

HUMAN VALUES AS DETERMINANTS OF FAIRTRADE CONSUMPTION IN THE CZECH REPUBLIC

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Abstract

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Ethical consumerism is a growing field. It attracts increasingly more attention not only from the supply and demand sides, but also from researchers. Numerous surveys are trying to describe consumers' behaviour; many studies are trying to identify and analyse what contributes to the higher ethical consumption. While this is also the case of the Czech Republic, empirical evidence focused on the effect of consumers' values on ethical consumerism in the Czech Republic is still missing. Therefore, our goal is to examine the effect of consumers' values on Fairtrade consumption in the Czech Republic. We measure the values through the Human Values Scale (developed by S. Schwartz) and use socio-demographic characteristics as control variables in a multivariate model. We find that Universalism and Power are values which can predict the frequency of Fairtrade purchases among Czech online Fairtrade shoppers. Along with Universalism, gender proves to be an important predictor too. While generalizing our results, we must bear in mind that our sample describes only those who do purchase Fair trade products on-line.

Keywords: Ethical purchases, ethical consumer, fair trade, Fairtrade, empirical research, human values, gender

INTRODUCTION

At present, consumers in developed countries often do not limit their interest solely to the price and quality of what they are buying. Market research and academic surveys are increasingly pointing to a group of consumers who are interested in the wider context of the products they buy. The impact of production on the environment, animals or people involved in production is becoming the focus of consumers' interest. Of course, it is not possible to argue that these aspects of production are important to every consumer; however, the number of consumers buying "ethically" is rising, and therefore marking a product as "ethical" is becoming part of the marketing strategy of many companies. The ethical consumption movement is gradually

becoming significant even in the Czech Republic, as shown by surveys conducted in recent years.

Foreign authors address this issue in many academic papers, while in the Czech environment ethical consumers are the subject of only several pieces of research. There is market research available on Fairtrade purchases, but we know little about what their consumer is like from the psychological aspect. Specifically, no studies have focused on the issue of human values in connection with ethical purchasing in the Czech Republic so far.

The Encyclopaedia Britannica defines ethical shopping as a form of political activism based on the assumption that shoppers consume not only goods, but implicitly also the processes used in their production (Kirchhoff, 2013). Not only do consumers have the possibility to choose between

individual products and producers, but they can also choose either to buy or not to buy a specific good. This choice gives them the opportunity to support or reject certain practices connected with the impact of production on the environment and working conditions. This support or rejection is based on ethical and moral values of shoppers.

Consumers of ethical products consider the impact that these products have not only on themselves but also on their surroundings when choosing the products to buy. Reasons that ethical consumers may take into account when purchasing may be of different kinds, including political, religious, spiritual, environmental, or social ones, according to Harrison *et al.* (2005).

When identifying and marking a consumer as ethical, it is necessary to take into account the motives that make them buy a particular product; an example is organic food. Surveys show that most people buy them because of their health concerns. They want to avoid eating pesticides and other chemicals by purchasing organic foodstuffs. Thus, they buy them for their own benefit. On the other hand, there is a group of consumers who buy organic products because they care about the impact of conventional agriculture and the use of pesticides on the planet and the environment, and they do not want to support it. The second group of consumers is the one that makes ethical purchases (Harrison *et al.*, 2005). As corporate social responsibility has its three pillars, some authors introduce the concept of Triple Bottom Line even in the context of consumers' ethical shopping. Low and Davenport (2007) present the three spheres of interest of consumers in the following way: the social sphere (conditions of human life), the environmental sphere (improvement of the environment, sustainable production) and animal welfare (living conditions of animals). Not every ethical consumer has the same criteria and preferences for buying decisions and considering these spheres.

Ethical shopping can be perceived as a very broad concept which includes a range of activities

from ethical investment, buying Fairtrade-labelled products, consumers' boycott of products, to considering environmental policies used by companies when buying raw materials.

The objective of this paper is to find the determinants of ethical shopping in the Czech environment. Attention will be narrowed to the consumers of Fairtrade products because people buying Fairtrade products can be expected to pay a price premium just to ensure that they contribute to production that meets certain ethical standards. When using "fair trade," i.e. two words instead of one, we refer to the general movement supporting trade on fair terms for the environment and people involved, while when using the term "Fairtrade", we refer to a specific certification. Products which comply with Fairtrade standards can be certified by the FloCERT company. Therefore, Fairtrade products (i.e. products with the Fairtrade label) are those which can be identified by consumers as meeting the agreed standards and we use the term "Fairtrade consumers" to label consumers who buy Fairtrade products.

Furthermore, due to the scope of research, it will be limited to examining the impact of value orientation on the consumption of Fairtrade products.

Fair trade in the Czech Republic

Even in 2010, Kuldová (2010) wrote that "The fair trade concept is well known in the world, but in the Czech Republic its sales are still in its infancy". She points out that Fairtrade products started to be sold in the Czech Republic in 1994, yet the overall sales were far from astonishing in 2010. Today, there are specialized stores of Fairtrade products (similar to the British Worldshops) and the sale of Fairtrade products is also already part of regular retail networks (Tesco, DM Drugstore, Marks and Spencer, Globus) in the Czech Republic.

According to data from the Association for Fair Trade, the turnover of Fairtrade products was CZK 203 million in the Czech Republic in 2014. Since in 2005, this turnover was only CZK 3 million,



1: Development of sales of Fairtrade products in the Czech Republic

Source: Annual report 2014-2015 Fairtrade Czech Republic and Slovakia

it represents a significant increase. According to a survey conducted in 2014 (Institute for Evaluation and Social Analyses (INESAN), on a sample of 1327 inhabitants of the Czech Republic), 52% of people in the Czech Republic encountered the concept of fair trade, which is an increase of 13 percentage points over 2011. Awareness of Czechs of fair trade is rapidly increasing. The brand of Fairtrade itself is recognized by 26% of respondents, according to the research (Bačová, 2014).

Previous research in the Czech Republic

A 2010 survey conducted by the Fair Trade Company (Společnost pro Fair Trade) in cooperation with the Ipsos Tambor ČR agency showed that Czechs manifest an increasing interest in the conditions under which everyday consumer products were produced (Kouřil, 2010). The survey focused on the area of responsible consumption and, in particular, the knowledge, perception and purchase of Fairtrade-labelled products (N = 1028). According to the research, 5% of the respondents buy Fairtrade products. The respondents who had the highest knowledge of the Fairtrade brand frequently had the following characteristics: university education (38%), residents of Prague or other cities with more than 100,000 inhabitants (25%), respondents under 25 years of age (23%), members of families with income over CZK 30,000 (22%), respondents who buy BIO products (21%) (Kouřil, 2010). Macák *et al.* (2014) conducted a survey among buyers of bio products, Fairtrade consumers and “common” consumers (N = 246). However, they did not find any difference in “value orientation, attributing importance to health or enjoying life, and awareness of the implications of food choices for health” among the three defined groups of consumers (Fairtrade consumers, organic product consumers, ordinary consumers). Nevertheless, Macák *et al.* note that the level of knowledge about fair trade “can be understood as an explanatory variable of buying behavior”, but also “buying behavior as an explanatory variable of the level of knowledge.”

Ambrožová and Částek (2013) investigated the motivation of buyers of Fairtrade food products

(according to Bačová, 2014, the most frequently sold category of products certified with Fairtrade in the Czech Republic) and their purchasing behavior (N = 120). From the perspective of our goals, the following findings are important: 1. the most common reason for purchasing Fairtrade foodstuffs is moral principles (other reasons were taste and quality); 2. people with higher education buy Fairtrade foodstuffs more often; 3. young people buy Fairtrade foodstuffs more often; 4. the relationship between income and the purchase of Fairtrade foodstuffs was not confirmed.

Hejkrlik *et al.* (2013) examined the price premium and its perception for Fairtrade coffee among Czech consumers. However, the focus of their study does not coincide with our focus, which is why it is mentioned only for the completeness of the list.

The above-mentioned Institute for Evaluation and Social Analyses (INESAN) conducted three different surveys (2011, 2013, and 2014) related to Fairtrade consumption in the Czech Republic and to the purchasing behavior of Czech Fairtrade consumers. One of the research questions was the motivation to buy Fairtrade products, more specifically, what determines the willingness to pay the price premium. Most of the respondents listed the higher quality of the product (82%, INESAN, 2013a, 2014), about half of the respondents listed environmentally friendly production (51%, INESAN, 2013a) and about one third investments in working conditions in the production process (30%, INESAN, 2013a) and costs of product certification (31%, INESAN, 2013a). The following table provides more details.

Spontaneous answers to what are the reasons for purchasing Fairtrade products give a very similar picture: in the first and second place there are quality (28%) and belief that these products are healthy (16%); only after them come helping the developing countries (11%), good feeling (11%), contribution to a good thing (10%), followed by better taste (10%), and a wish to try something new (10%) (INESAN, 2012b). If the respondents know the concept of Fairtrade products, the reason for their preference of Fairtrade products (given the price is the same as of a normal product) is in the first place helping people

I: Product features for which respondents are willing to pay the premium

Product feature	% of agreement
Higher quality of the product	82
More environmentally friendly production	51
Fairtrade product certification costs	31
Investment in working conditions in the production process	30
Higher wages of the workers	28
Higher costs of product development	26
Better image of the product	20
Higher profit of the producer	11
Higher costs of advertisement	10

Source: INESAN, 2013a.

from third world countries (37%), higher quality (30%), good deed (14%), more environmentally friendly approach (11%), and support for specific producers (10%) (INESAN, 2012a). One can note that the quality, sometimes accompanied by the feel of healthy product, dominates the willingness to pay the premium and is very important even if the price of a Fairtrade product is the same as of a normal product. However, these values cannot be considered to be the ethical ones. Based on these findings, INESAN divides the general population into four segments: utilitarians (16%), who seek their own utility, engaged (10%), who apply altruistic values, ambivalent (15%), who change their attitude, and lax (59%), who have no interest to buy Fairtrade products.

INESAN has been investigating the matters of ethical consumption in the Czech Republic continuously since 2011. We will refer to other findings, e.g. the role of sociodemographic characteristics, further in our paper. Unfortunately, even though INESAN examines the determinants of Fairtrade consumption in the Czech Republic, it does not address the value systems of consumers.

Previous research of human values in the field of ethical consumerism

Shaw *et al.* (2000) conducted research in order to create a model that would explain the intention to buy Fairtrade products. They followed up the Theory of planned behaviour by Icek Ajzen (1991). Lange *et al.* (2012) characterize this theory as follows: "The theory of planned behavior is a theory of the relationship between attitudes and behavior. According to this theory, the intention is an immediate predictor of behavior, and the intention itself is a function of attitude towards behavior, of subjective norms, and perceived behavioral control."

Attitude, subjective norm, and perceived behavioral control are therefore predictors of intention and ultimately the behavior itself. For the purpose of a model predicting purchase of Fairtrade products, these three constructs are defined

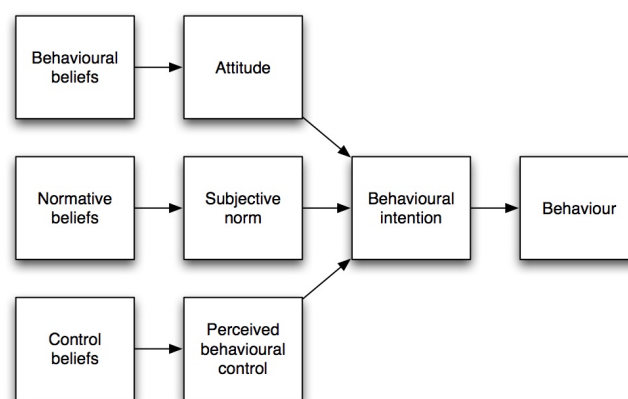
by Harrison *et al.* (2005), where, for the sake of saving space, we refer the reader for further information. The theory of planned behavior also assumes that attitude, subjective norm and perceived behavioral control arise on the basis of certain beliefs that an individual has (Shaw and Shiu, 2003; Harrison *et al.* 2005). However, this model of behavior does not take into account ethical and social interests that could have an impact on consumer behavior. In his work, Ajzen himself called for additional predictors to be added to his model if it is found that they can capture a significant degree of variance in intention or behavior (Ajzen, 1991). Therefore, Shaw *et al.* (2000) included two additional factors in the model:

- **Ethical obligation:** "an individual's internalized ethical rules that reflect their beliefs about what is right and wrong" (Shaw *et al.*, 2000). Ajzen's original theory is limited to the individual's own interests and ignores interest in others. Therefore, according to Shaw *et al.* (2000), adding the variable ethical obligation is necessary with respect to the context of buying Fairtrade products where behavior is focused on interest in other people.

- **Self-identity:** adding this factor to the original theory is justified by the fact that if a problem becomes central to an individual's own identity, their behavioral intention will adapt to it. In the context of ethical consumer decision-making, the fact that ethical issues have become part of consumers' own identity can lead them to ethical shopping (Shaw and Shiu 2003; Shaw *et al.* 2000).

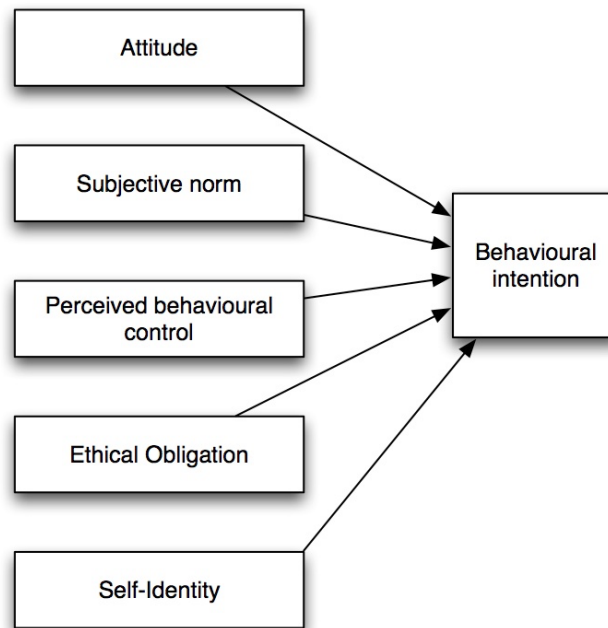
Shaw *et al.* (2000) created a modified theory of planned behavior by adding factors of self-identity and ethical obligation.

The validity of the entire model, including the two added elements, was verified by Shaw *et al.* in their work in 2000 on a sample of 1472 respondents. However, the whole (regression) model was able to explain only 24% of the intention to buy Fairtrade products. Therefore, Shaw and Shiu (2003) modified it for the application of Structural Equation Modeling (SEM). SEM has two important



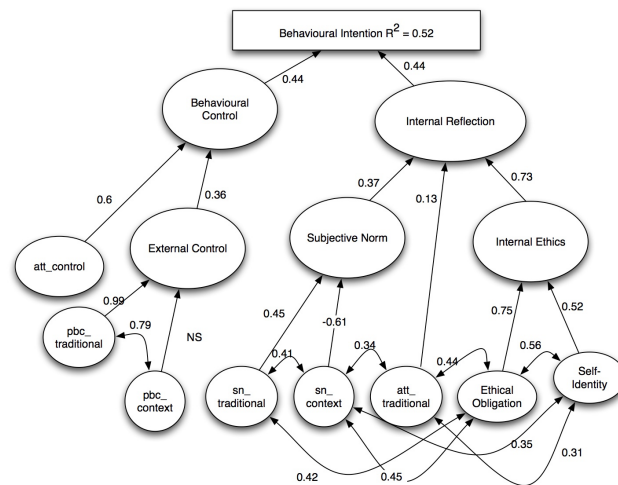
2: Theory of planned behaviour

Source: Ajzen, The theory of planned behavior. Organizational Behavior and Human Decision Processes [online]. 1991



3: Modified Theory of planned behavior

Source: Shaw *et al.*, The Contribution of Ethical Obligation and Self-identity to the Theory of Planned Behaviour: An Exploration of Ethical Consumers. *Journal of Marketing Management* [online]. 2000



4: Model of ethical consumers' decision-making

Source: Shaw and Shiu, Ethics in consumer choice: A multivariate modelling approach. *European Journal of Marketing*. 2003

advantages over common (linear, logistic) regression: 1. it enables the specification of the chain of causal links from belief to behavioral intention; 2. allows the use of latent factors and thus allows the modeling of cognitive constructs (Harrison *et al.* 2005). The revised model, including the measured values of the relationships between its elements and the overall explanatory ability ($r^2 = 52\%$), is shown in the following chart.

MATERIALS AND METHODS

Methodology

The aim of our research is to determine the impact of consumers' values on Fairtrade consumption in the Czech Republic. Therefore, we need to focus on the role of value orientation in the consumption of Fairtrade products. In the models above, the elements concerned are "Internal Ethics" and "Attitude", which we then

operationalize in individual values. Rokeach (1973, cited from Gouldner, 1975) defined personal values as “a persistent belief that a certain type of behavior is personally or socially more appropriate than the opposite behavior.” A similar approach was used by, for example, Ladhari and Tchegnina (2015); however, they chose values selected from the so-called Rokeach Value Scale. Using factor and regression analysis, they defined 13 values constituting three factors that explain over 63% of Fairtrade product consumption variability. Other foreign authors also pay attention to the relationship between the values that an individual has and ethical buying behavior. They commonly use one of the standardized value scales in their research – most commonly the Rokeach Value Scale like Ladhari and Tchegnina (2015) or the Schwartz Scale (e.g. Shaw *et al.* 2005; Doran 2008; Thøgersen and Ölander 2002; Dreezens *et al.* 2005; Boer *et al.* 2007; Vermeir and Verbeke 2008). Schwartz defines ten human values, which can be measured using the Portrait Values Questionnaire (PVQ) constructed by Schwartz (2001). Schwartz (2001) has conducted studies on the reliability of the ten basic values and the structure of relationships among the values and among the value items. The PVQ has been used as part of the European Social Survey in more than 30 countries. Following the previous work in this field, we select seven values for which we have found the basis for hypothesis formulation.

Hypotheses

When examining buying behavior in relation to ethical/non-ethically produced products, several authors (Doran 2008; Dreezens *et al.*, 2005; Boer *et al.*, 2007; Vermeir and Verbeke 2008; Shaw *et al.*, 2005) agree that people holding the values of universalism (defined according to the Schwartz scale) are more inclined to buy ethical products (BIO, Fairtrade, meat products from farms respecting humane practices, etc.). Doran (2008) examines the relationship of values and Fairtrade consumption on the sample of US respondents. She found that Fairtrade consumers consider the values belonging to the universalism category most important, explaining 20% of Fairtrade buying behavior. Ladhari and Tchegnina (2015) came to a similar conclusion as the result of their research is the finding that Fairtrade buyers are predisposed to value personal values of social equality and justice, equal opportunities for all, connection to nature, social justice, and peace (the world without wars). All these values can be included in the universalism category. Dreezens *et al.* (2005) did not directly examine the values and their relationship with buying Fairtrade, but their relationship with purchases of GMO products and BIO foodstuffs (where buying GMOs represents unethical buying, while purchasing BIO products ethical purchase). There is a positive relationship between the purchase of BIO and the value of universalism according to their research. Schwartz (2012) recommends the following values for

universalism: inner harmony, peace in the world, the world of beauty, protection of the environment, unity with the nature, tolerance, wisdom, and equality. Thus, we define the first hypothesis as follows:

- H1: There is a positive relationship between the motivational type of values of universalism and the frequency of buying Fairtrade products

Several surveys confirmed a negative relationship between ethical buying behavior and the value of power (Vermeir and Verbeke 2008; Doran 2008; Ladhari and Tchegnina 2015). Schwartz (2012) recommends including the following values in the motivational type of power: social power, wealth, authority, preservation of public image, and social recognition. The values of power are contrary to universalist values, which are in a positive relation to Fairtrade consumption according to many studies. Individuals for whom power is an important value seek to reach a dominant position in the society and dominance over others (Schwartz, 2012). Helping a disadvantaged producer or farmer in a foreign country does not primarily address this goal.

- H2: There is a negative relationship between the power values and the frequency of buying Fairtrade products

Shaw *et al.* (2005) found a relationship between the values of “helping others” and “honesty” and ethical consumption. Doran (2008) came to an interesting finding that loyal (regular) Fairtrade consumers expressed the values of benevolence less often than consumers who buy Fairtrade products sporadically. Her explanation is that consumers who do not buy Fairtrade completely on a regular basis subordinate the interests of the public (including, for example, fair trade farmers) to the interests of their immediate surroundings. However, at the same time, she did not find the relationship between Fairtrade consumption and benevolence to be statistically significant. The values of benevolence are forgiveness, helping others, sincerity, loyalty, mature love, responsibility, true friendship, meaning in life, and spiritual life. The aim of fulfilling this value is to preserve and improve the well-being of people with whom the individual is in frequent contact (unlike universalism that does not differentiate between the immediate surroundings and the other people) (Schwartz 1992; Schwartz 2012).

- H3: There is a positive relationship between the benevolence values and the frequency of buying Fairtrade products

Doran (2008) found a negative relationship between the values of hedonism and Fairtrade consumption. The variable “hedonism” itself explains 3% of variability of the Fairtrade consumption variable in the model by Doran (2008). However, De Ferran and Grunert (2007) surprisingly claim that the desire for hedonism and the consumption of good products are one of the reasons that make consumers buy Fairtrade. There are even authors who state that there is no significant relationship between hedonism and Fairtrade consumption (e.g. Coppola *et al.*, 2015).

Existing surveys do not agree on how the hedonism value affects buying Fairtrade; therefore, the fourth hypothesis is left non-directional. Values that fall under the category of hedonism are pleasure and enjoying life (Schwartz, 1992).

- H4: There is a relationship between the hedonism values and the frequency of buying Fairtrade products

Doran (2008) verified the hypothesis that “achievement as a value has a negative impact on the decision to consume Fairtrade products”. Coppola *et al.* (2015) also include achievement as one of the values that has a significant impact on Fairtrade spending. According to Schwartz (1992), achievement-related values are the theory of ambition, influence, abilities, success, and intelligence – values aimed at self-satisfaction and proving one’s competence to others. These values are in contrast to the values of universalism (Schwartz, 1992).

- H5: There is a negative relationship between the achievement values and the frequency of buying Fairtrade products

Yamoah *et al.* (2016) in the context of British supermarket consumers verified the validity of the hypothesis that “self-direction values have a positive impact on a shopper’s positive attitude towards fair trade.” Doran (2008) came to the same conclusion. Shaw *et al.* (2005) consider the value of self-direction important for ethical consumers in the UK, i.e. as one of the guiding principles for food purchases. The values of self-direction are freedom, creativity, independence, choice of one’s own goals, curiosity, and self-esteem (Schwartz, 1992).

- H6: There is a positive relationship between the self-direction values and the frequency of buying Fairtrade products

According to Doran (2008), the values of security significantly negatively correlate with Fairtrade consumption. As she conducted her research in the USA, it will be interesting to verify this hypothesis in the Czech environment. According to Schwartz (1992), the values of security are family security, nation security, social order, cleanness, reciprocity of affection, sense of belonging, and health.

- H7: There is a negative relationship between the security values and the frequency of buying Fairtrade products

Methods

A number of available tools can be used to measure an individual’s value orientation. Above mentioned were Rokeach Value Scale and Schwartz’s approach. For our purposes, we chose the latter, based on a sophisticated theory of values by psychologist Schwartz (1992). He is the author of the Schwartz Value Survey (SVS) and later of the Portrait Values Questionnaire (PVQ). These are questionnaires that measure value orientations of individuals. The SVS was the first approach to measuring the value orientation of individuals based on Schwartz. The respondent evaluated 57

values such as “the guiding principles in your life”. Each of the values is explained with a description in brackets. Respondents evaluate each item on a 9-point scale (Schwartz, 1992). The disadvantage of the SVS, as stated by Řeháková (2006), is that it requires a certain degree of abstract thinking and “causes problems to people with lower education and people in countries where the education system does not emphasize abstract thinking.” Due to the large number of items, this questionnaire is also time-consuming. Therefore, Schwartz later developed a questionnaire formulated in another way, the so-called Portrait Values Questionnaire. PVQ contains 29 “verbal portraits” of different people, and for each of them the respondent uses a 6-point scale to determine to what extent the person described is similar to him or her. They therefore measure value orientations indirectly, which makes it is “more accessible to all groups” (Řeháková, 2006). Because of the assumption that the shorter the questionnaire is, the more people will be willing to complete it, a shortened 21-item version of PVQ was used in the research that is the subject of this paper. On the basis of a recommendation given by Schwartz, this shorter version has also been used for measuring in the European Social Survey (ESS) in 23 European countries since 2002 (Anýžová, 2014). Hence, 21 questions in the questionnaire are an accurate copy of PVQ. Translation from English or any other language was not necessary, as the Czech version of the questions in both male and female versions is available on the European Social Survey website (Median, 2017).

Given the insufficiently proven relationship between the values tradition, conformity and stimulation and ethical purchasing in the existing research, we will assume that there is no relationship between these values and Fairtrade purchases, and therefore, there are no formulated hypotheses that would contain these motivational types as a variable. However, the question of determining these values will be included in the questionnaire, as it is part of the standardized measuring instruments developed by Schwartz. A similar approach was chosen by Doran (2008), who verified hypotheses relating to only 7 values out of 10. Schwartz (2001) himself points out the high probability of severe multicollinearity in case all ten values are included in the same regression model, and therefore recommends working with 8 values at most at a time.

The frequency of Fairtrade purchases was used as the dependent variable. This dependent variable was measured with the question asking respondents how often they buy Fairtrade products; the question has six categories: (1) “never”; (2) “once a year or less”; (3) “several times a year”; (4) “once a month”; (5) “two or three times a month”; and (6) “once a week or more often”. The same scale for measuring the dependent variable is used by Sunderer and Rössel (2012) and others. Respondents who stated that they never bought Fairtrade products were not included

in the analyses. In order to use binary logistic regression, the dependent variable was transformed into a binary variable by merging categories 2 and 3 into one group (“occasional Fairtrade consumers”), and 4, 5 and 6 into the other group (“regular Fairtrade consumers” who buy these products at least once a month). In hypothesis testing, Doran (2008) also divided Fairtrade consumers into “intermittent consumers of Fairtrade” and “loyal consumers of Fairtrade”.

Data

The research population is defined as follows: Czech customers who know the concept of fair trade and buy Fairtrade products online. Given the fact that accurate statistical information on this population is not available, the analyses use a comparison with data on the total population of the Czech Republic, or Czech online shoppers (typically older than 15 years of age). The measurement was conducted using an online questionnaire. The questionnaire link was placed on the Fairtrademarket.cz website. Thus, it is a purpose-directed choice based on the researcher's judgment of what we want and what we are able to observe (Disman, 2011). The placement of the questionnaire on the above mentioned website seeks to target respondents who are likely to be interested in fair trade. The questionnaire was completed by a total of 197 respondents; six of them stated that they never bought Fairtrade products, so their answers were not included in the final analysis. Thus, 191 observations were used in the analyses. Female respondents make up 80% of the sample (152 people) while male respondents make up 20% of the sample (39 people). Young respondents with higher education and higher incomes were also overrepresented in the sample. Plaváková and Částek (2017) proved that in all four of these sociodemographic characteristics, the sample is statistically and substantially significantly different from both the Czech population in general and Czech online shoppers. On the one hand, it means that the sample does not truly represent either of these populations, but on the other hand, these differences are consistent with other foreign and Czech studies; therefore, it cannot be concluded that it would not be representative for Czech consumers of Fairtrade products. Discussion of these differences and effects of sociodemographic characteristics on Fairtrade consumption in the Czech Republic is detailed in Plaváková and Částek (2017). In addition, we can quote findings of INESAN (2013b) saying that women in the Czech Republic are more willing to pay the premium for a Fairtrade product (35% of them) than men (28%); this willingness is related to age (non-linear relationship) as well as education (the higher education, the higher willingness). Inesan (2013a) speculated that such willingness might be related to the respondent's income as well.

Analysis

The Portrait Values Questionnaire consists of 21 questions and at least 2 questions measure each value; therefore, it is necessary to transform the answers obtained in the form of a number that the respondent states on each question into one number for each value. Also, individuals and cultural groups often differ in how they use a scale of answers (from 1 – “Very much like me” to 6 – “Not like me at all”). It is this difference that could distort the findings and lead to incorrect results if the numbers measured in the replies were used in the analysis without modification. Schwartz strongly emphasizes that failing to make the necessary modifications leads to incorrect conclusions. Therefore, the data had to be modified before the analysis by creating a centered value score. The procedure was as follows:

1. Calculating the score for each value by creating the average of the items (numerical answers to questions) that belong to it.
2. Calculating the average score from all 21 items for each individual (MRAT).
3. Calculating the centered value score (CVS) for all 10 values: MRAT from point 2 was subtracted from the score obtained by the averaging in point 1.

Schwartz (2017) recommends working with such a CVS in both the correlation analyses and the regression analysis.

RESULTS

In the following text, we first comment on the individual hypotheses using bivariate tests, and then conduct a logistic regression analysis. We chose Kendall's tau c coefficient for the bivariate tests as it is suitable for ordinal variables and it is nonparametric and therefore suitable even in situations where two-dimensional normality conditions are not met (Mareš *et al.*, 2015 and Laerd Statistics Online, 2015). In all bivariate tests, $N = 191$. For logistic regression, we will re-code the dependent variable to binary, and this multidimensional statistics will help us evaluate our data in a more complex way.

- H1: There is a positive relationship between the motivational type of values of universalism and the frequency of buying Fairtrade products

The null hypothesis is formulated as $H1_0$: There is no relationship between the motivational type of values of universalism and the frequency of buying Fairtrade products. There is a weak ($\tau_c = -0.174$) but statistically significant association ($p = 0.005$) between the frequency of buying Fairtrade and the score of the value of universalism. Therefore, we reject the null hypothesis. Given the direction of the response scale in the questionnaire, Kendall's tau-c indicates a positive relationship between these two variables.

- H2: There is a negative relationship between the power values and the frequency of buying Fairtrade products

The null hypothesis is formulated as $H2_0$: There is no relationship between the power values and the frequency of buying Fairtrade products. There is a weak ($\tau_c = 0.144$) but statistically significant association ($p = 0.011$) between the frequency of buying Fairtrade and the score of the value of power. Therefore, we reject the null hypothesis. Given the direction of the response scale in the questionnaire, Kendall's tau-c indicates a negative relationship between these two variables.

- H3: There is a positive relationship between the benevolence values and the frequency of buying Fairtrade products

The null hypothesis is formulated as $H3_0$: There is no relationship between the benevolence values and the frequency of buying Fairtrade products. Kendall's tau-c test revealed a weak ($\tau_c = -0.095$) and statistically insignificant association ($p = 0.098$) between the frequency of buying Fairtrade and the score of the value of benevolence. Therefore, we should not reject the null hypothesis about the absence of association between the benevolence-type values and the frequency of buying Fairtrade products.

- H4: There is a relationship between the hedonism values and the frequency of buying Fairtrade products

The null hypothesis is formulated as $H4_0$: There is no relationship between the hedonism values and the frequency of buying Fairtrade products. Kendall's tau-c test shows a weak ($\tau_c = -0.052$) and statistically insignificant association ($p = 0.392$) between the frequency of buying Fairtrade and the score of the value of hedonism. Therefore, we cannot reject the null hypothesis about the absence of association between the hedonism-type values and the frequency of buying Fairtrade products.

- H5: There is a negative relationship between the achievement values and the frequency of buying Fairtrade products

The null hypothesis is formulated as $H5_0$: There is no relationship between the achievement values and the frequency of buying Fairtrade products. Kendall's tau-c test shows a weak ($\tau_c = 0.099$) and statistically insignificant association ($p = 0.104$) between the frequency of buying Fairtrade and the score of the value of achievement. Therefore, we cannot reject the null hypothesis about the absence of an association between the achievement values and the frequency of buying Fairtrade products.

- H6: There is a positive relationship between the self-direction values and the frequency of buying Fairtrade products

The null hypothesis is formulated as $H6_0$: There is no relationship between the self-direction values and the frequency of buying Fairtrade products. Kendall's tau-c test shows a weak ($\tau_c = -0.03$) and statistically insignificant association ($p = 0.604$) between the frequency of buying Fairtrade and the score of the value of self-direction. Therefore, we cannot reject the null hypothesis about the absence of an

association between the self-direction values and the frequency of buying Fairtrade products.

- H7: There is a negative relationship between the security values and the frequency of buying Fairtrade products

The null hypothesis is formulated as $H7_0$: There is no relationship between the security values and the frequency of buying Fairtrade products. Kendall's tau-c test shows a weak ($\tau_c = 0.044$) and statistically insignificant association ($p = 0.477$) between the frequency of buying Fairtrade and the score of the value of security. Therefore, we cannot reject the null hypothesis about the absence of an association between the security values and the frequency of buying Fairtrade products.

Regression model

In addition to the application of correlation coefficients, we used a logistic regression analysis to determine the relationship between sociodemographic characteristics, human values, and frequency of Fairtrade purchases. For instance, Sunderer and Rössel (2012) used it too to model the same problem, while Žáková (2014) recommends using it in management research. For this purpose, the dependent variable was transformed into a binary variable by merging categories 2 and 3 into one group (occasional Fairtrade consumers), and categories 4, 5 and 6 into the other group (regular Fairtrade consumers who buy these products at least once a month). This transformation enabled the use of binary logistic regression to predict the probability that observation will fall into one of the two categories of the dependent variable (one of the two groups of Fairtrade consumers). All seven values and sociodemographic characteristics as control variables entered the model. More about these control variables, their reasoning and operationalization, can be found in Plaváková and Částek (2017).

The model was formulated as follows:

$$Y = b0 + b1 * Universalism + b2 * Power + b3 * Benevolence + b4 * Hedonism + b5 * Achievement + b6 * Self-Direction + b7 * Security + b8 * Gender + b9 * Education + b10 * Income + b11 * Age3$$

where

the first seven variables are human values measured and computed according to Schwartz (2001), gender is measured as 0 = female, 1 = male, education is measured as university educated yes/no, income is measured as net disposable income per member of the respondent's household, age is measured in years.

The linearity of the relationship between interval independent variables and the logit of the dependent variable was tested with the Box-Tidwell procedure (Laerd Statistics Online, 2015); this prerequisite was met. Multicollinearity was checked using ordinary

multiple regression in the way recommended by Field (2013).

To find the best model, we used the stepwise backward LR method in IBM SPSS 24 software. Although generally the use of stepwise methods in regression is not highly recommended, the reservations to the stepwise procedure are not so strong if an exact a priori model is not being verified. Our case is not primarily a model confirmation, but rather a search for specific predictors that significantly contribute to explaining the variability in consumption of Fairtrade products. E.g. Field (2013) recommends the backward likelihood ratio for the stepwise procedure.

The output of logistic regression is two important models. The first model contains just a constant and informs us of the prediction ability if the model does not contain any predictor. The second model is the result of the stepwise method, and contains as explanatory variables only those that are statistically significant, i.e. the centered score of universalism and gender in this case. It can be seen from the modeling process that adding other variables slightly raises the Nagelkerke R² coefficient (higher is better) and also decreases the -2 Log likelihood (smaller is better); however, the p-value indicating whether the variables contribute to the predictive ability of the model is too high for other variables ($p > 0.1$).

As Tab. II. shows, the initial ("null", including only a constant) model has a predictive ability of 52.9%. We show only necessary statistics (recommended by Žáková, 2014) to save space, which in this case

means the classification table and summary of the initial model.

The final model includes Gender and Universalism as statistically significant predictors. The overall significance of such a model is tested using the chi square test ("Omnibus" test in Tab. III.), and its statistical significance means that all the predictors in the model are together capable of predicting the dependent variable (Žáková, 2014). Goodness-of-fit is expressed in terms of the Hosmer and Lemeshow (H-L) test. Well-fitting models show the insignificance of the H-L test, which is the case of our final model. Nagelkerke R² is another way to express the fit of the model; it is an attempt to produce a statistic similar to r² known from ordinary regression. Unlike Cox and Snell R², Nagelkerke R² can reach its theoretical maximum, which is 1. These two R²s can also be interpreted as the substantive significance of the model; therefore we can say that the joint effect of Gender and Universalism on the consumption of Fairtrade products is small to moderate.

Table IV. shows that the model correctly classifies 60.4% of cases. Comparing to 52.9% of the initial model, the prediction ability of the final model is clearly higher. Both predictors included are statistically significant. The b-values are estimates for the model coefficients. Similarly to ordinary regression, the b-value represents the change in the logit of the outcome variable associated with a one-unit change in the predictor variable. The logit of the outcome is simply the ln of the odds of Y occurring (Field, 2013). Exp(B) then means how many times the probability of Y occurring with one

II: Classification table of the initial model and summary of the initial model

Classification Table							
Observed		Predicted					
		FT 2 Groups		Percentage Correct			
		Occasional	Regular				
Step 0	Occasional (less than monthly)	0	88	.0			
	Regular (at least 1x/month)	0	99	100.0			
	Overall Percentage			52.9			
Variables in the Equation							
	B	S.E.	Wald	df	Sig.	Exp(B)	
Step 0	Constant	.118	.147	.646	1	.421	1.125

III: Overall evaluation of the final model

	χ^2	df	p
Overall model evaluation			
Omnibus test	13.874	2	.001
Goodness-of-fit test			
Hosmer-Lemeshow test	6.473	8	.594
-2 Log likelihood	244.715		
Cox and Snell R square	0.072		
Nagelkerke R square	0.095		

unit change in the predictor increased. Therefore, the positive sign of b-value of gender and the value of $\text{Exp}(B)$ over 1 mean that being a female increases the chance of being a regular Fairtrade consumer 2.625 times. The high statistical and substantial significance is confirmed by the 95% confidence interval of $\text{Exp}(B)$, which is relatively far from 1. Value of $\text{Exp}(B) = 1$ has the same meaning as value of $b = 0$ in ordinary regression. The negative sign of b-value of Universalism and the value of $\text{Exp}(B)$ below 1 means that one unit change in Universalism decreases the chance of being a regular Fairtrade consumer 0.615 times. Because of coding 1 = Very much like me, 6 = Not like me at all, the meaning is that the more is Universalism an important value for an individual, the higher is the chance of this individual to become a regular consumer of Fairtrade products.

As stated above, the stepwise method was used. Tab. V. informs about the order in which variables were excluded from the model. Step one was the full model with all variables included.

Residuals were examined through standardized residuals to isolate points for which the model does not fit well, and through Cook's Distance, Leverage statistics and DFBeta statistics to find cases whose influence on the model is excessive. No cases raised doubts and SPSS itself did not find any

outliers; however, it was possible to refine the model by deleting two observations and thus achieve Nagelkerke $R^2 = 0.132$ (moderate substantial effect); the predictive power of 59.3% correctly predicted cases in general, $-2LL$ of 241.954 and model p-value of 0.001. This model included Hedonism as an extra predictor with $B = -0.288$ and $\text{Exp}(B) = 0.75$, which means that its effect was very similar to the effect of Universalism. However, the p-value of Hedonism was only 0.096, including 1 in the 95% confidential interval. Therefore, we will not discuss this model any further.

DISCUSSION

On the basis of bivariate statistical tests, the hypotheses on the relationship between the Fairtrade buying frequency and the values of universalism (H1) and power (H2) were confirmed, confirming also the findings of previous studies. As predicted in working hypotheses, people with a greater focus on universalism values buy Fairtrade products more often. It was confirmed that consumers who value understanding, appreciation of life, tolerance and protection of the environment and human well-being (the main motivational goals of the universalism value type) buy Fairtrade products more often than consumers for whom this

IV: Classification table of the final model and summary of the final model

Classification Table									
Observed		Predicted						Percentage Correct	
		FT 2 Groups							
		Occasional		Regular					
Step 10	Occasional (less than monthly)	34		54		38.6			
	Regular (at least 1x/month)	20		79		79.8			
	Overall Percentage					60.4			
Variables in the Equation									
		B	S.E.	Wald	df	Sig.	Exp(B)	95% C.I. for EXP(B)	
								Lower	Upper
Step 10	Gender (1)	.965	.400	5.829	1	.016	2.625	1.199	5.747
	UNcenter	-.485	.247	3.871	1	.049	.615	.379	.998
	Constant	-1.108	.391	8.012	1	.005	.330		

V: Variables excluded from the model

Variables not in the Equation			
a.	Variable(s) removed on step	2:	Power.
b.	Variable(s) removed on step	3:	Self-Direction.
c.	Variable(s) removed on step	4:	Benevolence.
d.	Variable(s) removed on step	5:	Achievement.
e.	Variable(s) removed on step 6	6:	Security.
f.	Variable(s) removed on step 7	7:	Education (Binary).
g.	Variable(s) removed on step 8	8:	Age.
h.	Variable(s) removed on step 9	9:	Net Income.
i.	Variable(s) removed on step 10	10:	Hedonism.

value type is less frequent. On the other hand, we need to bear in mind that our results describe Czech online buyers of Fairtrade products, i.e. consumers who are likely to be aware of the concept of ethical buying and who most likely actively seek such opportunities.

The relationship of universalism with buying ethical products was confirmed even by other authors in different countries. In the US, Doran (2008) created a model in which up to 20% of fair trade buying behavior is explained with this value. Vermeir and Verbeke (2008) claim that “distinctive universalists” buy ethically sustainable products (not necessarily Fairtrade) because they believe that they are contributing to change. Ladhari and Tchegnina (2015) do not use the value scale developed by Schwartz, but the Rokeach scale. According to their results, Fairtrade consumers appreciate the personal values of social equality and justice, equal opportunities for all, connection with nature, social justice, and peace (the world without wars). It is possible to see here a parallel with the motivational types of the value that Schwartz (1992) calls universalism. Dreezens *et al.* (2005) consider purchasing organic food as ethical shopping, similarly to Fairtrade shopping. They also found a positive association between purchasing organic food and the score of the universalism value.

Hypothesis no. 2 assumed that the value of power and the frequency of Fairtrade purchases would have a negative relationship between them. Even this assumption was confirmed, as well as the findings of other authors. Schwartz (1992) himself states that the values of universalism and power are conflicting with each other, so the opposite direction of the association is not surprising in this case. People with higher scores of the value of power appreciate social power, wealth, authority, preservation of public image, and social recognition; other authors drew a similar conclusion. Doran (2008) reports a negative relationship between the value of power

and the frequency of Fairtrade purchases. She concluded that consumers for whom the value of power holds a prominent place are less likely to buy Fairtrade products. Ladhari and Tchegnina (2015) found a negative correlation between Fairtrade consumption and the values of social recognition and social authority (using the Rokeach Value Scale). These aspects belong to the value of power in Schwartz’s value scale.

Other values that were part of the hypotheses, i.e. benevolence, hedonism, achievement, self-direction, and security seem to be insignificant determinants of buying Fairtrade for Czech online shoppers of Fairtrade products.

The influence of the value of universalism was also confirmed by multidimensional statistics. Here, universalism as a statistically significant predictor was supplemented with the variable of gender. So, unlike in bivariate analyses, the value of power was eliminated. Due to the significant correlation not only between universalism and power ($r = -0.518$, $p = 0.001$), but also gender and power ($\eta = 0.30$, $p = 0.001$), it is likely that universalism and gender assumed the explanation ability of power. In other words, not including the variable of power in the final multidimensional model does not necessarily mean that the effect of this variable on the dependent variable is questioned.

The multidimensional analysis also identified the variable of gender as a substantially very significant predictor of Fairtrade product consumption ($\eta = 0.22$, $p = 0.001$ at the bivariate level). More about the influence of gender on Fairtrade product consumption can be found in Plaváková and Částek (2017). In short, some scholars do not find this influence in their empirical data; but those who do, find it in the same direction as we did in our sample, i.e. that women buy Fairtrade products more often. Inesan (2013a, 2013b) or Abmrožová and Částek (2013) report identical results.

CONCLUSION

This work is the first to deal in detail with the value orientation of Fairtrade consumers in the Czech Republic. However, it appears that out of the seven values tested only two predict the frequency of buying Fairtrade products statistically and substantially significantly. This relationship was not proven for the other five values despite the fact that previous foreign research suggested it. Thus, we can state that Czech online shoppers of Fairtrade products whose focus on values that psychologist Shalom Schwartz called universalism is higher buy Fairtrade products more often. On the contrary, those who are more focused on values called power buy Fairtrade products less often. Schwartz (2012) defines universalism as an orientation to inner harmony, peace in the world, world of beauty, protection of the environment, unity with nature, tolerance, wisdom, and equality. On the other hand, he defines the power-type values as opposed to universalism; position in the society and superiority to others is important for an individual. Even gender turned out to be an important predictor in the multidimensional model, in which the socio-demographic characteristics of the respondents were included as control variables.

However, our research has some limitations. The first is given by the research design as we approached and researched only Czech online shoppers of Fairtrade products. Therefore, we can generalize our conclusions only with respect to them, and it is possible that if we had examined the whole Czech population, the predictive ability of other values would have been discovered too. The second limitation is the sample size ($N = 191$), which is not astonishing. On the other hand, in the context of

this issue in the Czech Republic, we cannot consider this sample size below average. The third and fundamental limitation, which also implies strong recommendations for other researchers, is the so-called “intention-behavior gap”. In other words, what consumers say they will do is not what they really do. Carrington *et al.* (2010) say about it: “Empirical data, however, shows that even though increasingly more consumers are ethically orientated in their values and motivations, the change in consumer behavior itself is not so significant.” There are several possible measures against this phenomenon. In the first place, it is necessary to defend against various types of response bias (in our case, we did so using a standardized questionnaire), but it is also appropriate to focus on the so-called situational context (more information can be found in e.g. Carrington *et al.*, 2010).

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