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Tesi di Laurea

Consumer Values of Italian Food in Japan

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要旨

　本研究は、日本人にとってなぜイタリア料理が魅力的なのかを明らかにすることを目的とする。主として消費者の態度を分析することで、イタリア料理を消費する際に彼らがどのような価値をイタリア料理に見出しているのかを議論する。本稿の構成は以下の通りである。

　第 1 章は、研究の背景、問題意識、および論文の構成を説明する。

　第 2 章は、既存研究を整理し本稿の仮説を導出する。文献レビューは経済、歴史、社会学やマーケティングに関わる日本とアメリカとイタリアの研究者を含んでいる。日本におけるイタリアおよびイタリア料理のイメージを議論するにあたり依拠する理論枠組みは Holbrook (1999)の Consumer Value である。Holbrook (1999) は消費者価値を自己志向と他者志向 （self-oriented/other-oriented)、内在的と外在的 （intrinsic/extrinsic)、および自発的と反応的 （active/reactive) という 3 つの次元を用いて分類した。「自己志向」とは個人的な意味を持っていることである。「他者志向」とは社会的な意味を持っている、他者との関係に影響を与える、あるいは消費を通じて他者とのインタラクションが発生することである。「内在的価値」は消費それ自体が目的となっていてモノはそれでなければならないことから特定的である。「外在的価値」は消費を手段として消費者がなんらかの目的を達成していてモノは何であってもかまわないことから手段的である。「自発的価値」とは消費者がモノを積極的に利用して価値を見出すことである。「反応的価値」とは消費者がモノに反応することで価値を見出すことである。

　既存文献の整理を通じて、本稿は、日本人にとってイタリア料理が魅力的なのは 8 つの消費価値に適合しているからであるという仮説を提示する。8 つの消費価値とは具体的には次のとおりである。(1) play/fun: 楽しみ「イタリア料理を外食することは楽しい」、 (2) aesthetics: 審美性「イタリア料理を外食することはオシャレである」、(3) efficiency: 効率的「イタリア料理を外食することで効率を達成できる」、 (4) excellence: 品質/卓越「イタリア料理は材料や食材の品質がいい」、(5) ethics: 倫理/美徳/正義「イタリア料理を外食することで倫理を達成できる」、 (6) spirituality: 精神/信念/忘我/神聖/不思議な力「イタリア料理を外食することで精神を達成できる」、(7) status: 地位/成功/印象操作「イタリア料理を外食することで自分が偉くなったような気分になる」、および (8) esteem: 尊敬/名声/物質主義/所有「イタリア料理を外食することで他者から尊敬される」である。

　第 3 章は、仮説を検証するために実施した調査の方法論を説明する。具体的には、調査の目的、概要、および調査対象を述べる。仮説を検証するためのアンケートを作成する前に、日本で最も人気があり、よく知られているいくつかのイタリアンレストランをマーケティングミックスの理論枠組みを用いて分析し類型化した。製品のマーケティング戦略を決定するためのツールとして用いられるマーケティングミックスは 4 つのマーケティング活動を総体として見な。次に、それらのレストランがどのような消費者価値を有しているのかを明らかにするために Holbrook (1999)の 8 つの消費者価値にマーケティングミックスの 4P を組み込んだ上で、各イタリアン

レストランをプロットした。最後に、仮説をもとにアンケートの質問リストを作成した。

　　　第 4 章は、収集した回答のすべてを用いてデータを分析し、仮説を検証した。

　　　第 5 章は、本稿の発見物を説明し、理論的および実践的貢献を議論し、今後の課題を述べる。オンライン調査を通じて、日本の消費者が抱くイタリア料理が有する消費者価値観に関する本調査の仮説を確認し、期待した結果を確認することができた。

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CHAPTER 1 Introduction

1.1. Background

Food as a metaphor that includes all the human societies' values. Maybe an exaggeration?

You can talk about food as nourishment and/or pleasure, food as culture, food as identity, food that connects or divides, it is an emblem of abundance, wealth or poverty; food is also religion, art, and language.

Since old times, men as well as all animal species were guided by the principle of "survival" to nature. For a while, the alternative was to "eat or be eaten." Then, with the discovery of fire, man ordained definitely its ability to manipulate nature and it is the cooking of food with this element that made "human humans" (Strauss, 1966).

Of course we cannot survive without food, but food is not just this. It also became an opportunity to get together and celebrate; several literary testimonies of any time have painted the evolution of food culture, customs and traditions of man at the table, giving the banquet a mirror image of the society.

Since all men feed, every culture eats on its own way and makes cuisine its identity card. Traditions, changes, feelings, contraddictions, contaminations, beliefs, everything can be expressed by food.

In a modern and globalized society where values such as status, excellence, aesthetic, and power seem to be increasingly important and where food backs to play a decisive role, what brings consumers in Japan to choose Italian food?

1.2. Research Question

The objective of this research is to quantify why it is that Italian cuisine is so popular amongst consumers in Japan. It focused in particular on examining the values and emotions experienced during the consumption of Italian cuisine from the perspective of consumption behavioural analysis. In order to construct the hypotheses, different literature researches concerning food culture in general, image of Italy abroad, Italian stereotypes, diffusion of Italian food in Japan, and consumer values of food, have been analysed.

1.3. Paper Configuration

This research wants to understand why people in Japan are attracted by Italian food and which consumer values they get from the consumption of this cuisine.

Chapter II reviews the existing research and constructs the hypothesis of this paper. The literature review includes Japanese, American and Italian researches which used the economic, historical, sociological   and marketing prospective. The first step has been to look for deepening the knowledge about food culture in general. Then the literature review continues examining what kind of cuisine is present in Japan nowadays: the coexistence of modernity and tradition, native and foreign elements, has led several transformations among the society in Japan and its people habits. After an overlook at the history of food in Japan, it was shed light on the Consumer Values Framework of Holbrook (1999) that is used as the base of this research. Then, the literature review lingered on the image of Italy in Japan and the power of Country of Origin attribute that results to have a relevant importance for consumers. Finally, the image of Italian cuisine and its diffusion in Japan have been examined.

Chapter III is devoted to the explanation of the Research Methodology. The questionnaires have been sent and completed via the Internet by both male and female consumers in Japan between the ages of 18-60. The study was described as a research concerning consumer values of Italian foods in Japan. After thinking about the hypothesis and before creating the questionnaire, some of the most popular and famous Italian restaurants in Japan have been analysed from the marketing mix point of view. The marketing mix is used as a tool to determine a product or brand's offer and it is linked to the *four P: product, place, price and promotion*. The next step was to insert the different 4P's in the table of Holbrook's Consumers Values to analyse, which are the characteristics of an Italian restaurant that determine the eight Consumers Values. The questionnaire was made to get answers that confirm all the eight hypotheses and to understand what type of people in Japan usually goes to eat at an Italian restaurant and the reason why they go.

Chapter IV analyses all gathered data. Both graph and percentages about the results are available. All the data has been analysed and this chapter covers the Appendix 1.

The final chapter compares and contrasts the findings of this paper and argues both the practical and theoretical contributions, in addition to pointing out the various limitations of this research. Through the on line survey, it is possible to confirm the hypotheses in relation to consumer values of Italian cuisine in Japan, and the expected results are achieved.

CHAPTER 2 Literature Review

The purpose of this final paper is to understand why the consumers in Japan are attracted by the Italian food. For this reason, the first step has been to look for deepening the knowledge about food culture in general, so the reason why the act of eating passed from being a mere survival action to something that gives pleasure and a social identity. This historical path of food is common to all the countries in the world, Japan included.

The literature review continues examining what kind of cuisine is present in Japan nowadays. On one hand there is a huge variety of foreign restaurants that has been imported over the centuries from Asia, Europe, and America. On the other side, we can see a strong link to the Japanese traditions and it is still possible to eat a completely traditional style meal. The coexistence of modernity and tradition, native and foreign elements, has led several transformations among the society in Japan and its people habits.

After an overlook at the history of food in Japan, it was shed light on the Consumer Values Framework of Holbrook (1999) that is used as the base of this research.

Then, the literature review lingered on the image of Italy in Japan and the power of Country of Origin attribute that results to have a relevant importance for consumers.

Finally, the image of Italian cuisine and its diffusion in Japan have been examined to get the idea of why people in Japan like to eat this kind of cooking and what kind of links they have with Italy.

2.1. Food, Cuisine, and Cooking in Japan

Act of "eating" is not seen just a way to survive for humans. There is one more reason to eat for humans. Consumers can form a self-identity by eating. To demonstrate that, this first section gives a definition of the act of eating.

A philosophical thought of the 19th century says that men can create their own identity through what they eat. Feuerbach (1862) argued that men are what they eat. What he meant is that the human identity does not depend on abstract entities, but it coincides with its corporeality, in other words with the food that he eats every day to live and work. Feuerback (1862) clarified that famous aphorism has a special undertone, untranslatable in other languages[1].

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[1] The third person singular of the verb *to be* and the third person singular of the verb *to eat* are very close both in pronunciation and in writing: *ist* means "he is"; *isst* means "he eats". Now the same phrase is a play on words. If it is read, it means "Man is what He Eats;" if it is said, it could mean "Man is what He Is" or "Man eats what He Eats"(Feuerbach 1862).

Food reflects a person's culture. We can say that food is culture. Feuerbach (1862) teaches that when we are talking about *food* and *culture*, we are not talking about two different and conflicting realities, but just one reality: food *is* culture. He suggested, in a veiled way, is a perfect identity between the two concepts: being and eating. Moreover, the phrase can work in reverse. Inverting the two verbs, the pronunciation is the same, but the meaning turns out: "Man eats what He Is". In this way, Feuerbach proclaims the supremacy of matter as the only true reality and he also states that that matter contains ideas, thoughts and culture of man. The last meaning, "Man eats what He Is", does mean that the food is not only a nutritive object, but it is a reality full of values, symbols, meanings produced by men and women who produced and prepared that food. In one word, it is a *cultural* word (Montanari, 2009, p.5).

Food, as culture, influences the way of thinking of a person who lives in that particular culture environment. "Food plays a dynamic role in the way people think of themselves and others. Food tells not only how people live but also how they think of themselves in relation to others (Ohnuki-Tierney, 1994, p.3)". The way in which the ancient Greeks distinguished themselves from "the others," barbarians, who did not eat bread, is a perfect example. Culture goes hand by hand with human civilization and, even in this case, food can delineate cultural boundaries between different populations and the civil progress of those populations. In the language of Homer and of the ancient Greeks, "bread eaters" is synonymous with men, but already in the Epic of Gilgamesh, an epic poem from Mesopotamia of the second millennium B.C., the civilization of the wild man is made to coincide with the moment when he is no longer limited to consume foods and beverages available in nature, but he begins to consume "artificial" products, such as bread (Montanari, 2009, p.7).

Also consumers in Japan differentiate their own culture from others' culture through food habits. Ohnuki-Tierney (1994) argued that

> "A people's cuisine often marks the boundary between the collective self and the other peoples. For example, although the Japanese are quite attached to raw food, the Ainu take pride in long thorough cooking methods and distinguish their "civilized" way from the "barbaric" ways of the Japanese who eat food raw. In a similar way, the Japanese distinguish themselves from the Koreans and Chinese by pointing out their use of garlic, which is not used in *washoku.*[2]"

Food culture is not a static phenomenon, but it is dynamic. Food culture can be influenced

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[2] Emiko Ohnuki-Tierney, *Food as a Metaphor of Self: an Exercise in Historical Anthropology*, Princeton University Press, 1994, p.3.

from other countries and change over the years. Nowadays ethnic foods became popular in many areas of the world and so it is for Japan. Over the centuries, Japanese food culture has been affected from foreign countries that came in contact for economical or political reasons. Even before the introduction of fast foods from McDonald's and KFC, a large number of foreign foods had been adopted, and some had become part of Japanese cuisine, for example, a Chinese noodle dish (*ramen*) and Indian curry. In the last decades, Japan is undergoing a representation of the self through food, used as a "metaphor of self". For this reason, traditional washoku cuisine has made a tremendous comeback. Ohnuki-Tierney (1994) chose rice as an example to examine how people in Japan use such a main food as a metaphor to think about themselves in relation to others (Ohnuki-Tierney, 1994).

Rice is an important symbol of Japanese identity, but it was originally a foreign ingredient as many other traditional Japanese ingredients. The same happened in Italy when tomatoes were imported from America and over the centuries it became one of the symbol of Italian cuisine, even if its origins are not Italian.

> "The symbolism of rice is bifurcated: on the one hand, "rice as our food" and, on the other hand, "rice paddies as our land". Of all the meanings assigned to rice, rice, as a dominant metaphor of self has been the most important. In fact, it occurs frequently and it serves as a "window", revealing something important about the culture. A study of rice as a metaphor of the Japanese self involves the question of *how* rice has become a dominant metaphor of the Japanese despite the fact that a large segment of the population has always been engaged in occupations other than rice agriculture and rice has not been a quantitatively important source of food for a large segment of the Japanese population. The Japanese chose rice and rice paddies as a metaphor for themselves when wet-rice agriculture was originally introduced from the Asian continent. This fact speaks eloquently to how the Japanese self was born through discourse with the other. The symbolic importance of rice has been deeply embedded in the Japanese cosmology: rice as soul, rice as deity, and rice as self [3]."

Depending on the country, food can have a specific meaning and peoples have different preferences about what they eat. If we think about a proper everyday meal, we will discover that it is different in every country. For example, an Italian everyday meal consists of a first course that it might be pasta and a second course that is usually meat or fish dish with

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[3] Rice paddies are equally if not more important as "rice as self". Rice paddies have been a common theme portrayed in woodblock prints, paintings, and contemporary posters. Rice paddies are the representations of agriculture, the countryside, the seasons, and the past. So they are *our* (the Japanese) ancestral land, *our* land, *our* village, *our* region and *our* land, Japan.
Emiko OHNUKI-TIERNEY, *Food as a Metaphor of Self: an Exercise in Historical Anthropology*, Princeton University Press, 1994, p.3-4

vegetables. Looking at China, the proper evening meal consists of a vegetable dish along with rice or noodles and several meat or meat-and-vegetable dishes as well as one or two soups. In Japan the most proper meal is considered to be the Bento (the lunch box) since it is intended to gather together familiar, everyday foods according to the season, and enhance their joint appeal (Zampollo et als., 2012, p.33-34).

Preferences for the visual presentation of food reflect also the cultural aspects of the eaters. In order to prove this hypothesis, it was made a research among peoples from different countries (Italy, U.S. and Japan).

> "It was found out that people across the three cultures we studied appear to prefer three colours per plate of food, four colours per plate when ingredients are mixed and tend to prefer that the main component of a meal on round plates be situated on the lower or right-halves of round plates. Also they tend to prefer that the main component of a meal on oval plates be situated in the centre and three or four components on a given plate (as contrasted with five, six, or seven components). It was found that people in the United States and Japan tended to prefer relatively empty plates compared with crowded plates. [4]"

All those results' explanations are linked to the social and cultural characteristics of the countries. For example it seems that the preference found within United States and Italian samples for disorganized and casual plate designs reflects societal preferences to "mix things up." One basis for this deduction is that U.S. and Italian populations tend to be recognized as more individualist than people in Japan. Similarly, we can say that the preference for relatively empty plates within our U.S. and Japanese samples is linked to their cultural ideals of open space (e.g., on the frontier). While the Western frontier is well known within the United States, Japan has a comparable history with their Northern frontier. One more interesting thing, the popularity of bento boxes in Japan, in contrast with, for example, the United States, reflects a more traditionalist and hierarchical social structure (Zampollo et als., 2012).

Self identity is based not only on what we are, but also on what we have. If people in Japan see rice as a metaphor for thinking about themselves, on the other hand they do not possess all the rice. We can say that rice with its history and its perennial presence on the Japanese tables reflects the Japanese culture. Belk (1988), by referring James (1890), argued that self-identity is the sum of all the things that a man can call "his", from his body and thoughts, to his clothes, his wife and children, his friends and works. The feeling of

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[4] Zampollo et als., *Looks Good Enough to Eat: How Food Plating Preferences Differ Across Cultures and Continents*, 2012, p.43-44

possession is given in the same way by all these things. In the contemporary society, the act of consumption also shows that feeling of possession and when it is invested in material object it can be extremely high. Since we regard our possessions as parts of our selves, objects in our possession literally can extend self, as when a tool or weapon allows us to do things of which we would otherwise extend self. For example, a uniform or a trophy allows us to convince ourselves that we can be a different person than we would be without them. So, we can say that having and being are distinct but inseparable. Thus, possessions are all-important to knowing who we are. People seek, express, confirm, and ascertain a sense of being through what they have (Belk, 1988, p.139-140).

The feeling of identity through material objects concerns not only the present, but also the past and the feeling of possession is closely linked to it. We own our past through the memories, for example, that are often reflected by the different objects. It is possible to remember one's individual past preserving personal memorabilia, just as the preservation of family heirlooms reflects the desire to remember family heritage. In each case, there seems to be a desire to bask in the glory of the past in the hope that some of it will magically rub off, a form of positive contamination. It is a nostalgic feeling (Belk, 1988, p.148-149).

Food can be also a way to extend self through the process of contamination. Contamination is a way to incorporate another into one's extended self. One mode of interpersonal contamination is the acquisition of possessions of another person that have been intimately associated with that person. As Belk argued that food is extremely incorporated into self and it is linked to our identity, sharing food is a symbolic way of sharing group identity. The neighbourly cup of coffee, holiday meals, the dinner party, and the more traditional feast, are all examples of occasions to share a group identity through food consumption (Belk, 1988, p.151).

In the contemporary societies, food became a new way to express ourselves. Like *Itameshi* in Japan, food trends in America have come to represent our generation. Fusion cuisine reflects how we are intermixing what was once partitioned ethnic communities; organic food reflects our commitment to living green in light of environmental and health concerns; and food trucks reflect the impact of media on our perception of how food should be eaten. Using food to define our generation is just the modern version of what fashion and music accomplished in the past (Kim, 2010).[5]   .

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[5] http://uchinabaker.wordpress.com/2010/12/07/japan's-itameshi-america's-food-truck-craze-representing-our-generation-through-food/ (referred on February 15, 2014)

As described above, act of eating is not seen just a way to survive for humans. There is one more reason to eat for humans. Consumers can form a self-identity by eating.

(2) Dining Out of Consumers in Japan

In this section, Japanese surveys about eating out as a free time activity will be examined to demonstrate the popularity of this act.

It seems that Japanese spend a lot of their free time eating out. In a free market of 72 trillion 8,760 billion, it was found that eating out is a popular and familiar activity, reaching 17 trillion 8,770 billion yen (24.5%). Eating out is absolutely the top rated free time activity by Japanese population, excluding the daily activities. It resulted that eating out times in a year is 19.5, spending per one 3,370 yen. The 66.7% of participants spent their free time eating out, followed by national tourism (54.5%) and trip by car with 46.5% (JFnet, 2009).[6]

Recently such activities as national tourism increased, but eating out has still a high rate. In 2012, domestic tourism is increased compared to the previous year, it became the top spot for the second year in a row. Thanks to the Tōkyō Sky Tree opening in May 2012 and the renovation of Tōkyō Station. Eating out resulted to be the second most appreciated activity in 2012 and the third one in 2013 (Japan Productivity Center, 2013).[7]

(3) Characteristics of food in Japan

Today, Japanese cosine is a marriage of past traditions and foreign elements. There is still a strict and deep-rooted etiquette, but at the same time the habits about food of people in Japan has changed.

The origins of Japanese cuisine were found in the Buddhism. After its introduction around the 6th century, almost all flesh of animals and fowl were eliminated from the daily diet. From that moment, the vegetarian style cuisine known as *shojin ryouri* became increasingly popular, thanks also to Zen principles. Such ingredients as soy sauce (*shoyu*), miso, and tofu made their appearance by the 15th century (Web Japan n.d., referred to February 4, 2014).[8]

There are 3 basics Japanese cuisines. *Honzen ryouri,* a formal and elaborate style of banquet cooking developed that was derived from the cuisine of the court aristocracy; *chakaiseki ryouri,* the cuisine of the tea ceremony meal; and *kaiseki ryouri*. While retaining

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[6] http://www.jfnet.or.jp/data/h/post_2.html (referred on February 15, 2014)
[7] http://activity.jpc-net.jp/detail/srv/activity001388/attached.pdf
[8] http://web-japan.org/factsheet/en/pdf/e36_food.pdf

the fresh seasonal ingredients and artful presentation of earlier styles, *kaiseki* meals have fewer rules of etiquette and a more relaxed atmosphere. Although most people in Japan have few opportunities to experience full-scale *kaiseki* dinners, the types and order of foods served in *kaiseki ryori* are the basis for the contemporary full-course Japanese meal (Web Japan n.d., referred to February 4, 2014).

Nowadays, habits in Japan concern both home-cooked meal and food prepared outside. Obviously, the ingredient choices available at supermarkets are so various that the variety of dishes during a Japanese home-cooked dinner has different national origins. Even so,

"native Japanese food is still the norm, and a "Japanese meal" at home will generally have white rice, *miso* soup, and 漬物(*tsukemono* pickles). The multiple dishes that accompany these three vary widely depending on the region, the season, and family preferences, but candidates include cooked vegetables, tofu, grilled fish, *sashimi,* and beef, pork, and chicken cooked in a variety of ways. While many families continue to eat home-cooked meals every night, the greatest change-taking place in eating habits in recent decades has been the replacement of home-cooked dishes with food prepared outside the home. Sushi, Chinese and Japanese noodle dishes, and 弁当(Japanese-style box lunches) have long been available via 出前(home delivery) in towns and cities, and now pizza and many other dishes can also be ordered. In addition, supermarkets have many prepared foods such as sushi, *tempura,* and fried chicken to purchase and take home, and the spread of convenience stores into all but the most remote areas of Japan has made a wide variety of pre-cooked *bento-type* meals available to almost everyone.[9] "

The dining out habits of the people in Japan are various. All over Japan, especially in Tōkyō, a huge number of foreign food restaurants such as French, Italian, Indian, Chinese, Korean and others, is available. Another feature of Japanese cuisine is that, unlike abroad, where a range of different types of Japanese food is served, restaurants in Japan

"generally specialize in a single type, such as 寿司(sushi), 天ぷら(*tempura),* しゃぶしゃぶ (thin slices of beef cooked at the table by dipping into a simmering broth), すき焼き (*sukiyaki*), 蒲焼(grilled eel), 蕎麦(*soba)* and うどん(*udon* noodles), etc. The main exceptions to the specialization rule are the chains of family restaurants, which usually serve a range of Japanese, Western, and Chinese dishes. Two types of restaurants which are found in large numbers all over Japan but which are not considered "native Japanese" are ラーメン(*ramen)*

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[9] Web Japan (n.d.) *Japanese Food Culture: Enjoying the Old and Welcoming the New*, in Japan Fact Sheet, p.1-4.

and 焼肉(*yakiniku* restaurants). *Ramen* restaurants serve generous helpings of Chinese-style *ramen* noodles in large bowls with broth (flavoured with soy sauce, *miso,* salt, etc.), roast-pork slices, and various vegetables (bean sprouts, scallions, etc.), and many people also order *gyoza* (Chinese dumplings) to accompany their *ramen.* At *yakiniku* restaurants, which are based on Korean- style barbeque, guests cook bite-sized pieces of beef, other meats, and vegetables over a charcoal or gas grill at the table. [9]"

Japanese etiquette changed during the last decade and so did the public manners. "McDonald's introduction to Japan is that it encouraged the Japanese to eat differently (Ohnuki-Tierney, 1997, p.176)". For example, the reason why people in Japan use chopsticks to eat is that hands are dirty, even after washing them. And that's why they find difficult and unnatural to eat something as hamburgers or sandwiches with their hands. Fast food restaurants found out a solution and it is easy to see Japanese eating hamburgers in the paper wrapping. Not only the introduction of hamburgers and sandwiches changed the eating habits, also the appearance of ice cream created some difficulties. People must eat ice cream cones by opening their mouths wide and licking with their tongue. "Traditionally Japanese etiquette calls for the consumption of food in small amounts, opening one's mouth as discreetly as possible. Women especially are expected to cover their mouths with their hands when eating or laughing. "America" is seen as an alternative to the hierarchical local society, which is characterized by conformity and the need to exploit personal connections to succeed. The image of America as a social paradise persists in Japan, especially among young people. McDonald's and other transnational food chains have helped to create an entirely new concept of manners" (Ohnuki-Tierney, 1997, p.177-181)".

Japan was considered a unique country in Asia until recent years from the food habits' point of view. As all the other Asian country, also Japan's diet is based on rice, but they have been unique in their refusal to eat meat, at least, until quite recently times. "Westerners were represented in the Japanese imagination as meat eaters. Japanese discourse about "the other" took the following form: *self* is to *other* as *rice* is to *meat*. Even though the Japanese began to eat meat during the Meiji period, it was never consumed in quantity until after World Was Two. Bread, by contrast, was introduced at the end of the nineteenth century in Yokohama and has been enormously popular in Japan (Emiko Ohnuki-Tierney, 1997, p.166-167)".

2.2. Foreign Cuisine in Japan

On one hand, foreign cuisine influenced the Japanese food identity. On the other side, foreign food arrived in Japan had to come to terms with Japanese food culture to succeed.

Talking about Asian fast food, it is not seen just a commodity, but it reflects "the West" or "America". In the case of Japan, McDonald's has special menu. Here, McDonald's was introduced in 1971. By 1986, the chain had expanded to 556 restaurants. The Japanese McDonald's menu offers the standard dishes that can be found in any American McDonald's, but Japanese restaurants have experimented with different food items such as Chinese fried rice, curried rice with chicken or beef, fried egg burger, rib burger, hotdog burgers, shrimp burgers, and chicken-*tatsuta*. The only locally inspired item is the teriyaki burger. There are also other items served in Japan that are not found in most American outlets like iced coffee, iced oolong tea, hot oolong tea, corn soup, café au lait, and bacon-potato pie (Ohnuki-Tierney, 1997).

It's not easy to define which food can be considered "fast food" in Japan. First Japanese foods, including rice in lunch boxes or as おにぎり (rice balls), are usually served at room temperature, excepts for soups. Second, the Japanese usually serve their "courses" all at once. Because of the popularity of bento boxes that are sold also in department stores, supermarkets, and grocery stores, some foreign fast food companies have begun selling lunch boxes. However, McDonald's has not posed a serious challenge to this lunch market, so that McDonald's food is considered a "snack" and not a full meal. For many consumers in Japan that is a place for young people and it is not a restaurant for adults to have dinner. One of the main reasons is that any food with bread is not considered "filling" for consumers in Japan, and so hamburgers are only snack to be eaten between meals. "McDonald's is competing with only a limited number of traditional fast foods, those made with noodles and other nonrice items such as *udon, soba* and *ramen*. Other recently imported foreign foods are treated more like meals than snacks, such as KFC, perhaps because chicken seems less alien than hamburgers to the Japanese. Pizza is also treated differently. Japanese pizzas are considered a party food for young people and it's also significant that pizza can be shared, a feature absent in McDonald's fare (Ohnuki-Tierney, 1997, p.164-165)".

Foreign food in Japan has a high quality and it can be found easily all over the country. In addition to its traditional cuisine, Japan offers several ethnic restaurants. "The goal is of course to make foreign tourists coming from the countries in question are interested to visit the sights in Japan. Among the foreign tourists even though it is located in Central Japan, it still can enjoy the culinary specialties of his country that can be obtained in the country of Sakura. A matter of taste and quality, foreign cuisine in Japan, on average, have a high quality and can be easily retrieved in several tourist sites, hotels, restaurants and more

(Travel Asia, 2014)".[10]

There are several foreign restaurants all over Japan, from Asian to the European ones, but in any case the dishes are trying to meet the local tastes. Cuisines from Indonesia, China, Malaysia, Thailand, India, Italy, France and Portugal, and from America can be easily experienced. All those cuisines are more ordered or eaten by tourists rather than people in Japan. However, "foreign cuisine in Japan was not fully adopted as it sold in its home country, but have been adjusted and subjected to modification according to the tongue and the taste of the local community (Travel Asia, 2014)".

For the peoples who are visiting Japan is also interesting to discover how foreign food is presented in a different country. "To get foreign food in Japan is quite easy, especially in the city of Tōkyō. So tourists will be completely spoiled by an abundance of foreign food from any country. So many people visit to Japan, in addition to enjoy some of the sights are also to explore all the way food is presented (Travel Asia, 2014)".

(1) Penetration of Foreign Cuisine in Japan

In this section, surveys or food lists about foreign restaurants in Japan will be examined to confirm the strong presence of this type of business.

According to Hot Pepper Website[11], in the area of Tōkyō, there are 1573 Italian restaurants, 465 French cuisine restaurants, 226 Spanish cuisine restaurants and 88 Mexican style restaurants in the Western cuisine category. 999 Chinese food restaurants, 558 Korean restaurants, 216 Indian cuisine restaurants, 186 Thai restaurants and 46 Vietnamese cuisine restaurants are counted in the Asian cuisine category.

The Japanese Ministry of Internal Affairs and Communications Website give more information. According to a survey on Service Industries of 2004[12], there are 234,734 restaurants in Japan among which 28,896 are Western cuisine restaurants, 60,942 are Chinese restaurants, 5,014 are hamburgers outlets and 7,250 are considered as "other restaurants".

(2) Diffusion Process of Foreign Cuisine in Japan

The diffusion of Western food in Japan has historical reasons, from Meiji period to World War Two and Japanese economic boom.

Eating Western food was a way to show the Japanese civilization and enlightenment at

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[10] http://traveloasia.com/foreign-cuisine-in-japan/ ((referred on February 15, 2014))
[11] http://www.hotpepper.jp/SA11/foodlist/ (referred to April 7, 2014)
[12] http://www.e-stat.go.jp/SG1/estat/XlsdlE.do?sinfid=000000270066

the end of 19th century. Even if Western-style banquets were initially held exclusively for the purpose of entertaining foreign diplomats, during the summer of 1871 Western cuisine was served to Japanese officials without foreigners for the first time. The idea was to help them to become acquainted with Western ways, including food and dining etiquette. Since the occasions of Japanese and Westerns socializing in each other's company were increasing, these qualities were required from the Japanese elite. Cwiertka (2006) argued "Western-style banquets were not only designed to impress foreign dignitaries with Japan's ability to become "civilized", but were also used to strengthen the authority of the new political leadership in the domestic arena. Cultural conformity with the "West" maintained by the Japanese aristocracy and government officials was a method of acquiring authority through the use of the powerful Western image".

The role of the state in the food-global process needs respectable attention. The state has a role

> "in first building strong and healthy soldiers, and secondly, strong and healthy citizens. Among the initiatives taken to reach such goals, the introduction of Western food into the military diet played an important role. The Meiji Emperor set an important symbolic trend by introducing beef and mutton into his royal menu. Foreign inspired dishes found their way into the military menu, side by side with rice, which remained the staple. Not only new dishes but also new ways of serving food were introduced to the soldiers. For instance, they learned to eat everything on the same plate. When the soldiers came back home, they had attained military skills but also new culinary knowledge, helping in their turn diffuse newly acquired tastes. Later on, the system used in the military sector was introduced into the school cafeteria. Then, through a long process starting with the Meiji reform (1868-1912), the state strongly contributed to the homogenization of tastes and the building of a national and modern Japanese cuisine.[13] "

After the World War Two, the occupation of Japan by America and the resulting aid to the population introduced new meals' habits. In 1947, malnutrition among Japanese children was quite high and the American authorities began a programme of school lunches. At first, this initiative started in large cities, whose populations suffered most from food shortages. The meals were prepared using canned meat and fish from the remaining stockpiles of the Japanese Imperial Army and food donations of the Licensed Agencies for Relief in Asia

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[13] Rossella Ceccarini, *Food Studies and Sociology: A Review Focusing on Japan*. Graduate School of Global Studies, Sophia University 2010, p.3

(LARA)[14]. In 1951 that school launches initiative was expanded to all the Japan and its impact on the Japanese society should not be underestimated. The new launches eaten at school were quite different from the home-cooked meals and this influenced not only the Japanese children, but also the habits of their families (Katarzyna Joanna Cwiertka, 2006, p.157).

Being able to live an American lifestyle was a marker of the rising standard of living and eating. The reason why Japanese ate less rice was that they could now afford to include former luxury foods, such as meat, fish and fruit, in their daily diet. From the 1950s Japan started its transformation into a market of electrical goods. The proliferation of refrigerators in Japanese households went hand in hand with the rapid popularization of frozen foods. The spread of industrially prepared foods, excluding canned food that had already been popularized earlier, at first proceeded less rapidly, but their production surpassed a million tonnes only four years after frozen foods. This rapid change was generated by the persistent influence of the media and the advertising power of the food industry (Cwiertka, 2006, p.158-160).

We can say that modern Japanese food setting is a consequence of political, social and economic changes that led to the culinary multiculturalism present in contemporary Japan, mainly from the economic boom of 1960s. "This web of changes was spun over decades by the joint, yet uncoordinated, efforts of the emerging Japanese state and various individuals and groups that pursued their own agendas and were motivated by specific goals. The latter, in turn, were shaped by a variety of forces, from imperialism and industrialization to nationalism and consumerism (Cwiertka, 2006, p.9-10)".

Sometimes, ethnic food became popular in Japan thanks to its adaptability to the Japanese tastes. It is the case of Pizza that owes its popularity to its adaptability to a variety of ingredients, first reflecting the regions of Italy and now the entire world. In Japan, the introduction of pizza was not only seen as a new food but it created also a new occupation. "The Japanese pizzaiolo goes to Italy and studies the craft. Most of the "want to be" pizzaiolos go to Italy on tourist visas and search for on-the-spot training at a pizzeria. When the training in Italy is over, the Japanese pizzaiolo returns to Japan having acquired job skills and cultural knowledge. Today the word, ピッツァ職人 (pizza *shokunin),* is used to indicate a pizza artisan and the word, ピッツァイオーロ (pizzaiolo), has entered the Japanese

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[14] LARA was a group of private American charitable and religious organizations formed in 1946 with the aim of contributing food, clothing, medical suplies and other relief items to Japan and other Asian nations after World War Two.

katakana dictionary (Ceccarini, 2010, p.14)".

Nowadays, modern mass media send several food images making bigger the interest in cuisine culture. Of course, food has always been a source of pleasure and enjoyment, but thanks to cookery books, recipes and restaurant reviews in the daily newspapers, the growing interest in food as pleasure and enjoyment is increasingly brought to the fore also by frequent programs on prime time TV by celebrated chefs presenting their favourite food courses and how to make good food. (Wikström et als., 2002).

2.3. Consumption Values

Holbrook (1999) includes an important remark point for understanding the reasons why people choose to consume a particular product. Also food must have several values in this sense and the Consumer Value Framework of Holbrook (1999) is the base of this section. Holbrook defines "*consumer value* as an *interactive relativistic preference experience*. Typically, such consumer value refers to the evaluation of some *object* (usually a consumer) by some *subject* (any product) (Holbrook, 1999, p.5)".

Consumer value can have different features, it can be interactive, relativistic, preferential and it can be an experience. Moreover, value entails an *interaction* between some subject and some object. Value depends on the characteristics of some physical or mental object but cannot occur without the involvement of some subject who appreciates these characteristics. By *relativistic*, we mean that consumer value is *comparative* (involving preferences among objects), *personal* (varying across people) and *situational* (specific to the context). Perhaps the most fundamental point about the nature of consumer value is that it embodies a *preference* judgment. The general concept of preference embraces a wide variety of value-related terms prominent in various disciplines and including such nomenclature as *affect, attitude, evaluation, predisposition, opinion, response tendency* or *valence*. Finally, by *experience*, we mean that consumer value resides *not* in the product purchased, *not* in the brand chosen, *not* in the object possessed, but *rather* in the *consumption experience(s)* derived therefrom. All *products* provide *services* in their capacity to create need- or want-satisfying *experiences* (Holbrook, 1999, p.5-9).

Holbrook presents a framework that reflects three key dimensions of consumer value: extrinsic versus intrinsic value, self-oriented versus other-oriented value, and active versus reactive value. *Extrinsic* value pertains to a main-end relationship wherein consumption is prized for its functional, utilitarian, or banausic instrumentality in serving as a means to accomplishing some further purpose, aim, goal, or objective. By contrast, *intrinsic* value

occurs when some consumption experience is appreciated as an end in itself as self-justifying, ludic or autotelic. Value is *self-oriented* when I prize some aspect of consumption selfishly or prudently for *my own* sake, for how *I* react to it, or for the effect it has on *me*. Conversely, *other-oriented* value looks beyond the self to someone or something else, where my consumption experience or the product on which it depends is valued for *their* sake, for how *they* react to it, or for the effect it has on *them*. Value is *active* when it entails a physical or mental manipulation of some tangible or intangible object; this is when it involves things *done by* a consumer *to* or *with* a product as a part of some consumption experience. Conversely, consumer value is *reactive* when it results form apprehending, appreciating, admiring, or otherwise responding to some object; that is when it involves things *done by* a product *to* or *with* a consumer as a part of some consumption experience (Holbrook, 1999, p.10-11).

Holbrook created an eight-celled Typology of Consumer Value by treating each of those dimensions previously described. Each cell represents a specific type of value in the consumption experience: *efficiency, excellence, status, esteem, play, aesthetics, ethics,* and *spirituality*.

TABLE 1.   A Typology of Consumer Value

		Extrinsic	Intrinsic
Self - Oriented	Active	Efficiency (O/I, Convenience)	Play (Fun)
	Reactive	Excellence (Quality)	Aesthetics (Beauty)
Other - Oriented	Active	Status (Success, Impression, Management)	Ethics (Justice, Virtue, Morality)
	Reactive	Esteem (Reputation, Materialism, Possessions)	Spirituality (Faith, Ecstasy, Sacredness)

Holbrook (1999) p.12

The first cell represents efficiency also the convenience or the O/I ratio. *Efficiency* involves extrinsic value that results from the active use of a product or consumption experience as a means to achieve some self-oriented purpose. Often, efficiency is measured as a ratio of outputs to inputs. A perfect example of efficiency from the consumers' point of

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view is *convenience*, in which case, the relevant O/I ratio has *time* as a denominator representing the key input of concern (Holbrook, 1999, p.13).

The next cell is about excellence, so the quality of the products or consumption experiences. *Excellence* involves a reactive appreciation of some object's or experience's potential ability to serve as an extrinsic means to some personal self-oriented end. The reason why one admires some object or prizes some experience better than others is for its capacity to accomplish some goal or to perform some function. It relates closely to the concept of *satisfaction* based on a comparison of performance with expectations and appears to constitute the essence of what we mean by *quality* (Holbrook, 1999, p.14).

The third cell concerns status. The term *status* designates the active manipulation of one's own consumption behaviour as an extrinsic means toward the other-oriented end of achieving a favourable response from someone else. We seek status by adjusting our consumption in a way that affects those whom we hope to influence. I consume something as to communicate about myself to others in ways that contribute to my *success* (Holbrook, 1999, p.15-16).

The next cell is about esteem and it is one of the most difficult to articulate since it is interrelated with the previous one, status. Esteem can be seen as the reactive counterpart to status in that *esteem* tends to result from a somewhat passive ownership of *possession* appreciated as a means to building one's *reputation* with others. In other words, a particular consumption or lifestyle is appreciated in a somewhat passive way as a potential extrinsic means to enhancing my other-oriented public image (Holbrook, 1999, p.16).

The first four cells were about extrinsic values, now we will articulate the intrinsic ones. The first cell concerns play, or having fun. *Play* typically involves having *fun* and it characterizes the intrinsically motivated side of the familiar distinction often made between work and *leisure*. For example, when I "play" the piano on a Sunday afternoon – usually it is an experience pursued for the sake of my own pleasure – I clearly engage in a leisure activity valued for the fun of it (Holbrook, 1999, p.18).

On the next reactive side of play (sixth cell) we have aesthetics that usually refers to beauty. We can say that *aesthetics* refers to an appreciation of some consumption experience valued intrinsically as a self-oriented en in itself. As one type of aesthetic value, the experience of *beauty* depends on a self-oriented perspective and is reactive in nature. In the case of *fine* arts such as music, dance, painting, sculpture, and poetry, the value of aesthetic appears in its pure form through the experience of beauty. However, in the case of an *applied art* such as product design, the role of aesthetics value become more problematic. Beauty

depends on a consumer's perception of a form that not only is attractive, but that also meets some set of utilitarian and social needs (Holbrook, 1999, p.20-21).

The seventh cell presents an active and other-oriented value, ethics. *Ethics* involves doing something for the sake of others and the consumption of such experiences is valued for their own sake as ends in themselves. This type of value includes *virtue, justice* and *morality* as key examples under the general heading of *ethics*. For example, if a person donates blood to the Red Cross for the pleasure of saving lives, few would deny that the relevant other-oriented actions involve the experience of ethical value. However, the story would change completely if one donates blood for the satisfaction of receiving grateful recognition (Holbrook, 1999, p.22).

The last Consumer Value is the counterpart to ethics, so spirituality. It entails

"an intrinsically motivated acceptance, adoption, appreciation, admiration, or adoration of an Other where this "Other" may constitute some Divine Power, some Cosmic Force, some Mystical Entity, or even some otherwise inaccessible Inner Being and where such an experience is sought no as a means to an ulterior end but rather as an end in itself prized for its own sake. If one pursues prayer or meditation as a vehicle for adorating the Deity, for absorbing some source of Cosmic Energy, or for achieving union with one's Inner Self, where such an experience is valued for its own sake as an end in itself, clearly the relevant type of consumer value is spiritual in nature. By contrast, if one prays or meditates for the purpose of asking for favours, then one's prayer or meditation tales on aspects of value associated with status or efficiency. (Holbrook, 1999, p.23)[15]"

A consumer value creation is a result of an interaction between three market actors and this process has a valence also in the food products' market. This theory framework conceptualizes the relations between the three actors (retailers, suppliers and consumers) and how they pursue activities related to the network output, in this case the creation of value in food consumption. A market network can be defined as a group of actors (firms and/or consumers) who interact (cooperate) in activity promoting value creation. This means that distributors and other intermediaries are highly involved in innovation and value creation. Moreover, end-users do not just consume, they also directly influence the nature of the offering and take an active part in the process of value creation. Holbrook (1999) expressed the same idea as: "...all products provide services in their capacity to create need- and want-satisfying experiences". The notion that consumer value creation is a result of consumers' own activities and engagement, and that the role of the firms is to provide input of goods and

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[15] Morris Holbrook, *Consumer Value: A Framework for Analysis and Research*. Routledge New York, 1999, p.23

services to facilitate the value creation, has spread in recent years (Wikström et als., 2002, p.3-5).

There are other forces that influence a choice of food products, depending on the cultural and social context, and mass media or legal authorities influence food decisions also. Choice of food products and meal arrangements is considered explicitly intricate. We said that food and the meal are embedded in a cultural and social context, so the gap between intention (goal) and action (goal implementation) depends not only on consumers' preferences and income, but also on the values, involvement, perceptions, experiences, life-styles and self-image of the consumers. So we said that the relations between the food producers, retailers and consumers influence consumer value creation of food consumption. There are other forces (actors) impacting the consumer perception of value of food consumption. Media are examples of such actors; different social institutions and legal authorities are other examples (Wikström et als., 2002, p.9).

Consumer values have different features depending on the context or on the person. Holbrook (1999) argued that *value is an interactive, relativistic preference experience.*

> "Consumer value is *comparative*, involving preferences among objects; *personal*, varying across people; and *situational*, specific to the context. The preferential feature embodies a preference judgment. A person may, for instance, judge food quality as more important than a low price (*a comparative judgment*). Another person may take an opposite stance, by evaluating a low price as more important than quality (*personal judgment*). This may be the case because this person, at the moment, has a limited budget for food (*situational judgment*). The preference judgment is considered the most fundamental point on the nature of consumer value. [16] "

Values typically refer to standards, norms and ideals of life, but, at the same time, they are the bases on which the evaluative judgments are made. The value represents the result of the evaluative judgment. There are four possible value dimensions to consider in a consumption event: *economic value* that refers to whether a consumption experience, serves as a means to my own objectives. *Hedonic value* arises from my own pleasure in consuming a product or pursuing a task, as for example when I prepare a particular meal because that is my hobby. Both these value dimensions are *self-oriented.* We consider *social value* when a consumption experience serves as a means to shaping the response of others. This is the case when I use special expensive ingredients for a dinner in order to impress my guests. *Altruistic*

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[16] Wikström et als., *Consumer value creation in a food consumption context*, Stockholm University School of Business, Sweden, 2002, p.9-10

value entails a concern for how my own consumption behaviour affects others where the experience is viewed as a self justifying end in itself, for example the case when I choose ethically produced meat or locally grown vegetables. Both these value dimensions are *other-oriented.* All these value judgments depend on a person's goal, so what is important for that person (Wikström et als., 2002, p.10-11).

After examined all these points, we can say that there are certain value dimensions of food consumption.

> "The value dimensions that consumers refer to as particularly important for their food consumption are *nutritional and health aspects, a reasonable price* (a low price/value for money), food as a *sensorial pleasure* (taste/enjoying good food), *home made food* (food made from scratch), *ecologically and/or ethically produced food*, *family dinners and convenience* in preparing food. Consumer value is created when consumers realize their focal goals, in this case, goals related to the food consumption.[17] "

2.4. Image of Italy for Japanese People

The purpose of the study made by Kimura Junko is to clarify how Italian consumers shape their own identity through the consumption of food. Kimura (2013) wanted to examine the choices of the Italian consumers and what kind of values are brought consuming food products.

Over years of research, various types of consumption values have been collected. Kimura (2013) used Holbrook (1999) concept of costumer value as the base for her study. Holbrook (1999) classified the Consumer Value into three different dimensions: self-oriented/other-oriented, intrinsic/extrinsic and active/reactive. Value is self-oriented when the product has a personal meaning. On the contrary, value is other-oriented when the product has a social meaning and affects the relations with the others, alternatively, when the consumption of a product creates a new interaction with the others. The intrinsic value is involved when the consumption experience is appreciated as an end in itself and not for some specific purposes. The extrinsic value is involved when consumers have achieved some purposes as a mean. In other words, things are "instrumental" consumptions. Active value is involved when the consumers find value by actively using things. On the contrary, reactive value occurs when the consumer responds to things.

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[17] Wikström et als., *Consumer value creation in a food consumption context*, Stockholm University School of Business, Sweden, 2002, p.15

In the case of Italy, the self-oriented/other-oriented value and the birthplace are closely connected. Italian peoples' love for *Paese* (Italian word: country) and sense of values make a difference in consumer behaviour. It's quite common to hear an Italian saying "I do my best to buy local products" or "Local cheese is the best one". Italian consumers voluntarily and positively buy national products compared to the behaviour towards foreign products.

For these reasons, Kimura (2013) worked keeping in mind that Holbrook active/reactive concept could be called also *Inside the Paese/Outside of the Paese*.

We can reassume the consumer values of food in Italy in this simple table:

TABLE 2.   Consumer Values of Food in Italy

		Extrinsic (consumption means)	Intrinsic (consumption purposes)
Self - Oriented	Active *(Inside the Paese)*	1) Efficiency-oriented consumption	3) Memory consumption
	Reactive *(Outside of the Paese)*	2) Consumption by judgment	4) Consumption that I simply like
Other - Oriented	Active *(Inside the Paese)*	5) Consumption to reveal or communicate	7) Local contribution consumption
	Reactive *(Outside of the Paese)*	6) Affected consumption	8) Connecting consumption

Source: Kimura (2013)   p.37

The first two values are about how to reach personal goals. (1) Active consumption (Efficiency-oriented consumption): we live in a busy and hectic society, so saving time became an important value. In the case of a food product, it could be an instant product. (2) Reactive consumption (Consumption by judgment): personal judgement is important for making a choice between products. Our judgments depend on personal values, experiences and knowledge.

The next value concepts concern our feelings. (3) Active consumption (Memory consumption): Both Belk (1990) and Holbrook (1993) said that it is possible to feel nostalgia and remember past events of our life through consumption of a product. We can say the same for food products. Indeed some kind of food reminds us a particular period of our childhood or the time spent with a dear person. (4) Reactive consumption (Consumption that I simply

like): it is a simple fact that consuming a desired product can bring us happiness, also in the case of a food product.

Cell 5 and Cell 6 are about interaction with others in general. (5) Active consumption (Consumption to reveal or communicate): sometimes we can communicate an ideal image of ourselves by consuming a specific product that reveal a sense of belonging to a social status. (6) Reactive consumption (Affected consumption): consumers do not make their own choices based only on personal values, but also on other people's evaluations. By making the same choice of someone else makes us feeling safe and calm.

The last value concepts are about the interaction with specific others. (7) Active consumption (Local contribution consumption): consumers can contribute to local and national economy through a purchase from local industries and little shops. (8) Reactive consumption (Connecting consumption): the story behind a dish can connect different people. We can say that food has a social role making stronger a human relation.

Kimura (2013) had several experiences in Italy to check her hypothesis about Italian consumers and values of food products. The Italian family where Kimura (2013) stayed used precooked pasta for cooking a beans soup when Kimura (2013) train arrived in late. (1) One more example is the knowledge of Ms. S. about Parmesan cheese quality. Since she was used to go to Emilia Romagna region with her father to buy the real Parmesan cheese, she can recognize the high quality of this product. (2)

During her stay in Tuscany, for example, there was a birthday dinner. The birthday cake was a Marengo (a cake made with meringue disks and whipped cream) and, even if it is a common cake for many peoples, it represented the native city and the childhood of Ms. S. It was a special cake for her since it brings good memories. (3) It was also interesting to discover that Ms. S. is such a lover of Parmesan cheese that she did not quit to eat it during her diet. She simply likes it. (4)

Kimura (2013) ate also Chianina steak during her stay and that kind of meat is an example of food with a high cost. By eating Chianina meat, it is possible to communicate a good economic status. The same happened when the family bought the handmade fresh pasta with a real high price. (5) Finally, we can say that some products such as lardo or pecorino cheese are bought thanks to a trend. Of course, they are delicious, but it is sure that the image of Sardinia is strongly linked to pecorino cheese. (6)

Ms. S. wanted to buy handmade fresh pasta from a little shop in her city. That was an old shop that can exist thanks to this kind of consumer's behaviour. (7) In the family where Kimura (2013) stayed, the mother's habit of buying olive oil from Siena and the father's habit

of buying a high-quality Parmesan cheese created a connection between people in the house, a chance to talk about different episodes about food. (8)

We can reassume the collected experiences that Kimura (2013) used to explain her previous hypothesis in the following table:

TABLE 3.   Consumer Values of Food (the case of Ms. S.)

		Extrinsic (consumption means)	Intrinsic (consumption purposes)
Self - Oriented	Active *(Inside the Paese)*	1) Efficiency-oriented consumption: instant pasta	3) Memory consumption: Marengo cake, schiacciata, handmade fresh pasta, local olive oil
	Reactive *(Outside of the Paese)*	2) Consumption by judgment: Parmesan cheese	4) Consumption that I simply like: Parmesan cheese, olive oil from Siena
Other - Oriented	Active *(Inside the Paese)*	5) Consumption to reveal or communicate: Chianina meat, handmade fresh pasta	7) Local contribution consumption: handmade fresh pasta
	Reactive *(Outside of the Paese)*	6) Affected consumption: lardo, pecorino cheese	8) Connecting consumption: Parmesan cheese, olive oil from Siena

Source: Kimura (2013)   p.46

There are several stereotypes about Italy and Italian people. Some of them are close to reality, others are just mere myths. "When you say "Italian", it is common to think about someone who enjoys life, a bright, cheerful, strong and extremely happy person and there are stereotyped images about Italy such "to eat, to sing, to love". If we speak of the most famous Italian who lives in Japan, Girolamo Panzetta, it is believed that the image that the Japanese have about Italy is linked to this TV personality. He is a female lover, talkative and hilarious man from Naples. In this way, thinking about Italians as stupid people is a common idea. However, there are not only such persons. Italian peninsula is long and it is similar to the geographical conditions of Japanese archipelago. For this reason, at the same as Japan, there

are various types of Italians from north to south (Web Japan, n.d., referred to March 29, 2014).[18]

People in Japan look at Italy, as a fashion country where being elegant is a habit from the small age. "Actually, Italians are elegant and this is confirmed by the fact that fashion is a part of their life, an habit. The difference between Japanese and Italians peoples is that we Japanese try to get elegant once reached the top of youth. For Italians, the street of fashion starts from the small age. There are a kind of fashion underwear and socks also for children in Italy. When Italian young ladies start to attend medium-high school, they begin to take care of their own body; many Italian women like to have waxed and tanned legs. Italian women keep taking care of themselves even after having a baby, unlike Japanese women. This could be caused by the men behaviour. In Italy, women are still admired after a baby. "Love leads to beauty". If there will be more love in Japan, it might become a stylish country as Italy (Web Japan, n.d., referred to March 29, 2014)".[19]

Due to the lack of organic and systematic exchanges with Italy, the knowledge about this country among the people in Japan has been indirect and sporadic. However, this limit is evident, since there are several images of Italy and many of them are overlapped in Japan. This imaginary has different origins. In the period after the war, until the '60s, the idea of Italy was linked to the Italian cinema, particularly the neo-realism of Fellini. For example, movies such as "The Sweet Life" or "The Bicycle Thief" had a big role in creating the image of Italy in Japan. However, according to the new Italian generations, Italy that appeared in those films is considerably far from reality (Rombelli, 1997).

Another factor that has influenced the image of Italy in Japan has its origins in World War II, when the Tripartite Pact between Italy, Japan and Germany was signed. Even today, unconsciously, the sympathy towards the Italians has deep roots in the period of the war and the older generations still think about Italy as the country of fascism, Mussolini and Sophia Loren (Rombelli, 1997).

The special Italian atmosphere is easily felt in Japan through restaurants, fashion, design, architecture, arts and, opera. We can say that that is the evident side of the Italian image, the Italians who love sing and eat with passion. Italy is the country of physical and spiritual pleasures. However, we cannot define Italy only in this way (Rombelli, 1997).

Italy is the 5th-6th most powerful industrial country in the world, it exports high-quality products and Italian researchers are working not only on the art field, but they have a

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[18] http://www2.plala.or.jp/aka-p/vivace.html(refered on March 23, 2014)
[19] http://www2.plala.or.jp/aka-p/oshare2.htm (refered on March 23, 2014)

hand also in the international scientific and technologic projects. However this information are not part of the common knowledge about Italy. Our country is often linked to fashion and cuisine, while Japan and Germany are famous for their industrial and technologic production. "If we talk about articles on Italy that are published in Japanese newspapers, the focus is on Epicurean contents, like the Italian cheerfulness or their unjustified unreliability, the Italian men who go after the changeful Italian women or the Italian food, defined as the only pleasure of life". It is used to choose negative or little of note articles (Rombelli, 1997).

The Japanese mass media do not report only that imaginary of Italy. It is possible to see a tendency to spread the image of its high-quality production from the 90s. Italy became a powerful country of life-style and it is seen as the home to the fine arts. However, even if Italy is one of the most powerful countries in the world, its political situation is constantly hard and many cultural spots are in a sad state. For these reasons, in the common knowledge of the people in Japan the imaginary of Italy is ambiguous (Rombelli, 1997).

(1) Image of Italy, Italian Products and Italian People for Consumers in Japan

According to a NetRatings survey of 2006, commissioned by the Italian Chamber of Commerce in Japan, it resulted that Italy is the most loved country (82%) by people in Japan, compared to France (72%) and UK (70%). 62% of those asked (over 5,000 valid responses) said they wish to visit Italy against 51% of those prefer to go to France. The highest results for Italy reflect the wish of living in Italy (23%) and the feeling to be close to Italian peoples (29%). Phrases such as "Italy makes good quality products", "Success companies/industries" or "environment-friendly" are mentioned respectively by 61%, 24% and 20% of samples (D'Emilia, 2006, graph 1-2, p.35).

It was also asked an opinion toward Italian products' quality by a scale from 1 ("I don't know) to 5 (I am completely agree). The 63% of samples were "completely agree" or "agree" about "the quality of Italian products is good"; this result increases to 76% among those who visited Italy. The most appreciated product is pasta (graph 5a): the 90-92% of the samples named it. This result is followed by a 56% - 71% of those named Italian fashion, a 55% - 70% for Italian design, a 46% - 58% of those who named Italian food, a 46% - 70% for leather clothing, a 38% - 56% for Italian wine, a 29 % - 46% of those who named Italian craftwork, and a 29% - 36% for car industry (D'Emilia, 2006, graph 4, p.36-38).

(2) Country of Origin Image

There is no a unique definition for Country of Origin. Nagashima (1970) argued that

"For the purpose of this discussion, "image" means the ideas, emotional background, and connotation associated with a concept. Thus, the "made in" image is the picture, the reputation, the stereotype that businessmen and consumers attach to products of a specific country. This image is created by such variables as representative products, national characteristics, economic and political background, history and traditions. It has a strong influence on consumer behaviour in the international market, as it is associated with mass communication, personal experience, and views of national opinion leaders.[20]"

Country of origin is used as an important product's attribute for consumers who are going to evaluate their consumption experiences. Even if a weak one, this attribute can influence evaluations of consumers by signalling the product quality. We know that consumers classify products into categories and apply organized prior knowledge about the categories to evaluate new products. It's important to remember that consumers have developed stereotypical beliefs about products that originate from other countries. An example could be the belief that "Japanese cars are reliable" (Maheswaran, 1994, p.354).

However the country-of-origin used as a stereotype has a difference level of influence and it depends on the consciousness of the consumers. It seems to influence more novices' evaluations than experts ones. Experts seem to select and process different types of information, focusing in complex technical attribute information while novices prefer simple benefit information. During the studies, different results were found. We can say that novices reported more positive evaluations when country of origin was favourable, but this did not influence experts' evaluations. These two first results showed that experts discounted country-of-origin when product-related attribute information was available. Country-of-origin was expected to induce novices to selectively process and recall more country-of-origin consistent information. However, they recalled all the information (Durairaj Maheswaran, 1994, p.355-358).

Products' country of origin's attribute is similar to persons' stereotypes. Both novices and experts, even if in a different context, used this information to evaluate a product. On one hand, novices used country-of-origin information even if the product's attributes were unambiguous. On the other hand, experts used country of origin only when the attribute information was ambiguous. We can assume that the consumers' level of expertise and the strength of attribute information determine the extent to which country of origin influences product evaluations. The country of origin of a product represents a knowledge structure

[20] Nagashima, "A Comparison of Japanese and U.S. Attitudes Toward Foreign Products", *Journal of Marketing*, Vol. 34, No. 1, 1970

similar to stereotypes of persons, which links a set of stimuli to highly probable features. Just as person-oriented stereotypes of persons allow us to predict with high probability that a group will have certain features, country-of-origin stereotypes allow us to predict the likelihood that a product manufactured in a certain country will have certain features (Durairaj Maheswaran, 1994, p.363-364).

Italy became a symbol of elegance all over the world, it is a byword for sophistication of both design and gastronomy. This is happening not only in country such as China or America, but also in Japan where the habits of the people are being changed. An example is the Italian language, which is used not only for commercial reasons, but it became the second most studied language, following the English. The Italian soccer is so famous that the youths in Japan can remember all the Premier League members. Fashion designers from Milan or Florence are known better than Nike or other famous jeans' brands and the presence of food products, such as olive oil and balsamic vinegar, is increasing in Japan's homes (d'Emilia, 2006, 7).

2.5. Italian Cuisine in Japan

イタ飯(Itameshi) phenomenon was born in Japan. Itameshi is the marriage between Italian and Japanese tastes. *Itameshi*[21] was originally referred to traditional Italian cuisine, but now it also refers to the practice of infusing Japanese flavours into Italian dishes such as pasta and antipasti. For the older Japanese individuals who were interviewed, *Itameshi* appealed to them because the rustic character of Italian cuisine reminded them of a "long-gone Japan." As a nation that lost its cultural and national identity to the rapid modernization and Westernization from the Meiji Restoration, the nostalgic quality of *Itameshi* cannot be ignored (Kim, 2010[22]).

The reasons of the popularity of *Itameshi* are a deeper social and economic freedom. イタ飯(*Itameshi)* experienced a moderate popularity during the post-WWII period when major cities were full of American troops. Moreover, until recently, Franco-Nippon cuisine, a mixture of French and Japanese flavours, has been more popular comparing to the Italian-Nippon cuisine. *Itameshi* is now more popular than ever because it reflects the essence of Japan's younger generation. Young adults in Japan want to adopt completely foreign lifestyles because they think that the greater social and economic freedom is invigorating. So

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[21] "Ita" is short for "Italian" and "meshi" is the Japanese colloquial equivalent for "food"
[22] uchinabaker.wordpress.com (referred to February 5, 2014)

for them *Itameshi* isn't just a food trend, but it's a manifestation of their identity and that is why it is so popular. One more important point is that *Itameshi* is affordable, unlike Franco-Nippon cuisine; and it's easily accessible, with many local eateries, such as the popular Italian Tomato (Kim, 2010).

Italian food had to wait to overcome French cuisine for getting success. "イタ飯 (*Itameshi)* " or "Italian food" has been at the top of the popularity charts in Japan in the last decades. Even if spaghetti has been on the menus of cafes in Japan since the 1920s and Italian red-sauce was popularized during the American occupation, a wider acquaintance with Italian food had to wait until the 1990s, when demise of French food as the elite European draw for diners meant the rise of Italian and Japanese chefs who'd trained in France were now shifting their palates and ingredients to Italy. The food was seen as "friendly, cheap, and cheerful" compared to the hauteur and formality of French food (Corky White, 2010).

Italian people, who live in Japan, express what they are through Italian food. "In Japan, Italian food may use local ingredients: flying fish roe might appear on angel hair pasta; sesame oil, yuzu citron, and possibly shredded 茗荷(*myoga,* a gingerish garnish) might top an サラダ(*insalata verde).* Yet respect for Italian tradition has also permeated Japanese tastes. Italian food is the way we were and most definitely the way we are in Japan (Corky White, 2010)".

It is interesting to know that some of the Italian dishes served in Japan are far form the real one that can be eaten in Italy. For example, ナポリタン・スパゲッティ(*the Napolitan spaghetti,* spaghetti with ketchup sauce) does not exist in Naples. The emigrants who went to America from Naples had nostalgy of their country and they remade that spaghetti's red sauce, but the addition of ketchup is part of the American cuisine and it arrived also in Japan. The ketchup is produced in America and there is not in Italy where the tomato sauce has a flavour less sweet and watery, the real one is completely different. Also ingredients such as ham and bell peppers are not used in the real Italian tomato sauce (Yoshikawa, 2010).

There are other similar cases. The famous Italian meat sauce in Japan was imported from America. In Italy there is Bolognese sauce that is used for tagliatelle or rigatoni (a macaroni type of pasta). Moreover, the most common Italian *fritto* (the Italian fried food) is made with meat, instead of using fish or vegetables (Yoshikawa, 2010).

(1) Process of dissemination

Pasta is a common dish both at home and at the restaurants. "Nowadays, pasta is a classic dish over the Japanese's tables. Pasta arrived in Japan in the mid 40s. From that moment, its consumption had increased quickly and according to a web survey more than 40% of people in Japan eat pasta 2 or 3 times a week (池上, 2009)". In this paper work, Ikegami (2011) examined the history behind pasta in Japan. The coming of Italian pasta in Japan dates back to *bakumatsu* period (the last years of Tokugawa period, 1603-1868) in Yokohama. First, macaroni pasta was introduced during Meiji period and it was used mainly for soups. The first Japanese pasta maker (macaroni) was in Niigata prefecture in order to answer to a request from a foreign embassy, 1908. From that moment, little by little, the Niigata macaroni pasta maker was known in all the country (Ikegami, 2011, p.2-3).

At first, pasta was cooked imitating the American style. "After the Second World War, America occupied Japan and the Japanese chefs introduced pizza and spaghetti with meat by imitating the way American peoples were used to eat in those time. Moreover, the quantity of rice was so poor that wheat flour was distributed and the consumption of bread was encouraged. In this way, not only the production of pasta started in Japan, but also Japanese market was ready to import the original Italian pasta. The year 1995 marked what was called "the first year of pasta". However, types of pasta such as spaghetti or macaroni were known more for their role as side dish and Italian cuisine was not considered superior to the French. Pasta was served as side dish everywhere: at the restaurant, in the school cafeteria and at home. The history of pasta in Japan is affected by American trends. Indeed, also today it is common to see "macaroni and cheese" or "pasta salad" in many restaurant menus. Pasta became a main dish and it was common to find in menu of luxury restaurants such dishes as "spaghetti with ketchup sauce", "pasta with meat sauce or napolitan sauce", and "carbonara sauce pasta". (Ikegami, 2011, p.4-5)".

During the 70s, also Japanese style pasta was created. "One of the main reasons of the pasta success during 70s is the diffusion of foreign style restaurant chains, called "family restaurant". It was easy to find pasta dishes in this kind of restaurants and at the same time the popular pasta dishes were served also at work and school canteens. Little by little, Japanese style sauces for pasta were created, such as "taraco sauce", "salmon eggs sauce", and "natto sauce". Between 70s and 80s, restaurant chains were challenging to pull in more young costumers. It was rare to find handmade fresh pasta at those times and the attracting point was the Italian style image that were diffused among youths in Japan (Ikegami, 2011, p.7)".

Italian cuisine is becoming more appreciated than the French and more Italian products were imported in Japan. "At the end of 80s, even more Italian restaurants opened in Tōkyō and so original fresh pasta started to be diffused among Japanese. Those restaurants' chefs were not only Italian, but also Japanese who studied in Italy. Thanks to the boom of "Itameshi" phenomenon at the beginning of 90s, Italian restaurants were living their gold era. Italian cuisine started to be appreciated more than the French, unlike which was simpler to understand and the Italian restaurants looked more casual. In this period, the import of pasta from Italy was increasing and it was easier to find Italian products such as dry pasta or olive oil at the supermarkets (Ikegami, 2011, p.8)".

Japan also has its own pasta, a variety of Asian noodles. "It is important also to remember that there is an history about Japanese pasta, such as "somen", "udon", "soba", and "ramen". Some of those types of Japanese pasta have Chinese or Korean origins, as in the case of "ramen". Over the centuries, Japan absorbed this culinary culture and made its original dishes (Ikegami, 2011, p.9-10)".

(2) Image of Italian cuisine in Japan

Japanese imagery about Italian food is wide. In part it has an American influence, since U.S.A. occupied Japan after the World War Two. Moreover it is linked to the history of the spread of pasta and pizza in Japan.

At first Italian food was seen just as another ethnic food, but it became linked to the Italian fashion idea. Food is another area where the "Italian style" is increasingly fashionable. Years ago Italian food had a strong ethnic connotation in America, but thanks to the national chains such as Olive Garden, Romano's Macaroni Grill, and Fazoli's (as Saizeria, Jolly Pasta and Capricciosa in Japan), Italian food has impressed an indelible mark in the collective imagination of Americans (and people in Japan). Two aspects of Italian food appear to strike a positive response among the American consumers: its "simplicity" (or "rusticity": fresh ingredients, good portions, and good value for the money) and its "authenticity", namely, "a growing appreciation for authentic food products compared to the Americanized substitutes". We can see that this leverage on Italian food may reflect a smart marketing strategy (Girardelli, 2004, p.308).

The collective imagery of a product is an inseparable part and it became the package of that consumption experience. The term *consumption* does not just apply to the physical exhaustion of a product, but it also has a "symbolic" meaning, such as the consumption of the images and dreams that advertising is able to invoke in consumers' minds. In the case of

restaurants, the consumption of the meal takes place "inside" the package. A restaurant's "package" is the carefully constructed symbolic environment, we can call it the "atmosphere" or the "dining experience," offered to the consumers. The "package" is never neutral or meaningless, and instead, it may constitute a powerful ideological means. The food packages reflect the logic of media: since supermarkets and restaurant chains are the primary distributors of food packages, they play an important and active role to define and disseminate symbols and meanings in our society, so they operate as nonconventional mass media (Girardelli, 2004, p.310-311).

The case of the Italian restaurant chain Fazoli's[23] suits perfectly the purpose of understanding which images of Italian food American peoples have by analysing its marketing strategy. One of Fazoli's main points of differentiation is its Italianicity and this strategy is not meant as a way to promote a self-expression of an authentic ethnicity but, instead, it should be sees as a staged symbolic construction of the other. The company has not included any Italian or Italian American people to take part in the development or management of the chain. On the contrary, both the chain's ownership and its financial capital are Japanese. Fazoli's provides a casual, lower cost Italian dining option compared to the more sophisticated and usually more expensive dining experiences offered by others Italian restaurant chains (Girardelli, 2004, p.313).

Using Italian words or words that may sound Italian is another strategy to make consumers feeling to eat authentic Italian food. "Pasta," "Spaghetti," and "Pizza," which are displayed in three bended red neon signs left to the entrance, are real Italian words. Moreover the Fazoli's menu presents several Italian words, such as "Ziti" and "Lasagne." The sandwiches are called "Panini" as it is possible to see on their section menu. This reflects the intention of adding an additional Italian "flavour" to the products, which would be otherwise absent using the original English word. Simulating the "musicality" of Italian words is one good strategy. Other words or expressions that are associated with Italian food are "family," "authentic," and "capische" (reminiscent of the Italian word *Capisci?* meaning "do you understand?"). This last term belongs to the stereotypical Italian American mobster slang as

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[23] Fazoli's is a successful restaurant fran- chise based in Lexington, Kentucky, that offers the same dining experience— in terms of both menu and general "atmosphere"—in its more than 400 units spread across the United States. The chain leverages its Italian appeal exten- sively (Farkas, 2001), and its integrated communication strategy (meaning its use of various kinds of communication, including marketing and public rela- tions) requires the appropriation of catchy slogans (such as "Everyone's Ital- ian!" or "Real Italian, Real Fast!"), ad campaigns (Griswold, 2001), and a din- ing environment with a "down-home" Italian slant (Davive Girardelli, 2004).

the word "family" refers to the strong family ties that characterize the stereotypical Italian family (Girardelli, 2004, p.315)".

The interior furniture is studied to evoke the idea that Americans have about Italy and Fazoli's uses also several nonverbal strategies to reinforce it.

(1) The combination of Italian flag colours (*green, white and red colours*) is recurring and it welcomes the consumers into an Italian world.

(2) It is possible to see that the *use of vegetables* in Fazoli's logo and in a promotional poster outside the building reflects not only the colour of the Italian flag, but also an intention to communicate the idea that the Italian products offered in Fazoli's are "uncontaminated" and "fresh."

(3) The atmosphere reflects a *rustic theme,* a kind of environment where it is possible to get fresh and genuine products. The rustic theme appears to reinforce the idea of the freshness (the counter, the use of glass, where one can "see through") of the products.

(4) One of the Fazoli's purposes is to create a "relaxed, family atmosphere". Elements that evoke such atmosphere are placed in the dining area, even if they are not functional, in order to recreate a *kitchen/bistro theme*. For examples, the empty bottles and the plastic tendril are intended to symbolically represent the idea of wine, which cannot be sold at the restaurant, but that is present in the consumers' ideal notion of the wine-loving Italians.

(5) *The old-world theme:* the walls of the Fazoli's restaurants are decorated with black-and-white photos. Even if most of those pictures do not seem to represent Italians or to have a direct link with Italy, the overall themes of "time" and "nostalgia" (use of black-and-white pictures) constitute a strong association with Italy.

(6) One of the photos represents perfectly a common imagined stereotypical Italian occasion: a wedding banquet. Looking at that picture is possible to notice several elements linked to the myth of Italian food:

> "The openness (the meal is consumed outside in a garden), the rusticity (the farm and the field that are in the background of the pictures), the family (several generations are at the table), the expressivity (laughing and singing people); love and romance (the marriage); and, eventually, the large amount of food located at the centre of the table that unifies all the surrounding elements. [24] "

We have seen that Italian food image certainly is linked to the Italian stereotypes and this is exemplified also by Fazoli's campaign of 2001, "Everyone is Italian!". Basically, being Italian means having a series of stereotypical behaviours.

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[24] Davide Girardelli, *The Myth of Italian Food in the United States*, 2004, p.317

"The moderator is recognizably Italian because he has a stereotypical Italian American/New York accent. He looks like an Italian because he has rugged, hairy features. While speaking, he takes on a passionate and expressive temperament and gestures with his hands. After having eaten regularly at Fazoli's and completed their transformation into Italians, the people portrayed in the ad begin to use stereotypical expressions like "bada-bing, bada-bum" or "mamma mia" or sing opera. The transformation into Italians is nonetheless exciting for the people in the ad. In fact, after their transformation into Italians, the people in the ad become loud, happy, expressive, and charismatic. Interesting, becoming Italian is portrayed as an attractive transformation because in some way, it empowers people to be alive and passionate.[24]"

However, the Italian food's imagery shown by restaurant chains, such as Fazoli's, is not so close to the contemporary Italy. Italy is painted as a country where the time is frozen in a rural and preindustrial reality, a place inhabited by huge families (Girardelli, 2004, p.320-321).

The escalation of the pizza's popularity in Japan started in the 1950s to 60s by Italian immigrants in Japan. "Nicola Zapetti was an American marine of Italian descendants who opened "Nicola's pizza house" in the Ropongi area in 1956. He was neither a chef nor a restaurateur. While he lost his restaurants through a series of unfortunate events, his name and his moustached figure holding a stack of pizzas is still prevalent. Nevertheless Zapetti played an important part in spreading the popularity of pizza in Japan. In the same area and period, Mr. Antonio Cancemi opened his Italian restaurant. Born in Sicily in 1916, he graduated from a culinary school and joined the Italian navy as a chef. His cooking expertise led him to cook for General McArthur on a train trip around Japan in 1946. In 1957, Antonio moved his operations from Kobe to Tōkyō, and almost immediately pizza became one of his restaurant's most popular dishes. Today, Antonio's is the oldest family owned Italian restaurant in Japan (Ceccarini, 2010, p.3)".

The second stage of the pizza's diffusion was during the 70s and 80s, with the openings of pizza chains. "In the 1970s and 1980s pizza chains began to make their way into Japan. Shakey's Pizza and Pizza Hut opened in 1973, followed by Domino's pizza in 1985. The first Japanese shop called "Pizza La," opened in Tōkyō in 1986. Even if Pizza La sells a product that no Italian would recognize as Italian, Pizza La's TV commercials use the word "buono," the Italian term for "good." In the 1970s and mid 1980s the Italian cuisine in general had success. Such terms as イタ飯 (Itameshi) and イタ飯ブーム (Itameshi boom) indicated that Italian food and Italian cuisine were now popular and friendly words of the 1980s. At that time, one of the most popular Italian restaurants was "Carmine" of Carmine Cozzolino.

According to him, the popularity of the place was due to low prices, a friendly atmosphere and, of course, the Italian food itself. Even if different from Japanese food, it proved to share the rule of simplicity: few natural ingredients and not too many rules of etiquette (Ceccarini, 2010, p.4-5)".

The visitors also saw a long-gone Japan there: "Italy is what we were and still should be: mama's cooking, family farms, and high art," one person told me. The older Japanese waxed nostalgic as they supped on simple food like panzanella and thought about their grandmothers' miso soup; the younger ones tried edgy food combinations and sought fashion and cool cafes. Everyone was happy (Corky White, 2010)".

2.6. Hypothesis

Italian cuisine became popular in Japan because it meets the eight Consumer Values explained in 2.3 on page 13. The hypothesis of this research were made using Hollbrook's framework of eight-celled Typology of Consumer Value. Here they are explained:

TABLE 4.   Italian Food Value in Japan

		Extrinsic	Intrinsic
Self - Oriented	Active	1) Efficiency (O/I, Convenience)	3) Play (Fun)
	Reactive	2) Excellence (Quality)	4) Aesthetics (Beauty)
Other - Oriented	Active	5) Status (Success, Impression, Management)	7) Ethics (Justice, Virtue, Morality)
	Reactive	6) Esteem (Reputation, Materialism, Possessions)	8) Spirituality (Faith, Ecstasy, Sacredness)

Created by the author based on Holbrook (1999)

"By eating/consuming Italian food, I (Japanese)…"

(1) *efficiency*: by eating Italian food the consumers reach efficiency. The reason is that Italian cuisine has a wide range of choices and so it can suit my taste.

(2) *excellence*: by eating Italian food the consumers reach the excellence. The reason is that Italian cuisine is a gourmet cuisine.

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(3) *play/fun*: by eating Italian food the consumers have fun. The reason is that eating Italian food is not a daily action.

(4) *aesthetics*: by eating Italian food the consumers feel stylish. The reason is that Italian food has an elegant image.

(5) *status*: by eating Italian food the consumers reach a high status. The reason is that Italian restaurant are judged to be high level.

(6) *esteem*: by eating Italian food the consumers can get esteem. The reason is that Italian cuisine has a particular philosophy.

(7) *ethics*: by eating Italian food the consumers reach ethics. The reason is that some Italian restaurants try to offer a menu, which respect ethic principles.

(8) *spirituality*: by eating Italian food the consumers reach spirituality. The reason is that Italian food is linked to the image of history and nostalgia.

Of course, there is a huge variety of Italian restaurants in Japan, from the highest level, as Bulgari or Armani restaurants, to the "trattoria" style restaurant and the family restaurant chains such as "Gasto", "Jolly Pasta", or "Capricciosa". Not only the prices are different, but also the quality of the ingredients or the local atmosphere. For this reason, we tried to insert different type of Italian restaurants in the same Holbrook's framework table to understand where consumers in Japan can benefit these values, or some of them.

TABLE 5.   Italian Restaurants in 8 Consumer Values

		Extrinsic	Intrinsic
Self - Oriented	Active	(1)	(3)
	Reactive	(2)	(4)
Other - Oriented	Active	(5)	(7)
	Reactive	(6)	(8)

Created by the author

CHAPTER 3 Methodology

3.1. Survey's outline

Subjects.   The online survey has been sent to as many people as possible in Japan, both male and female, aged 18 years and over. The subjects are all of Japanese nationality. By "Japanese nationality", it means that the survey was sent only to Japanese peoples living in Japan. In this way, it was expecting to get precise results that could not get if general consumers in Japan were considered.

Procedure.   The study was described as a research concerning consumer values of Italian foods in Japan. A way to better understand the reason why people in Japan are attracted by Italian cuisine.
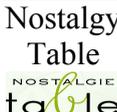
After thinking about the hypothesis (2.2) and before creating the questionnaire, some of the most popular and famous Italian restaurants in Japan have been analysed from the marketing mix point of view. The marketing mix is used as a tool to determine a product or brand's offer and it is linked to the *four P: product, place, price and promotion*.

In the first case, the restaurants have been separated according to the quality's level of their products: high quality, medium quality and low quality. Then they have been categorized as franchisee business or direct management. The price of the restaurants ranges from low, medium and high. Lastly, the restaurants' promotion comprises elements such as advertising (from cinema to radio and Internet commercials), public relations (press releases, exhibitions, conferences and events), sales organization and sales promotion.

TABLE 6.   "4P" of Italian Restaurants in Japan

	Gasto	Jolly Pasta	Pizza-La	Capricciosa	Saizeriya	Goemon
Product (Quality)	Low	Low	Low	Medium	Low	Low
Place	Franchise	Franchise	Franchise	Franchise	Franchisee	Franchise
Price	Low	Low	Low	Low	Low	Low
Promotion	Ads, SP	Ads, SP, SO	Ads, SP, SO	Ads, SO	Ads, SO	Ads

Ads: advertising; PR: public relations; SO: sales organization; SP: sales promotion;

	Bulgari	Panino Giusto	Nostalgy Table	Salvatore Cuomo Pizza	Eataly	Armani
Product	High	High	High	Medium	High	High
Place	Company Store	Company Store	Company Store	Company Store	Company Store	Company Store
Price	High	Medium	Medium	Medium	Medium	High
Promotion	PR, SO	PR, SO	PR, SO	Ads, SO	PR, SO	PR, SO

Ads: advertising; PR: public relations; SO: sales organization; SP: sales promotion;

The next step was to insert the different 4P's in the table of Holbrook's Consumers Values to analyse, which are the characteristics of an Italian restaurant that determine the eight Consumers Values.

TABLE 7.   Italian Restaurants "4P" in Holbrook Framework

		Extrinsic	Intrinsic
Self - Oriented	Active	Product: Low - Medium Place: Franchisee Business Price: Low - Medium Promotion: Ads, SP ---------------------------------- Gasto, Jolly Pasta, Pizza-La, Goemon, Saizeriya, Capricciosa	Product: Low - Medium Place: Franchisee Business Price: Low - Medium Promotion: Ads, SP ---------------------------------- Gasto, Jolly Pasta, Pizza-La, Goemon, Saizeriya, Capricciosa
	Reactive	Product: Medium - High Place: Direct Business Price: Medium - High Promotion: PR, SO ---------------------------------- Nostalgy Table, Panino Giusto, Armani, Bulgari, Salvatore Cuomo Pizza, Eataly	Product: Medium - High Place: Direct Business Price: Medium - High Promotion: PR, SO ---------------------------------- Nostalgy Table, Panino Giusto, Armani, Bulgari, Salvatore Cuomo Pizza, Eataly
Other - Oriented	Active	Product: Medium - High Place: Direct Business Price: Medium – High Promotion: PR, SO ---------------------------------- Nostalgy Table, Panino Giusto, Armani, Bulgari, Salvatore Cuomo Pizza, Eataly	Product: Medium - High Place: Franchisee – Direct Business Price: Medium – High Promotion: PR, SO ---------------------------------- Nostalgy Table, Panino Giusto, Armani, Bulgari, Salvatore Cuomo Pizza, Eataly
	Reactive	Product: Medium - High Place: Direct Business Price: Medium - High Promotion: PR, SO ---------------------------------- Nostalgy Table, Panino Giusto, Armani, Bulgari, Eataly	Product: Low - Medium - High Place: Franchisee - Direct Business Price: Low - Medium - High Promotion: PR, SO ---------------------------------- Gasto, Jolly Pasta, Pizza-La, Goemon, Saizeriya, Capricciosa, Nostalgy Table, Panino Giusto, Armani, Bulgari, Salvatore Cuomo Pizza, Eataly

Created by the author

The questionnaire was made to get answers that confirm all the eight hypothesis and to understand what type of people in Japan usually goes to eat at an Italian restaurant and the reason why they go.

The questions are 21, included the general ones about gender, age and occupation. Please refer to Appendix 1. and Appendix 2. for more details about the online consumers survey questions list.

The expected answers should confirm the eight Consumer Values created by Holbrook (1999) applied to the Italian food's field as follows:

(1) *efficiency*: I can find a delicious food without fail. The reason is that Italian cuisine has a wide range of choices and so it can suit my taste. (Ex. If I'm in a hurry, I go to Panino Giusto and I can eat a delicious panino quickly.)

(2) *excellence*: I am able to reach my own satisfaction. The reason is that Italian cuisine is a gourmet cuisine. (Ex. Since Italian restaurants use high quality ingredients and methods of cooking, haute cuisine is proposed. Through a gourmet experience, I can refine my palate and the foods always satisfy me.)

(3) *play/fun*: it can be fun. The reason is that I can feel a sense of extraordinary. (Ex. Unlike the way I eat everyday using chopsticks, it's something fresh and funny to eat using fork and knife.)

(4) *aesthetics*: I can feel also stylish. The reason is that like the Italian fashion, also the Italian food has an elegant image. (Ex. Thanks to the elegant atmosphere of an Italian restaurant, I can feel myself in that way).

(5) *status*: I can be recognized by others. Since Italian restaurant are judged to be high level, people around me will think I am rich, smart with a refined taste. (Ex. if I talk about Italian cuisine in detail, the others will see me as a worthy person.)

(6) *esteem*: I can reinforce my own belief. The reason is that Italian cuisine has a particular philosophy and my own belief about it can be confirmed despite of media and TV commercials. (Ex. I can eat and be satisfied with unfamous or least-known Italian restaurant that media ignores but it seemed good to me)

(7) *ethics*: I can feel to respect nature and raw ingredients. The reason is that some Italian restaurants try to offer a menu, which respect those types of ethic principles. (Ex. Eataly in Daikanyama offers Italian products that respects traditional raw ingredients.)

(8) *spirituality*: I feel a mystical feeling. Because of the ancient history and culture of Italy (like the Roman period), there is a feeling of nostalgia toward the old times. (Ex. Eating

in a restaurant that respects the traditions of Italian cuisine, although that is not a high level restaurant, I can feel the mystical feeling that lurks in the history of the dish.)

CHAPTER 4 Analyses

Data were analysed using the summary created by Google Docs. Both graphs and percentages of responses are available.

4.1. Survey's Results

The survey has been sent to Japanese peoples who live in Japan for 30 days. At the end, 73 responses have been collected, whereof 59% by men and 41% by women. Most of the responses are from young Japanese (55% of 20s), but also data from 30s (19%) and 40s (15%) Japanese peoples are available. Due to the highest number of young Japanese's answers, 79% of respondents were unmarried. Despite that, 44% of the respondents were employees and 19% were students. Moreover, as expected, most of the answers came from people who live in the prefecture of Tōkyō (47%), the capital of Japan; 27% of the respondents were from prefecture of Kyōto (10%), Ōsaka (7%) and Hyōgo (10%).

All the respondents were agree that dining out at the Italian restaurant is a funny activity. It has been asked which restaurants among the names in the suggested list was the most frequented and which one could be a new place to try. The percentages are as follow:

FIGURE 1. Percentages of answers from question number 7 and 13
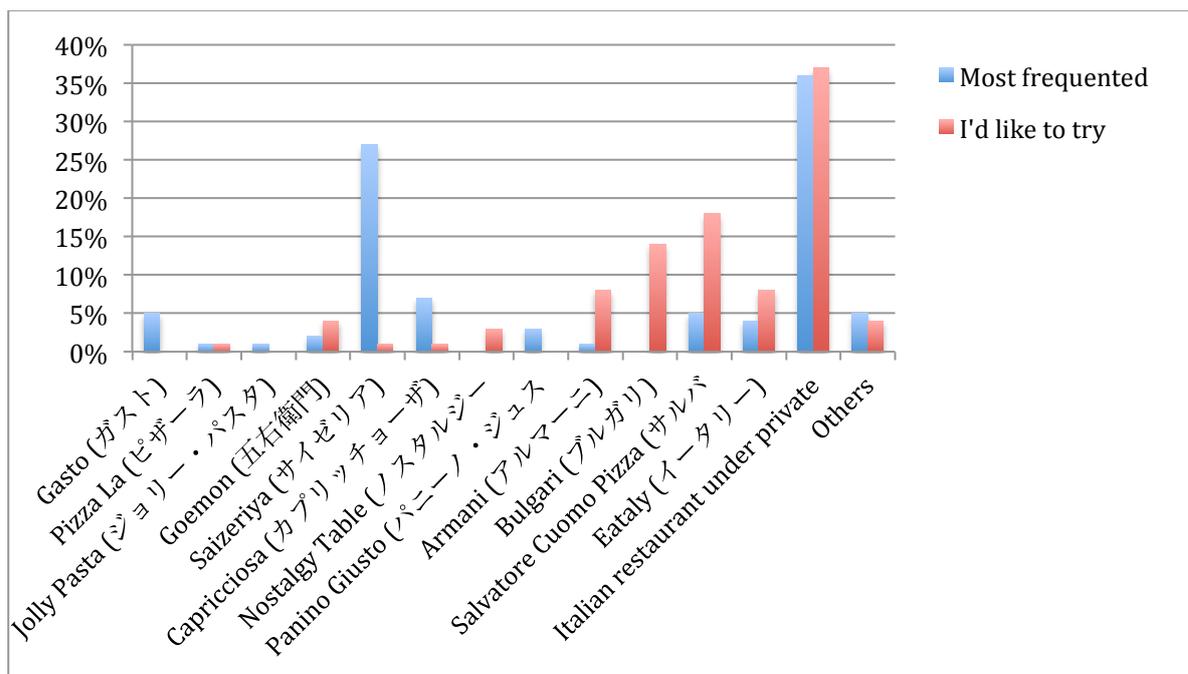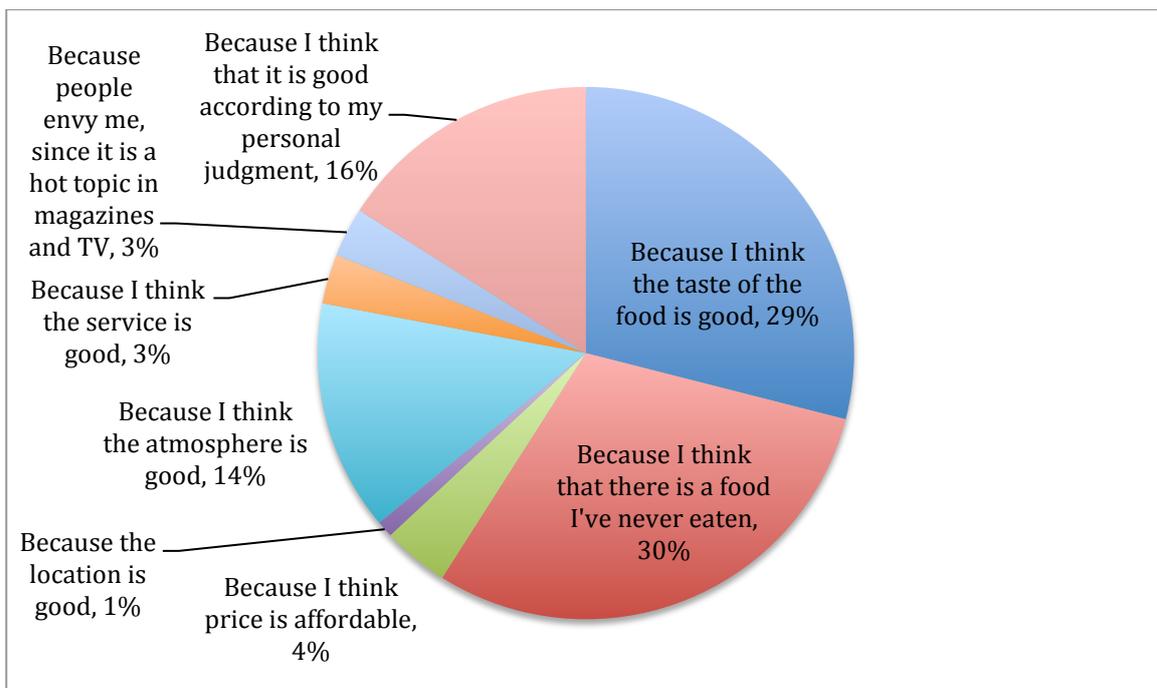

Created by the author

The criteria used to choose an Italian restaurant are several. The taste of food was considered the most important reason for making a decision (44%), but also the price (32%)

covers a high position: 34% of the respondents are expecting to spend between 1,000-2,000 Yen, 21% between 3,000-5,000 Yen and 19% of the consumers plans to spend less than 1,000 yen. Other criteria used to choose an Italian restaurant are the location (11%) and the atmosphere (12%).

Consumers in Japan prefer to eat at the Italian restaurant for dinner's time (62%), while 38% of the respondents are used to go during the lunch. Most of the respondents affirmed to prefer going to the Italian restaurant together with friends (55%); this data is followed by 21% of consumers who usually go to eat Italian food with their family, then 11% of respondents prefer to go with their partner. The frequencency of dining out at the Italian restaurants resulted as follow: 48% of the respondents usually go once every 2-3 months, 21% once a month, 16% once every 6 months and the 10% once every 2 weeks. Only 3% of the respondents go to eat Italian food once a week and so is also for those who go more than twice a week.

The survey proposed also eight reasons for wanting to try the suggested Italian restaurants, among which the respondents had to choose. Those options were formulated according to the eight Consumer Values created by Holbrook (1999) and the hypothesis formulated previously. The results are as follow:
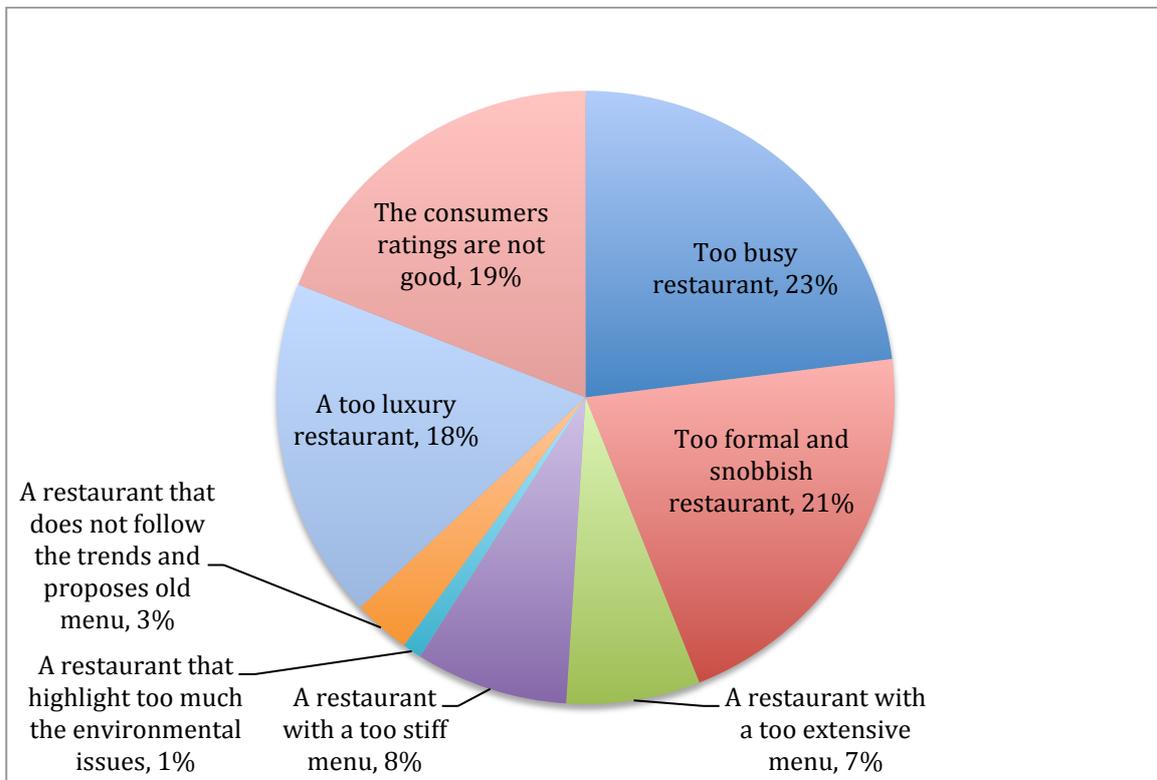
FIGURE 2. Percentages of answers from question number 14

Created by the author

43

It has been asked to the respondents also to choose which combination of Italian restaurant's features could be the reason for dining out. 59% prefer a company restaurant with a high quality of food at medium cost and where the employee training is good. The next question gave us results about the reasons why the respondents did not like one of the restaurants they have been among those suggested. Here the data:

FIGURE 3. Percentages of answers from question number 16

The consumers ratings are not good, 19%

Too busy restaurant, 23%

A too luxury restaurant, 18%

Too formal and snobbish restaurant, 21%

A restaurant that does not follow the trends and proposes old menu, 3%

A restaurant that highlight too much the environmental issues, 1%

A restaurant with a too stiff menu, 8%

A restaurant with a too extensive menu, 7%

Created by the author

Moreover, the respondents said that they usually choose to eat at an Italian restaurant because they can easily find a dish that they like, since the menu is extensive (36%), because it is a funny activity (25%), and because they want to eat something according to their own beliefs, regardless of the evaluation of others (15%). 11% dining out at the Italian restaurant because Italian cuisine is elegant, 8% because Italian cuisine has high quality ingredients and the remained 4% is shared between those who eat at the Italian restaurant because they like to eat a cuisine that uses environmentally friendly ingredients (3%), because they want to feel close to the old times (1%), and because they want to feel to reach a higher status (1%).

It has been asked also among the Italian restaurants where the respondents have been, which one has left the best impression and what kind of restaurant it was, indicating the name

and location of the restaurant. For the results' details, please refer to Appendix 3.

The final questions concerned the personality of the respondents to understand which type of people usually dines out at the Italian restaurant. To the question "What do you like to do?" we had 33% for "Regardless of the others evaluation, I like to trust my own beliefs ", 18% for "I like traditional culture and arts", 14% for "I like to spend time animatedly", 11% for "I like to defend and be close to nature ", 10% for "I always look for the best quality", 5% both for "I like to take care of my own appearance following fashion trends and "Since I am a busy person, I like not to waste my time", and finally 4%for "I like to being recognized by person who has social success".

Then, to the question "What kind of person do you think to be?" the results were as follow:

FIGURE 4. Percentages of answers from question number 21

Created by the author

45
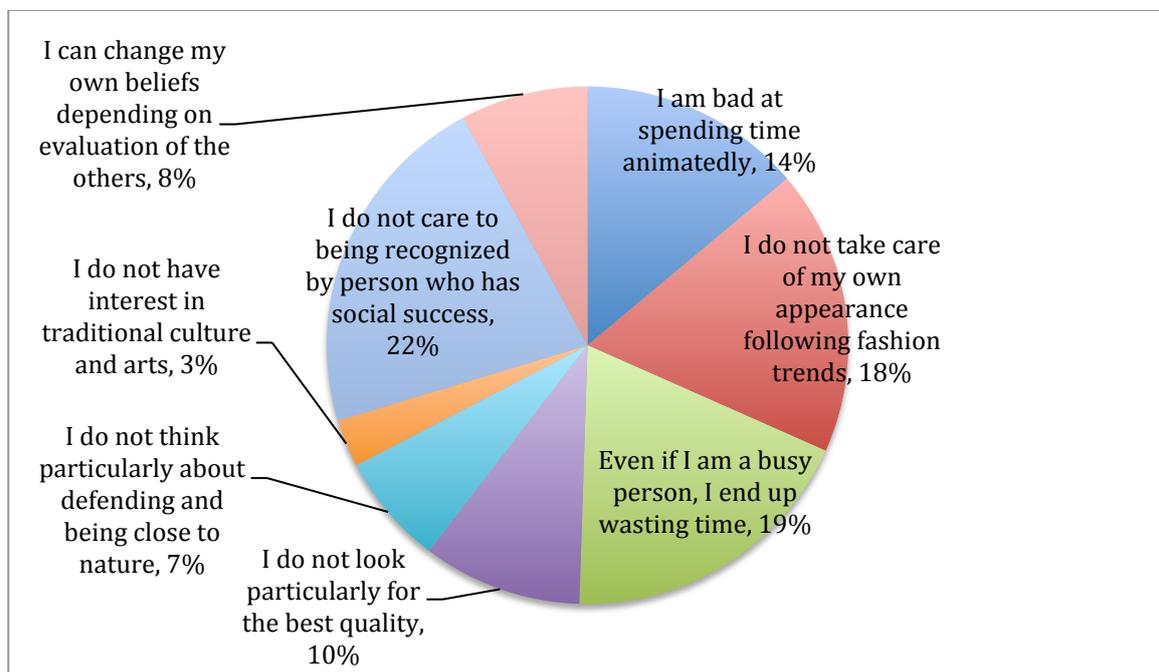
CHAPTER 5 Conclusions

5.1. Findings

Through the online survey whose method and results have been explained in Chapter 3 and 4, it has been possible too confirm the hypothesis concerning the Consumer Values of Italian food in Japan and the expected results has been achieved.

Analysing all the data, it is clear that not only the hypotheses have been confirmed, but also there are unexpected results that bring out interesting reflections about the awareness of what is the authentic Italian food in Japan.

Here it is a brief summary of surveys results.

5.1.1. Online Consumers Survey

First, it is necessary to take in account that more than 50% of the respondents are 20s years old and this data can explain the reason why 27% of them usually dining out at Saizeriya, an Italian restaurant chain that offers a huge variety of dish at low cost. In order to make this case, we had 53% of respondents that affirmed to be willing to pay not more than 2,000 Yen for eating at the Italian restaurant they have chosen. It has been supposed that these results are due to low economic possibilities. Indeed, 85% of the respondents would like to try Italian restaurants such as Armani, Bulgari, Salvatore Cuomo Pizza, Eataly and Italian restaurant under private management (Italian Trattoria style) rather than Italian restaurant chains.

Despite that, 47% of the respondents are willing to pay from 2,000 Yen to more than 10,000 Yen to eat at the Italian restaurant and, indeed, 45% usually dining out at Italian restaurants such as Eataly, Salvatore Cuomo Pizza and Italian Trattoria's style places. According to those data, the taste of food seems to be considered the most important criteria (44%) followed by the cost (32%), the atmosphere (12%), and the location (11%).

According to the hypotheses of this research, Italian food covers all the consumer values proposed by Holbrook (1999) such as *fun, aesthetics, efficiency, excellence, ethics, spirituality, status,* and *esteem*. Nevertheless, as confirmed through the literature review, it seems that Italian cuisine is closely linked to *fun* and *esteem* values. By eating Italian food, consumers are not only having fun with their friends (55% of the respondents affirmed to prefer going to the Italian restaurant together with friends), but they are also manifesting their identity. Indeed, 33% of the respondents decelerated that "Regardless of the others evaluation, I like to trust my own beliefs" and 22% said that "I do not care to being recognized by person who has social success". Respondents said that they usually choose to eat at an Italian

restaurant because it is a funny activity (25%), and because they want to eat something according to their own beliefs, regardless of the evaluation of others (15%).

Finally, analysing what kind of Italian restaurants left the best impression, we confirmed even more the hypothesis concerning the *aesthetic*, the *excellence*, the *spirituality*, and the *ethics*. A high number of comments such as "It has the atmosphere of Italy, but it's suitable for the taste of Japanese…" "…It's a friendly place and the atmosphere is good", "…I can taste the locale cuisine of Brescia", "I can eat high-quality food and it's a popular place", "They kept the traditional atmosphere of the basic building from the old Kyōto and enjoying Italian food there is interesting. The ancient atmosphere is relaxing for Japanese people…", "…they are experts also in the cooking methods, and the quality of food is high" were left.

5.2. Implications

(1)Theoretical Implication

Among the existing studies, those that may support the hypothesis proposed by the author have been chosen. In detail, the Consumer Values Framework of Holbrook (1999) has been used to find out the meaning of those values from the point of view of Italian food consumption. Moreover, the article of Girardelli can explain which stereotypes of Italy and its food have led to the success of Italian restaurants. In that sense, also the researches of Rombelli and Kimura helped to understand how people in Japan perceive Italian food.

Finally, also some articles and studies about the history behind the process of diffusion of Italian culture in Japan have been analysed to get a closer look at the phenomenon of Itameshi (イタ飯).

(2) Practical Implication

Previous researches about Italian food abroad focused on the image of Italy and, accordingly, its stereotypes. However, thanks to the online consumers survey, it has been possible to understand that many people in Japan have such a deep awareness about the authentic Italian food that they declared not to consider Gasto or Saizeriya as real Italian restaurants. For this reason, the data gathered in this study may help some Italian restaurants' owners in Japan to get more success and offer a more complete consumption's experience to people who live in Japan.

5.3. Limitations and Future Research

Due to the small size of the examined sample, data gathered in this study cannot be considered in absolute terms. The research aims to present itself as the initial phase of a new field of studies.

Future research in this sense could focus on which consumer values are more necessary to be covered rather than others to run a successful Italian restaurant in Japan. It may be possible considering using the future researches' data to find out new methods in order to spread Italian culture in Japan.

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APPENDIX 1.　　オンラインのアンケート質問リスト

1）あなたの年齢を教えてください。

       a. 20歳未満

       b. 20代

       c. 30代

       d. 40代

       e. 50代

       f. 60歳以上

2）あなたの性別は？

      a.男性

      b.女性

3）ご結婚されていますか。

      a.未婚

      b.既婚

4）あなたがお住いの都道府県は？

      （オンラインで日本の各県を書く）

5）あなたの職業は？

       a.学生・生徒

       b.会社員

       c.経営者

       d.公務員

       e.自営業

       f. 派遣社員

       g.パート・アルバイト

h. 主婦

i. 無職

j. その他

6）イタリア料理を外食することは楽しいことだといわれています。あなたもそう思いますか。

a.はい

b.いいえ

7）あなたが**よく行く**イタリアン・レストランを1つ選んでください。

a. ガスト

b. ジョリー・パスタ

c. ピザーラ

d. 五右衛門

e. サイゼリア

f. カプリチョーザ

g. ノスタルジーテーブル

h. パニーノ・グスト(Panino Giusto)

i. アルマーニ(Armani)

j. ブルガリ(Bulgari)

k. サルバトーレ・クオーモ・ピッツァ(Salvatore Cuomo Pizza)

l. イータリー(Eatlay)

m. 個人経営のイタリアン

n. その他

8）7番の質問で選んだレストランには昼食を食べに行くことが多いですか。夕食を食べに行くことが多いですか。

a.昼食

b.夕食

９）7番の質問で選んだレストランをどういう基準で選んでいますか。最もあてはまるものを1つ選んでください。

        a.料理の味

        b.価格

        c.場所・アクセス

        d.雰囲気

        e.店員のサービス

        f.テレビや雑誌やインターネットの情報

        g.知人の紹介

１０）7番の質問で選んだレストランには誰と行くことが多いですか。

        a.　家族

        b.　友達

        c.　同僚

        d.　恋人

        e.　一人で

        f.　その他　　「自由記述欄」

１１）7番の質問で選んだレストランにどれくらいの頻度で行きますか。

        a.半年に1回

        b.2-3ヵ月に1回

        c.1ヵ月に1回

        d.2週間に1回

        e.1週間に1回

        f.1週間に2回以上

１２）7番の質問で選んだレストランで1回あたりに費やす予算を教えて下さい。(アルコール類を除く料理の費用のみ)

        a.　～1,000円未満

b.1,000円以上2,000円未満

c.2,000円以上3,000円未満

d.3,000円以上5,000円未満

e.5000円以上1万円未満

f.1万円以上

１３）あなたが**行ってみたい**イタリアン・レストランはどれですか。当てはまるも
のを1つ選んでください。

a. ガスト

b. ジョリー・パスタ

c. ピザーラ

d. 五右衛門

e. サイゼリア

f. カプリチョーザ

g. ノスタルジーテーブル

h. パニーノ・グスト(Panino Giusto)

i. アルマーニ(Armani)

j. ブルガリ(Bulgari)

k. サルバトーレ・クオーモ・ピッツァ(Salvatore Cuomo Pizza)

l. イータリー(Eatlay)

m. 個人経営のイタリアン

n. その他

１４）13番の質問でお選びになったそのイタリアン・レストランに行ってみたいと
思う理由は何ですか。もっともあてはまるものを1つ選んでください。

a.料理の味がいいと思うから

b.食べたことがない料理があると思うから

c.価格が手ごろと思うから

d.場所・アクセスがいいから

e.雰囲気がいいと思うから

　　　　f.店員のサービスがいいと思うから

　　　　g.テレビや雑誌で話題になっていて人に羨ましがられるから

　　　　h.自分で判断して自分でいいと思うところだから

１５）あなたが**行きたい**レストランのタイプはどういうタイプですか。次の組み合わせから最もあてはまるものを1つ選んでください。

a. 料理の品質はそれほど高くない－チェーン店－価格が安い－テレビCMを放映している

b. 料理の品質は中くらい－チェーン店－価格が安い－テレビCMを放映している

c. 料理の品質は高い－直営店のみ－価格は中くらい－ニュースで取りあげられている

d. 料理の品質は高い－直営店のみ－価格は高い－テレビCMを放映していない

e. 料理の品質は高い－直営店のみ－価格は中くらい－従業員教育が行き届いている

f. 料理の品質は中くらい－直営店－価格は中くらい－テレビCMを放映していない

１６）あなたがこれまで行ったことがある中で**最も気に入らなかった**イタリアン・レストランはどういうタイプの店でしたか。もっともあてはまるものを1つ選んでください。
a. 賑やかすぎる店

b. 格式ばっている・お高くとまっている店

c. メニューが多すぎる店

d. メニューが凝りすぎている(こりすぎている)店

e. 環境問題を強調したり売り物にしている店

f. トレンドを取り入れないで古くさいメニューを出し続ける店

g. 高級すぎる店

  h. 口コミ評価がよくない店

１７）イタリアン・レストランに行くのはどうしてですか。もっともあてはまるものを1つ選んでください。
  a. イタリア料理は楽しいから
  b. イタリア料理はオシャレだから
  c. イタリア料理には豊富なメニューがあって好物の料理を選べるから
  d. イタリア料理は材料や食材の品質がいいから
  e. 環境に配慮した材料や食材を使っている料理を食べたいから
  f. 古き良き時代を感じたいから
  g. 自分のステータスが高くなったような気分を味わいたいから
  h. 他人の評価に関わらず、自分の信念にしたがったものを食べたいから

１８）あなたがいままで行ったことがあって**最もいい印象が残っている**イタリアン・レストランはどこですか。レストランの名前と場所を教えて下さい。

１９）18番の質問で、そのレストランはどういうお店でしたか。行ったことがない私にそこがどういう店だったか教えて下さい。

２０）あなたは何をするのが好きですか。最も当てはまるものを1つ選んでください。
  a. 賑やかに過ごすことが好き
  b. ファッションやトレンドにしたがって外見に気をつかう
  c. 忙しくて時間にせかされているから時間を効率的に使いたい
  d. いつも品質の高いものを選びたい
  e. 自然に親しみ自然を守りたい
  f. 伝統的な文化や美術が好き
  g. 社会的地位を手に入れて人から認められたり褒められたりしたい
  h. 他人の評価に関わらず、自分の信念をつらぬきたい

２１）あなたは自分をどういうタイプの人だと思いますか。最も当てはまるものを1つ選んでください。

 a. 賑やかに過ごすことが苦手

 b. ファッションやトレンドにしたがって外見に気をつかわない

 c. 忙しくて時間にせかされていても時間を無駄遣いしてしまう

 d. 品質の高いものを選ぼうとは特にしていない

 e. 自然に親しみ自然を守ろうとは特に思わない

 f. 伝統的な文化や美術は特に興味がない

 g. 社会的地位を手に入れて人から認められたり褒められたいとは思わない

 h. 他人の評価が気になって自分の信念を変えることがある

質問は以上です。ご協力ありがとうございました。

APPENDIX 2.   ONLINE CONSUMERS SURVEY QUESTIONS LIST

1) Please tell me your age.

  g. Less than 20 years

  h. 20s

  i. 30s

  j. 40s

  k. 50s

  l. 60 years or older

2) Are you male or female?

  a.   Male

  b.   Female

3) Are you married?

  a. Unmarried

  b. Married

4) Where do you live?

  (list of Japanese prefectures)

5) What is your employment?

  k. Student

  l. Employee

  m. Manager

  n. Public officials

  o. Self-employed

  p. Temporary staff

  q. Part time

  r. Housewife

  s. Unemployed

  t. Other

6) It is said that eating out Italian food is a fun thing. Do you even think so?

a. Yes

b. No

7) Please choose one Italian restaurant you go often.

    o. Gasto (ガスト)

    p. Jolly Pasta (ジョリー・パスタ)

    q. Pizza La (ピザーラ)

    r. Goemon (五右衛門)

    s. Saizeriya (サイゼリア)

    t. Capricciosa (カプリチョーザ)

    u. Nostalgy Table (ノスタルジーテーブル)

    v. Panino Giusto (パニーノ・ジュスト)

    w. Armani (アルマーニ)

    x. Bulgari (ブルガリ)

    y. Salvatore Cuomo Pizza (サルバトーレ・クオーモ・ピッツァ)

    z. Eataly (イータリー)

    aa. Italian restaurant under private management

    bb. Others

8) Do you eat more often for lunch or dinner at the restaurant of your choice in question 7?

    a. Lunch

    b. Dinner

9) Why did you choose that restaurant in question 7? Please choose one that applies most.

    a. Taste of food

    b. Price

    c. Location

    d. Atmosphere

    e. Service clerk

    f. Internet, TV, and magazines information

    g. Acquaintance

10) With whom do you go more often to the restaurant chosen in question 7?

     g. Family

     h. Friends

     i. Colleagues

     j. Fiancé/Fiancée

     k. On my own

     l. Other

11) How many times do you go to the restaurant chosen in question 7?

     a. Biannually

     b. Once every 2-3 months

     c. Once a month

     d. Once a fortnight

     e. Once per week

     f. More than once a week

12) Please tell the budget that you spend every time at the restaurant you selected in question number 7. (Only the cost of food, not for alcohol)

     a. Less than 1,000 yen

     b. Between 1,000 yen and 2,000 yen

     c. Between 2,000 yen and 3,000 yen

     d. Between 3,000 yen and 5,000 yen

     e. Between 5,000 yen and 10,000 yen

     f. More than 10,000 yen

13) Which Italian restaurant would you like to try? Please choose one option.

     o. Gasto (ガスト)

     p. Jolly Pasta (ジョリー・パスタ)

     q. Pizza La (ピザーラ)

     r. Goemon (五右衛門)

     s. Saizeriya (サイゼリア)

     t. Capricciosa (カプリチョーザ)

     u. Nostalgy Table (ノスタルジーテーブル)

v. Panino Giusto (パニーノ・ジュスト)

w. Armani (アルマーニ)

x. Bulgari (ブルガリ)

y. Salvatore Cuomo Pizza (サルバトーレ・クオーモ・ピッツァ)

z. Eataly (イータリー)

aa. Italian restaurant under private management

bb. Others

14) What is the reason you want to try the Italian restaurant chosen in question number 13? Please choose one that applies most.

       a. Because I think the taste of the food is good

       b. Because I think that there is a food I've never eaten

       c. Because I think price is affordable

       d. Because the location is good

       e. Because I think the atmosphere is good

       f. Because I think the service is good

       g. Because people envy me, since it is a hot topic in magazines and TV

       h. Because I think that it is good according to my personal judgment

15) Which type of Italian restaurant is the one you want to try? Choose one of the following options combination that applies most.

       g. Not so high quality of food - Chain restaurant - Low cost - Advertised on TV

       h. The quality of food is medium - Chain restaurant - Low to High Cost - Advertised on TV

       i. The quality of food is high – Company store – Medium cost – I heard about it on the News

       j. The quality of food is high – Company store – High cost – No advertised on TV

       k. The quality of food is high – Company store – Medium cost - Employee training are good

       l. The quality of food is medium – Company store – Medium cost – No advertised on TV

16) Among the restaurants where you have been, what kind did not you like? Please choose one that applies most.

    i.   Too busy restaurant

    j.   Too formal and snobbish restaurant

    k.   A restaurant with a too extensive menu

    l.   A restaurant with a too stiff menu

    m.   A restaurant that highlight too much the environmental issues

    n.   A restaurant that does not follow the trends and proposes old menu

    o.   A too luxury restaurant

    p.   The consumers ratings are not good

17) Why do you go to the Italian restaurant? Please choose one that applies most.

    i.   Because Italian cuisine is fun

    j.   Because Italian cuisine is elegant

    k.   Because I can easily find a dish that I like, since the menu is extensive

    l.   Because Italian cuisine has high quality ingredients

    m.   Because I'd like to eat a cuisine that uses environmentally friendly ingredients

    n.   Because I want to feel close to the old times

    o.   Because I want to feel to reach a higher status

    p.   Because I want to eat something according to my own beliefs, regardless of the evaluation of others

18) Among the Italian restaurants where you have been, which one has left the best impression? Please tell the name and location of the restaurant.

19) What kind of restaurant did you choose in question number 18? Since I have never been there, please let me know how it was.

20) What do you like to do? Please choose one that applies most.

    i.   I like to spend time animatedly

    j.   I like to take care of my own appearance following fashion trends

    k.   Since I am a busy person, I like not to waste my time

    l.   I always look for the best quality

m. I like to defend and be close to nature

n. I like traditional culture and arts

o. I like to being recognized by person who has social success

p. Regardless of the others evaluation, I like to trust my own beliefs

21) What kind of person do you think to be? Please choose one that applies most.

i. I am bad at spending time animatedly

j. I do not take care of my own appearance following fashion trends

k. Even if I am a busy person, I end up wasting time

l. I do not look particularly for the best quality

m. I do not think particularly about defending and being close to nature

n. I do not have interest in traditional culture and arts

o. I do not care to being recognized by person who has social success

p. I can change my own beliefs depending on evaluation of the others

APPENDIX 3.

The following data are relating to the responses to the on line survey's questions number 18 and 19.

- "Casale Del Pacioccone" (カザーレ・デル・パッチョコーネ), Minamiaoyama, Minato, Tōkyō; "It has a relaxing atmosphere and it's comfortable, the cuisine is tasty. Even if the cuisine is simple, ingredients from Italy are used and the food is good. Also the price is honest".

- "Perché no" (ペルケノー), Fukuoka; "The atmosphere is good, the cuisine is elaborated from the ingredients, methods and seasonings points of view, and it is possible to eat food that I can't find in other stores. It's not cheap, but they always offer a cuisine that exceeds the expectations and it is worth".

- "Pinocchio" (ピノキオ), Kichijoji, Tōkyō; "The are several type of pasta".

- "Osteria da Paolo" (オステリア・ダ・パオロ), Dojima, Kita Ward, Ōsaka; "It's perfect for a date".

- "Quinto Canto" (クイントカント), Kita Ward, Ōsaka; "The service is amazing, it's fun and cheap".

- "Casablanca" (カサブランカ), Kyōto; "They offer products that you can't eat at a restaurant chain. Also the wine selection is wide. Wife and husband are friendly and easily approachable. The price for lunch and dinner is never too much expensive".

- "Monte il Chianti" (モンテイルキャンティ), Odawara, Kanagawa; "It's not expensive and it has a good cuisine. Both the service and the atmosphere are good".

- "Da Fabio" (ダ ファビオ), Naka Ward, Nagoya; "Fabio has been run this Italian Bar, but it is not only open at night unlike Italy. It's more close to a Trattoria, indeed snacks such as panini are available, but there are also trippa, insalata and more authentic Italian food. It has the atmosphere of Italy, but it's suitable for the taste of Japanese, it's delicious Bar."

- "Osteria Coccinella" (オステリア コチネッラ), Shimogyo Ward, Kyōto; "It's a small shop. It was very delicious and the service is polite".

- "ASO" (リストランテ ASO), Daikanyamacho, Shibuya, Tōkyō; "The quality of food and the service are great, it's restaurant where you can dine slowly while looking at the well-groomed courtyard".

- "Bice" (ビーチェ), Minato, Tōkyō; "It's elegant and if you have lunch, you can see Disneyland's fireworks".
- "Antonio's"(アントニオ), Aoyama, Minato, Tōkyō; "It's cheap and the food is tasty. The atmosphere is relaxing".
- "Giovanni" (ジョバンニ), Ashiya, Hyōgo ; "Appetizer, in particular vegetables and fruit are fresh, I feel the joy when I'm eating".
- "Pizzeria Trattoria Napule", Minami-Aoyama, Tōkyō; "It was suggested by an Italian friend, and both the cuisine and the atmosphere are good".
- "Da Michele" (ダ・ミケーレ), Ebisu, Tōkyō; "Pizza and appetizers are delicious. Since the ceiling is high, there's no feeling of constriction. Also the atmosphere is good, and it seems to be in Milan".
- "Sisiliya" (シシリア), Yokohama, Kanagawa; "The food is tasty. They take care of the ingredients, they are experts also in the cooking methods, and the quality of food is high".
- "Vapiano" (ヴァ・ピャノ), London; "Two floors, nice atmosphere, could be elegant and romantic. Taste was so good and price isn't that expensive but it's always busy".
- "Cafe La Bohéme" (カフェ・ラ・ボエム), Shirokanedai, Minato, Tōkyō; "It's possible to eat outside, the atmosphere is good and so is the service. It's a good place for a date".
- "Boulangerie Cafe Dining Robinson" (ロビンソン), Karasuma, Kyōto; "They kept the traditional atmosphere of the basic building from the old Kyōto and enjoying Italian food there is interesting. The ancient atmosphere is relaxing for Japanese people. Then, the lunch set looks elaborate, and there are several types of bread to choose".
- "Brick Wall Pizza", Grand Rapids, MI (USA); "The atmosphere was so nice and the pizza tasted delicious. Everything was handmade and good".
- "Rigoletto" (リゴレット), http://www.rigoletto.jp/sp/; "It's elegant and the variety of liquors is huge. Pizza and pasta are good, but also the other dishes are tasty. Also the stuff is nice".
- 「パスタ壁の穴」, Tōkyō; "It tasted good".
- "Jolly Pasta" (ジョリー・パスタ), Tōkyō; "It tasted good and the time spent with my friends was great".

- "Pizzeria Bar Napoli" (ナポリの"ピッツェリアバール"), Nakano, Tōkyō; "The pizza is cheap and tasty. If I really want to eat there, it's better to make a reservation".

- "Pizza Capri" (ピッツァ・カプリ), Shinjuku, Tōkyō; "It's close to Shinjuku station and it has a nice atmosphere also for a woman who goes there alone. The pizza is cheap and tasty. It's possible to see the cooking process and it's funny".

- "Osteria Luna Mare" (オステリア・ルーナ・マーレ), Hachiōji, Tōkyō

- "Il Chianti Beache" (イル・キャンティ・ビーチェ), Katasekaigan, Fujisawa, Kanagawa; "It's possible to see the sea, the atmosphere is good and picturesque, and the service is nice. The dishes cover several appetizers, pasta, pizza, dessert and the dressing of salad is delicious. Everything is tasty!".

- "Il fiume" (イル フューメ), Shibuya, Tōkyō; "The atmosphere is good and it's elegant. The price is honest".

- "Ristorante Venire Venire" (リストランテベニーレベニーレ), Shibuya, Tōkyō; "It has a convenient price and you can have fun".

- "Pizzeria Tonino" (ピッツェリアトニーノ), Setagaya, Tōkyō; "It's certified by the Association of the authentic Napolitan Pizza and they make pizza baked in a stone oven. There is also take-away service".

- "Il Boccalone" (イルボッカローネ), Ebisu, Tōkyō; "It's a bit expensive, but the cuisine is so good and also the service is nice", "A bright place, service is nice. There is a good variety of wine and the quality of food is high. The atmosphere is good".

- "Icaro" (イカロ), Nakameguro, Tōkyō; "I wouldn't say that shops like Gasto or Saizeria are Italian restaurants in Japan. I think it's better to say that Gasto and Saizeria are general cafeteria. It's hard to meet a delicious and authentic Italian cuisine in the shops of question number 13. A restaurant under private management is the best to eat a real Italian cuisine. Shops such as Icaro or Ristorante Fiorenza offer firmly "antipasto, primo piatto, secondo piatto, dolce, and caffe". Since I love Italian food I go there to eat."

- "Ristorante Fiorenza" (リストランテ・フィオレンツァ), Kyōbashi, Tōkyō; "I wouldn't say that shops like Gasto or Saizeria are Italian restaurants in Japan. I think it's better to say that Gasto and Saizeria are general cafeterias. It's hard to meet a delicious and authentic Italian cuisine in the shops of question number 13. A restaurant under private management is the best to eat a real Italian cuisine. Shops

such as Icaro or Ristorante Fiorenza offer firmly "antipasto, primo piatto, secondo piatto, dolce, and caffe". Since I love Italian food I go there to eat."

- "Cafe La Bohéme" (カフェ・ラ・ボエム), Shinjuku-gyoenmae, Tōkyō; "Atmosphere is so friendly; the interior is red. We can see the park (shinjukugyoen) through the transparent glass in big window. Staff: when we order the food, all the staff repeats it at the same time. This service is astonished! Cost: cooool! http://www.boheme.jp/shinjukugyoen/".

- "Ristorante il Centro" (リストランテ・イル・チェントロ), Priocca, Cuneo; "It's Piedmontese cuisine. But they don't have only traditional dishes, but also innovative cuisine".

- "Santo Spirito" (サントスピリト), Shimomeguro, Tōkyō; "Both the chef and the waiters had experiences in Italy, it's a friendly place and the atmosphere is good".

- "Ristorante Orto" (リストランテ　オルト), Kyōto; "If Japan a foreign culture come to Japan, it will change because of the environment and the climate. I think that the evolution of Italian food is normal. Sinche this is a restaurant running in the traditional city of Kyōto, I'd like to feel the Japanese Italian food".

- "Mandarin Oriental" (マンダリンオリエンタル), Nihonbashimuromachi, Tōkyō; "It's an Italian restaurant inside the hotel and I ate at the buffet. I've been at the lunch buffet, but any dish is made with attention and passion, and the quality is high".

- "Porta Rossa" (ポルタ・ロッサ), Yawata, Kyōto; "The small shop is run by a nice couple. Food is great. Dolce also delicious. Service is also pleasant".

- "Gigi" (ジジ), Ōsaka; "The place is not large, but price has been good. Pizza is delicious and the atmosphere is good".

- "Enoteca Pinchiorri" (エノテカ・ピンキオーリ), Firenze; "Everything was so good, from the service, to the cuisine and wine".

- "Goemon pasta" (五右衛門パスタ)、Japan; "There is a huge variety of pasta, even if it's Japanese style pasta. There are also pasta according to the season, and that's something that Japanese people like".

- "Trattoria Belfiore" (ベル・フョーレ), Bologna; "It's a small trattoria, I've been there when I was in Bologna. They have traditional dishes such as scaloppini, tortellini con brodo and is delicious tortelloni con burro e salvia. Also the owner is friendly".

- "Giovanotto" (ジョヴァノット), Ōsaka; "It's spacious and they focus on the cooking methods".

- "Da Giungino" (ダ・ジュンジーノ), Ōsaka; "There are an excellent chef and sommelier. A wild cuisine comes out".

- "Cantinetta Barbera" (カンティネッタ・バルベーラ), Ōsaka; "It's a little store, but they have a good variety of wine and they pay attention at the cuisine".

- "Alba" (アルバ), Kobe; "They are really good using the vegetables".

- "Bene Bene" (ベネ・ベネ), Kobe; "It's a place to eat the Naples Pizza. The taste is authentic and it's pet-friendly. I always go with my lovely dog".

- "Osteria 87" (オステリア 87), Ōsaka, http://ameblo.jp/franciacorta87/; "The chef is great and I can taste the locale cuisine of Brescia; it's possible to drink a glass of Franciacorta".

- "Opium" (オピューム), Ōsaka, http://www.opium-rest.com/; "The Opium Italian restaurant's service is good".

- "GG" (ジージー), Kichijōji, Tōkyō; "They use the same oven used in Naples to cook their pizza and it's really tasty".

- "Belta" (ベルタ), Nishiekimaechō, Ōsaka; "It's good, cheap and relaxing. I've been there many times and you can entrust to the owner for both wine and cuisine".

- "Saizeriya" (サイゼリア), Japan; "It's low cost and good food".

- "Il Bacaro" (イル・バーカロ), Shinjuku, Tōkyō; "It's a bright and elegant place, the food is tasty".

- "Napolimania" (ナポリマニア), Shibuya, Tōkyō; "The shop is small, but the lunch menu is so cheap and tasty that it is always crowded. Since it's close to my office I go there quite often".

- "Razzo" (ラッゾ), Naka Ward, Yokohama, Kanagawa; "Pizza is delicious. They have also stone oven. During lunch it costs 1,500 Yen and also the coffee is good".

- "Pinocchio" (ピノキオ), Chūō Ward, Kobe; "It's a Italian restaurant! I love their Margherita pizza".

- "Vacanza" (ヴァカンツァ), Kobe; "It's convenient, they have a wide wine list and the food is tasty".

- "EATALY Daikanyama" (イータリー・代官山), Tōkyō; "I can eat high-quality food and it's a popular place", "It's a super market to buy Italian food products, but

there is also a restaurant inside. The atmosphere is casual and the taste of food is delicious".

- "Trattoria Sassa" (トラットリア・サッサ), Hyōgo Ward, Kobe; "It's authentic Italian food. Both the local and the owner make the atmosphere great. Cost performance is the best and they are familiar even to wine".