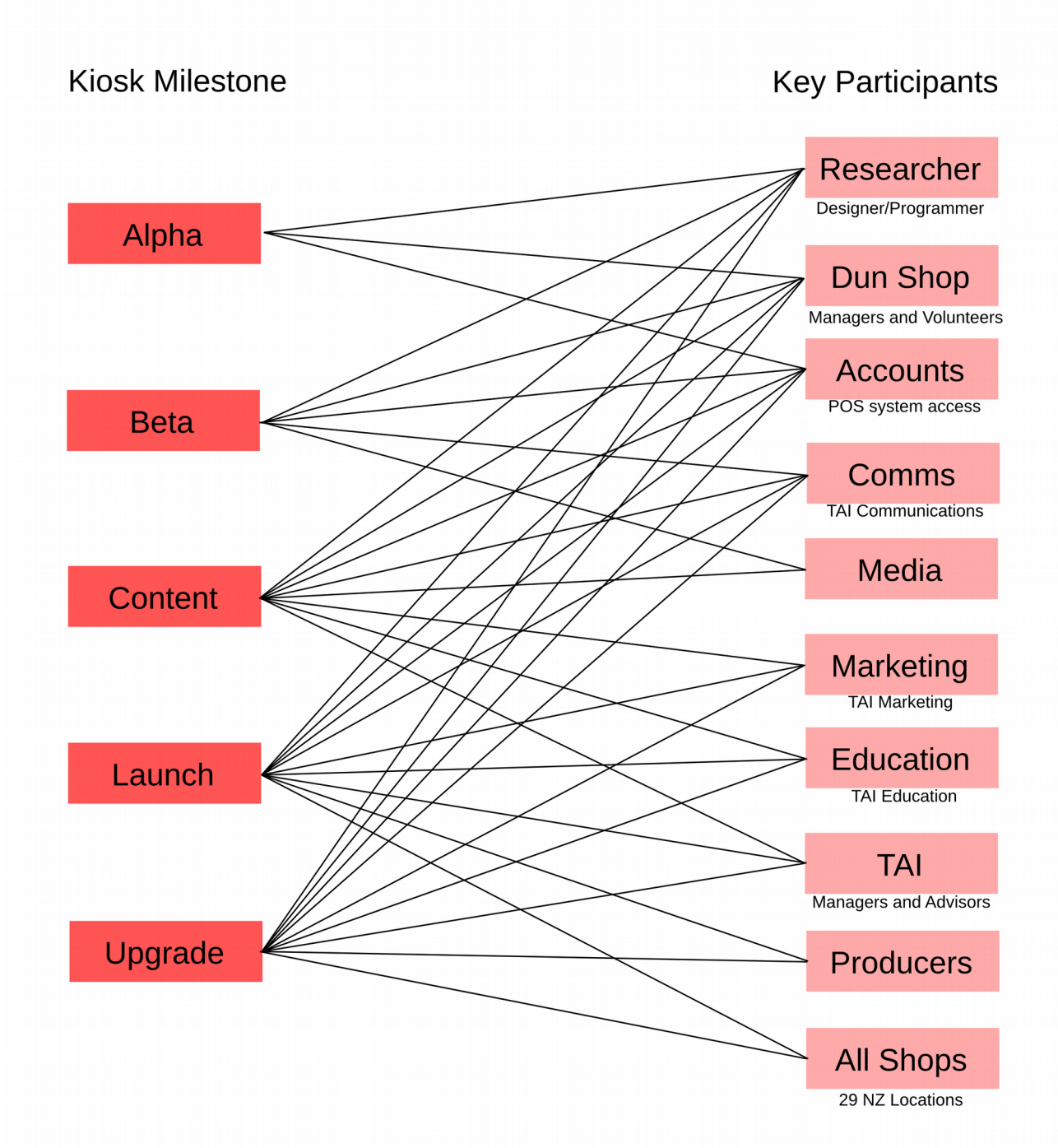


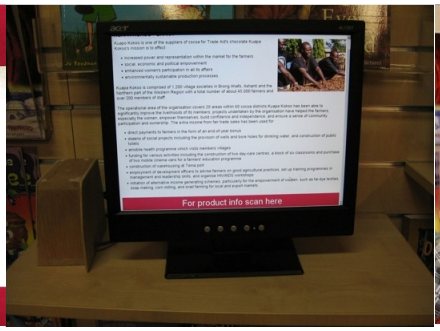
Illustration 3: An explosive web highlighting project growth over time and kiosk project interaction/feedback with key participants, both external and Trade Aid Importers (TAI)

1) Early Alpha

In 2010 I undertook design and specification research initially with the Dunedin retail location of Trade Aid. Working with local staff and volunteers to develop a proof of concept digital artefact to display producer specific messages from the point of origin. Key informants for this phase were the local shop staff as well as limited contacts within Trade Aid for access to point of sale data and style guide advise. Producer media material was scraped[12] from existing digital repositories and I tied this to the point of sale system output to test an initial product scanning interface. The hardware components were quite unremarkable and were all used or re-purposed. The platform was self-contained, and made use of open source web server/browser technology to host a custom interface and database. Upon scanning the barcode for a product in store, the user was presented with a simple text and images from the producer partner stating their thoughts on their products, Fair Trade and their relationship with Trade Aid. There was no user interface apart from the scanner.

In order to provide useful data on user interest, in addition to observation, from the first alpha system, simple usage metrics were recorded by the kiosk. These included, number of scans and product code, number of featured page views, and in future iterations, number of plays for video content.







While the initial incremental practical project phases had limited formal research scope, casual

12 Scraping is an IT practice of data extraction that can include writing translation code to automate the collecting and re-use of existing material, often from web sources.

observations and feedback offered from users showed overwhelming support and interest for the retailer offering producer information, particularly around food and health and beauty products. Consumers who offered feedback showed realisation that Fair Trade has moved beyond just handicrafts.

This design process and placement within the 100% FT organisation highlighted the desire and need to explore and facilitate further uses of Trade Aid's sizeable media library made in cooperation with their producer partners.

Day-to-day usage of the kiosk included the occasional customer who was drawn to it to scan a product but also staff and volunteers, who when asked about where a product is from, were able to use the kiosk for a complimentary visual response to the customer. This was a frequent opportunity where we received feedback from customers questioning why this type of connection cannot be had in other types of retail outlets. Further, a majority of shoppers reacted positively when asked if they would like to see more information on the producer of products by using the kiosk often in combination with traditional print materials. Multiple shop staff and volunteers commented on the positive response to this invitational approach and feedback from the organisation recognises the importance of both this type of invitation and the use of new information platforms for products that may not have or cannot have highly descriptive labelling.

It was quickly realised that the value of the kiosk was also as a resource for staff. It was positively dubbed “the unpaid employee” by the Dunedin shop. This was not negative or cynical, but was more of an indication that it was always available as a resource for information to customers, but importantly, was seen as a means to keep valuable staff on the sales floor as the kiosk could present deeper information previously requiring lookup on back of house systems or physical binders.

Featured kiosk content included videos on Trade Aid, interviews with staff, volunteers and customers, and documentary pieces on Fair Trade and why all trade is not fair. Early usage statistics show these to be just as popular in the number of times they were accessed compared to product scans. Customers praised the scan-a-product function, but also expressed appreciation for these other types of background content explaining mechanics and points of difference within Fair Trade. We also received a number of positive comments for showing the producers' statement on why they

participate in Fair Trade or why they specifically work with Trade Aid and benefits to their community in their own words as both textual and video content for product scans.

It was necessary to increase ease of use, but also to begin to leverage the platform and space for more immersive video material. This would require further buy-in from the host organisation and access to their libraries and internal resource and to organise and coordinate material into proper brand, copy and message standards.

2) Touch Screen Beta

The next phase involved integration of more image media and the ability for users to navigate between content along with the ability to scan a product at any time to receive improved and streamlined information and imagery from the producing partner.

The observed positive responses during in store holiday parties and special events showed especially the touch screen test model to be engaging and non-intimidating to a wide age group. It was not uncommon to see the kiosk being used in pairs, with young children and grandparent sometimes 'flicking' the touch screen together, and for groups to form around the kiosk and discuss what was being shown. It was interesting to witness the spontaneous collaboration and cooperation occurring around a device telling stories of collaboration and cooperation.

Early metrics from system usage showed that even in just one physical location, in-store views of a video could outnumber the views of the same video on the open Internet, including social media. This was corroborated in future milestones with usage data from the first 6 months of the nationwide launch of the system.

The host organisation appreciated the offline design of the system requiring no more infrastructure than a power plug in their retail spaces. This portability has allowed Trade Aid to incorporate the computer kiosk into educational initiatives not only in store, but in the community for demonstrations, events and workshops. Further, the modular design of the information has allowed the organisation to consider smaller subsets of the storytelling kiosk data and general concept for providing tighter scoped applications to other spaces using Trade Aid products such as coffee

roasters and cafés.

3) Content and interface upgrade and prepare to scale

This phase was very formative to the research as it enunciated the importance of the cooperative nature of 100% Fair Trade and, in designing solutions, the need for an empathic approach that balances the understanding that the client is in fact part of the group of actors involved. For this case it was the producer cooperatives, the trade organisation, the not-for-profit retailer, the staff and volunteers and of course the end consumer. All have a place in the social justice narrative and an inclusive approach suited the ethos of the host.

Copy was now custom edited by Trade Aid from existing internal libraries to maximise impact and minimise clutter on the kiosk.

While in development towards nationwide launch, I conducted a workshop for all teams at Trade Aid Importers. I presented the project to date and the potential for the upcoming launch to compliment efforts from all teams to maximise the impact of the message and products. Cross team initiatives on streamlining of internal producer data, cleaning up of point of sale database, and embracing the use of media teams gathered in the field while working with producing partners were discussed. Given the response to date, and the acceptance by resonance within the host organisation, the decision was then made to obtain a fleet of touch screens for a launch to all retail locations.

4) Nationwide Launch

In April 2012, the kiosk was deployed in all 29 Trade Aid shops nationwide in New Zealand. With the concept technically proven via the initial rapid prototype development model and the relationship with the retailer well-formed, focus then shifted to increasing the digital collateral conveying the social justice narrative of Trade Aid that could be made available to platforms such as the kiosk.

I had the opportunity to present the development of the project to date at the Fair Trade International Symposium 2012 conference at Liverpool UK in a paper called “Beyond ethical consumption: examining the reconnection of producer and consumer through digital storytelling in a New Zealand fair trade retail experiment”. Also during this phase, I was able to meet with producer partner groups and representatives from other regional and international Fair Trade organisations. Through Trade Aid, I was also able to meet in person with a Trade Aid partner cooperative in Thailand, Green Net, to discuss participation in food commodity production, the Fair Trade movement and also to present this kiosk project. The feedback from producers was overwhelmingly positive and suggested the importance of being able to show a positive face of producer development in a cooperative and constructive manner rather than what were often “sad faces”. This solidified the need to continue adding more video material from the producers to the kiosk system.

I developed an automated update code run from a USB stick to distribute to all locations. Additional content pages, new featured content and additional imagery were assembled by Trade Aid for inclusion into this update procedure. This was executed in October/November 2012. Initial usage metrics for the first 6 months of nationwide deployment of the kiosk were retrieved during this content upgrade. Reflection on these data (included in Appendix) uncovered advantage to celebrating place in that views of some video material in shop on the kiosk bettered viewership of same content on the web pushed by social media. Issue specific videos on trade justice, coffee producers and environmental justice all performed better in terms of raw viewer numbers from the cumulative kiosk usage statistics than the same material on Youtube.

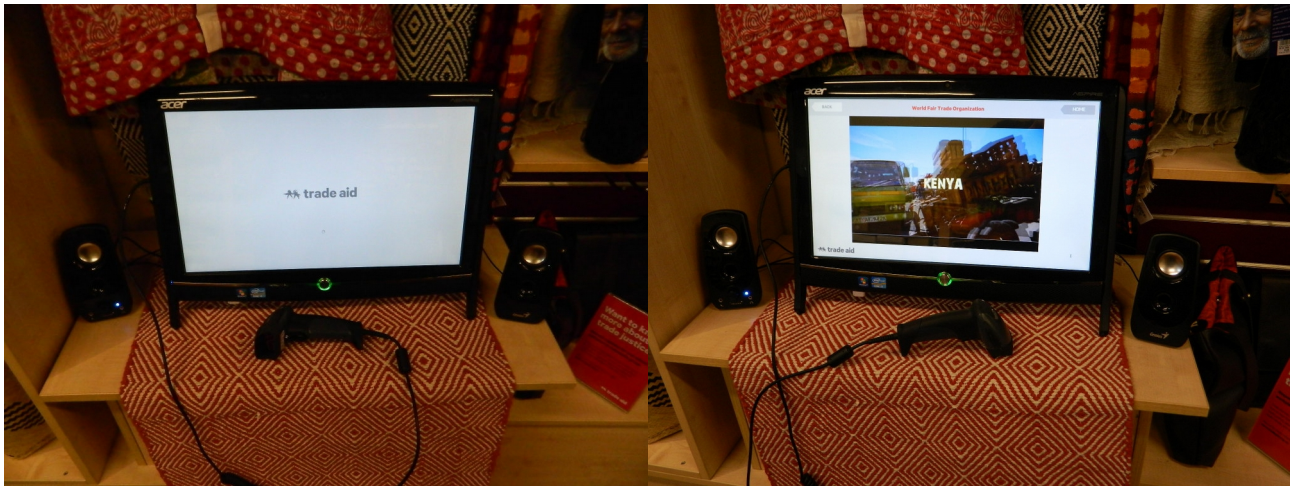
5) New core system

During this phase in 2014, I worked independently to develop a custom operating system based on open source distributions of Linux. This would offer economy, stability and minimise support and security issues for all remote retail locations. Once technical possibilities were tested, and a number of meetings with internal staff held, a plan was developed for Trade Aid to plan for organising the content required to significantly upgrade and update the kiosk. There was a time delay while this

was assembled and checked by Trade Aid Education and Marketing staff.

6) 2015 System upgrade and content

In 2015 Trade Aid further embraced the kiosk as an educational centrepiece for their retail spaces. I undertook the launching of a new generation of the software system to accommodate the increased multimedia content and to ensure that updates would be easily made. I also included a re-coded and re-branded interface design based on Trade Aid campaigns. Trade Aid continues work on taking the platform outside the shops for education and community outreach.



The system content updates in 2015 have more than doubled the amount of video content on the kiosk. The system now contains over 100 unique videos primarily of and from producer groups, but also remaining are pieces on issues of critical importance (trade justice, modern slavery, environmental justice) as well as some new material highlighting specific products or types of products across producers. The first phase of this content roll-out was received with overwhelming positive response from shop managers, volunteers and customer feedback to these staff. I will include this in my discussion chapter as some specific feedback reinforces the importance of the social justice narrative to not only potential consumers and supporters but also in invigorating the actors involved in the movement.

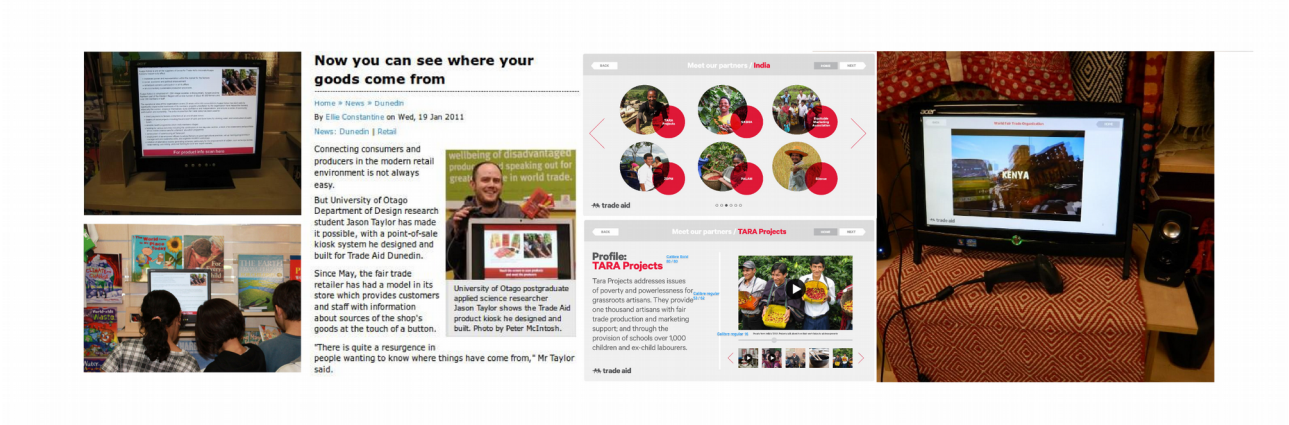


Illustration 4: Graphic timeline of kiosk project milestones. From left to right: Alpha phase Dunedin Trade Aid shop, Beta media coverage from Otago Daily Times (www.odt.co.nz), Content upgrade screen shots, System upgrade with auto video playback.

Reflection

Kiosk users, the organisation and consumers, have appreciated the delivery of stories from the producers and the understanding that people in the photos were actually involved in the making of their products. Anecdotally, Trade Aid NZ shop managers note that many shoppers are drawn into Trade Aid not just for social justice motivations. However, it is interesting to note the depth of responses to the system over time in engaging consumers with mixed shopping motivations, who despite this variance appreciated the openness and transparency of the narrative and questioned why this openness does not extend so readily to other shopping environments. Specific feedback and observations showed the kiosk experience internalised reflection on what Fair Trade may mean personally, locally and internationally as solidarity.

Overall, customers resonated with the accessibility of this type of information and were enthusiastic that it was even available. As the system grew over versions to include more video from the field showing messages from the producers in their own words, both volunteers and customers overwhelmingly appreciated this. Some consumers did show a preference to read textual details about producers on screen but many appreciated the image and video visual elements. I had the opportunity to present this project to a food producer group representative who also appreciated the visuals and stated it was a good way to show a positive image of participants in Fair Trade to the

users of their products in New Zealand and not just “sad faces”[13].

While we received constructive feedback about ease of use through the simple design and interface changes, we received no negative feedback on content, including critical video pieces on modern day slavery and why trade is not always fair. While this is an alternative retail space in principle, as observation and conversation with customers proves, not every shopper in a Trade Aid has a specifically social justice agenda, particularly if seeking quality chocolate, coffee or gifts. The opportunity presents to quantify and assess if these types of videos critical of the mainstream can dissuade or galvanise consumption patterns by further gauging initial motivations of consumer respondents.

All of the technical work I carried out in developing and installing this kiosk was voluntary and research related. There is still a large component of organisation-based work on the collation, editing, and cross team planning and approvals. Communicative challenges of the subject as well as ramifications of internal organisational challenges and limitations will be briefly touched upon in the following discussion chapter.

Conclusion

The kiosk project is an assemblage of an inclusive public, technical platform; the alternative not-for-profit public retail space; the storytelling content of producing partners; and the education and advocacy of a 100% Fair Trade partner. I sought a means to observe various actors within Fair Trade and their connection to a social justice narrative of the core principles of the Fair Trade movement. The aim was to do this by exploring an inclusive, simple technical means to engage consumers and facilitate authentic and transparent communication from and to producers initially in an alternative retail space that actively supports 100% Fair Trade. Upon proof of concept, and through an iterative participatory approach case study, my focus was widened and shifted to the 100% trade organisation itself and the integrity of the social justice narrative of the Fair Trade movement. In the next chapter, I will discuss digital storytelling and the importance of place as a means to test potential for social justice narrative of Fair Trade both outside and within the

13 From interview with Vitoon Panyakul co-founder of GreenNet Cooperative, a Trade Aid partner. Bangkok, Thailand, May 2012.

hegemonic paradigm of Western global capitalism and corporate consumption.

As the consumers are able to connect with and learn the motivations of producing partners and the host organisation for participation in Fair Trade, Trade Aid, the organisation, myself as researcher, and the producers will have process and tool to help connect with and convey consumer motivation. This model of project has been I hope in line with the 100% Fair Trade ethos. It has developed tools for Trade Aid to progress, streamline and plan for future processes around gathering, storage and presenting of education and advocacy materials, initially in the alternative retail space as well as consideration of other locations going forward. If these actors are able to own and present the narrative and the platform to convey this transparently, it is hoped that resilience to co-option will be built into such future relationships.

Chapter 06: Discussion

Using reflections from the case study, in this chapter I highlight the results and the potential of an empathic design approach for distributing the social justice narrative of transparent Fair Trade by utilising and celebrating the nature of existing enduring relationships and physical processes in an accessible manner to actors in the alternative retail space via digital storytelling. In contrast to large budget consumer empowerment traceability initiatives such as the Geo Fair Trade project, or mainstream point of origin databases with various indices to act as mobile “ethical” shopping assistants, this case I argue, has shown the importance of keeping it simple and that there does not have to be “an app for that” in the first instance. This case study shows an approach to address the challenges of communicating the radical everyday that is not-for-profit Fair Trade, where education and advocacy initiatives from the grass roots can resonate with and connect consumer and producers towards building what lies beyond “ethical consumption”. The approaches discussed in this case gave us relatively short time to public deliverability and through utilising existing information channels, relationships and centralised inclusive technology, exponentially less cost compared to other traceability initiatives or tracking and transparency projects that are dependent on user owned technology to penetrate points of sale.

A prevailing theme in initial customer feedback included questioning why this type of experience and information cannot be offered at other types of shops such as supermarkets and big box retail. This feedback and perceptions from participants in Fair Trade transactions show resonance to an open story telling and direct contact approach to Fair Trade, particularly with regards to consumers' value perceptions, amidst cynicism towards transparency and legitimacy of the growing market of mainstream ethical shopping. Some feedback observations reported by shop managers from the 2015 relaunch included:

- Customers often enjoy being able to link the product to producer group - "how cool" it is to know a bit more about where something is from.

- A family spent about half and hour scanning products and discussing where things were made.

- We have found people engage us in conversation relating to their own travel experiences -

which is great for making links with products. (Trade Aid Shop Managers' feedback 2015)

While initially it was envisaged that consumers would be of focal interest and benefit, it was quickly realised through interviews with participating shop management and volunteers, that the kiosk was in fact a beneficial enabler for considering internal communications, education and advocacy, and indeed work flow for the host organisation. The kiosk provided a talking point for engaging customers in a new way, a means for shop staff and volunteers to also keep up with the many producing partners, and allowed for staff to reconsider previous interactions that were paper based and often forced staff from the sales floor. On this concept of staff as a "user", a shop manager in the 2015 launch feedback gathering noted, "[a]nd the resultant screens are very like the best of the info sheets we used to give away. Tonight's team, now playing with it, are making noises like 'cool' when the map comes up and watching from a distance".

Feedback from Trade Aid staff was that the kiosk concept was valuable as an educational, operational and sales tool. Shop managers and volunteers appreciated the ability to use the kiosk to keep abreast of partner details, in sparking discussion and to stay on the sales floor to highlight other products made by specific producers as opposed to the existing model of a large binder in the back office. In addition to these operational benefits, the kiosk catalysed organisational discussions on new ways of communicating Fair Trade principles and advocacy in stores and communities. The kiosk offers a platform for conveying producer information that is more robust and over time more cost efficient than tags, cards and signs, that although able to be carried out of the shop, are reported difficult to apply to all products or shelving.

When considering the challenges of communicating Fair Trade through education and advocacy that the kiosk project has exemplified, it is clear that we are recognising conceptual 'layers' of communication. A shop manager in feedback stated that customers "[c]an get quite excited and feel like they are better empowered to share their knowledge of the product." Surely this complex multi layer relational transaction is a much stronger outcome for Fair Trade than more passive consumption. Indeed, this is multilateral, bi-directional empowerment that is much more "active" in terms of consumption behaviour than what we would normally find in some fair trade models. The consumption of a product was a small part of the overall transaction. The consumer, firstly, potentially voted with their feet by choosing an alternative retail space. They took the offer of

impulse learning, resonated personal connection and justice narrative, and further, felt empowered to then advocate. Advocacy and education is Fair Trade.

Further to this education and advocacy resonance, project participant discussion was sparked by a quote from a shop manager who stated they could not keep traditional printed material on the shelf and had run out since centralising and organising these materials around the storytelling kiosk. In this case we had the computer kiosk with the digital storytelling narrative from the producers, surrounded by poster and print material that could be taken away, with the consumer in a space that could be labelled an education kiosk, within the alternative retail space. The retail space became a learning space and, within Fair Trade as a movement, educating and advocating for its producers. What we continue to learn from this project regarding message, place and context will be integral to any considerations of placing any derivative work into the for-profit retail domain. This contextual interaction was reflected in an experience reported from a shop manager:

> The new format has been amazing. I try to educate 4 people a day and now it is so easy to do it by country. I just whip them over there and show them where their product has come from. One lady was really excited because she saw the cup she was buying on the shelf behind the woman who was making them. This is how it should be – the customer relates when it is product based. (A Trade Aid Shop manager)

The rapid prototype model has proven beneficial for quick response to user feedback and incremental content change in the test deployments. This model helped inform choices to make regular offline content and product updates, interface alterations and timed content for special events all possible and easy to deploy. This was accomplished without the need for the organisation to seek outside technical support or costs for extra technical support or connectivity in its regional shops.

For the author, this project has highlighted the importance of addressing the communicative challenges of explaining “fair”, using the taxonomy of social justice rather than commerce to connect humans through narrative in a meaningful and active trade as well as the importance of place in these activities. Embracing the opportunity to convey direct social justice narrative from

producers and stakeholders of Fair Trade through well-received platforms such as the Trade Aid storytelling kiosk, initially in these alternative retail spaces, is showing the benefit of hyper transparency. It is also a potential example of consumer desire for a re-personalisation of trade ethics and what may be “above and beyond” labels and passive ethical consumption, where there is a time and place for human connections in trade and reflective consumption.

Low and Davenport (2006) contend that the mainstreaming of Fair Trade has made assimilation its dominant discourse. The status quo marketplace is content to sell Fair Trade as it is not seen as a challenge to existing dominance. I would argue that a more engaged and empowered participation initially in alternative retail spaces such as Trade Aid, as shown to date within this project, can lead to a consumer demand momentum questioning the lack of such transparent communicative experiences in other types of retail outlets that make up the profit driven or “market driven” (Raynolds 2008) corporate paradigm. The continued facilitation of this direct human centred storytelling in retail spaces committed to principles of Fair Trade, such as Trade Aid, could be seen as a precedence set whereby consumers are activated to expect more similar efforts in other retail sectors. In a similar way, Jaffe and Howard (2010) conclude that the establishment and enforcing of standards de-emphasise the transformative beginnings of the movement that in Fair Trade is the human element of a fair price truly linked to the livelihood of the producer.

The key will be that this communication is not co-opted by anything less than genuine pathways to the producers evident in “clean wash” style commodity marketing. Given the plurality of source information permeating retail spaces through labelling, certification and splinters in flavour of Fair Trade, the strength in the precedent of projects like this kiosk may be in not only telling from whom the product comes, but why it is being sold where it is. If the best answer is for retail profit, consumers can only differentiate if they are engaged and reconnected to the base principles of Fair Trade, thus distributing choice pressure to provide policing, reputation and validity to models and labels that are open end-to-end. This may be a collective challenge from connected consumers moving away from simply shopping with some distant uncertain benefits within the growing de-personalised ethical consumption options. Communication platforms, such as the kiosk, may provide a tool to assess the ability of Fair Trade to grow, even outside of alternative retail spaces, while crowd sourcing the inertia to affect the status quo rather than weaken core minimum standards of Fair Trade.

Ballet and Carimentrand (2010) recognise information technologies as a means to a re-personalisation of the core ethics of Fair Trade. This kiosk project takes this concept all the way to the retail space, with no device requirements for the participant, while allowing for future collaborative ties to other web-friendly initiatives and organisations.

The technology involved in the early project was rather unremarkable. The use of open, free and recycled technologies allowed for a rapid prototype and live proof of concept that, when placed in the retail space, facilitated learning, and cooperative and collaborative human responses that were considered in developing and recognising this augmented retail space as a prompt for furthering active participation in Fair Trade. While the initial drive of the project was to gauge consumer empowerment towards active participation in Fair Trade through learning in the retail space, I have also discussed some of the realised benefits to the host organisation. The kiosk not only conveys the message from the producers around the benefits of their involvement with Fair Trade, but also enables a new means for Trade Aid staff and volunteers to re-engage daily with the stories of producers, and through impromptu interactions, further their advocacy and educational aims with assistance from a direct and transparent communication platform. In thinking through the potential of the kiosk, one Trade Aid shop manager asserted that:

> I think it's going to be the perfect way to connect not only our customers, but continually remind ourselves of the reason we're doing all this. When it first arrived I scanned a product and watched a video from NAWOU in Uganda. I have a deep connection to Uganda, having worked for an organisation based there, and spending some time there … watching that video bought me to tears. I easily get focussed on the day to day, meeting sales goals and managing volunteers, but it just bought it all back to the WHY. I'm going to start each day watching a video, and make my volunteers do the same! (A Trade Aid Shop Manager 2015)

My findings from this project show that Trade Aid customers were overall attracted to the kiosk concept and many questioned why this type of open communication and learning is not facilitated in other forms of retail. In addressing the problems of disconnected consumption and encroachment into movements such as Fair Trade through commoditisation and labelling, these concepts of alternative retail space as a learning space and utilitarian technology for reducing distance between

producer and consumer should prove helpful in addressing what it means to move beyond ethical consumption towards re-personalised and reconnected ethical transactions between active participants. This rethinking of consumer demand, and understanding what trading fairly entails, may provide a growth option for Fair Trade while maintaining core livelihood and cooperative principles, containing or positively affecting pressures from the current disconnects in retail. In considering solidarity economies and modes of resistance to inequalities of global capitalism, this concept of impulse learning versus impulse shopping, when not co-opted, could transform the buyer seller relationship by embracing a taxonomy of a social justice narrative, backed by long-term cooperation.

As stated, there are some limitations to project development and researching with the 100% Fair Trade organisation. Compared to corporate players in global food, resources for internal research and development initiative are severely limited. Implications of this resource scarcity include effects on overall time line, pauses, and sporadic bursts of work when personnel resource can be afforded. The organisation must now take ownership of the physical project. However, the focus on the producer at all levels of work within this environment is a key point of difference and although over a spread out time line, the iterative case project has advanced the voice of the producers and various internal processes and possibilities realised for the organisation.

I feel it is important to reflect on the collaborative, organic and empathic approach to this project as academics, practitioners and professionals. I have observed that people in a hard working organisation who are constantly seeking ways to advance their advocacy and education for Fair Trade, exhibit wonderment at simply being told that it is possible to deliver a desired communication outcome with what information and process resources they already have available. This was an unintended consequence of the empathic design and participatory approach, and offered reason to widen the project scope. Avoiding potential predatory business practices of hegemonic global capitalism through developing this project non-commercially has shown me the most important outcome from its highlighted potential is the extra invigorated communication within the trade organisation on embracing ways to maximise the reach of their education and advocacy. This is “mission driven” practice. From the perspective of the impact on Fair Trade, any insights into consumer perceptions are an added bonus to empowering 100% Fair Trade organisations. Consequently, the 100% Fair Trade organisation is a point of difference as a lens to observe producer and consumer reciprocal relations and responses to a social justice narrative as a

tool for advancing sustainable and liveable Fair Trade, and defence mechanisms as small players in an increasing corporate and for-profit influenced commodities global market.

There are multiple web repositories that monitor corporations and products for various human rights and ecological factors. Even with the modern state of wireless communications, accessing these in the retail space requires personal devices. Additionally, while these modern mobile and web communications platforms make it technically simple to offer some subset of these data to consumers, the motivations of large corporate retailers stocking Fair Trade food products has less to do with telling a story than with moving product. Further, the sustainability of data requires buy-in from all actors. Therefore, participation from producers, distributors and retailers is imperative for the sustainability of this type of communication effort to remove the need to independently collect, simplify and select what to convey.

Clearly, although within an alternative retail space, in this model, the shopper does not necessarily become an engaged actor in Fair Trade. However, the potential to learn the importance of their relationship, solidarity with the people and processes in 100% Fair Trade and not-for-profit retail is presented as an invitation. In this way, and different to other tracking and labelling initiatives, the consumer alone is not the sole empowered party, more a resonated actor towards the empowerment and integrity of the social justice narrative within the relationship.

Future work

The host organisation should consider if internal organisational efforts for communication and projects such as the kiosk accessibility, invitational pull and open source technology hold any extra value for the consumer, related to their measured level of understanding of Fair Trade. There is certainly less passive consumption in the alternative retails space (DeDivitus et al 2008), but as advised by Trade Aid shop managers, we also must understand there are many customers coming through the alternative retail space with a decidedly non-radical mainstream shopping agenda. However, given the general acceptance of the kiosk by retailer and consumer to date it would now be possible to qualify NZ consumer attitudes towards Fair Trade issues and their communication towards examining Fair Trade has as a mature movement at a crossroads regarding growth,

mainstreaming, succession and splintering.

Recognising literature on the willingness of consumers to go out of their way to participate in Fair Trade transactions, given models with human focused communication of transparent supply chains, and global efforts to communicate producer information online, we should assemble information on other similar initiatives worldwide to assess any cultural differences. To be sure there is some level of indifferent gift buying, but also there is a less passive consumer with a desire to have deeper connection to the social justice and solidarity of Fair Trade and there is potential to study this sector towards a re-personalisation of core Fair Trade ethics amidst growth.

For the future evolution of this physical project I worry limitations may include internal resourcing to stream of content, even though there is much raw material from the field. Further, in a climate of declining developmental cooperative funding from outside sources, education and advocacy efforts may be spread more thinly.

In light of these pressures, we must consider the potential or even possibility of moving this authentic voice style of narrative and empathic inclusive platform approach to big box retail. Is there an ethical dilemma to growing Fair Trade in ways that may be growing profits for the hegemonic retail model that is to date not at all threatened by Fair Trade? At what level would a non-label, non-packaging social justice message be willingly received by mainstream retail?

Conclusion

If commentators are asking what the alternatives to the alternative may be and what may lie “beyond” Fair Trade, we must consider the challenges of communicating “Fair”, and the potential to highlight the radical everyday that is or could be re-personalising the ethics of Fair Trade and showing hints of alternative paths to the mainstreaming to date.

Previous works cited would corroborate that lack of context and de-politicisation of Fair Trade

contribute to disconnects that become co-opted ethical consumption. However, the often limited scope in this analysis does not recognise the “radical in the everyday” that still may live in Fair Trade. The content for the kiosk project has included materials on country specific issues of slavery, environmental justice and human rights for in store delivery linked to products and delivered complimentary to the more marketing standard cultural production stories of 'how' or 'who made this'. There are organisations within Fair Trade that are addressing the root problems of injustice and inequality towards poverty reduction and acting as advocate and educator in what could be considered a less product and consumer centric approach to the dominant discourse. As previously mentioned, membership within the WFTO acknowledges ethical is not necessarily fair indicating that not all Fair Trade has become an “anti-political” movement. Further, the complacency of some “Fair Trade materials” in distancing politics from poverty will vary greatly with place and organisation. Randall (2005) notes consumers' tendencies to go out of their way for a Fair Trade purchase if they feel honest communication is occurring and the transparency of supply chain is intact. Therefore, it would appear important to reassess points of difference in narrative choice and comparative effects on consumer attitudes, practice or values beyond the purchase. Existing literature is knowingly skewed to this global capitalist taxonomy of producer and consumer and distance in a predominantly product centric manner; but again, Fair Trade, particularly post third party international certification of food commodities, has been placed firmly within the mainstream global marketplace.

The dominance of consumer power is apparent in the concept of ethical consumption and this flows upward to suppliers and retailers as Fair Trade food is growing in volume of sales and number of producers through international labeling initiatives like FLO. This growth includes part-time players, and partial Fair Trade products and the ability for otherwise disconnected retailers to carry products without dealing directly with the producers can be considered blind as claimed by Johnston (2002) or even minimising Fair Trade to simply a choice of product (Newhouse 2011).

In analysis of the mainstreaming debate, common closing questions often highlight or concede a *potential* to re-personalise or re-radicalise Fair Trade. This suggests a communication challenge. This is often posed, not as a contest of who is “more fair” but simply to provide an alternative to what has become, through its own success, growth or comfort/complacency, an easy target for appropriation and co-option. In a research landscape dominated by impact assessment and consumer focused testing, this case and methodological approach of embedded empathic

participatory action with 100% Fair Trade organisations offers a distinct point of difference towards a normative approach to assessing Fair Trade and its actors' placement as a social justice movement within the global market and against the mainstreaming debate. In addition, this placement offers a unique perspective to further assess the resonance of such social justice narratives with consumers, outside of the pervasive marketing frameworks and taxonomies.

My observations from within this case study lead me to argue that the academic questions of “where to next for Fair Trade”, or how to personalise the core ethics of Fair Trade, or even what is the alternative to the alternative if Fair Trade is considered to have been thoroughly co-opted, are missing the radical everyday that exists within segments of the field. We should seek more examples of values shifting experience, communication and location to highlight an 'Other' that is citizenship over consumption while being aware of the paradoxes in capitulating too much of Fair Trade to the hegemonic global market systems. Key words and norms must be applied through a social justice narrative lens and include elements such as distribution of profit, hyper transparency, long-term partnerships, cooperation and sustainable livelihoods.

Chapter 07: Conclusion

In this thesis I have introduced a robust cooperative model for inclusive digital storytelling and placement in 100% Fair Trade. The social justice narrative in this contextual space and potential for both process and content to resonate with involved actors beyond shopping for “development” were explored through an embedded physical project.

The political geography of the Fair Trade movement itself is complex. I briefly presented some of the major definitions, actors and derivative groups engaged in the current communicative challenge of presenting and growing “fair” to the world. The variance on the ground in terms of poverty reduction and development goals are widening with the further entrance of new actors and corporates into fair trade. In examining how we might maintain the radical traditions of fair trade in such an environment, I emphasised the importance of working towards maintaining sustainable livelihoods and maintaining a social justice taxonomy rather than marketing or customer centric consumption taxonomy towards this growth.

If the challenges of retaining an approach to fair trade that is consistent with its origins in the alternative trade movement are sometimes daunting in the face of the corporatisation of fair trade food, the early part of the thesis also demonstrated that navigating through the discourse in academic literature on the mainstreaming of Fair Trade is equally complex. Simplified, we are presented with the options to change the system, grow Fair Trade in the hegemonic global system consequently growing, start over, or re-personalise the core ethics of the movement. I highlight the potential answer to “where to next” as “hiding in plain sight” in the 100% Fair Trade model with its mission-driven motivation to create relationships beyond a label while using the taxonomy of a social justice narrative.

I outline a hybrid methodological approach drawing on traditions of qualitative observation using empathic design and an iterative participatory action approach to developing a critical artefact for project work embedded within a New Zealand based Fair Trade organisation. Thereafter, I explained the development timeline and observations of the Trade Aid kiosk project. This project uncovered multiple 'unintended consequences' in highlighting benefits to producers, trade organisations and alternative retail that may not have been realised under less participatory or

empathic methods. The reflection and actions on this project highlight the importance of social justice narratives in advancing the education and advocacy core principles of Fair Trade. The project shows that an alternative retail model and engaged actors cooperating are in fact the re-personalised core ethics of Fair Trade many commentators seek. This case shows that growing durable relationships and sustainable livelihoods in an alternative globalisation exists now, even if their promotion is challenging communicatively, fiscally and in terms of dominant narrative. I discuss the reflective results of the Trade Aid kiosk project as a case study. This showed change over time of stakeholder focus from a general and prevalent customer empowerment approach to a more multilateral empowerment of actors and the importance of agility, cooperation/participation and transparency in the Fair Trade movement. This will be especially true for food commodities, as this sector is forced to collide faster and harder with further integrating of the corporate actors of global capitalism while seeking to “change the system”.

With Fair Trade at a crossroads regarding growth, mainstreaming, succession and splintering, rather than capitulate to a corporate growth volume model, or seek relative victories with further placement in the dominant marketplace, we must seek a non-co-opted mission-driven hyper-transparent model(s). We must amplify models that use a social justice taxonomy describing its cooperative ownership. Actors in these durable relationships must be able to freely express points of difference and consumers must be able to maximise their fiscal impact via alternative or not-for-profit retail space.

There can be no lasting re-personalisation of social justice norms for consumers of Fair Trade or derivative products in the hegemonic distribution and retail spaces without vertical integration, not of corporate actors as increasingly exists, but of a pervasive narrative. This narrative must convey more than just relative poverty reduction and “push” development. It is a cumulative narrative encompassing the 10 core principles of Fair Trade and permeates all transactions. This integrity stands in opposition to the growth pressures within the FT movement and from part-time peripheral players on any issue “cherry picking”. It acts as an operational benchmark that supersedes labelling, certifications and prescribed minimums. It must highlight long-term stable and sustainable relationships working together towards sustainable livelihoods. There is no reason this narrative has to be one sided, rather, we as actors in consumption based societies, could work towards a similar trade justice narrative locally and globally.

There is still a need for the alternative high street, especially in the digital age. There needs to be a place to celebrate the social justice narrative beyond a certification or packaging laid against the paradox of choice in the dominant price centric retail model. Although mildly cynical, the relative benefit of a certified Fair Trade product in the trolley while in a mainstream retailer can be easily negated given potentially unethically traded products within the same purchase. This can be a contributor to a cumulative effect of the mainstream onto Fair Trade whereby we are seeing diminishing returns for producers. By not critically considering the place we vote with our dollar, the hegemonic model profits from both Fair Trade and potentially unethically traded products at the same time. Further where is the potential for reflection to ask not just what is being sold, but why? Is it to maximise benefit to the producer, or is it for profit, or to appease some type of ethical consumption demand?

Even if the dominant discourse on Fair Trade is narrowly scoped to relative poverty reduction, or is consumer and product centric, that does not mean there is a lack of politicisation and advocacy for social justice. No brand of fair trade is going to be very radically political in the supermarket surrounds, but not all fair trade subscribes to having to be suppressed in the hegemonic retail system. There is a paradigm for supplying larger customer bases without compromising a strong advocacy voice. We cannot blindly shop our way to development. If more of the world lives like the West, we will only exacerbate conflict and the challenge of distributing what the Earth has on offer. Is the infinite growth model into the mainstream sustainable or desired for Fair Trade or the mainstream? 100% Fair Trade offers a model for fair that should resonate at both the production and consumption level.

Fair trade in its various models can be shown to be reducing poverty for the very marginalised. However, the growing disconnect to human narrative in the production, procurement, distribution and retail trade of Fair Trade food commodities can minimise potential benefits for producers. This occurs through the encroachment of mainstream business practices, promoting of distance through passive consumption, and fostering indifference to place. These changes occur through the increased inclusion of Fair Trade into the practices of the hegemonic corporate food production and retail system. In this thesis I have argued that if we want more Fair Trade, “cheerleading” for fractional corporate participation, volume and mainstreaming influences are counter productive to the social justice roots of Fair Trade, by enabling blind reverence to labels and certifications from a consumer perspective and disconnected from human narrative across the board.

There are mature examples of corporate co-option especially in food, such as organics, that show that awareness, market prevalence and certifications can increase, but within the capitalist system's distribution and retail system, these efforts can simultaneously continue to feed a disconnect from products' origin, ethos and people. It has been noted that corporates and big box retail are happy to sell Fair Trade as it is no threat to their overall business model. Fair trade food is perched on a slippery slope from encroachment of mainstream business practices through examples such as certified plantations with certified labour force as opposed to cooperative and collaborative models at Fair Trade's roots. Fair Trade was always meant to obtain global market access for marginalised producers, but the ideas around how to grow fair trade are very much leaning toward taking the product to the general marketplace instead of taking the advocacy and social justice story with the product. Further, place is of great importance. Alternative retail models and spaces can be shown to have more direct, stable and longer term impacts on poverty reduction thus validating some cynicism about arguments that more exposure and placement in the mainstream is good for awareness. It is difficult to visualise consuming our way to development for all within a global capitalist world system that works so hard to accumulate through displacement while promoting waste and over consumption.

While minimum standards may decrease some poverty for those lucky enough to be reached by a partner involved with Fair Trade, they do not necessarily create sustainable livelihoods. Coupled with profit maximising distribution and retail in the developed world, this package is not guaranteed to create sustainable livelihoods on either end of Fair Trade. Is a growing reverence to labels and the assumption of development through consumption with no reflection on the consumers' own patterns, place, motivation, livelihood, or footprint fair enough?

Without active, connected participants in trade, will Fair Trade food become further encroached by mainstream? Without somehow sidestepping the mainstream retail sector, will increasing Fair Trade's footprint through volume and placement simply prop up the hegemonic retail model to which the very movements involved with eliminating poverty should be so fundamentally opposed? As some fair trade groups feel the need to grow faster with more volume and lower standards to involve more actors, I argue that motivational awareness and hyper-transparency is key. The model of direct relationships, long term partnerships, hyper transparency, a mission driven ethos using the

taxonomy of social justice and ideally an alternative retail space in which to celebrate and resonate this narrative appears a suitable way forward. Without transparent or bi-directional narrative, openness and connectedness, the options seem limited for consumers to actually “vote with their dollar” when simply walking into mainstream retail already is a vote for a system that is not going to be changed by Fair Trade. Without degrading to a “more fair” marketing contest, the communicative challenge is to re-personalise trade in practice and place and recognise the above and beyond practices within Fair Trade today, particularly in alternative retail that show potential for what lies beyond Fair Trade food and possibly beyond the profit driven mainstream paradigm. This directness could prove important as multilateral empowerment towards keeping Fair Trade “honest” and mission-driven.

The Trade Aid kiosk project, while originally scoped as a more traditional origin based consumer empowerment exercise, through its phases highlighted the importance of cooperation. An iterative approach to the challenge of re-personalising radical Fair Trade, transformed the project to focus also on the processes and challenges of building and sustaining the social justice narrative itself. Further, by observing the importance of transparency and ownership and testing for resonance in the alternative retail space, this fostered connectivity as people identified with other people, as well as apex issues of justice, equality, livelihoods and environment. A tuning fork effect worked through Trade Aid to improve and increase material from the field and their 'above and beyond' practices. The potential for this direct messaging to be reached in the shops excited the producer partners. The customers then appreciated this openness and contact and were not adverse to the radical tone regarding justice issues. This shows a true to roots path for fair trade and re-personalisation potential only questioned in most literature.

The Fair Trade movement is not a panacea for equality in a global market, yet with more advocates and not simply shoppers, we could sustain the radical everyday that is 100% Fair Trade and the alternative retail space. Celebrating these durable relationships and recognising these retail spaces moves us closer towards an alternative globalisation. The vision of alternative globalisation articulated in this thesis is premised on a cooperative, durable and non-exploitative trade system that is focused on sustainable livelihoods. Realisation of such an alternative is certainly challenging given the pressures of the mainstream, and the operational realities of ATOs. As I have highlighted through this project, customers question why this type of learning experience and strong justice message is not available together in other retail models. This thesis has discussed complex yet open

relationships based on durability, inclusion, multilateral ownership and solidarity. In answer to questions around disconnectedness, ethical consumption, mainstreaming effects of profit-driven actors, and diminishing returns for producers the resonance to social justice across participants in this project helps highlight that these relationships supersede certification labels or one-sided but ultimately nebulous terms such as "ethical consumption". This is Fair Trade.

Appendix A: 2012 national Kiosk launch usage metrics

Shop	Page Views
Wanganui	1913
Nelson	1636
Sylvia Park	1605
Dunedin	1564
Kirikiriroa	1402
Napier	1282
Whaingaroa	1223
Wellington	1192
Takapuna	1171
Feilding	1130
Auck Central	1097
Westcity	1096
Timaru	988
Tauranga	987
Tairawhiti	962
Picton	959
Palmerston North	954
Whangarei	953
Rotorua	943
Oamaru	941
Havelock North	723
Taupo	714
Newmarket	582
Ponsonby	474
Petone	452
Masterton	411
Te Awamutu	279
Christchurch	NA
New Plymouth	NA

Page	Loads	
producers	10277	producer profiles
scan	10104	scan product
TA	1506	VIDEO TA about Trade Aid
feedback	1259	
WFTO_10	1143	VIDEO WFTO
justice	870	VIDEO why trade isn't dair
coffee	671	VIDEO TA coffee producers
environment	623	VIDEO env justice
WFTD	598	VIDEO TA world fair trade day
volunteer	537	VIDEO TA staff and customers
contest	535	
feedback2	112	
partners	45	test
issues	37	test
slavery	21	
Geoff	12	
upa	10	test
numdha	7	test
	28367	

*collected October/November 2012 to extract 6 months of usage data from April-October where all system were running

Appendix B: 2015 relaunch shop staff feedback

Shop manager feedback solicited and compiled via email by the Trade Aid Education and Marketing team at the 2015 nationwide system relaunch May 2015 (project milestone 6).

The new format has been amazing. I try to educate 4 people a day and now it is so easy to do it by country. I just whip them over there and show them where their product has come from. One lady was really excited because she saw the cup she was buying on the shelf behind the woman who was making them. This is how it should be – the customer relates when it is product based. Well done guys I think we are now getting there.

The update is a really big improvement on the previous version. I think it will get far more attention than before. The chocolate song is brilliant. Should wake a few “browsers” up.

The set up was easy with those instructions and it looks to scan everything we have tried - and the resultant screens are very like the best of the info sheets we used to give away. Tonight’s team, now playing with it, are making noises like ‘cool’ when the map comes up and watching from a distance I liked Justin on Coffee.

- Great to be able to scan any product and at any point the screen is running at
- Love the brief info sheets
- Love the rolling videos
- BUT they come in a range of VOLUME so you can hardly hear Euan in the Chocolate Feature or the Consumers in ‘Talking about Trade Aid’ if you turn it down to a level one can cope with Trade Justice or 40 years of Trade Aid when they launch suddenly beside customers admiring the jewellery.

It's grey, bleak and pouring with rain in Auckland this afternoon but not in Trade Aid, High street, we are enjoying the Chocolate Song so much….. it so much fun. We have even had customers dancing….Thank you

It all went easy I installed it last Wednesday and I love it, did put a sticker on the USB, DON’T REMOVE .

It is awesome!

The Kiosk is awesome and working brilliantly. It has been worth the wait. I'm sure more customers will be using it as it has so much information on it. I like how it keeps going continuously, it certainly catches customers eyes. Well done to you guys.

It's great !

Success! Looks good!

Brilliant!!

Let Jason know that we're absolutely rapt with it up here! We haven't had a kiosk up here in a least a year. And it was perfect timing getting it for World Fair Trade Day (I have that awesome C'est le Max chocolate song stuck in my head as that often comes up in the shuffle mode!). I think it's going to be the perfect way to connect not only our customers, but continually remind ourselves of the reason we're doing all this. When it first arrived I scanned a product and watched a video from NAWOU in Uganda. I have a deep connection to Uganda, having worked for an organisation based there, and spending some time there, but shot, watching that video bought me to tears. I easily get focussed on the day to day, meeting sales goals and managing volunteers, but it just bought it all back to the WHY. I'm going to start each day watching a video, and make my volunteers do the same! Thanks to both you and Jason for all your hard work on making this such a fantastic tool!

We are LOVING the kiosk! It is full of interesting and lively videos and great shorter pieces of information. WE are using it a lot of the time rather than occasionally as we did with the old version. It is great to not have to keep thinking about turning it on and off I love that it starts up every six minutes.

Well done to Jason. He has done an amazing job and we really appreciate it.

Kiosk working well, just have to get everyone enthused and proactive about how this can be used for and with the customers. All good things take time

The updated kiosk is brilliant!!!

It is so much better and you really don't need music playing as well.

The loop facility is super excellent but there has been not much work done today.

Ah well it is wet and there are no people around so it is good to have such interesting videos to watch

Love the new program on the kiosk!

I DID IT!!!

It is working great, looks and sounds fabulous!

New Kiosk – bloody awesome!!! It works, and believe me we have scanned many products to make sure, the video clips are fantastic, the map of world with named countries is brilliant. So do you get the feeling that it has the tick of approval from us here?????? Customers have been checking out the videos as they roll around, so it is catching their eye.

Up & running – most excellent !!

We have had customers DANCING in store and starting conversations about Fair Trade J It has changed the entire tone of the store - I feel that kiosk effectively makes the connection between the products and their makers and that our Partners and Producers have a greater presence in the store. It's wonderful! The kiosk now has a HUGE impact on the store, it's no longer something we need to draw attention to.

All done and up and running thanks to my wonderful volunteer this morning. It is fabulous.

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