**Determining the Role of Moral and Global-Local Framing on the Anti-Consumption of Halal Endorsed Products.**

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A dissertation submitted to

The Graduate School

In partial fulfilment of the requirement for the degree of

**DOCTOR OF PHILOSOPHY**

**MARKETING**

**UNIVERSITY OF HULL, ENGLAND, UK**

**2017**

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## Acknowledgments

Eternally indebted to my beloved parents, my mother for her constant love and support and my father for his belief and faith in me.

To Dr. Haseeb. Today I realise the wisdom behind your constant “pressure” and guidance.

## Abstract

Increasingly pluralistic, multi-ethnic and diverse marketplaces have become an important and characteristic trend of globalised and developed economic marketplaces, the world over. Despite the obvious advantages of this marketplace multi-culturalism, the secularized West has recently witnessed a disturbing growth in marketplace stigmatization, in terms of growing animosity and rejection, of Halal endorsed products in particular. This anti-consumption trend is paradoxically characterised by a growing acceptance of Halal product ranges and service offerings by non-Muslim consumer segments. This study aims to investigate this paradoxical marketplace phenomenon by determining whether leveraging anti-consumption towards Halal is possible. It specifically does this by seeking to understand the negative or marketplace stigmatization side towards Halal. A multi-theoretical perspective is adopted to understand the development of marketplace stigamization towards Halal comprising of social dominance theory, and using a novel application of Terror Management Theory (TMT), Hauntology and Stereotype formation theories as underlying facilitating processes.

The study contributes towards the burgeoning domain of investigating attitude development towards controversial Religiously Labelled Products (RLPs) and specifically focuses on anti-consumption psychology towards Halal labelled products. Whereas, previous studies have adopted a consumption lens, this study is the first to adopt a dedicated anti-consumption perspective. In doing so, it determines the key drivers of anti-consumption towards Halal offerings and seeks to understand if by strategically leveraging against these drivers, anti-consumption attitude development can be reversed. As such, it also represents the first study to empirically demonstrate the reversal of anti-consumption

attitudes, providing some assurance to brand managers facing marketplace stigmatization that anti-consumption is not a stable attitude but open to reversal and change.

The study adopts post-positivist critical realist ontology to guide its structure. It therefore embraces a mixed methods approach rooted in the logic of data triangulation to guide the facilitation of hypotheses construction. An initial qualitative phase comprising exploratory interviews with industry experts (n = 12), and a word association based survey of non-Muslim self-declared anti-consumers (n = 231) of Halal helped to shape the study's main conceptual framework and its accompanying hypotheses. This phase revealed that animal welfare concerns, Islamophobia and cultural incongruence were the main drivers of anti-consumption towards Halal. The main study comprised an experimental survey phase (n = 957), comprising of a 2 x 2 x 2 quasi experimental structure to test the effects of counter animal welfare, Islamophobia and global-local positioning framing treatments on attitude to the ad, ad believability, anti-consumption attitude and reluctance to purchase Halal. The findings suggest that local, animal welfare and pro-Islamic identity framing can increase attitude to ad and ad believability and moreover reduce anti-consumption attitudes and reluctance to purchase to Halal. The study discusses these findings in light of the marketplace place stigmatization, and provides managerial and public policy level implications. It concludes with a discussion on limitations and recommendations for further research. In summary, the study provides some hope for not only Halal brand managers, but any marketing manager, that marketplace stigmatization induced anti-consumption is not a stable and irreversible attitude but can be strategically leveraged.

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# CHAPTER ONE: INTRODUCTION

The purpose of this opening chapter is to provide context and background to the investigation. The chapter provides a background to the study problem, introduces the reader to the problem in more depth and also to anti-consumption theory as a marketplace domain. It subsequently develops a series of research objectives and provides a summary of the study's managerial and theoretical key contributions. Finally, it provides an overview of the structure of the investigation to guide the reader through the content and hopefully adding clarity to the content of the investigation and sub-sections which are to follow.

## 1.1 Background

Halal is an Arabic word meaning *"permissible"* or *"lawful"* (Alserhan, 2010; Wilson and Liu 2010; Wilson 2014a) and usually describes selling, consuming, or serving food which is ritually fit according to Islamic or Sharia law. Although traditionally associated with food and drink products, the term halal over the past decade has moved towards also being used to describe consumption that includes toiletries, pharmaceuticals, cosmetics, fashion, entertainment, tourism and hospitality, and financial service products (Lada et al, 2009; Wilson et al, 2013; Wilson 2014a). Halal is an obligation for more than 1.6 billion Muslims worldwide; almost a quarter of the world's population (CIA 2011; Wilson 2014b). Suratty (2011) estimates the current value of the total Muslim market at $2.7 trillion, but forecasts expect this market to reach $30 trillion by 2050 (JWT, 2007; Wilson 2014a). The halal food sector, with a growth rate of 15% annually, is one of the fastest growing markets in the

world (Alserhan, 2010; Wilson, 2014c). Indeed, halal food represents 16% of the total global food market today (AAFC, 2011; Wilson, 2013; Wilson, 2014a).

Although a growing stream of studies often evaluate attitude development toward halal-based products among Muslims (Bonne et al, 2007; Lada et al, 2009; Mukhtar and Butt, 2012), fewer studies have focused on attitude development from a non-Muslim perspective (Aziz and Chok, 2013). However, a better understanding of this trend is relevant for two important reasons: First, halal offerings attract a growing *non-Muslim* consumer base (Wilson and Liu, 2010; Bridge, 2012; Wilson, 2012), and second, reports show considerable and growing anti-consumption towards halal products (Gruber, 2012; Rarick et al, 2012). Little is known about the causes of the contradictory market signals observed (Wilson and Hollensen, 2013). Therefore, this study addresses this gap by empirically investigating the causes of non-Muslims' alienation, such as the concern about halal slaughtering methods. This study responds to calls for deconstructing halal consumption (Alserhan 2010; Wilson and Liu 2011; Wilson 2014c) and contributes to existing knowledge by offering fine-grained insights into the attitude formation process and resulting reluctance to adopt halal food by some non-Muslim segments. Therefore the study also responds to recent calls to respond to recurring debates over *"Islamic consumption"* in Western marketplaces, and specifically on how race, or its *"inter-secting socio-political"* variant, or religion, may function as a *"a key site of hierarchy upon which marketplaces rest"* (Grier et al, 2016, p. 1) and therefore as a form of marketplace stigmatization (Mirabito et al, 2016). From a managerial point of view, the findings of this study provide guidance to manufacturers and retailers on how to address negative sentiments toward halal offers.

## 1.2 Introduction

Religoiusly Labelled Products (RLPs) have become relatively common with and both Kosher and Halal markets are expected to grow incrementally in the future (InterPOC, 2009; Soesilowati, 2010; Izberk-Bilgin, 2012). Household brand names in the USA such as Tropicano, Perrier and Benn and Jerry's endorse their products as Kosher and similarly many well-established brands in the UK; such as Kellogg's and Nando's, have certified their products as Halal. However, the consumption of RLPs is no longer restricted to the target religious group alone. At the Islamic Bank of Britain [now Al Rayan Bank as of December 2014] for instance, fifty five percent of all applications are estimated to be from non-Muslims (Wilson and Liu, 2010; Bridge, 2012). Meanwhile, some estimates suggest that, as much as eighty six percent of Kosher consumers in the USA are non-Jewish (Fishkoff, 2010). Consumers who do not belong to the target religion segment may perceive such RLPs as more exotic or interesting (Alserhan, 2010; Havinga, 2010) and in many instances as more pure, hygienic, cleaner and therefore of greater quality and value (Mathew et al, 2014; Riefler et al, 2012). Notwithstanding, the proliferation and diversified customer base of RLPs, consumer and public level concerns towards RLPs are also concomitantly growing. The most visible signs of this growing discontent, are towards Halal endorsed products (Gruber, 2012; Rarick et al, 2012; Rauschnabel et al, 2014; Schlegelmilch et al, 2016). Several well know brands such as Campbell Soup Co, KFC, Whole Foods, have been facing grass root boycott campaigns after launching product ranges certified as Halal. When the French fast food chain Quick replaced its bacon burgers with Halal beef, several senior political figures in France, including the leader of the Far

Right Party, Jean-Marie Le Penn, condemned the move as an infringement on human rights. Subsequently, dubbed as the *"political food fight",* the issue of Halal meat remained center stage in the French political elections of 2012, with Nicholas Sarkozy claiming Halal commerce was a *"central issue"* for French voters (Michel, 2012). Such was the extent of this *"political food fight",* that the French cattle and meat packing industry association, INTERBEV issued a statement decrying: *"...the French meat sector has literally been held hostage by politics..."* (Michel, 2012, p. 1). Numerous boycotting campaigns such as Halalchoices and boycott.com attract many public relations through the Islamophobic network (Ali et al, 2014) and continue to name and shame corporations that have Halal labelled products in their portfolios.

Although, RLPs are critical for targeting religious consumer segments, their effect on consumers who are not from the focal religion, remains unclear (Rauschnabel et al, 2014; Schlegelmilch et al, 2016). Mixed market signals indicate both growing receptivity and rejection towards RLPs. By better understanding anti-consumption attitude development towards RLPs, brand managers can better navigate growing but negative marketplace responses. This study is the first to date to empirically assess anti-consumption attitude development towards RLPs. Second, by integrating a framing perspective to leverage anti-consumption attitude formation this study provides a first attempt to understand if anti-consumption attitudes towards RLPs can be reversed.

In doing so, this study follows Lee et al's contention, that only by exploring 'selectively practiced anti-consumption' contexts can anti-consumption theory be developed. Indeed, to date, no study has investigated anti-consumption practices towards a controversial endorsement, religious or otherwise and previous studies on anti-consumption

attitude development have omitted a potentially useful process, leveraging anti-consumption attitude development through strategic message framing. Third, our study advances the beurgoneing literature on non-Muslim attitude development towards 'Islamic' consumption but unlike existing studies (e.g. Rauschnabel et al, 2014; Schlegelmilch et al, 2016), without adopting *a priori* judgements of non-Muslim motives.

The domain of anti-consumption has emerged recently as a stand alone disciplinary stream in consumer research attracting several special issues in for instance Journal of Business Research, European Journal of Marketing and the Journal of Macro-Marketing. Anti-consumption research has grown in particular since the inception of the International Centre for Anti-consumption Research (ICAR) Centre, by Nick Lee and the University of Auckland. The center seeks to bring together global inter-disciplinary teams exploring and studying anti-consumption. As Lee et al (2009, p. 145) clarify, anti-consumption is the study of being against consumption and *"yet the word is not synonymous with alternative, conscientious, or green consumption; neither does anti-consumption merely comprise the study of ethics, sustainability, or public policy"*.

Whereas these examples – alternative, conscientious, or green consumption - describe forms of pro-social consumption, and therefore may comprise elements of anti-consumption against other marketplace phenomenon, anti-consumption specifically directs us to understanding those contexts wherein the target behavior is against a particular form of consumption practice. The rationale for exploring anti-consumption arose from recognition that the majority of consumer research focused on approach behaviors (Lee et al, 2009) and yet avoidance behaviors in consumption contexts had attracted traditionally less focus. Without understanding both ends of the consumption spectrum, our knowledge of consumer

theory was restricted to one end, approach behaviors. Anti-consumption therefore can be understood as the study of avoidance based consumer behaviors, or *"on consumers' reasons for avoiding a product or brand"* (Lee et al, 2009, p. 145). Zavestoski (2002) describe anti-consumption as *"a resistance to, distaste of, or even resentment of consumption"* (Zavestoski, 2002, p. 121) and therefore on *"...why individuals fail to consume or why they actively choose not to consume"* (Close and Zinkhan, 2009, p. 200). The concept of rejection is therefore central to conceptualising anti-consumption (Hogg, 2009). As Lee et al. (2009, p. 149) highlight, *"knowledge harvested from both ends of the consumption continuum will increase understanding of consumers".* Close and Zinkhan (2001, p. 201) further clarify that *"Consumption cannot adequately be understood without attention to its counterpart—anti-consumption".*

In summary therefore, despite the growth and scale of the Halal sector, there remains a paucity of research within the academic domain on Halal consumption. This lack of research is further compounded by a focus of existing studies only on Muslim perceptions and attitude development which seems at odd with the rising growth, and paradoxical animosity, towards Halal consumption from non-Muslim consumers. Indeed, a recent report by the Islamic Bank of Britain reported that almost 60% of some of its customers for its product ranges were non-Muslim (Bridge, 2012). Despite the growth of Halal consumption amongst non-Muslim segments, there remains a growing animosity towards Halal consumption.

### 1.3 Research Aims and Questions

Understanding whether the anti-consumption attitude towards Halal consumption can be reversed is the broad aim of this study. A number of research objectives guide the project further. These are summarised below:

**Research Objective 1:** To determine the main drivers of anti-consumption of Halal consumption.

Although numerous studies exist on anti-consumption, and growing interest has been focused on brand avoidance (Lee et al, 2009) and rejection contexts (Sandikci and Ekici, 2009), anti-consumption towards endorsements represents a more *"wholesale disidentification"* than to a branded product alone and therefore warrants its own investigation. As Rindell et al. (2014) suggest, anti-consumption contexts involving wholesale rejection, involve greater manifest and persistent anti-consumption relative to the episodic and transactional level anti-consumption for individual products and brands.

**Research Objective 2:** To determine if anti-consumption attitudes towards Halal can be reversed or leveraged, through strategic framing based on countering anti-consumption motives. i

No study to date has sought to examine if anti-consumption attitudes can be reversed. Retrospectively, and to provide context to this objective, the study as a result of research objective one, found moral identity constructs, animal welfare and Islamophobia, as key drivers of anti-consumption towards Halal but also support for cultural congruence

and therefore the local positioning of endorsements. Therefore, the study examines whether using counter framing messages to leverage animal welfare concerns, Islamophobia and local positioning can reverse anti-consumption towards Halal by assessing effects on anti-consumption attitude and consequently on Reluctance to Purchase. Reluctance to Purchase as used as a key anti-consumption outcomes, since unlike the commonly applied Willingness to Purchase construct, it more accurately taps into anti-consumption outcomes and therefore as a *"robust proxy for actual anti-consumption behaviour"* (Garcia-de-Frutos and Ortega-Egea, 2014, p. 2).

**Research Objective 3:** To provide managerial and public policy implications for leveraging against the anti-consumption of Halal.

This objective very much depends on the outcomes of research objective two. If indeed anti-consumption towards Halal can be leveraged then the implications are substantial for both managerial and public policy levels. If the outcomes of the study validate that anti-consumption can be reversed then this should ne an encouraging finding for managers and public policy agents since it suggests that there is some hope that the growing animosity and negativity towards Halal can be changed. Given that any research is only as good as its practical impact, this issue is digressed further below.

### 1.4 Managerial and Theoretical Contribution

From a managerial perspective, given the ethical dilemma the decision to host Halal labelled products may pose for brand managers, this study highlights that framing to leverage against anti-consumption can work for brand managers. Therefore, it offers some

hope in a Western marketplace increasingly being defined by growing "*right wing*" sentiments. Despite the consumption environment looking more pessimistic for halal brand managers, one which would forecast increasing animosity against Islamic related associations, consumption or otherwise, our study provides the first coherent evidence that anti-consumption attitudes towards Halal labelled products can be reduced. Moreover, the study provides Halal managers to framing as an exciting opportunity for leveraging their Halal brands further. Despite framing having a strong tradition in communications, whether in social marketing or marketing in general, framing has not been applied to the context of controversial endorsements such as Halal. Managerial implications will be digressed further in the discussion chapter of this study.

As for theoretical contributions, we contribute to the burgeoning literature on non-Muslim attitude development. Specifically, we position the study as a first in the study of non-Muslim anti-consumption development and a first to explore framing as a mechanism to change these attitudes. Moreover, no previous study to date has investigated the effects of moral identity and local consumer culture positioning on framing effects for endorsements. Again, these contributions are digressed in detail in the discussion chapter.

### 1.5 Structure of Thesis

Chapter One contextualises the research problem, by providing an introduction and overview of the key issues that this study seeks to develop. It lists research questions and objectives and broadly defines the study aim. Finally it provides an overview of the thesis structure.

Chapter Two contextualizes Halal labeled products as endorsements. An overview of endorsements in marketing is therefore provided first before the nature of Halal as a concept, its link to Islamic marketing, its proliferation and public concerns in the West are overviewed. We embed the need for corporations to embrace diversified product offerings, even in the face of prejudice from the marketplace based on virtuous ethics theory. Subsequently, the main part of the literature is presented as a review of anti-consumption theory. The symbolic nature of anti-consumption, its differentiation and overlap with consumer resistance theory and the importance of anti-consumption as identity driven are explored. Given the complexities of anti-consumption of Halal labeled products, we provide a multi-perspective approach to determining the theoretical underpinnings of this context. Central to this we position Terror Management Theory (TMT) as one mechanism which could account for the anti-consumption of Halal labeled products, as linked to an illusionary correlation with *"Islamic terrorism"* and thus affecting consumption attitudes towards Halal labeled products. We conclude with a case for developing a study on using framing to change anti-consumption attitudes to align with the need for developing optimal communication strategies for changing anti-consumption attitudes.

Chapter Three serves as a conceptual model and hypotheses development overview. Based on the literature review and a pilot qualitative phase, which is detailed in the subsequent methodology and results chapters. A conceptual model is developed to map the potential effects of moral identity and local consumer culture positioning framing, as the dependent variables, on anti-consumption attitudes. Attitudes to the brand, to the product and ad believability are also factored as outcomes or dependent variables. Moral identity and local consumer culture positioning effects are derived from as key barriers to consuming Halal

from the pilot study conducted.

Chapter Four provides a step-by-step account of the methodology employed to fulfill the research objectives of the study. Issues related to the research philosophy, design, sampling, procedures, pilot testing and the main experimental survey design are overviewed as are the key analytical approaches applied to verify the proposed hypotheses.

Chapter Five provides a summary of the key findings from both the pilot study and the main experimental study design. The pilot study derived the conceptual model and the main experimental study tested the conceptual model. Details of the framing effects of moral identity and local consumer culture positioning are tested using an experimental study before presenting the findings of a combinational experimental study to test the optimal framing conditions for maximizing change in anti-consumption attitudes. The results for the main experimental studies are presented in order of the proposed hypotheses developed in the preceding conceptual chapter.

Chapter Six discusses of the main findings are presented focusing on a research objective structure, and thus integrating theoretical contributions within this discussion. Implications for managers and public policy are thus digressed in more depth in this chapter.

Finally, in Chapter Seven, specifically, limitations, recommendations for further research and a conclusion is presented.

## CHAPTER TWO: LITERATURE REVIEW.

The purpose of the literature review chapter is to provide an in-depth overview of the extant existing body of studies, which are relevant to understanding the context under investigation. The chapter starts by introducing the marketplace phenomenon of Halal, followed by a descriptive overview of endorsement in order to place Halal as a form of religious endorsements. This is then followed by a review of attitudinal studies on Halal. The second part of the chapter forms the main component of the chapter since it describes anti-consumption theory and discusses some of the key debates within this body of literature. The third part of the chapter then provides a multi-theoretical framework to understand how marketplace stigmatization might occur.

### 2.1 The Concept of Halal

The concept of 'Halal' and 'Haram' comes from the Qur'an. The word 'Halal' refers to anything, which is considered permissible and lawful whereas 'Haram' is forbidden and punishable according to Islam law (Baalbaki, 1993). Halal and Haram are also differentiated in the Qur'an *"He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of Allah. However, if one is forced by necessity, without wilful disobedience, nor transgressing due limits-then is he guiltless. For Allah is Oft-Forgiving Most Merciful.*" (Quran 2: 173).

Additionally, the Prophet Muhammad (PBUH) in a Hadith said, *"Halal is clear and haram is clear; in between these two are certain things which are suspected or shubha. Many people may not know whether those items are halal or haram. However, whosoever leaves them is innocent towards his religion and his conscience…anyone who gets involved*

*in any of these suspected items, may fall into the unlawful and prohibited"* (Sahih Burkhari). Therefore, at the heart of Halal, is Islamic monotheism, or for the sake of Allah alone. Sacrificing an animal, for instance for food for other than Allah, its creator, would deem it invalid and thus Haram. Similarly, any act committed by a Muslim for the sake of other than Allah enters the realm of Haram. The flexibility offered to Muslims should also be noted, such that accidental or uncertain contexts do not necessarily enter the Muslim into the domain of Haram.

In the English language 'Halal' typically has come to mean food, which is allowable by Islamic law. However, according to Islamic literature 'Halal' is much broader in that it actually implies to anything that is permissible under Islam (Lewis, 2007). Indeed, Halal covers both food and non-food category of products. As Rahim et al. (2013, p. 23) *explain "Apart from the slaughtering, storage, display, preparation, hygiene and sanitation of food products; Halal is also looked by Muslim customers for non-food products like cosmetics, toiletries, pharmaceuticals, leather products, perfume and fragrances and even brushes".* Moreover, services such as banking, entertainment, tourism, and logistic also related to Halal requirements (Rahim et al, 2013). For instance, as most of the pharmaceuticals and toiletries include ethanol, alcohol and animal derivatives which cannot be described as halal, they are subject for uncertainty under Islamic guidelines and would need to be investigated further about whether some materials that are not permissible to Islam are used during the manufacturing process for these products or not, i.e. the entire supply chain in the manufacture of the product is vital to gain Halal certification. Given the growth of the Halal sector worldwide, the marketing of Halal commodities has accelerated in recent years and a form of Halal marketing is emerging. This term of often used synonymously with

Islamic marketing and is overviewed below. It is important to overview this emergent concept, as its growth has created new segments and the global reach of its products new challenges, which shall be explored subsequent.

### 2.1.1 Halal Marketing

Since the concepts of halal and Islam are intertwined, the perceptions toward one will logically affect the other (Wilson and Liu, 2010). Therefore, a more in-depth understanding of the concept of halal as an 'Islamic brand' is central to understanding the different perceptions of halal (Alserhan, 2010; Wilson and Liu, 2010). As Wilson (2012, p. 12) states, *"It appears that the changing demographics and purchasing power of Muslim consumers and the success of Muslim entrepreneurs have begun to render Islamic marketing an attractive field"* and furthermore, *"there is also certain unease that the term 'Islamic Marketing' generates"* (ibid. p. 14). Firstly it implies that if Muslim customers are chosen as targets, there is a requirement of taking on a particular Islamic character. Secondly, since Islamic marketing tends to focus on Muslim customers who are clearly different in their self identifies from non-Muslim marketplaces, it requires the use of specialised *"resources, skills and tools that are relevant and appealing to this particular segment"* (Wilson, 2012, p. 13). Furthermore, Sandikci (2011) warns that *"there is a pre-existing and uniform Muslim consumer segment, which can be targeted, reached and, to a certain extent, predicted by marketers. However, such assumptions have the danger of generating an essentialist perspective that produces a rather static and stereotypical understanding of Muslim consumers and businesses and related consumption and marketing practices"* (Sandikci, 2011, p. 22).

According to Nadeem's (2011) study, Islamic marketing can be defined in terms of the sale of halal products. These products can be served as a tool to Islamic deeds at the same time. According to Alseran (2010), Islamic marketing refers to the packaging of products, which includes Islam texture, values, or the mere involvement of the Islamic name to a product or service. Hejase et al. (2012) attempted to characterise Islamic marketing further. They argued that a market could be characterized according to Islam in terms of:

- Production and consumption in an Islamic market are not unlimited sets of goods and services.
- In the Islamic market, each participant should and must observe due measure in the delivering of goods.
- A seller in the Islamic market is not entitled to cheat his counterpart by showing one kind of goods and then delivering another kind (inferior) of goods.
- A seller is not entitled to engage in the adulteration of food.
- A market participant in Islam is prohibited from engaging in an act of bribery in any mode of production and transaction.
- Each participant in the market is guided by two motivational forces—one material and the other spiritual and or moral (Hejase et al., 2012).

Islamic marketing should therefore apply ethical behaviour that leads to customer credibility, confidence and trust (Hassan and Latiff, 2008). In addition to this, according to Hassan and Latiff (2008), the five Ps (product, price, promotion, place and people) should be analysed within the context of 'marketing' as determined by Islamic ethics. Samir (2012) further extended the Islamic 'marketing mix' as seven Ps - product, promotion, place,

people, process and physical evidence with the additional ‘promise’ and ‘patience’. According to Hassan et al. (2008, p. 21), *“The Islamic marketing principles combine a value-maximization concept with the principle of justice for the wider welfare of the society” and therefore “enhancing the dignity and upholding the rights of human beings within society”.*

Nowadays, many halal food production businesses also target to attract non-Muslim consumers. The Chairman of Fahim clarifies: *“Our target is not only the Muslims but also the non-Muslims. I was told by some Chinese people that they preferred halal food products to allay food safety concerns as halal in Chinese literally means pure and good”* (Noor, 2012, p. 6). Consumers’ reasons to prefer Halal foods can show differences from each other. Muslim consumers prefer to eat Halal foods for their beliefs while non-Muslim consumers may choose to buy Halal produced foods because of their tastes, hygiene or other factors. It is not surprising that the numbers of non-Muslim consumers have showed a rise since the last few decades (Kinay, 2013). Accordingly, Islamic branding has also been growing rapidly. As a consequence of this increase, new and different Islamic brands have been building rapidly in all over the world.

The proliferation of halal meat remains the most visible sign of the growth of halal consumption in predominately non-Muslim markets. Numerous European retailers (e.g. Carrefour, Auchan or Leclerc in France and Albert Heijn in the Netherlands) have also expanded their halal product ranges (Jacobs, 2014). Within the UK, McDonald’s has recently initiated halal trials in selected locations and one in five Nando’s outlets (the Portuguese based chicken restaurant chain) offer halal menus: additionally, all Domino pizza outlets in the UK only use halal chicken (Hassan and Bojei, 2012). As far as

supermarkets are concerned, all major UK-based supermarkets, such as Asda, Tesco and Morrisons, supply halal meat. Asda (a Walmart subsidiary) even hosts the National Halal Association of UK and frequently acts as the main butcher shop (Daily Mail, 2010; Political Scrap Book, 2013; The Economic Voice, 2009). In France, all KFCs now offer halal products, and the Franco-Belgian fast food chain Quick is replacing bacon burgers with halal beef in some of its outlets (Kern 2011).

In the USA, the main halal certification body, the Islamic Food and Nutrition Council of America (IFANCA), has certified over 22,000 products ranging from dairy, meat and poultry products to cosmetics and pharmaceuticals with many to non-Muslim companies (IFANCA 2010). The US National Chicken Council states that sixty-five out of some three hundred of its plants have halal capability and therefore almost one hundred thousand jobs are directly or indirectly related to the halal chicken sector alone (IFANCA, 2010). Several US firms, such as ConAgra, Tyson and Oscar Mayer, have become established producers of halal food products (IFANCA, 2010).

Many well known ‘household named’ brands have started to open Halal branches or product ranges with Halal certification, especially within the UK. Pizza Hut, KFC, Nando’s and Subways host Halal certified chicken options and some such as Pizza Express have rolled this out nationally to all branches. Indeed, McDonald’s introduced its first UK Halal meals on May 14, 2007. Many UK supermarkets also stock Halal products. The Mail (2010) reported that there were forty ‘Shahada’ Tesco stores, and in all Tesco stores, 35% of the lamb was Halal. Similarly, at one point all the lamb in M&S, Waitrose, and the Cooperative was stocked as Halal with Sainsbury having forty-two stores with its Tahira Halal meat ranges. Clearly, halal has proliferated throughout the UK retail marketplace. As Professor

Regenstein, a world authority on food science at Cornell University *says "Food companies are not going to be global unless they are Halal"* (Carla and Ioannis, 2007, p. 2). It is little wonder that Nestle, a global leader in Halal branding, was ranked 2nd on the Ogilvy Noor index of most trusted Halal brands globally, reaching almost $6billion in revenue from its Muslim markets. This growth is not restricted to food products alone. Globally, some estimates put the total Halal sector as reaching $30 trillion by 2020 (Thomson Reuters, 2015). One key reason behind the proliferation has been as much as 90% of all lamb livestock coming from Australia and New Zealand, key livestock exporting markets, certified as Halal. Australia and New Zeeland remain the only Western nations in which Halal certification has been a national economic policy given the lucrative South East Asian and Middle Eastern export markets. As the Meat and Livestock's Middle East regional manager for the Australian Livestock Association says *"Australia is the only country in the world with a globally-endorsed and certified Halal brand underpinned by government legislation"* (Australian Food News, 2008, p. 1).

Globally, Nestle is considered to be the largest manufacturer of halal products, with £5.3 billion in sales from Islamic marketplaces and ranked number two (out of 30 brands) in the Ogilvy Noor Index, which measures the most trusted halal brands from a Muslim consumer perspective (Noor 2010). Other multinationals marketing halal products include Procter and Gamble, Colgate-Palmolive and Kellogg (Noor, 2010). The pervasiveness of halal is not restricted to food choices but is also reflected in the adoption of Islamic banking practices with several leading banks, including HSBC, CitiBank, Lloyds TSB, Barclays and American International Group, which all offer halal-based financial products (Wilson, 2014d; Wilson 2014e). As with the consumption of halal meat, the use of halal-based

financial services is not restricted to the Muslim population. At the Islamic Bank of Britain [now Al Rayan Bank as of December 2014] for instance, fifty five percent of all applications are estimated to be from non-Muslims (Bridge, 2012; Wilson and Liu, 2010) demonstrating the increasingly diversified customer base for halal consumption.

Despite the clear growth and prevalence of Halal products in non-Muslim countries, there are also growing challenges with non-Muslim consumers who display animosity towards Halal consumption. The British press is replete with negative stories on Halal, championed by the Mail on Sunday with its exposure of those supermarkets which stock Halal but so not label meat products as such. This campaign lead David Cameron expressing concerns of labelling imported meat but a vote in the House of Parliament did not agree to legislating Halal labelling for imported meat products. The boycott of Campbell products in the USA, and the efforts of boycott.com to name and shame UK companies stocking Halal products lead some such as Waitrose to withdraw its Halal lines. In France, the far right party lead by La Penn, consistently uses the Halal card as its election campaign mantra to such an extent that in the 2012 elections, Nicolas Sarkozy lamented that the Halal meat issue was central to French voters. Recent bans on ritualistic slaughter by the Danish and recently by the Polish governments is perhaps the strongest evidence of a rise in animosity towards Kosher and Halal based meat. The recent anti – Islam demonstrations held in Germany in 2015 further show this growth in anti-Islam and therefore halal movement.

Therefore, and despite, this growing animosity and paradoxical rise of Halal amongst non-Muslims, little has been done to explore the perceptions of non-Muslims towards Halal endorsements, from a marketing scholarly perspective. Yet the dual nature of

the non-Muslim market, offers unique challenges. Clearly there are considerable non-Muslim segments which find an ethical appeal to Halal products but at the same time a substantial number finding ritualistic slaughter specifically and generally Halal, as unethical in nature. In order to understand the derivation the consumption of Halal further, it is important to start from the beginning and therefore the following section starts with the broad concept of endorsements, which serves to classify Halal labelled products (Schlegelmilch and Khan, 2010).

### 2.1.2 Consumer Endorsement Theory

The concept of endorsements is one of the most prevalent in the domain of marketing communications (Shimp, 2005). Endorsements are commonly used in is attracting attention towards advertisements (Yeshin, 2005) and creating brand differentiation (Kamins and Marks, 1991). Endorsements are used interchangeably in the academic literature with labelling, certificates and seals as they convey the same meanings with each other. Whereas many advertising messages compete with each other in order to attract consumers' attention, an endorsement more easily gathers attention at a single point through a specific direction (Mukherjee, 2009). It can be claimed that endorsements provide the advertisement a focus or basis from which to gain additional differentiation from other competing products. Butler (2011, p. 26) defines endorsements as "*any advertisement message (including verbal statements, demonstrations, or depictions of the name, signature, likeness or other identifying personal characteristics of an individual or the name or seal of an organisations) which consumers are likely to believe reflects the opinions, beliefs, findings, or experience of a party other than the sponsoring advertiser*".

Endorsements grew as an advertising technique via the introduction of commercial radio in the 1930s (Erdogan, 1999). However, the largest growth period for their use was experienced during the 1970's with the advent and subsequent growth of celebrity marketing (Erdogan, 1999). Although there is a myriad of competing messages in today's consumption culture, characterised by ad 'clutter', endorsements provide a useful mechanism to cut through this and still provide a means of differentiation for brands (Röderstein, 2005). Therefore, endorsements continue to be used in today's ever-competitive marketplace as an effective way to reach target audiences and position messages strategically (Kotler, 2000). Accordingly there is a strong connection between popularity of many advertisements in the public's perspective and usage of endorsers (Shimp and Andrews, 2013).

According to Dean and Biswas (2001), an integral role of endorsements is to increase the credibility and confidence of consumers (Parkinson, 1975). In that case, it can be true to call endorsements as a proof, which indicates typically, the product's quality, trust and related values (Dean and Biswas, 2001). According to Hallahan (1999), endorsements indicate the approval of a product, service or brand. Accordingly, endorsements play an influential role on consumer attitude development s in terms of purchase behaviour and intentions. Almost all buying decisions generally include some perceived risks on customers; however, marketing communication provides consumers to decrease these kinds of risks (Biswas and Das, 2006) such as negative attitude towards some products, prejudgement or unawareness (Dzisah and Ocloo, 2013). Dean and Biswas (2001) investigated the effects of advertising on consumer pre-purchase evaluation of Goods and Services and found by adding endorsements was particularly influential in enhancing

consumers' perceptions of product quality. Consumer endorsements therefore, increase audiences' attitudes towards the endorsed products (Wang, 2005). The growth of endorsements has resulted in myriad of different types, a digression of which is presented below.

#### 2.1.2.1 Types of Endorsement

In accordance with the literature, endorsements are based on three main groups which can be classified as celebrity endorsements (CE), typical consumer endorsements (TCE) and third party endorsements (TPE) (Shrimp, 2005). Daneshvary and Schwer (2000) also propose a similar categorization of endorsements. The term'sponsorship advertising' indicates they are also diversified between identifiable people (celebrities), unidentifiable people (typical consumers), corporation or organization and inanimate figures (cartoon characters). According to Friedman et al., (1976) company presidents can also be accepted as a type of endorsement. This statement has also been supported by Freiden (1984) that top corporate officials, for instance; presidents and chief executive officers (CEOs) can be used as endorsers. On the other hand, in some studies, endorsements are named with two groups as dependent and independent. The dependent endorsement is paid for by a firm as a form of advertising whereas independent endorsement is provided for free by external parties as non-paid endorsements. Both of them are referred to as third party endorsements (Dean, 1999).

Third party endorsements are classically divided into three kinds, namely warranties, evaluative endorsements and factual endorsements (Laric and Sarel, 1981). Factual endorsements also include some processes which are in order of geographic origin,

social labels, material certifications, ingredients / manufacturing process and quality of process. Additionally, the process of ingredients/ manufacturing has a strong relationship with religious endorsement that is a specific type of endorsement and which is most salient for this study's aims to understand the Halal endorsement in more detail. Indeed, religion endorsement is typically classified into two groups: halal and kosher. Kosher is defined as a religious endorsement that shows the usage of typically food packaged suitable for consumption by Jews (Kamins and Marks, 1991). Halal endorsement has also serves the same purpose for Muslims (Shafie and Othman, 2006). However, its aim of service is typically wider than the more commonly confined food packaging for Kosher. Therefore, the concept of Halal extends to various products and sectors such as toothpaste, shampoo, cosmetics, tourism, banking and so on. It encapsulates an entire lifestyle of consumption for Muslims. This issue will be digressed in more detail in a subsequent section, but first a summary of all types of endorsements is provided to contextualise the theoretical foundation of endorsements further.

Celebrity endorsement refers to *"association of a product or service with a person whose name and face are already well known"* (Shimp, 2005, p. 121). This association helps to create awareness quickly for consumers. A celebrity endorser is identified by Grant (1989) as that any individual who is recognised by public and using the recognition thereof for consumer goods via a marketing communications, typically through an advertisement. The individuals should be well known and ideally have a direct association with the product which is being advertised. There are too numerous examples of CEs in modern marketing but Tiger Woods with Gillette and Tag Heuer, Muhammad Ali with Adidas or the British

comedian Stephen Fry with Twinning are recent examples. Indeed, the use of Angelina Jolie as an endorsement for the UN is also an example of political celebrity endorsement.

Different to celebrity endorsements, the typical consumer endorser should be an ordinary person who has no special knowledge about the endorsed product class; however, it can be acquired by normal use of the product. 'The Pepsi Taste Challenge' commercial can be shown as an example for typical consumer endorsements as can the recent growth of charity related social media challenges such as the ice bucket challenge or Cancer Research UK's no selfie campaign, lead by normal people endorsing the charity through an activity. Typical consumers, or donors, are used as endorsers and often giving they're names, or cities of residence or a simple story as framing the endorsement further (Segrave, 2005).

The main aim of third party endorsements (TPEs) is emphasising the quality of product, making the product distinguished and increasing the credibility of advertisements. Additionally, it has to add information from an independent source (Dean and Biswas, 2001). Generally, experts are used as endorsers for third party endorsements. For example, these experts can be doctors who recommend medicine or fitness supervisors for exercise equipment. American Dental Association's endorsement of Crest toothpaste is one of the most well known third party endorsements (Daneshvary and Schwer, 2000).

According to Laric and Sarel (1981), TPEs are also referred to as 'third party marks' and analysed between three links. Warranties are one of these three links. The responsibility of certifier is limited on consumer's purchase of a specific product. Therefore, warranties provide a promise for replacement or refund if the product is defective. Evaluative endorsements are yet another type of third party marks which brings the product brand and attribute-specific evaluations. For instance, it helps for assessment of

quality by including effective connotations with evaluative opinions. Evaluative endorsements can give a recommendation, information or approval such as the form of multi-point rating scheme as restaurant ratings in the Mobil Travel Guide or as in the example again of the American Dental Association's endorsement of Crest (Schlegelmilch and Khan, 2010). Finally, factual endorsements certify the presence of some specific characteristics. This kind of certifications purpose to offer factual assurances for the potential target market. Factual certification refers to typically five characteristics: Geographic or country of origin (e.g. Made in Turkey), social labels (e.g. FairTrade), material (e.g. 100% wool) or quality of manufacturing process (e.g. ISO, Vegetarian, Kosher and Halal). It is this final type of factual endorsement, which is discussed in more detail as a specific type – religious endorsements.

#### 2.1.2.2 Religious Endorsements

Religious endorsements can be identified as a particularly unique type of endorsement, which has a strong relationship with ingredients or manufacturing processes, linked to religious standards. Religious endorsements commonly, but not exclusively, are based on Kosher which is determined by Jewish dietary laws as an indicator if food is fit for the consumption by Jews (Kamins and Marks, 1991) and Halal which connotes that a similar standard for Muslims (Shafie and Othman, 2006). Importantly, Halal is not limited to food but encompasses a wide variety of consumption and lifestyle choices. Kosher is also accepted by Muslim consumers, but not vice versa. The international marketing literature confirms that religion heavily influences consumption patterns (e.g. Mooij, 2004). Although the world has been changing and globalizing rapidly, religion still has a strong influence on

consumer behaviour (Fam et al, 2004). Similarly, many scholars have highlighted the centrality of religion in shaping cultural values (e.g. Czinkota et al. 2001) and according to Mooij (2004) and Mooij and Hofstede (2008), culture can explain up to seventy percent of an individual's consumption patterns.

Except for Christianity, almost all religions ban some types of foods, for instance, pork is not acceptable for Judaism and Islam while Hinduism and Buddhism forbid both pork and beef (Sack, 2001). Religious restriction usually includes the animal products and especially meat and meat products (Bonne et al, 2007). On the other hand, Thompson and Raine (1976) believe that food, clothes and furniture are basically-culturally shaped and often learned as religious preferences. In the other words, it can be thought that basic consumer buying preferences are strongly reflection by religious values. Indeed, Nejdet (1994) claims that religion is central fir understanding international consumer decision-making processes since religious values underpin self-identities of many individuals.

Although Kosher and Halal have some similarities in terms of ingredients and manufacturing process, they still are dissociated from each other regarding some key points. These are summarised by Riaz and Choudhury (2005) in Table 2.1 below and as evident from Table 2.1, although Kosher and Halal are ranked under the title of religious endorsements, they show important similarities but also differences from each other in terms of ingredients or manufacturing processes. According to Kosher slaughtering, blessing/invocation is not compulsory on each animal. However, a blessing on each animal while slaughtering is a requirement in Halal. Another difference is stunning before slaughtering between Halal and Kosher. Whereas it is sometimes permitted in Kosher, Halal prefers non-stunning. Additionally, alcohol and pork gelatine are permitted to be used in

Kosher whereas Halal strictly does not allow their use. On the other hand, there are some similarities such as blood of any animal, pork, pig, swine and carnivorous animals and mechanical slaughtering being prohibited in both Kosher and Halal. Therefore, although there are some similarities between Halal and Kosher, they also exist several important differences, which make Halal and Kosher similar but distinct to each other at the same time. Moreover, today the Halal concept has reached the beyond the domain of food products alone and extends to education, tourism and hospitality, medical, pharmaceutical, cosmetics, personal care, entertainment, internet and digital products and services, financial products and fashion products (Temporal, 2011; Wilson and Lee, 2014).

**Table 2.1: Comparative Summary of Halal and Kosher** (Source: Riaz and Choudhury, 2005).

| Criterion | Kosher | Halal |
|---|---|---|
| Pork, pig, swine and carnivorous animals | Prohibited | Prohibited |
| Ruminants and poultry | Slaughtered by a trained Jew | Slaughtered by an adult Muslim |
| Blessing / Invocation | Blessing before entering slaughtering area; not on each animal | Blessing on each animal while slaughtering |
| Slaughtering by hand | Mandatory | Preferred (discussion on this issue) |
| Mechanical slaughtering | Not allowed | Not accepted (but discussion on this issue) |
| Stunning before slaying | Sometimes permitted | Without stunning preferred (sometimes light stunning permitted) |
| Other restrictions about meat | Only front quarters used; soaking and salting required | Whole carcass used, no salting required |
| Blood of any animal | Prohibited | Prohibited |

| Fish | Fish with scales only | Most accept all fish, some only with fish scales |
|---|---|---|
| Seafood | Not permitted | Varying degree of acceptance |
| Microbial enzymes | Accepted | Accepted |
| Biotech-derived enzymes | Accepted | Accepted |
| Animal enzymes | Kosher-slaughtered only | Halal-slaughtered only |
| Cattle gelatine | From kosher-slaughtered animals | From halal-slaughtered animals |
| Fish gelatine | Kosher fish only | Any fish |
| Pork gelatine | Allowed by liberal Orthodox rabbis | Not permitted |
| Dairy products, whey | Made with kosher enzymes | Made with halal enzymes |
| Alcohol | Permitted | Not permitted |
| Combining meat and dairy | Not permitted | Not applicable |
| Insects and by-products | Grasshopper accepted; by products not accepted | Locust and by-products accepted |
| Plant materials | All permitted | Intoxicants not permitted |
| Sanitation of equipment | Cleaning; idle period required, kocherisation / ritual cleaning | Thorough cleaning, no idle period required |
| Special occasion | Additional restrictions during Passover | Same rules year-round |

### 2.1.3 Halal Endorsements

Central to the Halal endorsement is the process of certification, common to all endorsements but the certification process for Halal is unique to this type of endorsement and therefore warrants further explanation here. Accordingly with this situation, there is a need for a certification to identify and clarify the product and its quality (Parkinson, 1975; Laric and Sarel, 1981). The Halal certification process involves obtaining a *"document*

*from an Islamic organization certifying which the products listed on it fulfils Islamic guidelines, as defined by that certifying agency"* (Riaz and Chaudry, 2004, p. 12). In the other words, the Halal certification process is the 'proof' the product complies with Halal standards because it indicates that product is 'proper' and Islamically permitted and therefore produced appropriately to Islamic standards (Vaclavik and Christian, 2014). Therefore, there is a strong link between halal endorsement and halal certification in terms of meeting Muslim customer demands and needs. In addition to this, halal endorsement leads Muslim consumers to feel positively towards the halal symbol since it is a trusted icon of spiritual and physical safety (Lindgreen and Hingley, 2009; Wilson and Lee, 2014).

Halal endorsements therefore facilitate consumers' decision-making process through a communication symbol that gives the messages of assurance (Levy et al, 1985). Muslim consumers, for instance in Europe may care about the ingredients and contents of various packed food to be certain that it is halal or not. Due to the lack of language ability, they sometimes have difficulties with product choice. During this uncertainty the halal logo on the pack facilitates decision making by reducing the risk of purchase uncertainty and therefore, serving to help Muslim consumers in their purchases. Even an illiterate customer can easily recognise the halal products in the shop through the halal logo. While Muslim customers were used to avoid the food, which did not meet their dietary standards in the past, today they are able to make their own decisions on purchasing confidently by pursuing halal labelled products (Riaz and Chaudry, 2004).

This certification process includes in a control of products' ingredients, the cleaning of materials, packaging, safe distributions and transport process (Riaz and Chaudry, 2004). Many producers and firms who target Islamic markets are subjected to the certification

process to build Halal logos on their products and services. The main aim of manufacturers and marketers for using Halal certification and logo is informing and reassuring target customers about that their offerings are Halal compliant. (Shafie and Othman, 2006). While Halal endorsements suggest compliance according to Shariah law, they also provide a quality indicator or mark to suggest that certain quality procedures have been fulfilled (Hassan and Hamdan, 2013).

Malaysia remains the pioneer in the field of halal certification. Halal started in terms of legislation in 1975 and a committee was established for evaluation of products in 1982. Differently than Malaysia, Halal substantiation is governed under the auspices of the Majelis Ulama in Indonesia (Religious Council of Indonesia) whereas other Muslim majority countries have developed their own systems and bodies. Therefore, every exporter in the world should follow these standards as they have a speciality of guidance. Halal certified food products are not only accepted domestically, but also they can be marketed globally. Turkey has more recently started to take Halal certification to be able to take a place in Islamic markets. TSE (Turkish Standards Institute) has started to give Halal certifications to businesses as a unique national institution to stop some firms, which show themselves as international, and prevent distributions of fake certifications since 2011. This institution works with head of religious affairs in Turkey and is a member of Islamic Countries Standards and Metrology Institute at the same time (Haber, 2011). Harnessing this logo in terms of framing and marketing communications is evident by the different types of Halal logo available in the marketplace, offering different certification 'marks', points of origin and even additional values such Halal, the ethical, the pure or hygienic way as common additional framing messages.

### 2.1.4 Pro-Halal Attitudinal Research

The majority of studies on Halal consumption focus on the Muslim perspective. Few studies have explored specifically non-Muslim attitude development. Before a review of the non-Muslim attitude development studies is given, a brief overview of the majority body of studies exploring Muslim attitude development is provided in this section. The Theory of Reasoned Action (TORA) or the Theory of Planned Behaviour (TOPB) seem to be the most popular choices for investigating attitude development generally within the consumer research studies (Solomon, 2005) but also within Halal consumption. TORA originally proposed that people's intentions towards a behaviour and prior to this their attitude was largely determined by their beliefs and the influence of subjective norms or "*close others*" (Fishbein and Azjen, 1980) and later this was updated to integrate the role of self-efficiency or self-confidence as an important mediator of this belief and subjective norm pathway to attitude development (Azjen, 1991).

Despite the burgeoning interest in exploring developments in non-Muslim attitudes about halal consumption, the majority of attitudinal studies on halal consumption have focused on Muslim attitudes and have employed either Fishbein and Ajzen's (1975) Theory of Reasoned Action (TRA) or its updated variation, Ajzen's (1991) Theory of Planned Behavior (TPB). Wilson and Liu (2011) have also presented a revised conceptual model based upon risk reduction behaviour. Examples of such studies include Lada et al. (2009), Mukhtar and Butt (2012), Alam and Sayuti (2011) Bonne et al. (2007). These studies find a stronger role for subjective norms in predicting consumption of halal products by Muslims. Other authors have integrated more specific potential factors, which might facilitate the overall attitude toward halal products into their research such as consumer knowledge of

halal (McEachern and Warnaby 2008) or associated concepts such as pre-understanding and awareness of halal (Soesilowati 2010; Aziz and Chok 2012). Meanwhile, Chung et al. (2012) apply the Health Beliefs Model to assess attitude toward halal meat consumption and other authors extend the conative nature of attitude development to a values-based perspective by integrating perceived usefulness and perceived value of halal (Jamal and Sharifuddin, 2012). Recently, Abdul-Talib (2012) incorporated religiosity as a mediating variable and showed that it positively influences the effects of attitude, subjective norms and perceived behavioral control on intention to consume halal products.

Notwithstanding Aziz and Chok (2013) and Alam and Sayuti (2011), the main focus of attitudinal studies on halal consumption has explored Muslim samples. In Alam and Sayuti (2011) for instance, thirty six percent of the sample comprised non-Muslims whereas Aziz and Chok (2013) focused exclusively on a non-Muslim sample. Findings of the latter show that halal awareness, halal certification, marketing promotion, and brand were positively related to purchase intention. Both studies however utilized traditional TPB approaches and focused on awareness and knowledge of Halal only. Both studies therefore focus on the pro—Halal non-Muslim consumer. Also, given that Muslims are presumed to have a more favorable attitude toward halal and a stronger intention to purchase, and amid the growing animosity and reluctance to engage with halal by some non-Muslim marketplaces, the paucity of studies focusing on non-Muslim attitude development is surprising. Within the context of halal, it is clear that some non-Muslim consumers may express active avoidance and resistance toward halal brands. Determining the mechanisms and dynamics behind this disengagement process could help counteract negative sentiments toward not only halal offers, but also toward Muslims and Islam.

Furthermore, the perceived behaviour control or intention -behaviour link has not been found to be substantiated strongly in existing studies (Azjen, 2004; Carrington, 2010). Ajen (2004) for instance, mentioned that *"investigations that rely on intention as a proxy for actual behaviour must be interpreted with caution"* (Ajzen et al, 2004, p.119). Warshaw (1980) further criticised any model that does not seek to contextualize the uniqueness of the phenomenon under investigation and suggested later Bagozzi and Warshaw (1990) that it was important to deconstruct the individual level indicators, which may bridge the intention-behaviour gap for particular contexts rather than rely on general belief, subjective norms and behavioural control only.

Among the few studies designed to understand non-Muslim perceptions of this concept, the one from Schlegelmilch and Khan (2010), found that halal endorsements do have a negative effect on purchase intent of non-food products. However, with regards to the purchase intention of food, a briefing that the groceries items have a halal endorsement had no such negative effect on respondents' purchase intentions. In a separate study of non-Muslim consumers, Schlegelmilch, Khan and Hair (2014) provide insights concerning the underlying causes: they find that religious dogma, ethnocentrism and nationalism positively influence animosity toward halal consumption. Similarly, Rauschnabel et al. (2015) look at the spillover effect between religious labels and brands, or the extent to which existing attitudes toward a religion or a brand may spillover to influence the attitude toward a religious labelled product. Their findings indicate that the perception of religious labelled products is mainly influenced by pre existing attitudes toward the associated religion.

### 2.1.5 Consumer Concerns about Halal

Notwithstanding the proliferation of halal products, the consumer level and public level concerns about halal is growing. In the USA for instance, since launching a range of soups certified as halal, Campbell Soup Co. has been fighting a grassroots boycott against its products. More recently, the decision by Whole Foods to stock halal certified product lines from halal manufacturer Saffrod Road resulted in a public national level campaign against Whole Foods, culminating in the Saffrod Road Chief Executive, Adnan Durrani, appealing to the American public on CNN (Heine 2012; Boycothalal.com 2013). The Mail on Sunday, one of the most widely read newspapers in the UK, recently ran the front cover headline, *"How 70% of New Zealand lamb imports to Britain are Halal [sic]... but this is NOT put on the label"* (Poulter 2010, p.1), demonstrating the British media's confrontation with halal offers.

When the French fast food chain Quick replaced its bacon burgers with halal beef, several senior political figures in France, including the leader of the Far Right Party, Jean-Marie Le Penn, condemned the move as an infringement on human rights. Subsequently, dubbed as the *"political food fight",* the issue of halal meat remained center stage in the French political elections of 2012 with Nicholas Sarkozy claiming halal commerce was a "central issue" for French voters (Michel, 2012). Such was the extent of this *"political food fight*", that the French cattle and meat packing industry association, INTERBEV issued a statement decrying: *"...the French meat sector has literally been held hostage by politics..."* (Michel 2012, p. 1). A closer look at the animal welfare concern directed toward the ritualistic slaughter for the production of halal – and for that matter also kosher meat – contextualizes the problem of avoiding halal consumption as being potentially driven by

ethical concerns. Recently, John Blackwell, president of the British Veterinary Association, argued that the religious or ritualistic slaughtering methods applied by Kosher and Halal methods causes unnecessary suffering to livestock (Williams, 2014) and the Danish government has even introduced a complete ban on ritualistic slaughtering by Kosher and Halal methods, after years of active lobbying from animal welfare groups (Withnall, 2014).

Despite these developments, several scientific studies address the issue of whether the halal slaughtering method really constitutes an objective concern for unethical animal treatment. In an interview, Joe Regenstein, a well-known professor in food sciences, notes that the evidence against ritualistic slaughtering methods is *"extremely weak and has often been done poorly with an agenda driving a desired outcome"* (Hasan, 2013, p. 4). In the same interview, Regenstein explains that the levels of endorphins released during halal or kosher animal slaughtering actually result in less pain than the alternative stunning approach. Indeed, earlier studies also suggest that halal and kosher based methods of slaughtering are the same in terms of animal welfare and they are in some instances superior to stunning based slaughtering (Schulze et al, 1978; Grandin and Regenstein 1994; Regenstein 2011).

Hasan (2013, p.5) concludes that raising concerns over halal meat and ritualistic slaughtering are a *"proxy for much deeper fears and concerns about the presence of a growing and vocal Muslim population in our midst" and describes the recent exposition of public concerns over halal meat in Western Europe as "… a source of tension, controversy, fear and loathing. British Muslims are living through a period of halal hysteria, a moral panic over our meat"* (Hasan, 2013, p.2). Several other commentators also observed that what appear to be concerns regarding the processes behind halal ritualistic slaughtering are

in fact veiled by a more deep-seated animosity toward Islam and Muslims (Abbas 2004; Allen 2010).

### 2.1.6 Controversial RLPs and Virtue Ethics

Controversial endorsements represent a growing marketplace phenomenon and yet our understanding of their (anti) consumption remains limited. Schlegelmilch et al (2016, p. 159) define controversial endorsements as those characterized *"…by trade-off situations with unclear outcomes".* Unlike celebrity endorsements, which may turn negative due to a celebrity related controversy *a posteriori*, controversial endorsements have to deal with potential controversy *a priori* to launch and consequently with a potential *"rejection of a product that – without such endorsement – would have been purchased by a particular target group."* Religious endorsements reflect an important example of such controversial endorsements, and yet the vast majority of studies on religious endorsements have investigated attitude development from the perspective of the target group, i.e. of the same religious view. For instance, studies on Halal attitude development largely explore attitudes of Muslims towards Halal endorsed products (e.g. Bonne et al., 2007; Shafie and Othman, 2006) and a study by Kamins and Marks (1991) similarly explored the influence of Kosher on Jewish consumers. These studies, almost by default, find corroborating evidence for the positive effect of products with religious endorsements, herein referred to religiously labelled products (RLPs) (Rauschnabel et al, 2015) - on their respective religious target market groups. The controversial side of such RLPs, i.e. potentially negative reactions from

the non-target group, have only recently attracted scholarly attention (Rauschnabel et al, 2015; Schlegelmilch et al, 2016).

However, research on the intentional non-consumption of RLPs, is lacking and given this, our knowledge of how to *"turn potentially controversial endorsements into acceptable ancillary information that does not trigger trade-offs"* (Schlegelmilch et al., 2016, p. 169) remains limited and yet this problem continues to remain a fertile ethical dilemma for brand managers of RLPs (Rauschnabel et al, 2015; Schlegelmilch et al, 2016; Schlegelmilch and Öberseder, 2010). As Jafiri and Sandkici (2015) argue, although in an ideal market situation, the inclusion of Halal labelled products would be more conducive for long-term revenue, this ideal may be difficult to achieve for brand managers. First, minority Muslim consumer segments, may not lead to substantial revenue returns. Second, as El-Bassiouny (2014, p. 47) observe, firms that offer Halal labelled products may *"risk resentment by other consumer segments due to the latter's lack of understanding of Islam, lack of familiarity with Islamic dietary products, and a general prejudice that views whatever is Islamic as terrorist-related".* Schlegelmilch et al. (2016, p. 169) therefore argue, *"Regrettably, marketers need be aware of the possible negative impact of using endorsements like Halal. In particular, they should be cognizant of racism and ethnocentrism, which could negatively impact purchase intent".* Given this ethical dilemma facing Halal brand managers, Schlegelmilch et al. (2016, p. 169) further note, *"it may be questioned whether companies can and should act as change agents in order to break down existing prejudices…or should base their decision to use a certain endorsement exclusively on revenue potential".*

The lack of scholarly attention given to RLPs can also be understood as part of the wider paucity in research linking marketing ethics and religion, within the domain of business ethics scholarship. Schlegelmilch and Öberseder (2010), for instance, in what remains the most comprehensive review of ethics related marketing scholarship to date, found the study of marketing ethics and religion to be particularly scant, ranking second lowest in overall scholarship and lowest in citations out of eighteen sub-topics. Despite this shortcoming, and given that *"we are increasingly moving to multi-ethnic and, by implication, multi-religious societies"* (ibid, p. 12), the study concluded marketing ethics and religion to comprise one of four primary avenues for future research. The mixed market signals observed within the RLP industry, and reviewed below, also adds to a need for greater research within this domain.

The choice therefore facing brand managers is whether to go ahead and use halal branded products and therefore offer of something value to the religious target group but risk animosity from the potential intolerance of non-target audience. As Schlegelmilch et al. (2016, p. 169) argue this ethical dilemma raises the issue of, *"…whether companies can and should act as change agents in order to break down existing prejudices…or should base their decision to use a certain endorsement exclusively on revenue potential"*. This issue also echoes the much wider discussion in business ethics on normative ethics as a guiding principle for business practice and therefore whether corporations should adopt the role of social change agents, irrelevant of potential marketplace and economic conditions (e.g. Solomon 1993; Fort and Schipani 2004; Bies et al. 2007). Many have argued that a business case for adopting corporate social responsibility exists since adopting such an

approach has been found to improve overall business performance rather than undermining it (e.g. Orlitzkey et al. 2003; Smith 2003).

A virtue ethics approach is often used to conceptualise the case for corporate social responsibility and therefore for embedding a greater degree of moral and ethical underpinning to managerial and overall corporate strategies (e.g. Melé 2003; Solomon 2004; Moore 2005; 2008). A virtue business ethics case effectively argues for harnessing managerial 'human' values as the guiding principles for practice. As Zhang (2013, p. 133) argue a virtue ethics case in business practice, "provides business managers and leaders with practical applications in promoting moral development and moral reasoning". Not surprisingly virtue ethics has been an important development in leadership theory (Burns, 1978; Bass and Steidlmeier, 1999). As Arjoon (2000, p. 172) argues a good leader becomes such since "he or she is relatively more developed in the virtues and that person has a clear vision of the common good and the means to promote it". A virtue ethics case has also found its way into social entrepreneurship studies (Sullivean et al, 2003; Roper and Cheny, 2005). Roper and Cheney (2005) use the case of the Body Shop and its founder Anita Roddick to emphaise the importance of the leader's personal characters in entrepreneurial initiatives.

Central to virtue business ethics is the recognition that internal changes based on human moral values will lead to changes in the external environment, thus emphasizing the role that business entities have in the wider social structures in which they inhabit and as a consequence their responsibility towards it. As Solomon (2004, p. 1024) argues the key is for considering *"the place of business in society" in which business is reconceptualised as "a human institution in service to humans and not as a marvelous machine or in terms of*

*the mysterious 'magic' of the market"*. Adopting Aristotelian concept of Polis – or the larger community in which an individual inhabits – the author suggests that not unlike humans in their communities, a business must also be seen as a collection of individuals with real human values. Therefore like human transcendence, moral pursuit rather than economic pursuit should be the frame of reference for business entities if they wish to thrive in society. Developing Solomon (2004), Moore (2002; 2005; 2008) also emphasizes how individual human virtuosity of employees can bring the humane aspects of businesses out.

In order to actualize this virtue business character, van Marrewijk (2003) argues that it is essential to identity and overcome older restrictive and maladaptive values in the external order surrounding the business, however demanding they may be. As Zhang (2013, p. 137) argues, *"older corporate order and identity is no longer sufficient in providing solutions to its social problems and thus has to be dissolved and evolve into a newer system of orders and values*. Because of its *"longstanding historical tradition and emphasis on timeless values"* (Murphy 2003, p. 112) a virtue ethics position is therefore suitable in adapting to marketplace conditions characterized by *"divergent religious and social traditions"* and thus the *"emerging demands of the multicultural world of the 21st century"* (ibid, p. 112). Indeed, numerous studies on anti-racism discourse suggest the need for corporations to do more in challenging social myths concerning minority groups (e.g. Kern-Foxworth, 1994; Entman and Rojecki, 2000). Some have argued that an absence of a virtue ethics case in an increasingly pluralistic, diverse and multicultural marketplace will render such corporations extinct (e.g. Wiliams et al, 2004; Stylus 2016). Sintonen and Takala (2002) propose that the will to deal with social prejudices must be there in the first place,

i.e. an internal virtue ethics position before an external challenge of prejudice reduction can be embarked on.

### 2.1.7. Summary.

Halal can be considered as part of a wider Islamic marketing movement and its effects firmly understood within the established domain of endorsements within marketing communications. Clearly Halal consumption is proliferating in the secularized West and indeed it possible that the majority of non-Muslim consumers may be neutral to positive towards Halal consumption. However, a highly biased and vocal minority, compounded by Islamophobic rhetoric in the Western press, causes some concerns in relation to the marketplace stigmatization of Halal. The vast majority of Halal consumption studies rely on Muslim only samples with only recent interest in he controversial side of Halal labeled products, i.e. attitudes from the non-target non-Muslim consumer perspective being investigated, albeit within a consumption lens and therefore the need to explore this phenomenon from a conscious rejection perspective, or from what has become known as the anti-consumption perspective in consumer psychology.

## 2.2. Anti-Consumption Theory

According to Zavestoski (2002) and Lee et al. (2009) anti-consumption can be understood at its most fundamental level, as inferring to the reasons against consumption. The focus is on anti-consumption or the processes, which characterize the anti-consumption process.

Critically herein (anti) consumption is conceptualized from a business and marketplace perspective as opposed to a biological one. Therefore, as Lee et al. (2009, p. 1680) content, consumption can be seen as the typical process wherein people *"acquire, use, and dispose of commodified goods (including ideas, services, products, brands, and experiences)".* Anti-consumption studies typically focus on specific contexts of acquisition, use and dispossession of goods as opposed to a generalized anti-consumption and hence by extension, *"anti-consumption research focuses on phenomena that are against the acquisition, use, and dispossession of certain goods "* (ibid, p. 1680).

Anti-consumption is typically divided into reject, restrict and reclaim contexts. Rejection involves *"individuals intentionally and meaningfully exclude particular goods from their consumption cycle, for example, rejecting Nike because of functional, symbolic, or ethical reasons"* (Lee et al, 2009, p. 1680). Restricting on the other hand involves reducing consumption, especially in contexts where complete anti-consumption is not possible or rejection of the good or service altogether such as in electricity or water consumption. Finally reclaim an ideological shift in the status quo of consumption processes, or in the processes of acquisition, use and dispossession. Voluntary simplifiers for instance may grow organic food themselves instead of adopting the normal distribution channels of purchase.

The underlying theoretical foundation behind (anti) consumption theories is the hedonic principle (Heider, 1958), or the notion that *"people approach pleasure and avoid pain"* (Pratap, 2009, p. 56). The approach/avoidance motivation pathways form a critical component of consumer research and have been examined extensively in the context of message framing effects, as either gains or losses for instance (Shiv et al, 1997). Rooted in

Prospect theory (Kahneman and Tversky, 1979) framing effects can be explained by a person's response to reference points, "such that negative frames lead to perceptions of loss through a downward movement on the value function and positive frames lead to perceptions of gains through an upward movement on the value function" (Pratap, 2009, p. 56). The consequent movement causes negatives frames to induce avoidance behaviours and positive frames to stimulate approach behaviours (Rothman et al, 2006). Loss framed messages however, according to prospect theory, can generate stronger movements than positive frames given the avoidance of risk attached to losses. Both gain and loss framing, or indicators which stimulate downward or upward movements, have been tested extensively in marketing studies examining message persuasion (Maheswaran and Meyers-Levy, 1990; Shiv et al, 1997; Meyers et al, 2004). Anti-consumption therefore can be perceived as the reaction towards negatively valenced stimuli thus activating a pathway of avoidance. Linked to avoidance, Hogg et al. (2009) proposed aversion and abandonment as strong attitudinal correlations of avoidance since *"Aversion involves the psychological or physical action of turning away from something. Avoidance involves the act of staying away from or moving away from something. Abandonment involves the action of giving up something previously consumed"* (Hogg et al, 2009, p. 153). Anti-consumption attitudes develop as an inter-play between aversion, avoidance and abandonment according to Hogg et al. (2009). For instance, aversion and avoidance may operate simultaneously when consumers distance themselves from negative stereotypical images (Hogg and Abrams, 1998) or when avoidance is accompanied by strong feelings of disgust and revulsion in cases of food consumption for instance Wilk (1997). Ex-smokers who begin to dislike the smell of cigarettes may also physically avoid surroundings where such smoke exists.

Critically, in anti-consumption, the motives may not be a direct opposite of consumption motives for the particular context being explored. Chatzidakis et al. (2004) for instance found that people who consume Fairtrade have positive attitudes towards these products but those who do not consume Fairtrade don't necessarily have negative judgments on the same attitudes. They simply may have other drivers not to consume Fairtrade. As Richtein et al. (2011) argue those who do not consume meat (vegetarians) may do so because of animal welfare concerns, but those who do consume meat don't consume it as they enjoy want animals to be killed. Social psychologists have differentiated therefore *"reasons for"* and *"reasons against"* as not necessarily bipolar opposites (e.g. Westaby et al, 1997; Westaby and Fisbein 1996; Westaby 2002, 2005a, 2005b; Westaby et al, 2010). Several empirical studies have found support for this the dichotomous differentiation of motivational forces (e.g., Janis and Mann 1977; Marcus et al, 1992; Novick and Cheng 2004). According to Chatzidakis and Lee (2012) understanding that anti-consumption is not a direct opposite of *"reasons for"* consumption is critical to understanding its nature and helps to differentiate it from ethical and environmental consumption often confused with anti-consumption. Given the confusion often placed on these overlapping but distinct practices, based on Chatzidakis and Lee (2012) an overview of this distinction is presented below.

Ethical consumption can be defined at its most fundamental as *"the conscious and deliberate decision to make certain consumption choices due to personal moral beliefs and values"* (Crane and Matten 2004, p. 290). It has often been conceptualized as an offshoot of green consumerism with for instance FairTrade consumption included amongst this perspective since the latter involves a fairer treatment of third world partners (Shaw and

Clarke, 1999; Carrigan and Attalla, 2001; DePelsmacker et al, 2005) and also of Corporate Social Responsibility or CSR (Sen and Bhattacharya 2001; Sen et al, 2006). Generally the literature on ethical consumption has focused on positive drivers for consuming ethically. According to Chatzidakis and Lee (2012), more often is the case that reasons against are viewed as opposites of reasons for consuming ethically. Take for instance FairtTrade consumers who may consume FairTrade because they perceive it to more fairly treat third world partners such as farmers. However, in examining consumers who do not consume FairTrade an entire whole myriad of factors may be driving anti-consumption of FairTrade and not necessarily related to a direct opposite of the concept of equity or fairness issues. Consumers may for instance anti-consume FairTrade due to greater price sensitivities since FairTrade is generally more expensive than non-labelled products. An anti-consumption perspective to ethical consumption opens up reasons against drivers for anti-consuming unethical companies. Second, an anti-consumption approach also provides an understanding into the barriers of anti-consumption thus explaining why some consumers despite knowing that a corporation is unethical may be prevented in engaging on boycotting behaviours for instance, i.e. the FairTrade example typifies this case also. Therefore an anti-consumption approach challenges the traditional attitude-behaviour gap in ethical consumerism (Bird and Hughes 1997; Carrigan and Attalla 2001; Uusitalo and Oksanen 2004; DePelsmacker et al, 2005; Nicholls and Lee 2006) since it implies that reasons for consumption are counter-belanaced by reasons against consumption, which are often not factored into attitude-behavioural studies. An anti-consumption approach suggests that reasons against consumption must also be factored into consumption studies to fully understand the dynamics at play.

Environmental concerns and the environmental movement have since the 1960s become a substantial consumerist movement in its own right, encapsulating green, ecological and socially conscious consumption (e.g. Anderson and Cunningham, 1972; Webster 1975; Roberts 1996; Straughan and Roberts, 1999). Traditional approaches relied on using segmentation variables, whether demographic (Straughan and Roberts, 1999; Oates et al, 2008) or psychographic and sociocultural (Bamberg and Moser 2007; Belz and Peattie, 2009). Although these studies provide useful information for understanding which variables are associated with predicting anti-consumption, the focus in these studies tends to be on defining those identifying segmentation variables, which explain environmental pro consumption rather than anti-consumption. Green activism, or reducing consumption altogether, in contrast to selective consumption that is often the case in typical environmental studies has therefore been lacking as a study domain (Straughan and Roberts, 1999).

Therefore the existing research on sustainability also tends to focus on reasons for sustainability as opposed to reasons against but an understanding of why consumers do not engage in sustainability is likely to provide as useful, if not more, than understanding its drivers. Assuming that people however who do not engage in pro-environmental practices are against the environment is not adopting an anti-consumption lens and assumes against are a bipolar opposite of reasons for consumption. Indeed, some studies are emerging on the concept of green activists who regard even pro-environmental corporations as engaging in green-washing and therefore anti-consume pro-environmental causes and marketing practices (Dobscha and Ozanne, 2001; Black and Cherrier, 2010).

In comparison to anti-consumption, consumer resistance is often used to differentiate the etymology of anti-consumption theory. Consumer resistance has in many ways a richer tradition in research and is therefore often considered a more well-defined and richer research stream (Lee et al, 2011). A key foundation for consumer resistance theorists is Penaloza and Price's (1993) seminal study, which explored consumer reactions towards corporations and their practices. Central to consumer resistance is that it is characterized by the presence of the consumer (s) *"acting within or sometimes attempting to escape the marketing system"* (Lee et al, 2011, p. 1681). Moreover, a form of *"resistance"* is also present towards a *"practice of dominance within the marketplace such as commercial pressure, strategies, logic or discourses that are perceived, by the consumer/person, as dissonant and antagonistic to their beliefs"* (ibid, p. 1681). As a result, consumer resistance theory rests on the notions of power, or rather on power asymmetry (Foucault, 1975, p. 1982).

Consumer resistance therefore involves the context in which consumers oppose or escape a dominant market force, represented by certain behaviours, actors or devices (Roux, 2007). As Marsden (2001) highlights firms through the dynamics or marketing on consumers, can exert power over consumers since the aim of such corporate activity is to persuade or influence consumers. Consumer resistance involves exerting influence back on corporations to resist their influence over consumption. Given that power is based on dependence, corporations often use legitimization as a strategy to exert control (Pfeffer and Salancik, 1978) and by default consumer resistance will involve consumer efforts to decouple themselves from this legitimization attempt by corporations (Lee et al, 2009). According to Bourgeois and Nizet (1995) corporations implement legitimization through

their products, practices or by positioning themselves as worthy partners. Consumer resistance is often targeted also at each one of these sources of corporate influence over consumers, or anchors of power. Take for instance, product as sources or targets, herein consumers may simply reject mass marketed meanings allocated to products by corporations. Corporations may, also reject practices, such as selling techniques. Consumers often feel saturated by such practices, and may perceive them as manipulative and unethical tactics. Finally, in terms of legitimization of positioning as a worthy partner, consumers may simple reject engaging in corporates as sources of mistrust and manipulation again and opting for alternative distribution channel partners such as local partners, second hand market channels or consumer to consumer based exchange channels, thus challenging the status quo market based distribution system.

Unlike consumer resistance theory, anti consumption theorists emphasize the subjectivity of the consumer where anti-consumption enables consumers to *"express their values, ideas, beliefs and overall identities….in relation to their social, environmental, historical and political contexts"* (Cherrier et al, 2010, p. 1758). Motives underlying anti-consumption practices therefore are often rooted in self-interest, or proactive internally driven, and socio-environmental concerns, or reactive externally driven (Lee et al, 2007; Cherrier et al, 2010). This is in contrast to consumer resistance, often defined as a *"resistance against a culture of consumption and the marketing of mass-produced meanings"* (Penaloza and Price, 1993, p. 52). Consumer resistance therefore enables such consumers to express their resistance against a particular antagonist, often, which represents a system of domination (Penaloza and Price, 1993, Ritson and Dobscha, 1999). Unlike the subjective underpinnings of anti-consumption, consumer resistance is characterized by

objective truths or universal frameworks to guide decisions. Such consumers are engaged in resistance based on a universal consensus on the nature of the antagonist and the accompanying representational system of domination (Kozinets and Handelman, 2004; Richardson and Turley, 2006). Cherrier et al. (2010) in their study of motives driving intentional non-consumption found elements of both anti-consumption and consumer resistance driving consumer decisions and concluded, *"...anti-consumption and consumer resistance represent complimentary frameworks in studying the myriad of actions where consumption is rejected…"*. (ibid. p. 1765) and suggest therefore the boundaries between anti-consumption and consumer resistance may overlap and therefore be reflected within the same context.

As Lee et al. (2009, p. 1683) also confirm, *"in some cases, consumer resistance is expressed by acts of anti-consumption, directed against a domineering corporation, leading to boycott behaviour of its products. At other times resistance may also be expressed through certain consumption choices, for instance, opposing the dominant retail channel through the formation of consumer co-opts that fulfil consumption needs" and moreover, "not all acts of anti-consumption need involve resistance against a dominant force".* Take the case of voluntary simplifiers who may commit many anti-consumption acts primarily driven by needs to reclaim a more authentic lifestyle rather than opposing or escaping from specific corporate actors. No specific target of dominance may be involved in this instance (Kozinets et al, 2010). Indeed, as we shall explore subsequently, there are many anti-consumption contexts where the rejection is internally focused and indeed this view has become the prevalent one in conceptualizing anti-consumption as symbolic anti-consumption. In this school of thought, consumers avoid products to avoid undesired

aspects of the self, and therefore the power struggle is an internal one rather than opposing an external force of dominance or practice. The dominant antagonist in this understanding is the undesired self.

In summary therefore anti-consumption can be viewed as the reasons against consumption as defined by the rejection, restriction or reclaiming process. Consumer resistance on the other hand involves consumers opposing or escaping from power dynamics with corporations often through their legitimization efforts as expressed in product, practice or partnership processes. As Lee et al. (2009, p. 1683) summarise, *"Anti-consumption is concerned with consumption issues while consumer resistance is concerned with power issues".*

Several problems have been put forward to challenge anti-consumption as an independent domain of study (Chatzidakis and Lee, 2002). First, according to Wilk (1997) since anti-consumption is less tangible than consumption, there are fewer observable cases logically than for consumption, making its identification more difficult. As Fieldman (1985), noted avoidance of a purchase is a non-event, and therefore unlike consumption, which can be tracked and identified through sales transactions, anti-consumption cannot. Often anti-consumption practices such boycotts, interviews, forums, etc. can only be observed indirectly. Moreover, and linked to this intangible nature of anti-consumption, is that the target of the anti-consumption practice may also be indirect or non-observable, e.g. Country of Origin boycotts rather than specific boycotts against specific corporate brands or products.

Second, forcing anti-consumption motives to contexts simply because of the lack of observable data. As Chatzidakis and Lee (2002, p. 2) state, *"when data are available,*

*researchers may be strongly motivated to theorize about or interpret data in a way which compels evidence to fit into an anti-consumption frame, even when other explanations may be more suitable".* Therefore to avoid the tendency to attribute ant-consumption motives as causal to contexts being investigated it is important to have a robust study design. Perhaps in many ways one reason for this has been the fluidity of qualitative or inductive study designs where data is more malleable and can be directed towards the study research questions. Indeed the vast majority of ant-consumptions remain inductive study designs. Shaw and Newholm (2002) for instance in investigating voluntary simplifiers found that it can also be explained by non anti-consumption motives, typically not the line followed by anti-consumption studies on voluntary simplification. Ozanne and Ballantine (2010) found in heir study of toy sharing libraries, that anti-consumption motives explained the practices of some consumers but not others. Therefore, both anti consumption and consumption motives can act in tandem, i.e. approach and avoidance behaviours at the same time can motivate many contexts.

### 2.2.1 Symbolic Anti-Consumption Perspective

Anti-consumption can also be differentiated from intentional, incidental and ineligible non-consumption. Intentional non-consumption refers to when a consumer deliberately rejects a product (Cherrier et al, 2010) in contrast to incidental non-consumption, or when the consumer is unaware of the product in the first place and ineligible non-consumption, or when consumers are limited by a criterion in their consumption of the product (e.g. underage consumers). Intentional non-consumption however qualifies as anti-consumption when it is *"positively not chosen because [it is] seen as incompatible and inconsistent with*

*the consumer's other consumption choices and preferences"* (Hogg and Michell, 1997, p. 62). Since, the formation of self-concepts is central to understanding consumption practices (Englis and Solomon, 1997; Hogg and Abrams, 1998; Hogg and Banister, 2001), 'anti-choices' can be understood as those consumption anti-choices, which are *"not in harmony with private or public selves"* (Sandikci and Ekici, 2009, p. 201). This symbolic (anti) consumption perspective remains the most predominant and comprehensively articulated conceptualization. Developed by Hogg et al. (2009), and building on Sirgy's (1982) symbolic consumption theory, this approach adopts a multi-theoretical lens, integrating aspects of symbolic interactionism and self reflexivity, social identity theory (Tajfel, 1981), motivational effects of possible selves (Markus and Nurius, 1986) and the un/desired self concept (Ogilvie, 1987) and is therefore further digressed below.

Sirgy's (1982) self-congruity theory states that products are consumed to attenuate the concept of the self, or the desired, and central to this is the management of one's self-esteem since self-esteem is central to ideal self-identity or desired self. In contrast, products which attenuate the opposite, or seek to damage one's self-esteem are avoided since their accumulation may lead in the direction of the undesired self-concept, or that part of the self one rejects, or is moving against becoming (Ogilvie, 1987). The premise this idea that one may fluctuate between the desired and undesired selves, is the notion that the global self is a fixed state, but rather is formed from a *"multi layered and multi dimensional self"* (Hogg et al, 2009, p. 149). This view had been previously been echoed by Klein et al. (1993) and earlier by Cantor et al. (1986) who had argued that the self can comprise multiple states, positive and negative. It was Markus and Nurius (1986), however, who first proposed that these multiple selves provides anchors of motivational direction for consumption patterns,

motivating individuals towards approach based consumption which attenuates the desired self, and towards avoiding consumption contexts which attenuates the undesired self. As Hogg et al (2009) clarifies, *"Various aspects of negative and rejected selves provide important reference points or navigational cues for individuals to assess how close or distant they are from being like their most negative images of themselves"* (Hogg et al, 2009, p. 149). Distancing oneself from one's undesired self therefore becomes a strong motivating drive to maintain self-esteem through consumption as rejection. Indeed, it is little wonder that self-esteem marketing is considered a cornerstone of marketing practice, with advertisers investing in claims that their products can fulfil self-esteem needs better than others (Grubb and Grathwohl, 1967; Banister and Hogg, 2004).

Extending this by integrating social identity theory, we can begin to connect individual and group based anti-consumption practices. Derived by Tajfel (1978) social identity theory posits *"that part of an individual's self concept derives from his knowledge of his membership of a group (or groups) together with the value and emotional significance attached to the membership"* (p. 41). Social identity theory therefore accounts for differences between in group attachment and out-group avoidance, whether real or physical or apparent or psychologically based only, as maximised by individuals to attain self-esteem and self-identity (Tajfel and Turner, 1986). Social identity therefore generates a group based account of individual self-identity and argues *that "social groups are inevitable because ...they fulfil individual and societal needs for order, structure, simplification, predictability and so forth..."* (Hogg and Abrams, 1998, p. 18). Accentuation is the process by which individuals classify and interpret their assigned membership (Tajfel, 1981). Although social identity remains one of the most prevalent underlying theoretical

foundations in the social sciences, and indeed within the consumer studies on group membership (e.g. Schouten and McAlexander, 1995; Fournier, 1998, Muniz and O'Guinn, 2001, etc) it is has seldom been applied to understand anti-consumption (White et al, 2006; Hogg et al, 2009). Out groups, particularly those with which consumers associate feelings of negativity or hostility towards (Ogilvie, 1987) may function as the navigational cues or anchors, *"for the undesired selves that individuals use to position themselves in articulating anti-consumption-as-rejection"* (Hogg et al, 2009, p. 149). Consumer constellations linked to such out-groups are aligned with the undesired self and therefore represent an internal threat to one's self-esteem. Consequently, they and their representative symbolic practices, consumption or otherwise, will be avoided. Considerable support for this contention also exists from studies, which have shown that consumers evaluate negatively, or define as *"not me",* consumption practices associated with strongly dissociated out-groups (Englis and Solomon, 1995; 1997; Hogg and Michell, 1997; Hogg, 1998). *"Not me"* membership to these out-groups and their respective consumption practices effectively becomes *"not for me",* i.e. attitudinal dissociation spills over into behavioural anti-consumption. Englis and Solomon (1995) contention further support this, given that *"consumers may eschew purchase, ownership, and use of such products and activities owing to their reluctance to be identified with an avoidance group"* (ibid. p. 24). The emergent literature on "dis-states" or the *"refusal of tastes"* further provides support for this proposition, since such consumers avoid those products a *"direct function of the pursuit of self-congruity and the ideal congruity"* (Hogg and Banister, 2001, p. 78). Studies on reference group effects on consumption also lend support to this avoidance group effect since consumers evaluate more negatively, those brands associated with out-groups (Escalas and Bettman, 2003;

2005) and this effect becomes more stronger when the out-group is strongly dissociative (White and Dahl, 2006; 2007).

Logical argument therefore can be made according to the symbolic self-consumption perspective on anti-consumption that anti-consumption is driven self-identity 'projects' and therefore from the subjectivity of the consumer, which may itself be influenced by self-interested or socio-environmental drivers (Iyer and Muncy, 2009; Lee et al., 2009; Sandıkcı and Ekici, 2009). The central role of consumer subjectivity in anti-consumption contexts is emphasized by Iyer and Muncy's (2009) anti-consumption scale, wherein self-consciousness, self-actualization and assertiveness are the underlying constructs. These constructs emphasise consumer subjective experiences and therefore, rather than *"essentialism or grand narratives",* anti-consumption is more driven more by the subjective and personal experience (Best and Kellner, 1997).

Unlike universal truths and rationality, this situational dependent relationally is *"situated within subjective narratives, experiences, traditions, culture and practices" (*ibid, p. 1758). Consumer resistance however, also thought to be driven by rational decision making, differs since the evaluation of the target is based *"universal consensus regarding who are the antagonists and who represent the system of domination"* (Cherrier et al, 2011, p. 1758) a view consistent with consumer resistance theorists (Kozinets and Handelman, 2004; Richardson and Turley, 2006). A normative framework provides the guiding mechanism to delineate between good and bad, false and 'truth hood', unethical vs. ethical, moral vs. amoral consumption practices. This overarching framework tends to be more universal than just the consumers own subjective experiences. Therefore whereas anti-consumption is driven more by internal motives, consumer resistance is driven more by

externally located influences. It would seem that anti-consumption lifestyles or practices adopted by consumers are ultimately identity projects, since as Giddens (1991) explains *"A lifestyle can be defined as a more or less integrated set of practices which an individual embraces, not only because such practices fulfil utilitarian needs, but because they give material form to a particular narrative of self-identity"* (1991, p. 81). As Stacer (2012, p. 98), elaborate, *"Constructing such an identity narrative is both an individual and a collective process. That is, performances of self are both intra- subjective and inter-subjective: the performance is done for oneself and also for others".* Indeed, numerous anti-consumption studies reflect this dualism in anti-consumption identity projects.

Cherrier (2009) emphasized the role of identity in forming anti-consumption attitudes in her study of culture jammers and voluntary simplifiers. Cherrier (2009) proposed that perceiving exploitive consumption practices gives rise to a hero resistant identity whereas perceiving the threat of conspicuous consumption and material positioning gives rise to some to develop a project positioning resistant identity. Whereas exploitive consumption refers to *"the manipulation of social inequalities and the exhaustion of natural resources. Here, the critique of consumption is driven toward producers and businesses more so than toward consumers"* (ibid, p. 185) positioning refers to the alleviation of emotional solitude through 'narcissistic individualism' (Lasch, 1991) as expressed through the symbolic consumption of brands or in other words, conspicuous consumption. Both motivational drives generate alternative forms of identity formation. Whereas Hero resistant identities seek to engineer outer change against political consumption, linked to exploitive practices and *"living in an uncontrollable world",* project identities are motivated by a need to engineer inner change, through creative alternative consumption against positional

consumption which is no longer used to alleviate emotional solitude issues. Iyer and Muncy (2009) also emphasized the multitude of different types of anti-consumers and suggested that a 'one glove fits all' conceptualisation to cover all potential types would next to impossible. They suggest that types of anti-consumers can be differentiated based on the purpose (whether societal or personally driven) and on the object (whether general or specific) of anti-consumption. Close and Zinkhan (2009) in exploring anti-consumption towards a very specific context, Valentines consumption practice and discourse, found that anti-consumption is not always accompanied by non-choice but rather by alternative less obvious consumption practices that challenge the status quo. A consumer may consume Valentine Day without buying the mass-market produced goods available but instead opt to create his or her personalized card for instance. Close and Zinkhan's (2009) suggests the complexity of what may appear to be anti-consumption may in fact be a more deeper rooted alternative form of consumption but nevertheless retaining the consumption of the target ideology. Piacentini and Banister's (2009) study on anti-consumption of alcohol amongst students also reflects the complexity of copy strategies required to manage anti-consumption and the over-riding role of managing cultural expectations. Their study found that anti-alcohol consuming students were often caught between personal and social norms and expectations and therefore ambivalent consumption often characterized this form of practice rather than an outright rejection. Stacer (2012) in exploring the anti-consumption motives of anarchists also found a combination of motives often revolving around personal and moral convictions to socially influenced ones. The need for instance to feel a belonging to an anarchist movement and identity was critical for such activists. As Stacer (2012, p. 51) suggest, *"Individual habits may reinforce anti-consumption motives of anarchists….in*

*much the same way that consumers of the same product cultivate a sense of community life".* In Pentina and Amos (2010), an investigation of anti-consumption practices of the Freegan phenomenon – or the practice of minimizing impact on the environment by consuming discarded food – also found a collective Freegan identity construction project driving consumer resistance and market mediated anti-consumption behaviours. On the one hand a radical ideology dismantling capitalism drives the more extreme forms of Freegan behaviours and on the other hand a personal conflict with the values of capitalism and the self drives more moderate anti-consumption choices. The cause of political resistance as an underlying ideology however *"legitimizes such illegal practices as squatting, shoplifting, and cutting locks on dumpsters"* (p. 1722).

Since endorsements can be important sources of brand differentiation (Lewis, 1987) the literature on brand avoidance (Lee et al, 2009) and rejection (Sandikci and Ekici, 2009) are of relevance. Sandikci and Ekici (2009) for instance define politically motivated brand rejection (PMBR) *as "the refusal to purchase and/or use a brand on a permanent basis because of its perceived association to a particular political ideology that the consumer opposes"* (ibid, p. 208) and given the politically motivated connotations of anti-Halal sentiments, anti consumption of Halal could be expected to comprise elements of PMBR. An illustrative example of this are the French political elections of 2012, subsequently dubbed as the world's first *"political food fight"* (Michel, 2012). Several authors highlight anti-Halal sentiments as politically motivated in nature. Regenstein for instance, quoted in Hasan (2014) suggests that anti-ritualistic sentiments, i.e. anti kosher and halal methods, have *"often been done poorly with an agenda driving a desired outcome"* (Hasan, 2013, p.4). Hasan (2013, p.5) argues that raising concerns over halal meat and ritualistic

slaughtering are a *"proxy for much deeper fears and concerns about the presence of a growing and vocal Muslim population in our midst"* and describes the recent exposition of public concerns over halal meat in Western Europe as *"... a source of tension, controversy, fear and loathing. British Muslims are living through a period of halal hysteria, a moral panic over our meat"* (Hasan, 2012, p.2). Several other commentators also observed that what appear to be concerns regarding the processes behind halal ritualistic slaughtering are in fact veiled by a more deep-seated animosity toward Islam and Muslims (Abbas, 2004; Allen, 2007). Sandikci and Ekici (2009) found that associating a product with religious fundamentalism, predatory globalism – or the perceived takeover of the ideology linked with the product over society –perceived *"chauvinistic nationalist"* value of the product, i.e. an association of nationalism and conservatism were key drivers of PMBR. In the context of politically motivated anti-Halal sentiments, all three dimensions can be captured within standard Islamophobia (Lee et al, 2009) or Islamoprejudice (Imhoff and Recker, 2012) scales.

We argue that anti-Halal sentiments stretch beyond mere politically mediated motivations and unlike PMBR, a confluence of politically mediated and other motives may drive the rejected of Halal endorsements. For instance, a closer look at the animal welfare concern directed toward the ritualistic slaughter for the production of halal – and for that matter also kosher meat – contextualizes the problem of avoiding halal consumption as being potentially driven by ethical concerns. Furthermore, and perhaps most critical, unlike PMBR which is *"brand-specific behavior and does not entail wholesale disidentification"* (Sandikci and Ekici, 2009, p. 216) anti-Halal sentiments may include wholesale rejection of all Halal endorsed products on the one hand and specific Halal endorsements on the other.

A non-Muslim consumer for instance may typically consume a Halal 'takeaway' but may not be willing to purchase Halal finance products and yet others may be against all forms of Halal consumption.

Motives driving anti-Halal consumption also fall under Lee et al's (2009) classification for generic brand avoidance. In particular, Lee et al's (2009) moral avoidance or where customers perceive ideological incompatibility – political or otherwise – could explain avoiding Halal due to its perceived unethical stance against animal slaughtering and association with religious fundamentalism. Schlegelmilch et al. (2014) assume anti-consumption falls strictly within his category. Identity avoidance (Lee et al, 2009) could also explain the symbolic incongruity some non-Muslim consumers may feel towards Halal as mislabelling them as pro-Islamic consumers and fearing being subject to in-group bias for instance. Even Lee et al's (2009) final driver of brand avoidance, experiential avoidance or avoiding a brand due to a negative previous experience with the brand could explain some non-Muslim consumers reluctance to consume Halal due to negative experiences with Halal or associations with Halal, i.e. interactions with Muslims for instance producing a spill-over effect on Halal brands and products. However, given the generic nature of Lee et al's (2009) typology, specific sentiments towards Halal consumption may be more difficult to encapsulate.

Despite the utility of the brand rejection and avoidance studies, in providing some potentially useful indicators of what may drive anti-consumption towards Halal RLPs, they tend to focus on *"brand-specific behavior [which] does not entail wholesale disidentification"* (Sandikci and Ekici, 2009, p. 216). Given that RLPs reflect a more diffused brand franchise extending to all brands labeled with the RLPs, rather than a

specific case (Rauschnabel et al, 2015), investigating the intentional anti-consumption of Halal RLPs should also be able to capture this whole disidentification related to the label. Our study therefore should not focus on consumers who may consume some Halal products but not others but rather investigate the wholesale anti-consumption towards the generic label of Halal to more accurately represent intentional non-consumption towards Halal RLPs.

Two studies, which do investigate wholesale attitude development towards Halal RLPs are by Schlegelmilch et al. (2016) and Rauschnabel et al. (2015). Rauschnabel et al. (2015) examined the spillover effect created by religious labels (Kosher and Halal) on attitude development towards such brand and found that the recognition and understanding of religious labels (Kosher and Halal) was generally low in European contexts but that positive or negative attitudes towards the respective religions remained relatively stable post processing of the RLPs. Thus, indicating the stability of attitudes towards religions, bypassing effects of RLPs. Schlegelmilch et al's (2016) study investigated the salience of social dominance (racism and ethnocentrism) versus social identity (nationalism and religious dogma) antecedents of consumer animosity towards Halal RLPs and found that social dominance was a stronger driver. Although both studies have been instrumental in initiating attitude development research towards Halal RLP, they utilize general samples for their studies and do not seek to specifically investigate intentional non-consumption but rather generic attitude development as indicated by the outcome, willingness to purchase Halal. Both studies do however re-affirm the role that ideology plays in shaping negative responses towards marketplace targets thus supporting the large body of research that shows the salience of ideological beliefs in affecting, directly or indirectly, people's behaviors,

often at an unconscious level without people realizing of its effects (e.g. Dovidio et al, 2002). Indeed, this unconscious effect of ideology has been demonstrated in studies on racial attitude development for instance, whereby people exhibit overtly racist behaviours such as avoiding certain ethnic groups without being aware of such behaviours (Amodio and Devine, 2006). Vorauer et al. (2009) found that heightening the salience of racially held ideologies magnifies this response. Even the mere prompting of beliefs can stimulate such responses. Transue (2007) for instance found asking respondents about their social identity at the start of surveys was enough to warrant a differentiated response from such a sample. Indeed prompting perceived threats in individuals is enough to stimulate a reaction which seeks to safeguard the individuals own ideological position, or world view, and in doing so may involve distancing oneself from the competing world view. It is therefore quite possible that RLPs if they exhibit a perceived out-group threat can trigger an automatic response to safeguard one's own ideology or worldview and therefore anti-consumption based on out-group or threat avoidance.

Rana (2014) found that Islamophobia and animosity were stronger influences on consumer alienation towards Halal RLPs than ethical concerns. In what remains the only study to date, albeit unpublished, to empirically investigate anti-consumption attitude development towards Halal RLPs, Rana (2014) investigated responses towards consumer alienation towards Halal RLPs. The concept of alienation has a rich history in the social sciences and represents a psychological state of separation from a perceived target object. It therefore complements Hogg et al. (2009) conceptualization of anti-consumption attitudes as comprising of aversion, abandonment and avoidance with a cognitive component. Consumer alienation (Allison, 1978) specifically measures separation from a marketplace

context, either from its norms, values, practices or role as a consumer. Despite the contribution of introducing a novel and additional component to conceptualizing anti-consumption attitude development, Ayyub (2014) did not assess related components of avoidance, abandonment or aversion. What is clear from these studies (Ayyub, 2014; Schlegelmilch et al, 2016) is that negative attitude development towards Halal RLPs, as either a weakened consumption attitude (Schlegelmilch et al, 2016) or as anti-consumption and non-choice (Ayyub, 2014) is strongly driven by ideology rooted in social dominance theory. Given roles of both social dominance and social identity theories in explaining in-group-out-group dynamics we review both below but provide additional theoretical accounts (terror management theory, hauntology, stereotype formation) to provide a multi-theoretical account to explain how anti-consumption towards controversial RLPs such as Halal may develop. Given that the vast majority of anti-consumption studies are motivational i.e. seeking to determine the motives of anti-consumption we adopt a different approach and investigate the effects of framing on anti-consumption attitudes.

### 2.2.2 Framing Anti-Consumption

Framing has a rich history in the management sciences (Cornellisen, 2015). Vreese (2001, p. 11) explains that, *"frames organize principles that are socially shared and persistent over time that work symbolically to meaningfully structure the social world"*. According to Entman (2013, p. 51), the process of framing is to "to *select some aspects of a perceived reality and make them more salient in a communicating text, in such a way as to promote a particular problem definition, causal interpretation, moral evaluation, and/or treatment*

*recommendation* for the item described", i.e. it is to select and make salient a particular aspect in communications or highlighting *"some bits of information about an item that is the subject of a communication, thereby elevating them in salience"* (ibid, p. 53). By making an issue more salient, it brings it to greater audience attention, or makes it more noticeable and therefore more memorable and linked more to the audience's processing or any related information, in which case the frame serves to what is referred to as *"prime"* the related information (Fiske and Taylor, 1991). Kahneman and Tversky's (1984) work has become central and the foundation to proving framing effects. Their experiment asked respondents the following:

*"Imagine that the U.S is preparing for the outbreak of a n unusual Asian disease, which is expected to kill 600 people. Two alternative programs to combat the disease have been proposed. Assume that the exact science estimates of the consequences of the programs are as, follows: If Program A is adopted, 200 people will be saved. If program B is adopted, there is a one-third probability that 600 people will be saved and a two-third probability that no people will he saved. Which of the two programs would you favor?"* (1984, p. 243).

The experiment found 72 percent of respondents preferred Program A whereas 28 percent chose Program B. In a subsequent experiment, the authors used identical treatments but the options were re-framed in terms of deaths, such that *"If Program C is adopted, 400 people will die. If Program D is adopted, there is a one-third probability that nobody will die and a two-thirds probability that 600 people will die"* (Kahneman and Tversky, 1984, p. 343). This time, 22 percent chose Program C (note its twin Program A was selected by 72 percent) whereas Program D was selected by 78 percent (note its twin Program B was

selected by 28 percent). The experiment became a seminal framing study since it first demonstrated its power, in how people understand messages, what is made more salient and how this subsequently changes attitudes of behavioural intentions. Edelman (1993) described this power as: *"The character, causes, and consequences of any phenomenon become radically different as changes are made in what is prominently displayed, what is repressed and especially in how observations are classified. . . . The social world is . . . a kaleidoscope of potential realities, any* of *which can be readily evoked by altering the ways in which observations are framed and categorized"* (p. 232) Sniderman et al. (1991, p. 51) in the context of health framing explains, "The effect of framing is to prime values differentially, establishing the salience of the one or the other...a majority of the public supports the rights of persons with AIDS when the issue is framed"

Indeed, the use of framing in health, or social marketing, and political communications has become one on its main applications. As Kotler et al (2002) explains, framing has proven to be one of the most effective ways *to "influence a target audience to voluntarily accept, modify, or abandon behaviour for the benefit of individuals, groups, or society as a whole"* (Kotler et al, 2002, p. 31). Within social marketing and health communications, positive or gain versus negative or loss based framed have become its cornerstone (Pelletier and Sharp, 2008). Positive frames highlight the benefits or gains while negative frames emphasize losses or negative consequences of non-compliance (Levin and Gaeth, 1988). Many different social marketing contexts have been explored using framing options, predominantly using negative and positive variations. Examples of social marketing and health applications include findings that loss framed messages were more effective in breast cancer self-examination compliance messages (Banks et al, 1995),

mammography compliance (Banks et al., 1995), oral or dental hygiene (Tsai and Tsai, 2006), and for exercise and fitness (Arora et al, 2006). Positive frames however have also been shown to be effective for use of sunscreen (Detweiler et al, 1999; Rothman et al., 1993) and anti-smoking (Steward et al, 2003). In Rothman et al's (1993) seminal study, they argue that negatively framed messages are more appropriate for detection behaviours or where the risk is higher, whereas positive gained messages are more appropriate for prevention behaviours. In some cases such as environmental and recycling contexts, contradictory findings have been reported, for instance both negative frames (Loroz, 2007) and positive ones have been found to be important (Obermiller, 1995).

Framing also has a rich history of applications in political, journalism and mass media communications and contexts. Within this context, politics as a *"strategic game",* i.e. who is winning who is losing, has become the foremost framing approach (Alberg et al, 2011), such that "One of the most important concepts in research on the media's coverage of politics in general, and during election campaigns in particular, is the framing of politics as a strategic game" (p. 163) and moreover, *"The concept of framing has been one of the most fertile areas in recent research in journalism and mass communication"* (ibid, 163). The media and journalism in particular have been attributed as being a key source of presenting politics as a *"game"* for purposes of adding excitement, public participation and eventually increasing readership and ratings (Entman, 2003; Patterson, 1993). Paradoxically, whilst this type of political win versus lose game framing increases public attention and engagement with politics (Iyengar et al, 2004; De Vreese and Semetko, 2002), it also adds to public mistrust and cynicism (Cappella and Jamieson, 1997). Recently, numerous international relations studies have highlighted the dangers of misusing framing

for purposes of harnessing public support for state war policies. Indeed, propaganda also has a rich history in use of message framing (O'Shaughnessy, 2004; 2002).

Whether messages are gain or win or loss or lose framed has also been investigated in peace contexts. Subtle changes in wording or the way words, and images, are framed can have profound effects on worldviews. Chard et al. (2011) for instance found that reminding respondents during conflict, about the 'possible death' and therefore activating their mortality salience, increases levels of government support and initiatives. This finding is consistent with a string of studies demonstrating that exposing individuals to threatening information and images increases their support for hawkish foreign (e.g. Astorino-Courtois, 1996; Berrebi and Klor, 2006). Sheafer and Dvir-Gvirsman (2010) assessed the effects of positive and negatively frame media messages on public expectations regarding the Israeli-Palestinian peace process and observed that the effect of each percent of negative media items is at least one and a half times greater than the percent of positive media items. Clearly the issue of negative media framing and media discourse concerning conflicts is inter-related since although *"most journalists have a deep moral objection to violence"* and are *"often among the first to support efforts towards peace"* (Wolfsfeld, 2004, p. 23), media coverage of conflicts is motivated by media's 'rules of the game' (Cook, 1998; Mazzoleni and Schulz, 1999) in which drama, conflict, mayhem and violence "sells".

### 2.2.3 Summary

Anti-consumption is the study of rejection within the marketplace and although overlapping with consumer resistance theory, it can be differentiated by a much more personal and values based motive to the rejection of the target phenomenon, whether a product or brand for instance as opposed to a group based dynamic which is more often the case in consumer

resistance. Moreover, symbolic anti-consumption perspective remains the most popular account in understanding anti-consumption and infers that individuals reject products, which clash with their self-identities and therefore their 'identity projects'. Numerous studies have been done within anti-consumption contexts, the majority of which all point to the role of identity based constructs driving anti-consumption. Social identity theory therefore serves as a useful starting point for understanding how anti-consumption may develop. Despite the richness and growth of the anti-consumption studies, surprisingly no study to date has integrated a framing perspective to assess how framing messages can change anti-consumption attitude development. This is surprising since framing has a rich history in marketing communications but also since no effort as been made therefore to investigate whether anti-consumption attitudes can indeed be reversed or changed. One reason for this may, of course be the persistent nature of anti-consumption motives, since if linked to self-identity life projects, they may have developed into stable attitudes. This may be particularly the case with stigmatization-linked contexts such as those with Halal. Therefore, to understand this issue further, it is necessary to deconstruct how marketplace stigmatization may develop. This is done in the subsequent sub-section.

## 2.3 A Multi-Theoretical Framework for Anti-consumption towards Halal.

Clearly anti-consumption itself is a complex and dynamic process that can be approached from several theoretical perspectives typically understood from a symbolic and social identity perspective and therefore rooted in identity projects. This study positions anti-consumption of Halal as a form of marketplace stigmatization, since it involves "the

labeling, stereotyping, and devaluation by and of commercial stakeholders (consumers, companies and their employees, stockholders, and institutions) and their offerings (products, services, and experiences)" (Mirabito et al. 2016, p. 171). Stigmas arise when personal attributes, which others use to label another, are considered as "deeply discrediting" (Goffman, 1963, p. 15) and result in the target being reduced *"from a whole and usual person to a tainted, discounted one"* (ibid, p.3). Mirabito et al. (2016) recently conceptualizing marketplace stigmatization, for the first time in the literature, argues that individual, societal and marketplace stigmas intersect to function as "an active, continually evolving process" with each able to *"coproduce and codify values, beliefs, and motivations that affect the ways stigma is felt"* (p. 172). Central to this intersection is the role of powerful *"sociocultural currents in the form of historical, institutional, [including public policy] and commercial "winds" energize the ST and form the sources of stigma"* (p. 171). As Mirabito et al. (2016) note, the events of 9/11 for instance caused *"stigmatization aimed at Arab and Muslim[s]"* (p. 172), a view also shared by numerous others (e.g. Cainkar 2009; Khan 2014; Rodriguez Mosquera, Khan, and Selya 2013). Since marketplace stigmatization can develop as a result from a spillover from societal forces, this study considers Halal anti-consumption as a form of marketplace stigmatization since clearly social dominance constructs such as animosity towards Muslims and Islam are linked to attitude development towards Halal (Schlegelmilch et al, 2016). This study develops a process model to understand the dynamics by which this stigmatization may be formed using established theoretical perspective, thus providing for a multi-theoretical lens to understand anti-consumption of Halal, or its marketplace stigmatization. This framework is first summarized in Figure 2.1 before its individual components are reviewed.

**Figure 2.1. Multi-theoretical perspective of Anti-Consumption of Halal.**

### 2.3.1 Social Identity theory

The basic underpinnings of social identity theory have already been described in explaining the conceptualization of anti-consumption provided by Hogg et al. (2009). At its most fundamental, social identity theory (Tajfel and Turner, 1979) summaries how individuals formulate their social identities to suit and match their own needs. Social identity has a rich theoretical tradition and has been applied to account for numerous management contexts, from organizational psychology (Ashforth and Mael, 1989; Dutton et al, 1994; Hogg, 2001; Hogg and Terry, 2000) to marketing (Jin and Phua, 2014; Bartels and Hoogendam, 2011, Kim et al, 2008). Social identity theory is often used to explain contexts where group membership or referent group influence may be involved since it provides the psychological basis for explaining in-group membership and therefore also inter-group discrimination, or as Allport (1956) refers to as *"in-group love and out-group hate"*, i.e. prejudice. Tajfel (1982) explained individuals do not only possess one, "personal self", but instead multiple selves may exist, some more salient at any one time than others, but these multiple selves interact with wider group membership norms and values. Depending on the degree of social influence from his in-group, an individual may think, feel or act with varying degrees and mixes involving his personal, family, or national *"self"*. The affirmation of one's own group identity however is constructed with reference to out-groups through comparisons of

value-laden attributes (Tajfel and Turner, 1979). The greater the contrast with out-group attributes the stronger the alignment with in-group identities and the potential for discriminatory actions against these out-groups. This inter-group discrimination is driven by the innate need to attain 'in-group distinctiveness', since self-esteem depends on evaluation related to self-identity. The *"identification"* with the in-group operates through a process of accentuation, which comprises cognitive, evaluative and affective components (Tajfel, 1982). The evaluative component arises from cognitive and affective influences, since awareness of in-group similarities, and the subsequent benefits of membership, are essential to judging in-group membership on self-esteem and self-worth. An individual may also derive self-esteem from distancing oneself from out-group characteristics and associations and even information that is linked to out-groups (Mikulincer and Shaver, 2001).

Indeed, consistent with social identity theory studies have found that people tend to prefer things similar to themselves in order to boost and maintain their self-esteem (Brewer, 1991) or avoid things different from their self concepts also to maintain their self esteem. This then becomes the basis of anti-consumption directed towards out-group affiliated brands or products (Hogg et al, 2009). In-group preferences and out-group avoidance therefore also extends to consumption practice (Escalas and Bettman 2005; Berger and Heath 2007; Berger and Rand 2008; White and Dahl 2006, 2007). Escales and Bettman (2005) for instance found that consumers form stronger self-brand connections with brands associated with in-groups than to their out-groups. The perceived fit between their self-concepts and in-group brand identities generates a psychological closeness. Therefore identity has become central to positioning and communications strategies give that people's

attitudes and behaviours are directly linked to their identities. This process of identity reinforcing motivations, goals and behaviours is known as self-verification theory (Swann 1983) and suggests a need to maintain consistency with the concept of the self (Festinger, 1957). Swann (1983), argued that people to ensure stability take action to defend their identities. Self-verification suggests therefore the innate need to maintain self-views. The evolution of social identity processes to extreme in-group favoritism and out-group rejection can be explained in social dominance theory.

### 2.3.2 Social Dominance Theory

Social Dominance Theory provides an more evolved alternative mechanism to in-group-out-group membership dynamics in accounting for stigma related anti-consumption attitude development but is related to social identity theory since it represents an evolved in-group-out-group identification maintaining process. Based on Sidanaius and Pratto (1999) social dominance theory describes the maintenance and stability of group based social hierarchies and proposes that oppressive group based hierarchical structures exists to maintain in-group superiority over weaker out-groups. Given that dominant and sub-ordinate groups may not be equal in terms of legitimacy, prestige and belongingness, dominant groups can impose cultural ideologies to sustain in-group power. Typical forms of social oppression including sexism, racism and classism are often explained in terms of social dominance theory. Indeed, muted forms of psychological oppression such as ethno-centrism, which may develop into fully-fledged forms of oppression, can also be explained using social dominance theory (Pratto et al, 1994; Sidanius et al, 2004). Central to social dominance

theory is the notion that cultural ideology (as legitimizing myths) is used by dominant groups to morally and intellectually justify behaviours towards subordinate out-groups. Hierarchy enhancing ideologies contribute to the greatest amount of group-based inequality and include sexism and racism whereas hierarchy-attenuating myths contribute to greater levels of equality (such as feminism). Individuals endorse these myths due to their psychological orientation towards dominance, or their social dominance orientation. Individuals high in social dominance orientation favor hierarchy enhancing ideologies and those lower in favor of hierarchy attenuating ideologies. Islamophobia can be understood as a hierarchy enhancing ideology (Allan, 2000; Kumar, 2000). Given the importance of ideology in both social identity and dominance theories, and in explaining reactions on exposure to out-group symbols and their effect on deeply ingrained ideologies, an approach to account for perceived threat towards this internally held ideology or worldview is discussed under a series of underlying processes which may facilitate the evolution from social identity to social dominance.

### 2.3.3 Terror Management Theory (TMT)

Terror Management Theory (TMT) (Greenberg et al, 1986) posits that mortality salience, or awareness of the impeding nature of death, *"creates an ever present potential for impeding anxiety, or terror, which must be managed continuously"* often by sustaining faith in cultural worldviews, or "*a view of the world and oneself that denies the precarious and transient nature of one's own existence"* (Greenberg and Arndt, p. 2011, p. 402). Derived from culture, these individualized conceptions of reality provide a *"buffer against the*

*anxiety that results from living in a largely uncontrollable, perilous universe, where the only certainty is death"* (Greenberg et al, 1990, p. 308) and therefore the need to maintain faith in the validity of one's cultural worldview and *"to maintain self-esteem by living up to the standards of value that derive from it"* (Pyszczynski et al, 2008, p. 318) can motivate a wide range of human behaviors. Since cultural worldview are influenced by in and out group dynamics, such that in-groups who possess similar or the same worldview can strengthen one's own worldview and therefore accompanying self-esteem, *"Problems arise when one encounters others who hold very different worldviews or who view one with disdain"* (Pyszczynski et al, 2008, p. 318). Moreover, reminding people of their mortality salience, or death, increases positivity towards those who bolster the worldview, and negatively towards those who threaten it (Greenberg et al, 1990). Therefore, out-groups who are seen to challenge one's worldview, especially under conditions where morality is made salient, compromise the buffering function of one's worldview and self-esteem. Consequently, to reduce anxiety, people may manage such threats, by derogating, dehumanizing, or vilifying threatening out-groups *"or, if the threat is sufficiently strong, simply exterminating them"* (Pyszczynski et al, 2008, p. 318), thus explaining the support for the War on Terror by conservatives, despite knowing that many innocent thousands might die in the process (Pyszczynski et al, 2006).

Moreover, there is emerging evidence to suggest that simultaneously activating two cultural representations or worldviews makes them more salient for organizing perceptions in relation to the self (Chiu and Cheng, 2007). The boundary conditions differentiating the two cultures or worldviews are made more distinct when two cultural or worldviews representations are presented together. As a consequence, consumers tend to sharpen *"the*

*perceptual contours of cultures and confer each culture a distinct character and clear border"* (ibid, p. 45). However, in doing so, respondents favour the local culture since this is more in synergy with maintaining self-identity (Wan et al, 2007). Consumers' identity is in greater degree to local cultures than foreign cultures so the cultural representation of the local culture is given preference to. This effect becomes more pronounced when, and consistent with TMT, when people are reminded of their mortality salience, since people tend to preserve their worldview and therefore through identity verification, and therefore will consume those products that maintain this world-view more. Torelli et al's (2008) study on this effect is particularly noteworthy. They found that American respondents primed with mortality salience, by being asked to think of dental treatment, were more likely to show less support of a case scenario which described an American iconic brand, Nike entering the Middle East and changing its name into Arabic and adopting Islamic symbolism and framing – such as Dress modestly in the Islamic spirit - in its marketing communications compared to the control group. In a second study, Torelli et al (2009), respondents were asked using the same manipulation to write an open ended comment regarding Nike's marketing plan to adopt Islamic marketing in the Middle East, the manipulated condition sample shoed less enthusiasm for the proposed Nike's marketing plan. If Islamic on its own is worldview challenging for some individuals, then conditioning it with a product through a RLP, could amplify the threat further, reducing innocent products and brands as targets of out-group hostility in an effort to restore one's own worldview.

Specific mechanisms to deal with overcoming the worldview threat effect such as reframing, choice of messenger and self-affirmation have also been recommended

(Lewandowsky et al, 2013). Subtle changes in wording or the way words, and images, are framed can have profound effects on worldviews. Chard et al. (2011) for instance found that reminding respondents during conflict, about the 'possible death' and therefore activating their mortality salience, increases levels of government support and initiatives. This finding is consistent with a string of studies demonstrating that exposing individuals to threatening information and images increases their support for hawkish foreign (see for e.g. Astorino-Courtois, 1996; Shamir and Shamir, 2000; Berrebi and Klor, 2006).

In reviewing studies that demonstrate espousing worldviews with tolerance, compassion and open-mindedness can mitigate the harmful effects of terror management, Greenberg et al. (2009) concluded *"when's one worldview prescribes pro-social behaviour, flexible thinking, or tolerance and compassion, constructive responses to the existential predicament are likely* (ibid, p. 412). Greenberg et al. (1992) for instance found that when tolerance was primed, participants on exposure to mortality salience reported decreased derogation of out groups. Rothschild et al. (2009) found that both American and Iranian respondents primed with religious compassion, Biblical and Qur'anic scripture respectively, showed less support for extreme policies.

Lewandowsky et al. (2013) also note the importance of self-affirmation in facilitating worldview dissonant information. Self-affirmation theory suggests that people are motivated to protect the perceived integrity and worth of the self, especially in terms of moral adequacy and values but that, motivations, especially as perceived threats to the desired self, can activate defensive responses (Steele, 1988). Activating self-affirmation however, by engaging people in thoughts "that remind them of who they are, reduces the implications for self-integrity of threatening events" (Sherman, 2006, p. 11). Therefore,

following self-affirmation people are more open to worldview dissonant information than in its absence (Cohen et al, 2007; Nyhan and Reifler, 2011). Therefore, "*When global perceptions of self-integrity are affirmed, otherwise threatening events or information lose their self-threatening capacity because the individual can view them within a broader, larger view of the self" and a consequence can "can focus on other salient demands in the situation beyond ego protection"* (Sherman, 2006, p. 11). Since, *"From infancy on, humans equate loving relationships with safety and security"*, inclusive images and thoughts of family and children can *"blur the boundaries between us and them by instilling a sense of common humanity"* and therefore encourage an *"inclusive conception of humankind"* (Pyszczynski et al, 2008, p. 321). Motyl et al. (2007) for instance, found that Americans exposed to images of families from diverse cultures, as opposed to American only families, reported reduced Anti-Arab sentiments. Moreover, a follow up study found that participants who were exposed to accounts of childhood memory from foreigners, in comparison to accounts from Americans, and subsequently asked to write about their own similar childhood experiences, reported reduced anti-immigration attitudes. While TMT suggests a buffering role for worldviews from competing ones externally, a hauntology perspective suggests an internally focused struggle with the repressed 'haunting' from one's past and therefore may explain why resistance to an external RLP may be rooted in internal conflict in the individual.

### 2.3.4 Hauntology

A much more recently applied perspective to understanding stigma formation is based on hauntology, which provides an alternative and corroborating theoretical lens to understanding why individuals unconsciously may avoid out-group dissociative brands. Coined by Jacques Derrida (1986) in his *Spectres of Marx,* Derrida argued that Marx, his legacy, would haunt Europe. Hauntology refers to the 'return of the repressed'. As Sagir (2014, p. 39) explains in the context of the diffusion of Islamophobia as a racist ideology in Europe, *"specters of colonialism are haunting the European contemporary context".* The notion that specters from the past never disappear entirely, they merely become repressed in the social conscious to arise and surface in contemporary and shadow manifestations of their former selves is central to hauntology. At the heart of a hauntology reading to post 9/11 Islamophobia raises difficult and 'unsayable' questions, which are repressed from the social conscious in order to avoid anxiety. As Kundnani (2016, p.1) elaborates, "the racist and imperialist violence upon which US-led capitalism depends cannot be acknowledged in liberal society [i.e. it is repressed] so it is transferred onto the personality of the Muslim and seen as emanating from *"outside" the social order",* and therefore, *"In these ways, a Western self-image of innocence and beneficence can be maintained by screening out resistance to the US-led system of global capitalism"* (ibid, p. 1). Effectively, Islamophobia conceals underlying racist and colonial tendencies, repressed but not extinguished from the social conscious of the West.

The genocidal components of Western colonial history have been extensively documented (e.g. UNESCO, 1980; Dirks, 1992; Stannard, 1992; Hochschild; 1999; Davis, 2001, Leach et al, 2013, etc). Referring to Western colonialism, Leach et al. (2013, p. 36)

for instance states, *"The colonizers had the intent to destroy, in whole, or in part ethnic, racial, and religious groups that complicated the colonial project".* In David Stannard's (1992) *The American Holocaust*, we find for instance how a combination of atrocities and imported plagues caused the deaths of 95% of the Native American population, with some estimates indicating, *"over 100 million [were] killed"* 'in the name of the Christianity'. Indeed in Toland's (1976, p 202) biography of *Adolf Hitler*, we find how *"Hitler's concept of concentration camps as well as the practicality of genocide owed much, so he claimed, to his studies of English and United States history...and often praised to his inner circle the efficiency of America's extermination...of the red savages who could not be tamed by captivity".* In reviewing the research that examines how the West currently views its genocidal history, Leach et al. (2013, p. 47) conclude the, *"explicit and strong self-criticism for past generations' genocide, or other mass violence, is a rarity…" and demonstrates "the absence, rather than the presence, of self-criticism".* Genocide psychologists and historians attribute this lack of self-criticism to the repression of memories as contributing to *"to the same self-serving bias, aimed at silencing past contents capable of disadvantaging present-day social belonging"* (Leone and Mastrovito, 2010, p. 15). What emerges is collective memory or shared but selective representations of the past (Volpato and Licata, 2010) enabling a culture to *"retain from the past only what still lives or is capable of living in the consciousness of the groups keeping the memory alive"* (Halbwachs, 1980, p. 80). Collective memories are therefore central to shaping worldviews since, *"the past is continually being re-made, reconstructed in the interests of the present"* (Bartlett, 1932, p. 309) and *"legitimiz[ing] present-day actions of the in-group"* (Volpato and Licata, 2010, p. 7). Effectively, the stronger the hauntology effect, the greater the need

to repress the past and use scapegoats to manage internally repressed ‘hauntings’.

### 2.3.5 Stereotype formation

Primed stereotypes, such as the deliberate priming of Islamic ideology with activities of extremists, can consequently activate stereotype consistent behaviours (Bargh et al, 1996; Dijksterhuis et al, 1998). The activation of stereotype consistent behaviours from merely thinking about a social construct can be explained using the *theory of ideomotor action* which suggests that merely thinking about a social construct or behaviour is sufficient to activate consistent behaviours (Carpenter, 1874; James, 1890/ 1950). As James (1890) first described: *“every representation of a movement awakens in some degree the actual movement which is its object”* (James 1890, p. 526). Although *"priming"* was a term not coined till Lashley (1951), James (1890) was in effect, referring to priming effects of imagining or thinking about behaviours (Shabbir et al, 2011).

Research on the perception-behaviour link supports this ideomotor action since cognitive neural substrates for behaviorual action overlap with those engaged in behavioural perceptions (Prinz, 1990). Several studies have demonstrated that certain parts of the brain are activated during both perception and production of a specified behavior (e.g., Decety et al, 1991; Iacoboni et al, 1999; Kohler et al, 2002). Ideomotor-behavioral priming activation suggests that a stereotype activated behaviour and its preceding attitude often occur unintentionally (Bargh, 1994). Therefore, it is not necessary to perceive or imagine the behaviour; the mere exposure to the activated social construct is enough to activate relevant traits and their related behavioural representations. These behaviour representations then consequently can reproduce the behaviour or modify existing behaviours to become

consistent with the activated stereotype (DeMarree et al, 2005).

The activation of primes on behaviour has been demonstrated in social psychology studies. Bargh et al. (1996) for instance, found students when presented with primes of elderly people, walked more slowly and when primed with rudeness, rather than politeness, displayed more rudeness. Women students, exposed to gender stereotypes, scored lower on a maths exam than those exposed to neutral stimuli (Davies et al, 2002). Students primed with the concept of "God", relative to unprimed students, gave more money to strangers (Shariff and Norenzayan, 2007) demonstrating that a preconscious effect could also be activated by positive stereotypes. Indeed, Schorn (2009) found further evidence of positive stereotypical primes, finding that when people are primed for honesty they were more likely to pay for public toilet usage. Although the research focus has mainly been on the ideomotor action pathway from perception to action, ideomotor theory also supports the reverse pathway, or ideomotor perception of when behaviours can reinforce perceptions (Shin et al, 2010).

Whereas, ideomotor theory emphasised a perception-behaviour link, the social function perspective extends ideomotor theory since it *"allows for changes in the expression of attitudes, judgments, and behaviors with no obvious motor component."* (DeMarree et al, 2005, p. 658). The social function approach to understanding effects of primed stereotypes focuses on the social adjustment of individuals and suggests that stereotype activation can and should also induce stereotype consistent attitudes, as well as behaviours since people *"may . . . 'socially tune' their attitudes to make them more consistent with their social environment"* (Kawakami et al. 2003, p. 318). The social function perspective effectively emphasizes the role of mimicking others attitudes and

judgments in order to fit into the behavioural expectations of social groups (Chartrand et al, 2004).

## 2.4. Summary.

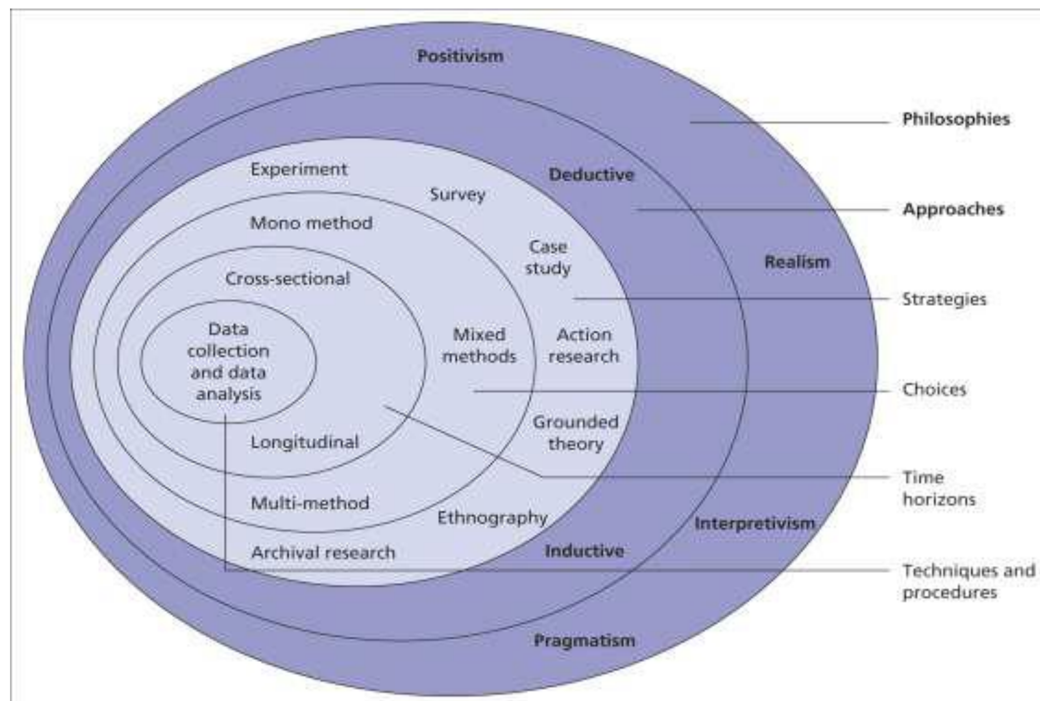
Clearly the anti-consumption of Halal consumption presents an interesting case study to explore further as it provides a rich example. On the one hand, halal consumption is becoming more diverse with growing acceptance from non-Muslim segments and on the other hand, there is evidence of a growing and vocal rejection of Halal products. Anti-consumption seems ideal in exploring this paradox since it entails determining the drivers which cause rejection within a marketplace context. Halal endorsement also firmly can be positioned within the domain of Controversial Religious Endorsements and given the paucity of research within this domain, this study provides an opportunity to contribute to theory development. Moreover, anti-consumption towards Halal can be conceptualised as a form of marketplace stigmatization and therefore open to drivers of its anti-consumption which may be deeply rooted in social dominance and other hierarchical processes such as hauntology, TMT and stereotype formation.

## CHAPTER THREE: RESEARCH METHODOLOGY

### 3.1. Introduction

Initially the research philosophy is outlined as embedded in a critical realist post positivist ontological design. This then serves as the foundation for the subsequent research design and strategy adopted, as a mixed-methods triangulated investigation comprising of initial qualitative phases, exploratory interviews with keynote informants and word association from non-Muslim consumers, before embarking on the main experimental survey phase. Issues of validity and reliability as well as ethical issues are discussed subsequently. The purpose of this chapter to provide an overview of the methodology of the investigation and therefore the structure of this chapter is based on the classic "*Research Onion*" developed by Saunders et al. (2012) (See Figure 3.1) to guide social science methodologies.

**Figure 3.1: The "Research Onion"**



### 3.2 Research Philosophy and Approach

A research philosophy is an emphasis on the assumptions, which underlie the nature of knowledge and the development of knowledge. Bryman (1998, p. 4) classically defines research philosophy as the "*cluster of beliefs and dictates which for scientists in a particular discipline influence what should be studied, how research should be done, [and] how results should be interpreted*". For a social scientist, a research philosophy is critical since it helps the researcher to view the world according to the precepts of the respective philosophical position held. So long as the researcher holds on to the guiding framework provided by a respective philosophical position held, it can serve as the most substantial influence on how the research will be conducted (Johnson and Clark, 2006). According to Denzin and Lincoln (2000), the research philosophy acts therefore as a guide for the investigation, and for subsequent decisions adopted by the study to align with its underlying assumptions concerning the assumptions pertaining to the reality of nature and knowledge. "By *providing lenses, frames and processes through which investigation can be accomplished"* (Weaver and Olson, 2006, p.460), it represents the ontological position, or how we structure reality concerning the world in which we operate (Lincoln and Guba, 1994). This ontology subsequently determines what constitutes acceptable knowledge in a field of study and the relationship between the would-be knower and what can be known. This leads to an answer to the methodological question of how can the would-be knower or inquirer go about finding out whatever can be known or the epistemological position of the researcher. Thus, it is important for the researcher to be conscious of the research process and differences between philosophical assumptions (Burrell and Morgan, 2007; Saunders et al., 2009).

At a fundamental level, two ontological positions are dominant in the social sciences: the subjective and therefore internally driven or the objective and therefore externally driven derivations of the nature of the reality behind the phenomenon under investigation (Saunders et al, 2012). The subjective positions hold that social or human interactions, for instance between the researchers and the researched, underpin and derive shared meaning concerning the reality of the phenomenon under investigation. Central to this position is unearthing the perceptions, attitudes, feelings and experiences of social actors involved in the phenomenon under investigation, as central to understanding the social reality of the phenomenon under investigation. The fluidity of knowledge and its impact on the nature of the phenomenon under investigation is central to the subjective internally driven ontological position. In contrast to this, an externally driven objective reality assumes that, "*social phenomena and their meanings have an existence that is independent of social actors*" (Bryman and Bell, 2011, p.19) and therefore assumes a more fixed and constant reality. These ontological 'worldviews' define and shape the subsequent question in research philosophy related to "what can we know about the world?" or the epistemological position which therefore deals with deriving the '*acceptable knowledge in a discipline*' from the ontological position adopted (Bryman and Bell, 2011). Two epistemological positions dominate the social sciences: the interpretivist and positivist positions.

Interpretivism is derived from the subjective ontology, and argues that the often fixed laws of investigation in the pure sciences are inadequate for the social sciences. Unlike the pure sciences, where the focus is causality and explanatory, the focus in interpretivism is on understanding, rather than explaining human behaviours (Yanow,

1998). As Saunders et al (2012) elaborate, the focus within this epistemological position is on unearthing meaning from the subjective experiences of the social actors involved in the phenomenon under investigation and this derivation is intrinsically linked to the researcher, his or her beliefs, values, experiences and worldviews. Numerous inductive or qualitative approaches, such as interviews, observation or ethnographical techniques, might be used to derive meaning from social actors. Positivism, by contrast, is more commonly seen in the natural or pure sciences, since "*social reality doesn't exist in a concrete sense*" (Morgan, 2007). The focus within this position is the independence between the researcher and the subject under investigation (Remenyi, et al. 1998). Here the emphasis is on universal and fixed laws, governing the nature of reality and therefore mapping these inter-relationships which control human behaviour, independent from the researcher (Bryman and Bell, 2011; Saunders et al, 2012). Typically, quantitative or deductive approaches are used in positivism, often involving numerical abstraction to test hypotheses between observable parameters and their inter-relationships. Research through survey collection for instance may be used to test, or validate these propositions (Remenyi et al, 1998; Bryman and Bell, 2011). Positivism therefore is characterised by "*Quantitative research [which] usually emphasises quantification in the collection and analysis of data*" (Bryman and Bell, 2007, p.154). As such, interprevitists often criticise this approach as restricting human behaviour to numerical units and observable parameters only, dismissing the richness of unobservable and deep rooted sentiments which can only be unearthed by indirect questioning approaches, for instance possible through in-depth or projective based interviewing techniques. In summary, positivists is often equated with explanatory or "what" and "how" logic whereas interprevists prefer adopting a "how" lens.

This division between positivism and interpretivism has attracted considerable debate and argument within the social sciences, each position promoting its own advantages over the other and therefore a discussion on what comprises “acceptable knowledge” and an insistence that “*a synthesis between the paradigms cannot be achieved”* (Jackson and Carter, 1991, p110). Despite the often staunch insistence by proponents on both sides to the contrary, given the “*epistemological diversity within business and organisational research”* (Bryman and Bell, 2011, p. 26), there is increasing consensus of a “paradigm soup” evolving, or the mixed use of what may appear as conflicting ontological positions (Buchanan and Bryman, 2007). As a consequence, and especially for “*phenomena of interest that cannot be fully understood using only a quantitative or a qualitative method”* (Venkatesh et al, 2013. p. 13), mixed methods approaches have gained traction in the social sciences, combining elements of inductive and deductive queries. Two leading ontological positions that have emerged to support such mixed method approaches are critical realism and pragmatism. Indeed, numerous scholars cite the advantages of this abductive or dual, mixed approach (e.g. Creswell, 2003; Tashakkori and Teddlie, 2010; Migiro and Magangi, 2011). In one review by Hanson and Grimmer (2007) of ontological and epistemological positions adopted within marketing studies between 1993 to 2002, and reviewing 1195 studies, the authors found that whilst quantitative approaches dominated qualitative, there was increasing evidence of “mixed methods” study designs, especially post-positivist studies where an initial inductive phase would precede the main quantitative phase. The findings indicate 63 percent of the articles were skewed more toward quantitative lines of research, 7 percent prioritizing qualitative data and 30 percent prioritizing both, often within post-positivist designs.

Critical realism infers that "*social phenomena are produced by mechanisms that are real, but that are not directly accessible to observation and are discernible only through their effects…*' and also that '…*the scientist's conceptualisation is simply a way of knowing reality"* (Bryman and Bell, 2011, p. 17). Similar to positivism, the ontological position of critical realism assumes that the researchers view of the nature of reality is objective and therefore exists independent of human thoughts and beliefs but and however its interpretation, i.e. its epistemology is dependent on social conditioning or can be biased by the researcher's own values. Falsification of existing theory, is paramount in critical realism and therefore in such study designs, a deductive phase validating hypotheses is often pre or proceeded by inductive enquiry to assess the feasibility of underlying assumptions forming the hypotheses (Pawson and Tilley, 1997). Critical multiplism implies, the use of corroboratory approaches to understand the phenomenon under investigation (Pawson and Tilley, 1997). Zachariadis et al. (2013, p. 4) contend that critical realism, is often "*seen as a middle way between positivism and interpretivism….Critical realism simultaneously confronts the central concerns of both natural and social science regimes"*. Given that critical realists also employ mixed methods enquiries, it is often confused for pragmatist-based ontologies (Morgan, 2007; 2014).

Pragmatism however departs from both positivism and interpretivism since it *"sidesteps the contentious issue of truth and reality"* (Feilzer, 2010, p. 110) and instead "*focuses instead on 'what works' as the truth regarding the research questions under investigation"* (Tashakkori and Teddlie, 2010, p. 713). For pragmatists, the "*the underlying worldview hardly enters the picture, except in the most abstract sense*" (Tashakkori, and Teddlie, 2010, p. 21). The consequences for the researcher or the applications of the

research outputs are more paramount, rather than the underlying assumptions which shape the nature of the reality of the phenomenon under investigation or as Gutek (2013, p. 76) argue, pragmatism "emphasizes the practical application of ideas by acting on them to actually test them in human experiences" (Gutek, 2013, p. 76). Dewey's (1920/2008) 'maxim' of "whatever works" is the central guiding principle of pragmatism (Morgan, 2007; 2014). Morgan (2014) also elaborate on the confusion amongst social scientists, over equating all mixed methods studies with pragmatism, since as Denzin (2012, p. 81) classically noted, "*pragmatism is not a methodology per se". It is a doctrine of meaning, a theory of truth. It rests on the argument that the meaning of an event cannot be given in advance of experience. The focus is on the consequences and meanings of an action or event in a social situation. This concern goes beyond any given methodology or any problem-solving activity"*. Therefore, contrary to popular misconceptions, pragmatism can also equally find itself the main methodological approach adopted in pure qualitative or quantitative studies if the ultimate aim is an action-orientated or outcome based one. As pragmatism proponents argue, the central premise of pragmatism is not its use of mixed methods, which often inaccurately textbooks of methodology would assume, but rather the underling political implications of its action-orientated or focus on consequences logic (Morgan, 2007; 2014). As Denzin (2010, p. 420) argues, the equation of pragmatism with methodological procedures only *"leaves little space for issues connected to empowerment, social justice, and a politics of hope"* which its founding fathers (i.e. Dewey, 1925/2008) were more concerned with in its original conceptualisation and argued for a *"natural fit between pragmatism and many versions of transformative or emancipatory research*

*through a shared emphasis on openness, fairness, and freedom from oppression"* (Morgan, 2014, p. 1050).

This investigation therefore is based on a post-positivist critical realism ontological position, since the study's consequences do not guide its construction but rather the subject matter is assumed as independent of the researchers own beliefs and values but still its interpretation is dependent on the latter. Rather than re-inventing the nature of reality for action-orientated outcomes, the study employs inductive elements only to facilitate the construction of theory to be tested by a main quantitative or deductive design. A reflexivity approach, incorporating the researcher's own values and beliefs as integral in shaping the construction of theory derived from the interaction with subjects is limited, and therefore unlike pragmatist approaches, it assumes a more independent nature of reality concerning the phenomenon under investigation.

**3.3. Research Design.**

Creswell and Clark (2011, p. 53) suggest, that "*Once the researcher has identified that the research problem calls for a mixed methods approach and reflected on the philosophical and theoretical foundations of the study, the next step is to choose a specific design that best fits the problem and the research questions in the study".* Collis and Hussey (2009, p. 29) define a research paradigm as "*a framework that guides how research should be conducted, based on people's philosophies and their assumptions about the world and the nature of knowledge."* Moreover, Churchill (1979) also proposed that it offers guidance and focus to researchers in implementing and designing their fieldwork. The research design effectively serves as the roadmap or blueprint of how the research will be conducted (Bryan and Bell,

2007). Based on the ontological position already described, a post-positivist critical realist position is adopted and therefore *"knowledge can be discovered through a less stringent scientific methodology which engages quantitative with some qualitative methods"* (Cohen and Minion, 1986, p. 64). A mixed methods post-positivist study design, rooted in critical realism, is often employed to "define the nature and scope of sequential quantitative or qualitative research" (Saunders et al., 2012, p.169). Typically, within such study designs, the investigation will incorporate a main deductive or quantitative element which tests a series of hypotheses or a conceptual framework which itself has been derived from a preceding or qualitative phase (Creswell and Clark, 2011). Such an exploratory sequential mixed methods study design allows the 'mixing' of date, theory and inference making and therefore is employed for this study. Effectively two inductive phases, one comprising exploratory interviews with keynote informants, Halal brand managers to derive initial insights into the subject matter of non-Muslim attitude development towards Halal consumption and a second word association phase with a sample of non-Muslim consumers to uncover key motives behind anti-consumption are used to develop or conceptualise anti-consumption towards Halal. This conceptualisation accompanied with a series of hypothesis is then tested through a main study phase involving experimental survey data. These phases are summarised below before their operational details are provided.

The first or initial phase of the investigation involves pre-understanding of the phenomenon being investigated, anti-consumption towards Halal consumption. For this phase, an initial in-depth review of the extant literature was conducted and has already been highlighted in Chapter 2 of this thesis. Central to this pre-understanding was the notion that a multiple theoretical perspective can be used to understand anti-consumption of non-

Muslim consumers towards Halal consumption and therefore suggesting the complexity of potential parameters, which may or may not shape anti-consumption towards Halal. As such, the need for a mixed methods approach is further strengthened but also is the need to avoid personal introspection to a potentially highly value laden phenomenon being investigated. As the researcher is a Muslim herself, it is easy to become biased and assume that non-Muslim anti-consumption is inherently linked to racial or Islamophobic bias. Therefore, to retain some objectivity a qualitative or inductive phase is adopted to generate independent inferences of the subject under investigation.

Therefore, the second or qualitative phase involves a two-pronged approach, one with experienced managers of Halal brands who through their exposure at the front end have greater insights than the researcher on the nature of anti-consumption or resistance towards Halal and the second with non-Muslim consumers themselves. The managerial phase involved a series of exploratory face-to-face interviews and the non-Muslim phase, an online word association phase. These insights helped to form an initial conceptual phase of the key motives of anti-consumption towards Halal. It is critical to note at this point the exploratory nature of this initial phase, which precludes more in-depth data generation. This was due to two primary reasons. One, the time limitation with managers and therefore the exploratory nature of managerial interviews and second, the ethical and sensitivity issues surrounding asking non-Muslim anti-consumers about their motives. It was agreed with the stud supervisor that face-to-face interviews with non-Muslims would amount to a breach of safety and security for the researcher and alternative means would be needed to collect data from non-Muslim respondents when asking them directly about their motives for anti-consuming Halal. An online one question 'poll' was agreed upon to negotiate or balance

between data collection and the sensitivity surrounding the subject matter. Therefore it must be noted that the purpose of this initial phase, was not to generate an in-depth understanding to construct new theory, but rather consistent with post-positivism critical realism, to gain enough insights to shape the formation of new theory. A detailed thematic analysis is therefore not the purpose of this phase, which often might be the case in pragmatic approaches where self-reflexivity and personal values and beliefs are analysed in relation to the data collection.

The third phase of the investigation comprises the main aspect of the investigation and involved an experimental study phase to test any emergent hypotheses from the previous phase. This phase tests the reliability and validity of the proposed conceptual framework developed for this investigation. Therefore, this study is consistent with Bryman's (2006) typology for reasons for adopting a mixed methods study design, since the researcher is not entirely dependent on the pre-existing theories but would like to complement these with new data generation derived from inductive queries. Creswell and Clarke (2011) argue that such approaches amount to 'triangulating' knowledge since multiple sources of information from multiple approaches are used to generate or construct theory. A key consideration is such approaches, is the degree of interactivity between qualitative and quantitative phases being used in any sequential study design, i.e. whether the two phases remain independent from each other or interact shaping each other. Since the insights from the initial exploratory inductive phase are directly being used to guide the construction of hypotheses to be tested quantitatively, an interactive logic can be assumed. However, the strength of the interaction is not as salient as would be in a pure post-positivist design in which inductive data may be the sole foundation for theory construction.

Instead, in the current study, existing extant literature is also used to shape the formation of hypotheses and therefore unlike in completely interactive study mixed method study designs, the inductive data is not being used to generate, but rather facilitate, the construction of theory. Such an approach is therefore consistent with exploratory research design (Churchill, 1995; Malhotra, 2004) since inductive data is used in a limited manner to guide consequential quantitative phases. Malhotra (2004) argue that sequential exploratory study designs typically can use such am inductive-deductive logic. These aforementioned phased are discussed in more detail below.

### *3.4. Operational Details of Phases*

#### *3.4.1 Phase One: Initial Exploratory Interviews with Halal Brand Managers*

This phase involved exploratory interviews with Halal brand managers to gain initial insights in what they felt held back non-Muslim consumers from engaging with Halal products and services. Although, only Muslim Halal brand managers are used and therefore the issue of bias in responses is possible, given the key informant nature of these respondents, and their experience in dealing at the front end of consumption of Halal, their views were deemed necessary for generating initial insights. The primary aim of this phase was through open-ended questions, to gain unprompted responses regarding their experiences on the issue of anti-consumption of Halal.

#### *3.4.1.1 Sample Selection*

Mahlotra (2004) argue that snowballing as a purposive sampling approach can be used to gain access to keynote informants which otherwise maybe difficult to access. A judgement sample was therefore used through word of mouth recommendations from participating managerial respondents. Expert or keynote informants according to Mahlotra (2004) can comprise people with at least 10 years of industrial experience with some scholars suggesting that an *"expert interviewee"* should possess between 15-20 years of experience in the field under consideration. The average years of experience of the sample used for this study was 12 years and therefore fulfils the basic criterion provided by Mahlotra (2004). A total of 12 such managers, 4 female and 8 male, were accessed. The average age of the respondents was 47, with 7 working in the UK, with the remaining from Malaysia, Turkey and Saudi Arabia. The international managers also had experience in marketing their products abroad to non-Muslim market segments and therefore were deemed valid as study respondents. Indeed, the criterion used for the convenience sample, was experience in marketing Halal products in non-Muslim consumer segments, which all respondents fulfilled.

For non-Muslim participants, SSI survey was used to recruit participants. Collecting data from online polls are useful when the interviewee is distant to reach but also when an in-depth response is not required (Daymon and Holloway, 2011) or when the respondent is difficult to contact or approach (Gruber et al, 2008). Moreover, this method is relatively inexpensive compared to full interviews or surveys, and much less time constraining for consumers. A question was sent to 1200 respondents comprising a sample of British consumers, with a initial screening question added for identifying and including only non-

consumers of Halal for the main poll question. This initial screening question comprised of *"Do you consider yourself a consumer or non-consumer of Halal products and services"*, with an option for each choice. Those opting non-consumption were then directed to the main question, *"When you think about why you don't consume Halal what are the first words or sentences that comes to your mind?".* An initial description of Halal was provided from the onset based on Halal as compliance with Islamic law. In total, 231 respondents classified themselves as non-Halal consumers, with 1200 requested to fill the word association survey, resulting in 19.25% of the sample classifying themselves as anti-consumers of Halal. All respondents logically were non-Muslims since a question bank asking for gender, age and religious affiliation ascertained this. The majority of respondents as 78% affiliated with Christianity.

#### *3.4.1.2 The Interviews and Word Associations*

The managerial interviews took place between 30th March and 4th April, 2015, at the World Halal Summit in Kuala Lumpar, Malaysia, and averaged 20 minutes in duration and thus classified as exploratory interviews. The study aim and purpose formed the initial opening of the interviews and an open-ended question of *"what are your views on the rejection of Halal by non-Muslim consumers"* and subsequently an attempt to link these motives with marketing communications was also attempted by asking, "*how can one change this response through more effective marketing messages". These* two questions therefore formed the "anchor questions" of the interviews. Subsequent questions, consistent with open ended interviewing, were derived from the preceding answers or responses of the participants. This auto-driving process, or allowing the respondents to set the agenda and

direction of the interview was adopted throughout for all respondents. Moreover, a 'laddering' approach, again consistent with open-ended interview technique, was used to probe further respondent insights. Therefore, given this questions mainly revolved for further explanation through the strategic use of "can you explain further", "why do you think…", "do you have anything more to add to this" etc. type questions formed the remainder of questions. Respondents were not confortable with recording the interviews and therefore extensive field notes during the interviews formed the basis of subsequent datasets. Furthermore, the respondents due to personal, and business reasons did not give permission to use actual names for subsequent reporting of findings but did give permission for pseudonyms to be used so long as no indicative evidence was used to identify them or their corporations.

#### *3.4.1.3 Analysis*

In order to analyse the managerial dataset, thematic analysis was employed by "*categorizing, comparing and contrasting units and categories of the field texts to produce conceptual understandings of experiences and/or phenomena that are ultimately constructed into larger themes*" (Butler-Kisber, 2010, p. 47). A key aim of thematic analysis to derive patterned responses or common themes recurrent in the respondent datasets. A key advantage of thematic analysis is its flexibility, since "*Through its theoretical freedom, thematic analysis provides a flexible and useful research tool"* (ibid, 47) and therefore, it can be used to facilitate conceptualisation as well, as is the case in pure interpretivist study designs, to generate new theory (Braun and Clarke, 2006). This flexibility allowed by thematic analysis is consistent with the critical realist ontology of the

study, since it enables the researcher to derive insights from the dataset as it emerges by cross comparing with existing extant theory. Moreover, it enables the researcher to focus on deriving thematic or common themes, to aid or facilitate conceptualisation rather than committing to an in-depth analysis of the meaning behind words, which would be more consistent with a interpretivist approach. Crabtree and Miller's (1999) template analysis was used to identify and cross match themes derived from the field notes with those emerging from the extant literature. Each respondent's field notes was summarised for key themes and then compared to any themes arising from the extant literature and classified accordingly. This process was repeated for each respondent until a cumulative theme derivation was gained. The themes, which were prevalent in at least a third of the respondents, were used as the final main themes for the conceptualisation.

For the word association dataset, coding was used to classify responses into broad categories. Even for exploratory datasets, coding is considered essential and can help to verify the nature of the classification derived. (Bryman and Bell, 2011). Open coding involves braking the dataset into major categories and axial coding involves relating these categories to sub-categories and therefore '*reassembling or disaggregating data in a way that draws attention to the relationships between and within categories*" (Wicks, 2010, p. 154). In pure interprevist study designs, this process can become the main part of the analysis with inter-relationships between open and axial codes forming the guiding process for theory generation. Since the main question asked in the poll was on motives only, rather than on the relationship between motives with a second construct, only open coding was employed to classify response into categories of main drivers behind anti-consumption. A manual approach through for both managerial and word association was preferred since

according to Guba and Lincoln (1994) a manual approach enables greater flexibility in cross comparison between the dataset and the extant literature, but also allows greater inclusion of external independent moderators or coders to also cross compare emergent themes. Given that the study supervisor was utilised as an independent moderator also assessing the classification of the dataset at intervals from the primary researcher, this approach was deemed most appropriate. The conceptual model derived from this initial qualitative phase, is reviewed in detail in the subsequent conceptual and hypotheses development chapter.

#### 3.4.1.3. Validity and Reliability.

Masan (1996) explained that assessing reliability and validity for qualitative research is not like that for quantitative outputs since it does not involve measurement scales which form the basis of reliability and validity evaluation in quantitative studies. Despite the unit of analysis or datasets being different for quantitative and qualitative validity assessments, it nevertheless measures the same thing as Hammersley (1992, p. 69) explains, that for qualitative research, 'an *account is valid or true if it represents accurately those features of the phenomena that it is intended to describe, explain or theorise*' but according to King and Horrocks (2010, p. 160), "*it takes context seriously and grounds its development of concepts in close, detailed attention to the data"*. Bryant and Bell (2011) explain how internal validity for qualitative datasets seeks to determine the level of congruency or synergy between existing theories and the themes derived from the dataset. The greater the matched pattern between the responses and pre-existing theoretical categories the greater the validity. The process of validating the dataset is not based on statistical measures but rather on the subjective cross comparison, often with an

independent moderator, between pre-existing theories and data responses. The inclusion of the independent moderators seeks to itself validate the interpretation of the primary researcher. This study utilized the study supervisor Dr. Haseeb Shabbir as the key external moderator. Given Dr Shabbir's own record of having guest edited a qualitative special issue in the *Psychology & Marketing* (Shabbir et al, 2011*)*, his role adds more credence as a an expert qualitative moderator. External validity assesses the extent to which the main findings can subsequently be used for generalisations to other related and contexts and sub-populations. The concept of transferability is often used than external validity in qualitative studies given the inherent limitations posed by smaller sample sizes for generalising outputs. A detailed description of the assumptions underpinning the study context, i.e. the literature review and the multiple theoretical underpinnings, provides for transferability. According to Bryman and Bell (2011), by explaining the theoretical underpinnings of the study context, independent researchers are provided with the rationale as to whether the findings can also help to explain overlapping contents sharing the same conceptual or theoretical issues.

Reliability in qualitative research although measuring the same outcome in quantitative research, i.e. the replication or repeatability of the findings, is done so using different processes. Since no hard measures are available in qualitative studies, the term reliability is more interested in whether a different researcher could ascertain similar conclusions from the same study approach or dataset. The use of thick descriptions of responses provides some way in adding to reliability since an alternative researcher can independently derive the same theme using the same examples provided in terms of for instance verbatim quotations. For Lincoln and Guba (1985), this provides the strongest

indicator of reliability in qualitative studies, the use of verbatim quotes as indicative of the themes derived, which can then be used by subsequent researchers to verify he derivation of the themes. Furthermore, the use of an independent moderator again adds to reliability since the moderator can often play "devil's advocate", in discussing the appropriateness of the theme derivation from the primary researcher till a process of saturation or exhaustion is reached whereby only those themes, which are beyond ambiguity are used for classification purposes.

### 3.4.2 Quantitative Phase: Experimental Study

An experiment is "*a form of research that owes much to the natural sciences, although it features strongly in psychological and social science research"* (Saunders et al, 2012, p.174) and seeks to take a scientific approach in which the *"investigator manipulates and controls one or more independent variables and observes the dependent variable or variables for variation concomitant to the manipulation of the independent variables. An experimental design, then, is one in which the investigator manipulates at least one independent variable"* (Kerlinger, 1986, p.293). Experimental study designs therefore are used to "establish a cause and effect relationship beyond the possibility of the least doubt and require the creation of an artificial, contrived environment in which all of the extraneous factors are strictly controlled" (Sekaran and Bougie, 2010, p.114). This study adopts a quasi-experimental study design, or one, which lacks random assignment to treatment and control conditions. Despite its limitations compared to a fully randomized experimental design, quasi-experimental study designs remain one of the most common and favoured approaches for experimental study designs in the social sciences for assessing

causal relationships (Trochim and Donnelly, 2007). Pure experimental studies, the types seen in the pure sciences, typically measure pre and post intervention effects but in quasi designs, a post study logic prevails. According to Sekaran and Bougie (2010, p.243), this is due to *"no comparison between groups, nor any recording of the status of the independent variable as it was prior to the experimental treatment and how it changed after the treatment."* Central to all experimental studies is the concept of the manipulation or an intervention, which allows for *"creating different levels of the independent variable to assess impact on the dependent variable"* (Sekaran and Bougie, 2010, p.228). The independent variables, is manipulated by changing its presence or degree to treatment groups (e.g. high, medium or low, or present vs. absent). A second key issue in experimental designs, is the random assignment to treatment conditions, this enables the researcher to control to some extent the contaminating or bias which may be caused from exogenous or nuisance variables. One way to control contaminating variables is to assign a group of participants randomly to different groups. Without predetermination, every member will have an equal chance of being assigned to each group. According to Sekaran and Bougie (2010, p.231), *"the randomization process allows distributing the confounding variables among the groups equally, the variables of age, sex and previous experience will have an equal probability of being distributed among the groups." and moreover, "If these variables do indeed have a contributory or cofounding effect, researcher has controlled the cofounding effects (along with those of other unknown factors) by distributing them across groups"* (p. 232). In short, this technique is more effective than the "matching group" technique, or based on judgemental assignment, in any given situation while conducting experiments.

#### 3.4.2.1. The Experimental Survey Instrument.

A cross sectional survey study was employed. Cross sectional data, is typically "*collected from respondents making up the sample within a relatively short time frame*'…therefore '*time is not considered one of the studies variables*" (Liu, 2008, p. 171). Given the nature of the study, and time and cost restrictions, this approach therefore was deemed more appropriate than a longitudinal a pre-post experimental study design, hence the quasi nature of the experimental study. Responses gained from a set or collection of predetermined questions is often the foundation of survey method techniques. The purpose of a survey is therefore, unlike in inductive study designs, is not to allow for further probing of questions but rather through the predetermined and often fixed nature of items to gain responses through these. The main advantage of using a survey approach is that it is considered an "*an efficient method for systematically collecting data from a broad spectrum of individuals"* (Check and Schutt, 2012, p. 160). Its versatility is also considered a key advantage since it enables response to be gained form multiple channels including online or face-to-face contexts. The disadvantages of survey however are missing data, measurement error issues, response rates can be low, ensuring representation of the sample and reductionism or the "*a general sense to indicate the view that complex explanations can or should be reduced to simpler ones"* (Williams, 2004, p. 934) – an issue that qualitative researchers point is a key limitation of positivist approaches in general.

#### 3.4.2.2 Measurement Format of Items

Designing a questionnaire requires a strong problem definition and clear objectives in order to indicate which type of information the questions must answer. In fact, accuracy and relevance are the two basic criteria a questionnaire must have in order to achieve the researcher's purposes; thus, questionnaire design requires a systematic plan. According to Sekaran and Bougie (2010), questionnaires can be categorized into two types; an open-ended questionnaire, which poses some problem and asks the respondent to answer in his or her own words, and a closed-ended questionnaire, *"in which the respondent is given specific, limited alternative responses and asked to choose the one closest to his or her own viewpoint"* (Zikmund, 2003, p. 67). For the main experimental study, the researcher used a close-ended format because it facilitates ease in answering questions, takes less time, is generally considered to be easier in data processing, limits respondent bias and generates better uniformity of responses (Kinnear and Taylor, 1996).

Moreover, the investigation sought to measure the attitude of the respondents, or "*person's ideas, convictions, or liking with regard to a specific object or idea"* (Iacobucci and Churchill, 2009, p. 234) and therefore as commonly done in measuring measuring attitude, an itemised rating scale, (such as a Likert scale), enables respondents to more easily express their responses. Given the above, the present investigation also employs such a Likert scale to evaluate responses towards the target phenomenon under investigation through the selection of a limited number of available categories. For example, a person's attitude might be positive if he or she either agreed with a favourable statement or disagreed with an unfavourable statement. Then, the respondents' total score is computed in order to determine the respondent's attitude by summing the scores for all statements.

A Likert scale is one of the multiple-item scales widely used in consumer research (Sekaran and Bougie, 2010). This agree-disagree approach to measuring attitudes has for decades been ubiquitous in questionnaires of all types: academic studies in fields ranging from political science to product design, market research, government surveys and opinion polling. This scale design has become ubiquitous of survey-based studies since it provides simplicity and versatility, and further enables easier processing (Zikmund, 2003; Burns, 2000; Iacobucci and Churchill, 2009). Burns (2000) illustrates the strength of this scale, namely, that it could produce more homogeneous scales, increases the probability that a unitary attitude is being measured, and, therefore, validity (construct and concurrent) and reliability are reasonably high. From this study a 7-point Likert scale was used (where 1=strongly disagree, 2=disagree, 3=slightly disagree, 4=neither disagree nor agree, 5=slightly agree, 6=agree and 7=strongly agree). Moreover, these were signposted throughout the survey to remind respondents. By adopting an odd item Likert scale, allowed respondents to also express a neutral position and therefore avoid additional bias by presenting an equal number of positive or negative options (DeVellis, 2011). Churchill and Peter (1984) observed a direct link between the amount of scale points and scale reliability, with an increase leading to greater reliability. Dawes (2008) observe that increasing the scale to a 7-point scale leads to less skewed data than a 5 point scale for instance and with the favoured scale numbering option now resting on the 7 point Likert scale.

#### 3.4.2.3 Operationalization of Instrument

The questionnaires were designed with a cover letter from Hull University Business School to explain the purpose of the survey. The cover letter also provided assurances regarding the

time to complete the questionnaire and explained that the confidentiality of responses was limited to academic purposes only. Assurance was also provided that personal details were not available by the researcher. The survey instrument employed closed-ended questions and was sub-divided into sections to measure separate study variables. All variables in the instrument, except general demographic information request, were measured using a 7-point Likert-rating scale. Rowley (2014) advocates this deductive approach to creating a questionnaire stating that "*it may be possible and even advisable to use part or all of a previous questionnaire from a published article on a similar topic… you are using questions that have already been piloted and making it easier to compare your research with previous research and to make a clear claim about what is new in your findings"* (Bryman and Bell, 2011, p.312). The brief describing what Halal is comprised of a statement developed from Schlegelmilch et al. (2016) and read: "Halal refers to the Islamic term for what is permissible under Islamic or Shariah law. Halal food will often be compliant with Shariah law for its preparation and therefore considered permissible for consumption by Muslims. Halal also can be applied to non-food items such as cosmetics, toiletries and even fashion items".

Advertising believability was measured using the ten-item scale adopted from Beltramini and Evan (1985), attitudes towards the ad was measured using a three-item scale adopted from Lutz et al (1983). Reluctance to purchase Halal was assessed using an inverted four-item scale from Klein et al. (1998), and finally anti-consumption attitude was measured using a five-item scale derived from Hogg et al. (2009). For manipulation items scales, Islamic and animal welfare identity were measured using the two item scale adopted from Aquinos et al. (2009) for moral identity, and global-local positioning manipulation

was assessed using a two item scale adapted from Steenkamp et al. (2003). See Appendix A for item statements. The primed or treatment condition for Pro-Islamic identity, Pro-animal welfare and global/local positioning are summarized below.

- Pro-Islamic identity: Halal represents the opposite of Haram or what is forbidden in Islam. An example of Haraam would be extremism or terrorism for instance.
- Pro-Animal welfare: Halal represents a more caring approach towards animal welfare.
- Global positioning: Halal products represent global values since Halal is a globally growing phenomenon with Halal businesses trying to reflect global values.
- Local positioning: Halal products represent local values since Halal is a locally important phenomenon with Halal businesses trying to reflect British values.

These treatment 'frames' were presented alongside the briefing for what Halal is for respective treatment groups, discussed further under sampling below. An example of a Halal endorsed product was shown, a specifically designed image of a Haribo advert (See Appendix A). According to Rauschnabel et al. (2015), the Haribo advert provides an ideal advert to manipulate for Halal attitude or perceptual studies for three key reasons: (i). It represents a common and well-known fast moving consumer good in which both Halal compliance is applicable. For instance, sweets typically contain gelatine which is forbidden in Islam and therefore (ii) Haribo in some countries such as the Middle East has already certified its products as Halal compliant and (iii). Haribo has high levels of awareness adding to the external validity of the stimuli being used, rather than dealing with low awareness bias effects of using a brand, which needs to be explained to respondents.

The local-global framing manipulation check was adapted from Alden et al's (1999) using a 2 item scale. For Islamic identity and animal welfare identity, we derived a two-item scale from Aquinos et al (2009). All scales were measured against a Likert 1-7 scale (where 1 = " very strongly disagree" to 7 = "very strongly agree").

#### 3.4.2.4. Procedures and sample design

According to Rowley (2014) one of the key survey design considerations is whether it enables the generation of relevant data from the questions employed. To enable this, phraseology issues such as avoiding ambiguous or loaded statements should be avoided. The pre-test and pilot test conducted already ensured this was not an issue. Pre-testing a questionnaire is an essential part of the questionnaire development process (Reynolds et al, 1993; Reynolds and Diamantopoulos, 1998; Churchill, 1999), and an adequate pre-test of the instrument is important before data collection begins (Churchill, 1999). A pre-test with 31 respondents revealed several editing issues in the question formatting which were then corrected for the pilot test. The purpose of this was to ensure that respondents have no problem understanding and answering questions (Fink, 2009). Based on the feedback from the pilot test, questionnaires were refined, and a revised questionnaire was developed.

A sample population is "*the universe of units from which a sample is to be selected*" (Bryman and Bell, 2011, p. 717). The total non-Muslim population of the UK was estimated as 60.1 million in mid-2013 (ONS, 2014), therefore it is necessary to take a sample of this to make data collection more practical (Saunders et al, 2012). As noted, this study uses multi-stage purposive sampling. In this phase, purposive sampling is best able to answer the research questions and meet the objectives of the study. Purposive sampling sometimes becomes necessary to obtain information from specific target groups. Therefore, it is

deemed feasible for exploring anti-consumption in a quasi-natural setting, using sample of British non-Muslim consumers. Determining the sample size involves a consideration of research objectives, size of the target population, desired level of confidences and ultimately cost and time constraints. Krejcie and Morgan (1970) developed and simplified a sample size decision table, while Roscoe (1975) in Sekaran and Bougie (2010, p. 43) give a 'rule of thumb' for determining the sample size:

> "i. Sample size must be larger than 30 and less than 500 to be appropriate.
>
> ii. If the samples are divided into subsamples, a minimum of 30 samples is necessary for each category.
>
> iii. In multivariate research, the sample size should be several times (ten times or more) as large as the number of variables in the study.
>
> iv. For simple experimental research with tight experimental controls, a small sample of 10 to 20 is also possible"

Importantly, it is appropriate for the researcher to consider factors such as cost, time, and data availability for sampling before deciding on the sample size. Moreover, the researcher is required to follow the statistical techniques used in this study. In experimental survey designs, a study can often be sub-divided into different treatment groups or cells, with each comprising slightly different sample sixes. This researcher chose to use the structural equation model for data analysis and, thus, chose to have a requested sample of 120 for each experimental group for data collection and questionnaire distribution, consistent with Hair et al (2010) that, depending on the complexity of the model, a minimum of 100 can generate SEM analysis using the Maximum Likelihood Estimation technique. In total, a sample of 957 comprised the final size.

The main study comprised a 2 (global vs. local: yes/no) x 2 (Islamic identity framing: yes/no) x 2 (animal welfare framing: yes/no) between-subjects experimental study design. Therefore, in total eight groups comprised the experimental study sampling mix. The sample comprised non-Muslim consumers using a panel sample from SSI survey, a professional survey provider with over 37 years of professional market research experience and a global leader in its field. The researcher created a link to the survey through Survey Monkey, which was then hosted by SSI to its panel data. The only pre-requisite provided was for a sample of British consumers. Given that SSI, complying with guidelines from the Market Research Society, does not allow screening of candidates based on religious affiliation, a screening question to employ only non-Muslims was used which asked whether participants would consume Halal products or not. If this answer was not affirmative the respondent was sent an automated thank you and redirected to the website of SSI to redeem their incentive from the company as a panel member. Affirmative respondents were however then passed onto the main survey as intentional non-consumers of Halal. Respondents were automatically assigned to one of the eight conditions. Whilst online survey methods are not without their limitations, namely the inability of the researcher to control for external bias and time variability in completion of the study, online surveys provide several advantages such as professionalising the design of the survey, quick response rates, exportation of datasets and their dataset management, and the ability to add filter questions for screening purposes (Wright, 2005, Saunders et al, 2012). The sampling mix is summarised below in Table 3.1.

**Table 3.1. Study sampling mix.**

| Group | Framing condition or Treatment |
| --- | --- |
| Control Group 1A | Local |
| Experimental Group 2A | Local, Islamic identity |
| Experimental Group 3A | Local, animal welfare |
| Experimental Group 4A | Local, combined (Islamic and animal welfare) |
| Control Group IB | Global |
| Experimental Group 2B | Global, Islamic identity |
| Experimental Group 3B | Global, animal welfare |
| Experimental Group 4B | Global, combined (Islamic and animal welfare) |

Each respondent received the survey with an initial explanation of what Halal is. The only difference between treatment samples was the framing condition presented alongside with this initial description, all other issues in the sample treatment in terms of remaining questions were exactly the same therefore fulfilling the experimental design criterion for consistency and standardisation.

### 3.5. Data Analysis

For the purpose of data analysis and hypothesis testing in the present study, several statistical tools and methods were employed using the Statistical Package for the Social Sciences (SPSS) Version 24. The following discussion provides details on the instrument employed in analysing and interpreting the data for this study. Choosing which type of data analysis to use depends on the research objective and also must be aligned with the nature of the data to answer the research questions. To test the hypotheses, multivariate and individual level analysis of variance (MANOVA and ANOVA) and structural equation modelling were conducted. Designed by Fisher, ANOVA and its variant MANOVA is used to analyse the differences between group means and between means of several dependent variables respectively. In its simplest form, ANOVA provides a statistical test of whether or not the means of several groups are equal and in therefore employed in comparing three or more mean scores from groups or variables. A statistically significant effect in ANOVA is typically followed up with follow-up tests. The post hoc tests are taken *"once the researcher has already obtained a significant omnibus F-test with a factor that consists of three or more means and additional exploration of the differences among means is needed to provide specific information on which groups are different from which other groups or to test various other focused hypotheses and which means are significantly different from each other"* (Hair et al, 2010, p. 345). Tukey's HSD post-hoc test will help to find the differences between means of all groups and the difference score to a critical value (HSD-honestly significant difference) will be compared to see if the difference is significant.

However, before this testing could be done scale reduction procedures were used, namely adopting Gerbig and Anderson's (1988) two-step procedure. First, exploratory

factor analysis (EFA) was used followed by confirmatory factor analysis (CFA) to validate the final scales and then subsequently structural equation modeling (SEM) to test the underlying structural pathways. Factor analysis is perhaps the most established technique used to establish validity in measurement instruments and has been defined as a *"statistical technique that is applied to a single set of variables when the researcher is interested in discovering which variables in the set form coherent subsets that are relatively independent of one another"* (Tabachnick and Fidell, 2012, p.607). Hair et al. (2010, p. 105) state, *"a strong conceptual foundation needs to support the assumption that a structure does exist before the factor analysis is performed."* The survey instrument therefore represents the researchers theoretically based and derived conceptualization and factor analysis allows one to assess the validity of the selection of measurement scales and corresponding items (Henson and Roberts, 2006; Kieffer, 1999). Numerous options exist in typical factor analysis protocol but principle factor analysis, or its variant principle axis factoring, are most often used in the social sciences for this purpose since these extract the maximum variance from the dataset. Devised by Pearson (1901), these options use orthogonal transformation to convert the observations corresponding to possible variables into a set of linearly uncorrelated variables, or principle components, thus validating the originally conceptualized set of variables (Tabachnick and Fidell, 2012). A number of initial steps are conducted to ensure the critical assumptions for factor analysis are first met.

A correlation matrix is first analyzed to screen those correlations between variables, which are too high (i.e. typically when $r > 0.80$) thus avoiding multi-collinearity issues. No variable in our solution correlated beyond 0.65 with another variable and therefore there was no need to exclude any at this initial stage. The sample size also has to be sufficiently

large to conduct factor analysis. Typically a *"comfort zone"* in terms of sample sizes is between 250-400 for factor analysis solutions (Hait et al, 2010) with some (e.g. Tabachnick and Fidell, 2012) recommending exceeding at least 300. Comrey and Lee (1992) suggested the following rule of thumb for factor analysis sample sizes: 100 to 200 are poor; 200 to 300 as fairer, 300 to be good and 500 or more to be very good. Since our overall sample size is 949, this more than meets the sampling requirement for factor analysis procedures. Numerous tests and measures are available to assess the appropriateness of the dataset for factor analysis. The most commonly used is the Bartlett test of sphericity, which examines the degree of correlation between variables as appropriate for proceeding for factor analysis. A significant Barlett's test ($p < 0.05$) indicates appropriateness or that the correlations between variables are sufficient in size to embark with factor analysis (Tabachnick and Fidell, 2012). The Measure of Sampling Adequacy (MSA) or Kaiser-Meyer Olkin (KMO) test is used as an additional test in which the cut off point must exceed 0.50 for the overall and individual variable sub sets. In both cases, the dataset met the requirements for adequacy.

Selecting the rotational method for analysis is a critical step in factor analysis but according to Hair et al. (2010) the guidelines in selecting the appropriate option are inadequate but orthogonal rotation is the most commonly applied technique in the social sciences but oblique rotation methods with direct oblimin, provide for a more continues range of factor correlations and therefore this option is selected for the current study. Also it is most ideal when "the goal is of obtaining several theoretically meaningful factors or constructs, because, realistically, few constructs in the real world are uncorrelated" (Hair et al, 2010, p.116). Rotating the extracted factor dataset allows the researcher to identify the

underlying structure of the variables. Hair et al. (2010) suggest values loading with scores greater than 0.50 have practical significance whereas those below in the 0.4 range or less should be cautiously accepted. Loadings exceeding 0.70 are considered excellent. Hair et al. (2010) do provide some caution and remind researchers that ultimately the selection of variables should be based on a combination of subjective (i.e. based on conceptual and theoretical grounding from the literature review) and objective assessment from statistical measures such as loadings. Furthermore as such Hair et al (2010), reminds *"a smaller loading is needed given either a larger sample size or a larger number of variables being analyzed. A larger loading is needed given a factor solution with a larger number of factors, especially in evaluating the loadings and later focus"* (Hair et al., 2010, p.118).

Structural equation modelling (SEM) is somewhat similar to a multiple regression, and it is indeed more complex than regression. This statistical method is part of the statistic model family because it explains the relationship amongst multiple variables (Hair et al, 2010). Researchers find that this type of data analysis is very useful particularly in the social and behavioural sciences. SEM is very helpful to the researcher in solving research problems because each model specifies the phenomenon under study in terms of cause and effect variables and their measured indicators (Jöreskog and Sorbom, 1993). In fact, the specification above suits the function of SEM, as Hair et al. (2010) highlight two major issues with SEM: first, measurement, which considers what is to be measured, how to measure and the conditions of reliability and validity and, second, the causal relationship among variables and the explanation of complexity and unobserved variables.

Moreover, the SEM technique is preferable because this study employs a variety of variables and it facilitates interval scales in the questionnaire that has been constructed

(Hair et al., 2006: p.1995). The data were analysed by using the SEM software AMOS. This type of measurement model not only considers the relationships between measured and latent variables but also helps to reduce the measurement and structural error by using Confirmatory Factor Analysis (CFA). Moreover, CFA is useful to test models with multiple dependent variables, such as a model with mediating variables, and to address non-normal data and incomplete data. To achieve one of the CFA primary objectives, assessing the construct validity of a proposed measurement theory, the size of factor loading is usually a critical consideration. According to Hair et al. (2010), a good rule of thumb is that standardized loading estimates should be 0.50 or higher and ideally 0.70 or higher. Furthermore, a good model must achieve or fulfil the following minimum indices of goodness of fit. For absolute fit levels, the RMSEA score should be less 0.08, GFI 0.90 or above and p values less than 0.05. For incremental test indices, NFO, CFI and RFI should exceed 0.90 and finally for the parsimonious fit level score, the CMIN/DF score should be less than 3 (Hair et al, 2010). According to Andersen and Gerbig (1988) a two-step procedure, involving exploratory factor analysis to reduce the initial item set, followed by a CFA is feasible and therefore was employed for scale reduction in this study.

### 3.5.1 Validity

In quantitative analysis, validity is *"the degree to which a test measures what it is intended to measure"* (Gay, 1987). As has been discussed earlier, there are two types of validity: 1) content validity and 2) construct validity. Construct validity or factorial validity testifies to how well the results have been achieved by employing the measure of fit related to the theories based on which the test was designed. This can be done by measuring convergent

validity and discriminant validity. Convergent validity is very important in research as it refers to the specific construct that covers or shares a high proportion of variance (Hair et al, 2010). As noted by Sekaran and Bougie (2010), convergent validity is *"established when the scoresobtained from two measurement instruments that share the same concept are highly correlated"* (ibid. p.321). This type of validity can be checked through confirmatory factor analysis (CFA).

Furthermore, a pre-test with 31 respondents enabled any confusing items or ambiguous language to be removed identified this ensuring further construct validity. The wording on two items was clarified before the pilot test phase. Given the established scale derivation from established sources a wider pilot test was not conducted since this is often recommended for scales for which the derivation has previously not been tested (Hair et al, 2010). Issues of reliability will be re-visited in a subsequent section but no issues were raised at the pre-test stage and therefore no content validity issues. Construct validity parallels Babbie's (1989) definition previously highlighted and suggest the degree to which the measurement items accurately capture the intended purpose of the items and is best measured through statistical testing assessing convergent and discriminant validity, or the degrees to which the multi items measures are similar or different to other scales in the survey. When correlation scores between two item scales are high this indicates convergent validity and when they are different this indicates divergent validity. In the subsequent sections, factor analysis and structural equation modeling, both forms are assessed in more detail.

According to Sekaran and Bougie (2010), discriminant validity is established when, according to a *"theory, two variables are predicted to be uncorrelated"* (ibid. p. 42).

Discriminant validity, as explained by Fornell and Larcker (1981), can be *“examined by comparing the correlations between constructs and the square root of the variance extracted from a construct”* (ibid. p. 75). Likewise, variance extracted (VE), as defined by Hair et al. (2006: p.584), is an *“amount of shared or common variance among the indicators or manifest variables for a construct"* also used to demonstrate discriminant validity. Moreover, the average variance extracted (AVE) is compared to the correlation square of the concerned interrelated variables. As suggested by Hair et al. (2010), *“the AVE, which reflects the overall amount of variance in the indicators accounted for by the latent construct, must exceed 0.50; thus, it validates the constructs employed”* (ibid. p. 251). A valid questionnaire will allow accurate data to be gathered, and reliable data means that it has been collected consistently (Saunders et al, 2012). Foddy (1994, p.17) discusses validity and reliability in terms of the questions and answers; he explains that *“the question must be understood by the respondent in the way intended by the researcher and the answer given by the respondent must be understood by the researcher in the way intended by the respondent.”* Hence, it is recommended to test the questionnaire in order to validate the items and the whole scale. As noted by Sekaran and Bougie (2010), though validity is necessary, it is not a sufficient condition of the test of the goodness of a measure. In other words, it must achieve both validity and reliability.

### 3.5.2 Reliability

Although a questionnaire is a useful data collection tool, questionnaires are not without their limits (see Murray, 1999; Marshall, 2005). As has been discussed above, there are readily applicable ways in which a questionnaire can be improved. Reliability is yet another

important method to increase the quality of the robustness. Zikmund (2003, p.300) defines reliability as *"the degree to which measures are free from error and therefore yield consistent results."* Braun et al. (2012, p.3) describe reliability as *"the need for a questionnaire to yield consistent results if used repeatedly under the same conditions with the same participants and therefore to be relatively unaffected by errors of measurement."*

There are various criteria to measure reliability: 1) repeatability using the test-retest method; and 2) internal consistency. The test-retest method requires the researcher to administer the questionnaire using the same scale to the same respondents. The respondents answer the same questions twice at separate times to test for stability. However, this method is not applicable to the present study, as it requires more time and cost. Furthermore, this method *"may create difficulties as it is often difficult to persuade respondents to answer the same questionnaire for the second time"* (Zikmund, 2003, p.74). As such, it may affect the change in attitude of the respondent when answering the questionnaire (Zikmund, 2003; Saunders et al., 2012). In fact, Saunders et al. (2012) recommended this method as a supplement to other options. Internal consistency, as discussed by Zikmund (2003), concerns the homogeneity of the measure. Internal consistency, involves *"correlating responses to each question in the questionnaire with those two other questions in the questionnaire"* (Saunders et al, 2012, p. 59). A common method to measure internal consistency is known as Cronbach's alpha (coefficient alpha). This statistic measures the internal consistency of a questionnaire by comparing the variance of the total score with the variances of the scores on the constituent items (Braun et al, 2012). Braun et al. (2012) describe this measure as a useful indicator of the reliability of an instrument. It is a reasonable indicator because it does not have right-wrong (binary) marking schemes and it

can be applied to questionnaires that use scales (Oppenheim, 1993). This method has been widely used by other researchers because it is appropriate for marketing and consumer behaviour research.

According to Nunnally (1978), reliability is *"the consistency of the measurement or the degree to which an instrument measures in the same way each time it is used under the same condition with the same subjects"*. Moreover, the reliability of a measure is essential as it tests the consistency and stability of an instrument. One commonly used method to test the reliability of an instrument is the application of Cronbach's alpha using SPSS. The closer Cronbach's alpha is to 1, the higher the internal consistency reliability (Sekaran and Bougie, 2010). Values less than 0.60 are considered poor, in the range of 0.70 are acceptable, and over 0.80 are good (Sekaran and Bougie, 2010). In addition, composite reliability, developed by Werts et al. (1974), was used to measure the reliability of a construct in the measurement model. Composite reliability, which presents the degree to which the construct indicators indicate the latent construct as recommended by Gefen et al. (2000) should exceed 0.7.

**3.6 Time Horizon and Common Method Bias.**

This study was constructed within a limited time and was intended to be executed within a time frame with the survey being distributed on the 9th of August, 2016. Given this, a cross-sectional time horizon is deemed most feasible for this investigation. Easterby-Smith et al. (2008) state that typically in cross-sectional studies, data is collected at one specific point in time. The time horizon of a survey-based study is therefore based on the study aims rather than the strategy of the research design (Saunders et al., 2012). Cross-sectional designs can

also be used in conjunction with both experimental and correlational studies. Experimental research is the gold standard for answering questions about cause-and effect relationships. Experimental studies involve the manipulation of one or more factors, or variables, and observation of how these manipulations change the behaviour under investigation. Ideally time variations are controlled for in pure sciences with controlling the environment in which experiments are conducted to ensure no external bias or noise may affect responses but this was not possible using an online sampling approach. However, to limit response bias caused by time, common method bias was analysed. Podsakoff et al's (2003) procedure for common method bias seeks to remedy this problem and was therefore employed. First, all respondents were assured of anonymity and confidentiality which is thought to itself increase honesty in responses and reduce bias from extraneous sources. Second, respondents were also asked to answer as honestly as possible and moreover that there are no right or wrong answers. Third, items for ad believability, attitude to ad, anti consumption attitude and reluctance to purchase were mixed, to avoid respondents predicting patterns amongst the measurement items and consequently limiting patterned responses. Fourth, a pre-test and pilot test further ensured the internal validity of the items scales adopted and removed any confusing wording in the items originally employed and formatting issues, which may cause confusion. Fifth, the Harmans single factor test (Podsakoff et al, 2003; Liao, 2007; Robson et al, 2008) was employed. A CFA model, based on a single factor, yielded very poor fit, for each treatment group. However, improvements were observed when the four factor model was tested, relative to the one factor model and based on this common method bias was considered not to be an issue.

### 3.7 Ethical Considerations

Saunders et al. (2012, p. 183) defined ethics as *"the appropriateness of one's behaviour in relation to the rights of those who become the subject of one's work or are affected by it"*. Echoing this view, Cooper and Schindler (2008) define ethics as the *"norms or standards of behaviour that guide moral choices about one's behaviour and relationship with others."* Numerous ethical issues surface during the process of carrying out a study, starting with how researchers conduct and design their research, then gather, process and store the data, and write up and present the research findings in a transparent and accountable way (Saunders et al, 2012). Based on the definition above, the participants in this study were given priority from an ethical perspective. The researcher is not recommended to force any respondent to comply with the study, i.e. a *"reasonable consent ask"* is preferred providing an explanation of the research study and then asking for voluntary participation. Furthermore, a researcher is also responsible for respondent's subject's safety, in particular towards physical risks, but also psychological, emotional and stress related factors related to the subject (Collis and Hussey, 2009). The pre-test showed that no such stress might be caused by the questions used for this study. Moreover, Muslim respondents were screened out of the study using a screening question to avoid undue stress of dealing with Islamophobic questions.

### 3.8 Summary

A critical realist post-positivist ontology was adopted to guide the collection and analysis of datasets. Specifically triangulation was achieved by adopting a mixed methods study design comprising of exploratory interviews, word association survey and a main experimental

survey study design. However, it is also important to note here that the findings are assessed especially for the preliminary qualitative phase in light of existing theoretical perspectives. The main experimental study design comprises a series of hypotheses and a conceptual framework. This was derived from the preliminary qualitative phase and tested using the experimental samples. The conceptual framework and accompanying hypotheses, with supporting evidence from the pre-liminary qualitative phase is reviewed in the subsequent section.

# CHAPTER FOUR: CONCEPTUAL CHAPTER

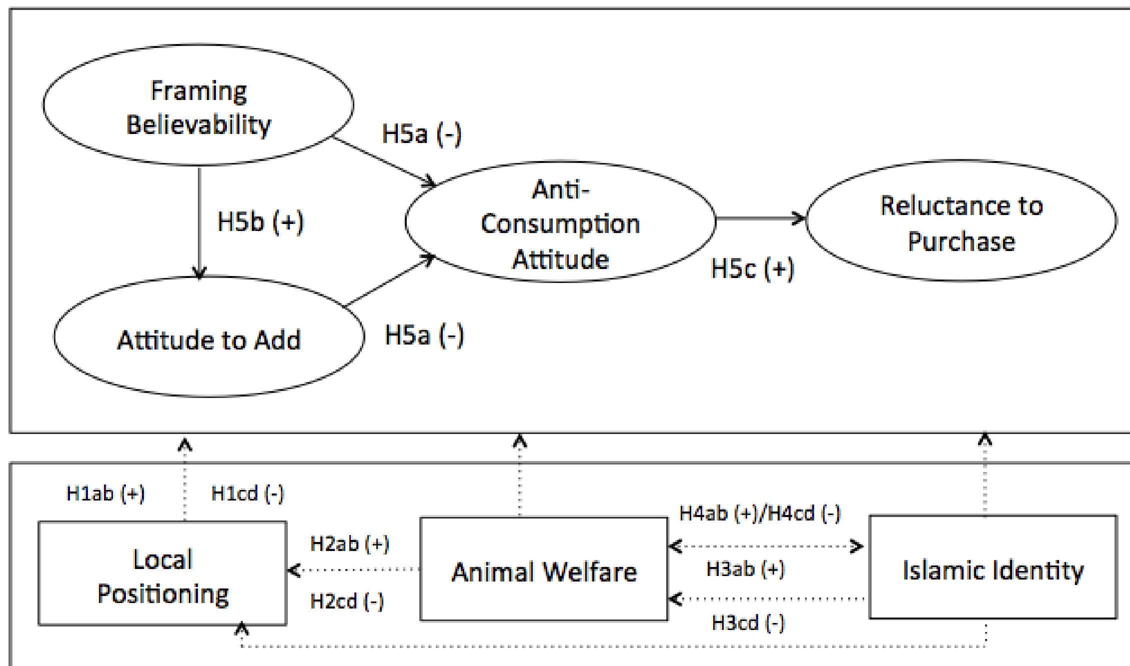
The purpose of this chapter is to provide a systematic breakdown of the key components, which underpin the proposed conceptual framework of the study. In doing so, the chapter provides a justification or their inclusion, lending support from the preliminary qualitative phase – keynote interviews and word associations from the non-Muslim anti-consuming sample. The findings from these preliminary phases has served to justify the inclusion of moral identity, and moreover as based on animal welfare and Islamic identity, and the use of global-local positioning in the framing of Halal endorsements. A series of related hypotheses are constructed and justified using verbatim quotations where appropriate.

## 4.1. The Conceptual Framework

It is important to note from the onset, that typical of post-positivist ontology based research, the inductive phase is not being used to construct the proposed hypotheses but rather to facilitate or shape their construction in conjunction with pre-existing theories. Unlike pragmatist or pure social constructionist approaches, the depth of analysis of exploratory inductive datasets does not warrant new theory generation within itself, i.e. in terms of generating new constructs, but rather is used to facilitate the construction of hypotheses.

For purposes of clarity and focus, the proposed conceptual framework is presented in Figure 4.1 from the onset in order to illustrate the key constructs and their accompanying relationships.

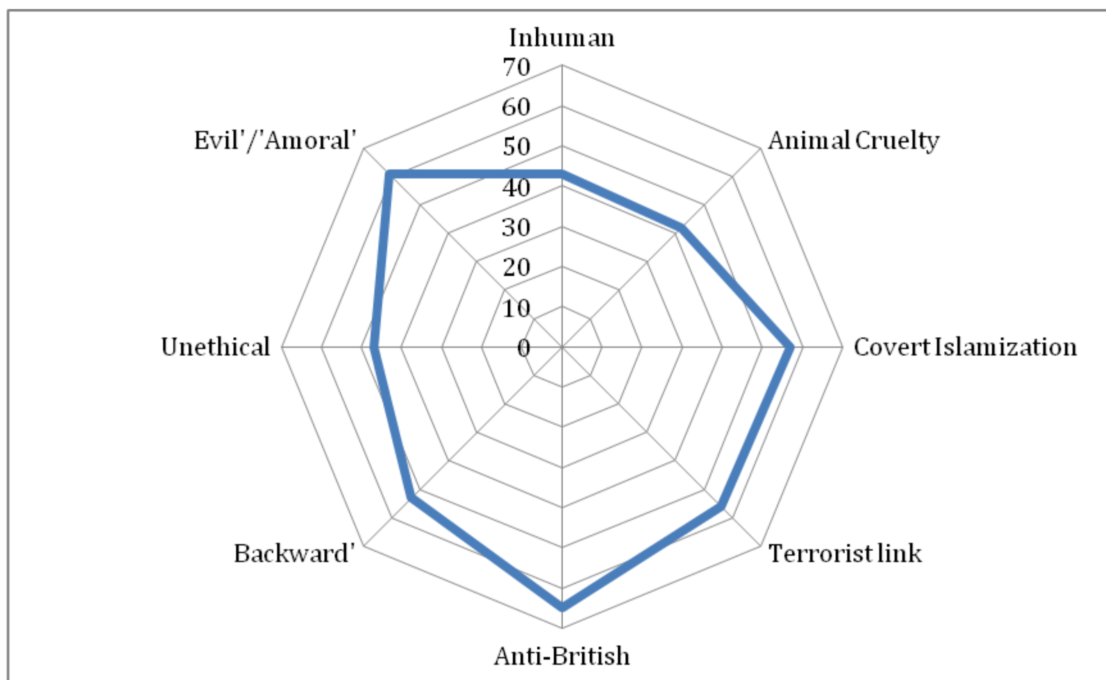
**Figure 4.1. The Conceptual Framework**




The model developed in this study provides a first in terms of scholarly application, in exploring the effects of animal welfare and Islamic identity based moral identity on global-local positioning effects on anti-consumption attitude development. Indeed, no study to date has explored the effects of global-local positioning framing, nor of moral identity based indicators, on anti-consumption attitude, let alone of animal welfare or Islamic identity based frames. As such, the framework serves as an important contribution to the burgeoning domain of anti-consumption of RLPs. The scale of this contribution and its implications, theoretical, managerial and for public policy will be digressed in a subsequent chapter but at this point it is important to highlight the originality of the framework to emphasise its theoretical contribution in particular. Verbatim quotes are used throughout with to support pre-existing theories on the key themes emerging from the inductive phase and comprising the key constructs of the framework in the subsequent breakdown of the framework.

Essentially the model positions an underlying attitudinal pathway connecting attitude to ad, ad believability with anti-consumption attitude and reluctance to purchase. Three key framing options are positioned as influencing these variables, namely local positioning, animal welfare and Islamic identity. However, prior to digressing this model further and its construction, Figure 3.2 summarises the output of the word association phase in the form of a frequency spider diagram. This is presented in this chapter to add clarity in understanding the construction of the relevant hypotheses further.

**Figure 4.2. Word Association Spider Diagram**




Clearly, the word association phase points to a particular direction of marketplace stigmatization whereby Halal has been reduced and denigrated to common misconceptions attached to it by the "boom, doom and gloom" (Fleras, 2011, p. 186) rhetoric perpetuated by the British press in relation to halal (Versi, 2016). These themes will be discussed below and individual word associations cited to justify the development of hypotheses. Here only

relevant examples are used to support hypotheses development. Three distinct themes are evident from Figure 4.2, firstly Islamophobic rhetoric, in terms of the potential takeover of society through Islamisation of which consumption practices such as the veil or Halal are a key expression or indicator of, second, animal welfare issues whether directly linked to the physical aspects of cruelty to animals or indirectly to the emotional or 'inhuman' aspects, and finally to a perceived clash with local cultural heritage or "British values". These themes are only summarised here but digressed in the subsequent sub-sections with the issue of cultural identity deconstructed first. The scale represents the number of times a theme has been mentioned as an independent word association word, phrase or sentence.

**4.2. Local Consumer Cultural Positioning**

In many ways it should come as no surprise that cultural identity has been expressed as a separate distinct theme amongst the sub-set of word associations nor mentioned as a key theme from keynote respondents. The literature is replete with 'local consumer culture positioning' effects on consumer behavior. Brands communicating local values, for instance, in contrast to global ones, have also been found to mediate out-group concerns. Local brands provide pride in the local community, culture, heritage and country (Dimotfe et al, 2008). Moreover, there is growing consensus that global brands are the preferred option in emerging markets where "emerging-market consumers prefer nonlocal (i.e., foreign) brands to local brands, aspiring to a greater global community and, in the process, downgrading their own brands compared with global brands" (Ozsomer, 2012, p. 73). The concept of local brand iconness (Steenkamp et al, 2003) stresses creating synergy between

the brand with the cultural values of consumers. Central here is the need to create in-group symbolism or associations with the local group (Torelli et al, 2008) often through connecting to the national identity, local culture and heritage (Ger, 1999). Ozsomer (2012) defines local brand iconness as those therefore, which communicate *the "values, needs and aspirations of the members of the local country"* (p. 73). This may include symbolization, which suggests that the brand is a part and reflective of the country, i.e. national identity based brands (Ozsomer, 2012).

Numerous word associations exemplify this local heritage or British values as a priority over the foreign nature of the Halal endorsed logo, for instance: *"it looks too foreign to me", "its not something I instantly associate with my country or community"* or *"its not British and I only buy British"*. Some even suggested the potential of local positioning the Halal endorsement, for instance, *"If it had a union jack next to it, it would indicate its sourced at home", "put a British flag next to it and I might buy it!"* and *"make it British make it more local"*. The fact that many word associations expressed such sentiments indicates an inability to link Halal with local or British values, and suggests a typical foreign or external 'country of origin' effect, not necessarily atypical to Halal alone. Indeed, the majority of these sentiments did not express any reference to Islamophobic rhetoric thus further supporting the distinct classification of this theme as linked purely to cultural identity effects of the Halal logo *"appearing foreign"*. This, was also echoed by several keynote respondents with Jameson, a non-Muslim retail marketing manager form the UK for instance expressing:

*"We have been experimenting with our Halal range by using the union flag or "made in Britain" signage being more prominent as in some tests we found this to have a*

*profound positive effect on attitudes towards Halal and this isn't suprising. Most Halal products are food items and for food items local or national values can be very strong drivers for consumption, halal is no different".*

Similarly, Sara, co-founder of a Halal product range across the UK commented that in her experience:

*"for me many customers just want to know if the product is good for British values and this isn't different to other food items now".*

The concept being expressed above derives from the brand country of origin effects (Swaminathan et al, 2007), which refers to the degree to which a brand expresses one's national identity. Numerous studies have found the predictive effect of country of origin on consumer evaluations of products (e.g. Hong and Wyer 1990; Maheswaran 1994). Ethnocentric consumers are those who are more patriotic to their own national identity prefer local or national branding to foreign branding initiatives (Shimp and Sharma, 1987). Indeed, Klein et al. (1998) found that consumers may even override quality perceptions for ethno-centricism and therefore even if the product is better quality, so long as it does not adequately reflect group membership they are more likely to reject it. Moreover, boycotting behaviours towards specific brands, e.g. of some religious organisations boycotting Disney, are driven by the need to strengthen to group membership and self-identity, i.e. worldviews (John and Klein, 2003).

Indeed, studies on country of origin effects have also become the subject of anti-consumption related investigations with numerous studies finding that negative country views, as measured by animosity, influence consumers engagement with that country's

products (Klein et al., 1998; Klein, 2002; Nijssen and Douglas, 2004; Riefler and Diamantopoulos, 2007). O'Brien (2005) and Sengupta (2005) found that animosity towards the US had impacted negatively US business interests. One study by GMI (2005), across 20 countries and using a sample of 20000 global consumers, found that almost 20% of such consumers actively avoid US labelled products. Ideological resistance, a type of politically motivated rejection (Sandikci and Ekici, 2009), catalysed by a product labelled religiously may spill over into products is quite feasible and therefore warrants further testing in the context of RLPs. As Mohammed, a founder of a Halal certification body in the UK argues:

*"The British consumer really changed after the 2008 recession and started to literally hunt for 'made in Britain' brands and we also found that by adding the British flag next to our Halal logo had a really positive effect on non-Muslim British consumers, this is something which really needs to be tested by the industry as it could change the way we position Halal".*

Moreover, and central to our study, local branding could also be critical since the consensus in international marketing research appears to be that local branding is more important for household products such as food items. Global branding on the other hand is more central for aspirational goods associated with status (Dimofte et al, 2008; Strizhakova et al, 2008; Zhou and Belk 2004; Batra et al, 2000). Alden et al. (1999) refer to local consumer culture positioning as an approach to localize brands or as *"associates the brand with local cultural meanings, reflects the local culture's norms and identities, is portrayed as consumed by local people in the national culture, and/or is depicted as locally produced for local people"* (Alden et al, 1999, p. 77). Indeed, nationally orientated consumers tend to hold more ethnocentric beliefs (Keillor et al. 1996) and use cultural congruity or degree of

match between the brand and the culture to determine brand judgments (Steenkamp et al, 2003; Steenkamp and De Jong, 2010).

In contrast to local consumer culture positioning is global positioning, or the relatively greater importance for some consumers of *"the compression of the world and the intensification of consciousness of the world as a whole"* (Robertson 1992, p 8). Robertson (1992) suggests that in global positioning is world culture theory, or the notion that a global consumer culture transcends local or national identities (Alden et al, 1999). Levit (1983) is often attributed as advancing the notion that all cultures are converging into a homogenous. This view advocates that a distinct global consumer culture has emerged different from ethno-centric national and local consumption cultures (Keillor et al, 2001; Cleveland and Laroche 2007). Emerging from this has been the recognition that consumers prefer products or brands that extent the local level, or reinforcing traditional or local cultures (Ger and Belk, 1996), to representing global cultures which may not be linked to any national or individual culture (Pieterse, 1995). A mix of the two is also possible, referred to as "glocalization" (Roberston, 1995; Alden et al, 2006), which is thought to have replaced Levit's (1983) original proposition. This global consumption orientation is evident in the growth of segmenting global brands (Alden et al, 1999). Here the recognition is that the world's consumers have not converged based on their needs but rather a desire to experience a global culture, still retaining their own local experiences, referred to as the convergence-divergence paradigm (Mooij, 2004; Mooij and Hofstede, 2001). Alden et al. (1999) coin global consumer culture positioning to refer to positioning brands based on global culture in contrast to local cultures. According to Steenkamp et al (2003), global brand positioning, infers greater quality and prestige especially for higher risk or status

products, whereas local positioning is more ideal to infer trustworthiness and value for lower risk products (Schuiling and Kapfere, 2004). Brand managers will use one or the other approach to fit in with the needs of their target segments, some will prefer consistency with local brands to sustain harmony and synergy with their beliefs and some for a global culture positioning. Brand identity associations, "can be framed through terminology used to position the brand" (Oyserman, 2002, p. 257) such that use of language, aesthetics, or stories reflected of local or global positioning can create the appropriate positioning. Therefore,

*Hypothesis 1: A local-framed message will cause higher Attitude toward the Ad (H1a) and Ad Believability (H1b) but lower Anti-consumption Attitude (H1c) and Reluctance to Purchase (H1d), than a global-framed message.*

## 4.3. Moral Identity

Moral identity can be understood as how good a person perceives about him or herself or the perceived virtuosity concerning his or her character (Aquino et al, 2009). This perceived virtuosity refers to character traits, goals and behaviours such as honesty, compassion, fairness etc. (Aquino and Reed, 2002; Blasi, 1984). Specific traits as more important than others in defining a sense of perceived self-virtuosity differ between people and groups. Hardworking may be more important than caring for some than others for instance. Typically moral identity trait based scales are used to capture self-judgements on a list of such moral traits (Aquino and Reed, 2002). Moral identity therefore is thought to comprise a network of associative moral traits (e.g. being caring), feelings (e.g. empathy for others)

and behaviours (helping others). The greater the strength of this network the greater the person feels moral. A person therefore with higher moral identity is likely to have greater thoughts, in quantity and speed, concerning moral identity traits, goals and behaviours. This does not mean that a person who have lower moral identity does not have moral identity, only that that their moral identity is not as accessible as those with greater moral identity. Under varying situations and contexts these may vary and change.

In many ways, the role of morality as driving anti-consumption attitudes Halal should not be surprising since moral identity has been shown to have important influences in various consumption contexts (e.g. Aquino et al, 2011; Winterich et al, 2009; Reed et al, 2007), which in itself is not surprising given the vast domain of studies finding the same to hold for social identity effects. Zhang and Khare (2009) for instance primed chronic and temporary activation of moral identity effects. Chronic moral identity being type which is that stored in long term memory whereas temporarily activated being stored in transient working memory and therefore able to be re-produced by marketing communication priming effects. Temporary moral identity activation is therefore more likely to affect immediate behavior or responses and is the type seen in advertising or framing effects for instance. Whereas it does not reflect chronic moral identity it provides a window into a person's stable moral identity and therefore provides a solution to assessing and capturing a person's moral identity in research contexts (Aquino et al, 2011; Winterich et al, 2009; Reed, et al, 2007).

Indeed, moral identity has been shown to have a predictive effect in other contexts such as charitable donations and altruistic behaviours (Hardy 2006; Aquino et al. 2009). In others words it is able to foster a sense of empathy and therefore affect perceptions people

have or may have about others belonging to out-groups (Escalas and Bettman 2005). Indeed numerous studies have shown that it has a direct effect on mitigating negative attitude formation and responses towards out-groups indicated by the desire to help out-group members for instance (Aquino and Reed 2002; Reed and Aquino 2003; Hardy et al. 2010). It is believed that 'group boundaries' expand with moral identity such that more people form out groups become part of a person's self and social identity. Despite this rich stream of studies, no study to date has empirically investigated moral identity effects on anti-consumption attitude development.

In the only such study to examine moral identity effects on brand attitude formation linked to out-groups, albeit not in a pure anti-consumption context, Choi and Winterich (2013) found the same to hold for moral identity in predicting acceptance of out-group brands. They proposed that higher moral identity has a more predictive effect on brand attitudes towards out-group brands since it reduces psychological distance with perceived otherness. This does not mean however that higher moral identity will reduce influence on in-group brands. Therefore based on this study it is possible to use moral identity to demonstrate and explain reactions to out-group brands. In doing so the authors also demonstrated this to be linked to effects on perceived psychological distance with others. Choi and Winterich (2013) were seminal since it also shows that moral identity can affect judgments on typical contexts not related with morality such as marketplace and brand contexts. Given that brand rejection and avoidance studies have shown that ethical and moral judgments can shape anti-consumption motives and attitudes we would therefore expect moral identity to have an important role in shaping anti-consumption motives. Indeed moral identity has also been proposed as a critical influence in brand rejection

(Sandikci and Ekici, 2009) and brand avoidance (Lee et al, 2009). Moral anti-consumption therefore can be thought to be practices motivated or influenced by moral identity elements, or judgments about what is right or wrong. As Stacer (2012) explain, here, *"Here, acting morally is about being able to live with oneself, about holding oneself personally accountable for living consistently with ones values, and with feeling personally responsible for the concrete impacts ones consumption has on others*" (p. 98).

Consistent with consumer brand relationship theory Fournier (1998), consumers establish bonds with brands in a similar manner to the way they form inter-person bonds. Whereas Yoon et al (2006) questioned the potential for moral identity to be used to predict the formation of consumer bonding with brands, other have since validated the process holds for consumer-brand relationships (Choi and Winterich, 2013). Therefore if moral identity increases out-group favourability (Reed and Aquino 2003; Winterich, Mittal, and Ross 2009) then it is quite plausible for this influence to spillover also to out-group brands (Choi and Winterich, 2013). The in-group out-group boundary conditions furthermore are not static, but can shift depending on context (Brewer and Gardner 1996; Berger and Heath 2007). Gomez et al. (2011) found that as out-groups are categorized as more inclusive then provides greater common ground with individuals. As a consequence the greater perceived similarity with out groups creates more favourable attitudes towards them. Rosenthal and Crisp (2006) for instance found that this held for reducing gender differences when men were informed of same performance in maths tests with women their attitudes towards women groups changed to more favourable.

Numerous statements from keynote respondents inferred the importance of morality as shaping anti-consumption of Halal. Jameson, a non-Muslim Director of Retail Marketing

at a global retail chain, for instance noted that:

*"Halal to many non-Muslim consumers is just not perceived as moral, there are so many negative associations linked to it whether animal cruelty or Islamic terrorism..this all affects the way some non-Muslims at least think and feel about it"* .

Jamal, a Halal brand manager from the UK commented:

*"When I talk to non-Muslims consumers which we do all the time especially at our supermarket shop floor we ask our non-Muslim customers why some non-Muslims avoid Halal and how we can change this. All of our customers have told us the same thing, those who are avoiding Halal are doing so because some of belief that Halal is evil or bad"* .

Ahmed, a senior Halal certifier also explains that:

*"for some non-Muslims, not all I have to say, infact a minority probably Halal represents something bad or evil, they think its against their morality"* .

For the majority of word associations, it is clear that sentiments towards Halal are linked to the issue of its perceived amorality, either directly or indirectly. Examples of direct associations included statements ranging from *"evil evil evil", "The Devil's way!", "not moral"* to more indirect associations linked to unethicality of ritualistic slaughtering mainly but not directly referring to the good-evil axis, such as *"not right to kill in that way", "no justification", "against animal and human rights"*, etc. Interestingly, a common link within direct and indirect associations was linked to two main themes: animal welfare and links to covert Islamization or directly to terrorism. Where the main issues cited were to do with animal welfare such as *"cruelty to animals", "painful for animals", "welfare of*

*animals not considered"*, these were categorized as an independent theme and similarly for many responses, the main issues centered around *"its linked to those terrorists", or "ISIS way", and "funds terrorists*", an independent category of *"terrorism link"* was established. Similarly, where respondents related directly to it contributing or being linked to covert Islamization such as *"Islamic takeover", "Islam everywhere" or "too many Muslims*" the theme of covert Islamization was deemed more appropriate. In some instances, more specific descriptions mainly related to *"Shariah"* as *"backward", "from prehistoric ways and times for killing animals" or "caveman philosophy"* were also expressed in which case *"backwards"* was deemed an independent category. Despite the indirect links with amorality of these indirect themes, perceived amoral nature of Halal is a common and prevent theme throughout and in most instances this can be linked to animal welfare issues or the *"Islamic connection"*.

Specifically we posit that consumers whose transient moral identity is activated via moral identity priming effects, will have a more positive effect on Halal endorsed products. To be clear, we do not propose that the differences between consumers and the people they associate with an out-group brand are physically decreased; rather, consistent with prior research (Gómez et al. 2011; Rosenthal and Crisp 2006), consumers may simply focus on similarities, thereby perceiving less distance and being more inclusive towards the out-group brand in this case with Halal endorsed products. Moreover, given that activating moral identity does not have any influence on in-group favoritism since this favoritism already exists (White and Dahl, 2007), the effects on in-group brand favoritism does not discount the effects over out-group brands (Choi and Winterich, 2013), i.e. the worldview backfire effect (Lewandowsky et al, 2013) already noted does not spillover into brand

attitude dynamics. We therefore predict that moral identity, which reduces perceived differences with out groups (Reed and Aquino 2003; Winterich, Mittal, and Ross 2009) and out-group brands (Choi and Winterich, 2013), will also reduce anti-consumption attitude formation to Halal labeled goods but two particular manifestations of this – as Islamophobia and animal welfare, representing the main forms of expression. These are therefore digressed in detail below and relevant hypotheses formulated below.

### 4.3.1 Animal Welfare

Ethical concerns, related to animal welfare for Kosher and Halal treatments, clearly form an important element of the social discourse on ritualistic slaughtering methods and are positioned as a key motive for public policy action on Kosher and Halal (Fischer, 2011; Bergeaud-Blackler et al, 2015). According to several authors, the Danish government ban on ritualistic slaughter of animals for the production of Kosher and Halal meat arose after years of lobbying from animal welfare activists (Avasthy, 2014; Withnall, 2014). Several authors also highlight anti-Halal sentiments as politically motivated in nature (e.g. Hasan, 2014; Regenstein, 2012). Regenstein for instance, suggests that anti-ritualistic policy, i.e. towards Kosher and Halal methods, have *"often been done poorly with an agenda driving a desired outcome"* (Hasan, 2012, p.4). Whilst it may be the case that some consumers, and consumer groups, may use ethical concerns over ritualistic Kosher and Halal slaughtering methods, to veil underlying politically mediated motives, animal welfare based ethical concerns may represent the only and overriding concern for many other consumers, and consumer groups.

Indeed, in the sample of word associations the majority of animal welfare related references were purely based on the issue of animal welfare. However, in 32% of the cases, animal cruelty issues were also accompanied by references to the Islamic threat of Halal, thus indicating a combination of pure animal welfare and Islamophobia induced animal welfare rhetoric. This is despite, the study controlling for vegetarian consumers by screening for their exclusion from the onset of the survey. In many ways, this should not come as a surprise since organisations such as boycotthalal.com "name and shame" corporations, which host Halal certified products as "cruel to animals" but also include references to a threat of Sharia related "takeover" of Western societies. The Western press in particular has added to this Halal-phobia. Examples from the British recent press includes headlines such as *"Animals are 'dying in agony' for Halal meat",* (DailyMail, 2016), *"Halal Secret of Pizza Express"* (The Sun, 2015), *"Animals are dying in pain over Muslim ignorance on pre-stunning"* (TheTimes, 2016) amongst a few example cases which then relate animal agony to Sharia practices and Islamic ideology. In Europe the situation is in many ways worse. The *"Halal food fight"* of the 2012 French presidential elections has already been discussed but other cases such as the "frikadelle (meatballs) war" in Denmark, where left wing politicians have contested with anti-immigration political sentiment and the discourse has been framed around the issue of using Halal meatballs in public services such as in hospital and school menus. The fusion of animal welfare and Islamophobic rhetoric is therefore not an uncommon one in the anti-Halal press (Thomas and Selimovic, 2015). Therefore, it might be expected that countering Islamophobic rhetoric might assist in alleviating the effects of the image that Halal is cruel to animals too, since both often are fused together. Despite this, the majority of responses related to animal cruelty did not

include Islamophobic rhetoric and therefore must be understood from a pure animal welfare issue first and foremost. Word associations such as *"its just cruel to the animals", "painful for animals", "more pain than necessary"* indicate that animal welfare issues for these consumers might be the over-riding issues and concern for anti-consuming Halal.

As Robson, a non-Muslim brand manager working in the UK, commented"

*"for a lot of consumers, Halal has an image of being more cruel to the livestock in terms of the procedures of cutting the throat".*

Mohammed, a Halal brand manager, suggests that:

*"do you know many non-Muslim consumers have been lead to believe that Halal causes more pain to animals and this is the over riding issue for many of them it has nothing to do with Islam for this type of consumer, nothing at all".*

Outside the vegetarian community, animal welfare rights issues in the food consumption supply chain was amplified in Europe atleast because of a number of high profile animal cruelty cases, namely related to Foot and Mouth Disease or Bovine Spongiform Encephalopathy, better known as "Mad Cow" disease, Salmonella outbreaks in chicken and Avian Influenza or Bird flu (Miele and Evans, 2010). These cases raised European citizen's awareness and concerns related to farm and livestock welfare issues (Bennett 1996; Buller and Morris 2003; Miele & Evans 2010). Although the consensus amongst food scientists is that modern farming methods in the West, such as animal cloning, transgenic and genetic mutations, and intensive systems of productions (such as battery hen factories and feed additives) were the cause of some of the more higher profile

cases, the focus has predominantly shifted on ritualistic slaughtering of livestock from mainly Halal methods (Regenstein, 2002). Strickingly, Jewish Kosher shares the same pre-stunning methods as Halal pre-stunning approaches and yet has not suffered from media amplification of the *"Halal threat"* (Regenstein, 2002). Interestingly, those associations which did not mention Islamophobic rhetoric, in a small minority also mentioned Kosher (in 7% of the cases), examples include: "Kosher Halal not for me – bring too much pain to animals", "Halal and Kosher = animal cruelty".

As Mohammed, a Halal brand manager, commented:

*"to be fair many of the people that don't consume Halal also will avoid Kosher as they believe both are against animal rights and both should not cut or slit the throat of the animal"*

Ali, also a Halal brand manager working in the UK, explains further:

*"Its such a complex issue – animal welfare has so many different angles to it for these consumers, from the slitting of the throat, and the pain and blood spill and its sight to not making the animal unconscious and therefore Halal being thought of as not relaxing or stress free for the animal – this issue of undue stress due to cutting throats is really important for this type of consumer".*

Indeed, word association comments span a multitude of issues related to animal welfare from its inhumane nature to issues of pure pain and undue stress. Examples include: "there is no need to cause so much stress to animals", "let the animal sleep first before killing it!" and "too pain for the animal being cut alive, unfair and cruel". Others expressed

more vivid and explicit associations such, *"barbaric way of killing animals", "caveman style of killing", "unjust and evil way of killing animals".*

The comments in the word associations reflect the fact that animal welfare as an attitude is itself a multi-dimensional concept (Fraser, 1995) and multiple aspects of an animal's life can contribute to its welfare, such as its health, limitations on freedom to move, absence of pain and physical injury, stress levels etc. These issues may differ in different people but it would seem that people with high animal welfare concerns internalise the threat to animals to their own self-identity (Plous, 1991; Herzog, 1993). As Herzog (1993, p. 131) states for animal welfare concerned individuals, *"involvement in animal rights issues was associated with a major shift in thinking to a worldview in which there is a fundamental equality between humans and other species, a change which has both moral and behavioral implications".* Moreover, for these individuals, the mere presence of threat to animals is also enough to activate threat perceived to the self (Goldenberg et al, 2001). Indeed, this self-association with animals was also a common theme in word associations such as *"poor animals, I feel so sorry for them", "their pain is my pain", and "I wish someone could comfort the animals first more".*

The scientific approach to animal welfare rests on the Five Freedoms that have grown out of the Brambell Committee Report (Brambell Report, 1965, p. 9): *"Freedom (1) from thirst and hunger; (2) from discomfort; (3) from pain, injury, and disease; (4) to express most normal behaviour; and (5) from fear and distress"* . This approach is strong on the physical aspects of animal welfare such as nutrition and housing, but weaker on the emotional aspects (Carenzi and Verga, 2009). Indeed, the scientific perspective on animal welfare has been reluctant to even acknowledge the existence of emotions for animals, a

critical issue for animal welfare activists based on an ethics perspective. For those genuinely motivated by animal welfare, therefore the ethics of animal welfare is intrinsically tied to the relationship between the self and the animals. The word associations in this study represent both aspects of the scientific and emotional welfare of animal perspectives with an approximate even split (sixty to forty percent) of sentiments related to issues of physical maltreatment and emotional welfare of the animals. This provides further support that for many anti-Halal consumers, pure animal welfare is a key driving force behind their rejection of Halal.

According to Dawkins (2014), animal welfare has arisen from an understanding that animals experience emotions. This domain of animal emotions is often attributed to Harrison (1964) in his seminal treatise, *Animal Machines*, which first highlighted the plight of farm livestock to physically constructing conditions such as battery farms. Numerous others followed to advance this domain (e.g. Brambell, 1965; Thorpe, 1965; Griffin, 1975; 1992; Block, 1995, etc). Dawkins (2014) argues that animal welfare science therefore became focused on the assumptions that animals had feelings, positive and negative. Based on this an intense debate has arisen between animal welfare activists and ritualistic slaughtering advocates, i.e. kosher and halal treatments, especially pre-stunned slaughtering.

Animal welfare charities, such as the RSCPA, for instance argue that pre-stunning killing of animals causes *"unnecessary suffering",* and others such as activist group Peta argue, that animals *"fight and gasp for their last breath, struggling to stand while the blood drains from their necks".* The British Veterinary Association has called for a complete ban on stunning before slaughtering, whereas the Farm Association Welfare Council, argues

pre-stunning cutting of the animal's throat, as is the case in Kosher and Halal ritualistic slaughtering, *"such a massive injury [that it] would result in very significant pain and distress in the period before insensibility supervenes"*. Advocates in favour of kosher and halal ritualistic slaughtering and several animal livestock scientists, argue on the other hand that it is strange the same bodies calling for banning ritualistic slaughtering do not highlight the pain cased from other forms of killing used in non-Kosher and non-Halal farms, such as bolting, or electrocution of animals. Shafi and Arkush (2015) for instance argue that with gas and electric killing methods, *"it is impossible to know whether the animal is feeling pain or not" whereas as in Muslim amd Jewish methods, ""there is no delay between stun and subsequent death".*

According to Professor Regenstein, professor in food sciences at Cornell University, in an interview with Hasan (2012), the evidence against animal slaughtering is *"extremely weak and has often been done poorly with an agenda driving a desired outcome"* (Hasan, 2012: p.4). In the same interview, Regenstein explains that the levels of endorphins released during Halal or Kosher animal slaughtering actually result in less pain than the alternative stunning approach. Indeed, a wealth of earlier seminal studies also suggest that Halal and Kosher based methods of slaughtering are the same and in some instances superior, in terms of animal welfare, to stunning based slaughtering. Schulze et al. (1978) first demonstrated that if carried out properly, ritualistic cut based slaughtering process was *"painless in sheep and calves according to EEG recordings"* (ibid, p 34). Since this early study, several global experts on ritualistic slaughtering have suggested similar sentiments. For instance, the writings of Temple Grandin, a global authority on humane treatment and slaughter of livestock, suggest that if done properly, there are no differences between stunned and non

stunned slaughtering of livestock and in some instances stronger pain recordings are observed in based stunned slaughtering (e.g., Grandin and Regenstein, 1994; Regenstein, 2011).

Regenstein (2011) further highlights that secular based slaughtering also has its downsides with non-stunning techniques like electrocution or using gas chambers as far more unethical in terms of animal welfare than ritualistic slaughtering approaches. Ironically, almost 90% of Halal meat in the UK for instance is stunned, with the Halal Food Authority, the largest Halal certification body in the UK, only dealing with stunned livestock. Indeed, Hassan (2012) concludes that sentiments towards Halal meat and ritualistic slaughtering are a "proxy for much deeper fears and concerns about the presence of a growing and vocal Muslim population in our midst" (ibid, 5). Several other commentators have observed that what appear to be valid concerns regarding the processes behind Halal ritualistic slaughtering are in fact veiled by a deeper seated animosity towards Islam and Muslims, especially in a post 9/11 geo-politically influenced marketplace (Abbas, 2004; Allen, 2007). Despite the growing adoption and resistance towards Halal consumption, no study to date has empirically investigated the interplay between key influencing factors on attitude development towards Halal, from the perspective of the non-Muslim consumer. Hassan (2012) describes the 'Halal Hysteria' as *"..a source of tension, controversy, fear and loathing. British Muslims are living through a period of Halal hysteria, a moral panic over our meat"* (p.2). Clearly, from the perspective of animal welfare citizens the issue is linked to morality (Dawkins, 2014) and for such individuals it may be possible that threat linked to animals activates self-threat (Goldberg et al, 2001). As a consequence, we would expect that framing reduced threat on animals may activate a

more positive consumption attitude towards Halal than if framed as more threatening for animals. Moreover, the issue of linking Islamic identity to animal welfare will be discussed in a subsequent sub-section, since it is also clear that for a substantial minority of (anti) consumers both animal welfare and islamophobic rhetoric is expressed together. Therefore,

*Hypothesis 2: Local (global) frames matched with Animal Welfare will cause higher Attitude toward the Ad (H2a) and Ad Believability (H2b) but lower Anti-consumption Attitude (H2c) and Reluctance to Purchase (H2d), than a global-framed message alone.*

#### 4.3.2 Islamophobia

Allen (1997), one of the foremost scholars on Islamophobia, defined it as *"an ideology that radiates negative meanings to Muslims and Islam, thereby giving rise to negative attitudes and discriminatory practices against Muslims and Islam"* (ibid, 21). Others such as Abbas (2004, p. 321) define it as "the fear or dread of Islam or Muslims" and Semati (2010, p.1) conceptualizes it as a "a single, unified and negative conception of an essentialized Islam, which is then deemed incompatible with Euro-Americaness". Stolz (2005) elaborates, *"Islamophobia is a rejection of Islam, Muslim groups and Muslim individuals on the basis of prejudice and stereotypes. It may have emotional, cognitive, evaluative as well as action-oriented elements (e.g. discrimination, violence)".* The Runnymade Trust's (1997, p. 23) report is also often cited as an early warning to the West on Islamophobia and articulated it comprising eight key features or an acceptability of attitudes towards of Islam based on it being *"(1) monolithic, (2) separate from and (3) inferior to Western cultures, (4) "an enemy", (5) a manipulative political ideology, criticism of the West is (6) a priori rejected,*

*(7) discrimination against Muslims is justified, and (8) Islamophobia is seen as natural".*

In the word association exercise, almost all of Runnymade Trust's criterion could be captured. Table 4.1 summarises some of the relevant associations linked to Runnymade Trust's criterion for Islamophobic expressions.

**Table 4.1. Islamophobic word association example expressions.**

| *Runnymade Trust's criterion* | *Example word associations* |
|---|---|
| Monolithic | *"it's the same as everything in Islam, evil and barbaric"*<br>*"it's the same as the head covering, backward"* |
| separate from and | *"its not part of our culture"*<br>*"Its Arab style"* |
| inferior to Western cultures | *"not with the times"*<br>*"from a bygone era, they should welcome the civilized world"* |
| "an enemy", | *"represents terrorism"*<br>*"al-Qaedha food"* |
| a manipulative political ideology | *"way to take over our society"*<br>*"stealth Islam"* |
| criticism of the West is a priori rejected | *"they should replace it with pork and accept our values"*<br>*"our way or the high way"* |
| Islamophobia is seen as natural. | *"we need to keep Islam out of British society for our protection"*<br>*"halal feeds terrorists"* |

The etymology of Islamophobia has been documented extensively elsewhere (Jackson, 2007; Kundnani, 2016, etc) but the consensus appears to be that Islamophobia far pre-dates 9/11. In this review of Islamophobia, the link conceptually to the notion of moral identity and mortality salience threat is summarized in particular. As Poynting and Morgan (2012) argue the Crusades, the subsequent fall of Constantinople in 1453 and colonialism

served as *"incubators" of Islamophobia, in racializing the "Muslim other" as the "folk devil" of the Western socio-psychology* (ibid, p.1). As Said 's seminal work (1978) argues colonialsm of the West over Muslims, through terrorism, savagery and brute force itself, was often justified by presenting Muslims as backward and in need of the West's management. Kumar (2012) argues, the colonial worldview rested *"…in which the West is seen as a dynamic, complex and ever changing society that can not be reduced to its key religion or any other single factor, while the Orient or the world of Islam is presented as unchanging, barbaric, misogynistic, uncivilised and despotic"* (Kumar, 2012, p. 33). Central to post 9/11 Islamophobia has been the amplification of the "clash of civilizations" hypotheses, which effectively argues *that "there can be no peace in this world, no resolution of conflicts, until one civilization defeats and dominates the other politically, economically, and culturally. Adherents of this viewpoint hold that the differences between the two are irreconcilable and conflicts and wars are inevitable."* (Asani, 2003, p. 41). Terror threat theory (Greenberg et al, 1998) therefore would suggest that in cases such as this, there is a strong perceived threat from the out-group and its associations which serve to strengthen one's own worldview, similarly echoed in social dominance theory perspectives (Sidanaius and Pratto, 1999; Pratto et al., 1994; Sidanius et al., 2004).

The notion of Halal representing the 'enemy' was recurrent throughout the responses for word associations but also expressed by several keynote respondents as explaining the mindset of anti-consumers. Nicolson, a non-Muslim product brand manager working in Vienna, for instance suggested that:

*"When I talk to many non-Muslims about me promoting Halal products they tell me I am aiding the enemy!".*

Similarly, Marcus, also a non-Muslim brand manager, but working in the UK, suggested that:

*"there is an irrational fear that Halal somehow is linked to terrorists".*

Indeed, some scholars have argued that, post Cold War, the USA and Western Europe societies suffered from "enemy deprivation syndrome" (e.g. Laidi, 2005; Sharp and Wiseman, 2012). Since post Cold War the *"fairly broad consensus in the West in favor of a war effort proportional to the perception of threat"* was, "shattered" (Laidi, 2005, p. 78) consequently leading to "intense insecurities in Western societies which emerged victorious at the end of the cold war" (ibid, p. 90). The danger with not having an outside enemy for some societies conditioned to develop a self-image based on an enemy image, is that the "enemy within" must be grabbled with. On the European crisis, Ehl (2011) for instance, notes, *"For Europe to be more united, what's missing is a strong sense of a threat. Europeans are missing a common enemy".* The Cold War and nationalism provided this hubris for decades, but in the absence of a new common foe, European identity itself is in crisis (Laidi, 2005). Many have suggested, that the enemy deprivation vacuum was filled by the threat from Islamic terrorism (Power, 2008; Kinzer, 2015) or the "Green Peril" (Hader, 1993). As Kinzer (2015) states*, "Islamic terror has cured us".* Washington Post columnist Jim Hoagland (1992) argued that we were witnessing an *"urge to identify Islam as an inherently anti-democratic force that is America's new global enemy now that the Cold War is over."* Retired US Ambassador to Saudi Arabia, Charles Freeman observes (2012) elaborates, "*This is an era of enemy deprivation syndrome. There is no overarching contest to define our worldview…. For the first time in centuries, non-Western values are coming to be seen as realistic alternatives to Western norms."* The absence of an enemy may lead to a

fluctuation in the worldview but this is brought back into equilibrium given that under these circumstances even *"residual death anxiety will exist and people will seek controllable sources of that anxiety to mask its true cause – scapegoats"* (Greenberg et al, 1986) as was the case in explaining the rise of Nazi Germany (Becker, 1975). Here therefore it can be suggest that the new scapegoat for the problems of the West are Muslims and Islam, aided conveniently by the likes of the women veil (Scott, 2009; Thomas, 2006; Bennoune, 2006, Sandkici and Ger, 2010) or Halal consumption (Thomas and Selimovic, 2015) and under the broad accompanying "Islamic terrorism" 'negative ideograph' (Jackson, 2007).

Although it was not possible to conduct in-depth interviews, for evident reasons of safety from non-Muslim consumers, a more in-depth probing approach might help to uncover the psychological roots of this Islamophobia. This perspective is also consistent with the psychodynamic approach based on Freudian projection and displacement (e.g. Durbin and Bowlby, 1939; Gladstone, 1959), which is often used to account for the development of "otherness" in enemy image theory (Vuorinen, 2012). The psychodynamic approach proposes that in order to protect the mental self, "people who are unable to deal on a conscious level with their anxieties and hostilities" (Silverstein, 1989, p. 905), especially those related to *"what is considered evil, destructive, weak or otherwise faulty apart from the more acceptable psychological and cultural features"* (Vuorinen, 2012, p. 1), *"may project or displace them onto a socially accepted source of hostility and fear such as an enemy nation"* (Silverstein, 1989, p. 905). Projecting an otherness based on its 'evil and amorality' therefore and consequently the out-group's "threatening" nature typically functions to sustain a moral self-image (Alexander et al, 1999). It is for this reason that Merksin (2004) states, "*Nations "need" enemies"* (ibid, p. 144) as hegemonic devices for

attaining, *"social control, or reinforcing values of the dominant system, and garnering participation in the maintenance of those beliefs"* (ibid, p. 44). As O'Shaughnessy (2002) notes, the social construction of the enemy "*is one the key defining characteristics of propaganda", providing a "coherent sense of selfhood"*, and *"it is only by reference to enemies that we became united"* (ibid, p. 219). Blaine (1988) poignantly reminds us from *What We Can Learn From Hitler's Hyperbole* that "*The rhetoric of enemies is a potent means of gaining and sustaining social integration in modern society."* Moreover, a vicious cycle of confirmation bias towards these enemy image stereotypes develops when *"negative presuppositions gain evidence through seemingly spontaneous, neutral observation, making them seem natural and eternal"* (Vuorinen, 2012, p. 1). Several keynote respondents did however express the structural or societal function of Islamophobia, in which Halal became *"stuck at the cross-roads".* Abdul, a Halal certifier working in the UK for instance explains:

*"Its a lot more complex than just looking at consumers and individuals. Obviously these consumers are influenced by the macro forces, which are pushing for positioning Islam as the enemy, unfortunately women in veils and even Halal products become caught in the cross-roads of this complex and wider policy level denigration of Islam and everything associated with it".*

Ali, a Halal brand manager and resident of the UK also explains:

*"Halal is just a side effect of a much wider problem with Islam which goes straight through to the top of society, from policy makers to the media".*

Amongst this complex web of racial discourse, the Islamic terrorism discourse has

become the Western socio-cultural post 9/11 incubator of Islamophobia. The Islamic terrorism discourse implies that terrorism and therefore evil, is inherent in the religion of Islam (Jackson, 2007) and has been documented as an important antecedent of Islamophobia (Kundnani, 2016; Kumar, 2010; 2012; Pratt, 2015). In discussing the teleological consequences of the widespread and wholesale political purchase of the 'Islamic Terrorism' discourse, Holmes (2016) elaborates, that by demonizing the religion of Islam and its adherents, *"the West can consolidate its own collective fulcrum, postulating a civilized liberal society that will be secured against the threat of the Islamic Other using whatever means necessary"* (ibid, p. 1). The wholesale projection of "backward, fanatic and intrinsically evil" on an entire religion and its global adherents reifies *"the hegemonic authority of the West"* (ibid, p. 1). The amplification of the threat, from terrorism to Islam itself and *"attacking all that is good, innocent, and Christian in America"* effectively creates the illusion of a *"holy war: Islam versus Christians, Them versus Us."* (Powell, 2011, p. 107). Consistent with nation enemy image theorists (e.g. Alexander et al, 1999; Vuorinen, 2012), this articulation of a negative 'other' Islam*, "defines the Western 'self' through negation"* (Jackson, 2007, p. 420). The Islamic fundamentalism [or fascism, extremism, terrorism, radicalization, etc.] discourse, Schiffer and Wagner (2011) suggest "does not pass muster" since, "this use of alleged fact is, in itself, racist, because it rests on a fundamental, racist generalization – the acts of a very few individuals are explained in terms of their religious background and then attributed collectively to all Muslims" and consequently this group, *"is evaluated based on the accumulation of (negative) facts"* (ibid, p. 80). Critically therefore Islamic threat is associated with a perceived *"takeover" or "covert Islamization",* it is considered detached to the local or community benefits and

rather as a part of a global predatory system which indicators such as Halal become an incubator for. This "covert" predatory nature of a globalising Islamic takeover, was mentioned by several word associations and keynote respondents. Example word associations include: *"part of takeover of society by Islamists", "against British values and threat to local values" and "not near my home please".*

Keynote respondents also expressed this link to a global predatory threat. Maurice, a French retail chain manager states:

*"Halal is considered a part of a wider global system – an enemy to the local values, an enemy right at the heart of the family, of schools, of churches, of communities".*

As Ahmed, a brand manager mentions,

*"Its strange but when for some non-Muslims Halal is part of a wider system linking all Muslims worldwide but also to terrorists and therefore some people see it as a threat to their local Christian values which have been present for as long as they can remember, its not so much a religious threat but in some instances of a globalised more diverse more multi cultural world".*

Indeed, the threat of Islam being linked to local and cultural self-identity has been reported by several authors. As Kaya (2013, p. 65) explains, multiculturalism runs *"into difficulties where it is perceived as carrying high risks with regard to the national, societal and cultural security of the majority society".* Indeed, the phrase *"post secular age"* was formulated as a response to growing concerns that in a post 9/11 world, Western societies would be unable to manager the perceived threat of an "Islamic other" to their local

identities and values (Habermas 2006, Habermas and Mendieta 2002), and where the secularized west has been forced to revaluate how "religious and secular worldviews could coexist and even enter into dialogue with one another" (Gorski and Altınordu, 2008, p. 56). Therefore, it appears that the local-global divide is central to perceiving the threat of the "Islamic Other" and of its visible consumption practices such as Halal. As a consequence, but despite its *"highly politicized, intellectually contestable, damaging to community relations and largely counter-productive"* (Jackson, 2007, p. 395) nature, the Islamic terrorism discourse has assumed the status of "commonsense," or a *"largely unopposed dominant political logic"* (Kumar, 2010, p.1). Ideologies work most effectively when they *"tend to disappear from view into the taken-for-granted naturalized world of common sense"* (Hall, 2003, p. 90) or when we become unaware of *"how we formulate and construct a statement about the world [that] is underpinned by ideological premises"* (ibid, p. 90). As such, they become central to maintaining a local cultural self-identity and anything contrary to this becomes *"literally unthinkable or unsayable"* (Hall, 1998, p. 1050). According to Thomas and Selimovic (2015), halal has *"becomes an indicator or litmus test of the West's un/willingness to accommodate and integrate Muslims"* (p. 33).

Numerous authors have suggested that to counter stereotypes or stigmas such as those related to Islamophobia (Mirobito et al, 2016) it is essential to decouple the negative associations with the target object or people. By re-framing such labeling of the target, it might be possible to change people's negative attitudes. Re-introducing positive associations with the negatively perceived target can serve to 'destigmatize' the target. This view is also consistent with numerous studies done on reducing the perceived threat from competing worldviews such as work done by Greenberg and Arndt (2012) who found that

*"when's one worldview prescribes pro-social behaviour, flexible thinking, or tolerance and compassion, constructive responses to the existential predicament are likely" (*p. 412). Others such as Rothschild et al (2009) found framing religious Biblical scripture reduced animosity towards Muslims and vice versa, Qu'ranic framing reduced animosity towards non-Muslim groups amongst Muslim respondents. Despite the consensus emerging of the benefits of framing communality amongst competing worldviews as reducing perceived threats Lewandowsky et al. (2013), no study to date has examined framing positive Islamic identity in reducing anti-consumption attitudes towards RLPs, or indeed towards Muslims in general. This study goes further in that it suggests that framing Islamic identity with local identity might encourage a communal mind set and therefore greater acceptance.

This study therefore posits that,

*Hypothesis 3: Local (global) frames matched with Islamic identity will cause higher Attitude toward the Ad (H2a) and Ad Believability (H2b) but lower Anti-consumption Attitude (H2c) and Reluctance to Purchase (H2d), than a global-framed message alone, than Animal Welfare and local-global frames.*

*Hypothesis 4: Local (global) frames matched with combined Islamic identity-Animal Welfare frames will cause higher Attitude toward the Ad (H2a) and Ad Believability (H2b) but lower Anti-consumption Attitude (H2c) and Reluctance to Purchase (H2d), than an Islamic framed message.*

### 4.4 Attitudinal Development Pathway

Consistent with other studies, attitude to the ad and ad believability are considered the key independent variables but on anti-consumption attitude and reluctance to purchase to Halal, as opposed to consumption and willingness to consume attitudinal outcomes, typical in many studies. For the experimental study these key constructs serve as the dependent variables but also represent an attitudinal pathway in their own right.

First, advertising believability (Beltramini, 1982; 2006) represents one of the most commonly applied constructs in assessing perceptions towards ads (Vliegar et al, 2013). Beltramini (1982) described 'ad believability' as the "extent to which an ad evokes sufficient confidence in its truthfulness, making it acceptable to consumers" (p. 12). Earlier, Maloney (1963) had argued *that "advertising believability represents the net effect of advertising upon mind of the reader, listener, or viewer"* (p. 54) and moreover, *"an advertisement is 'believed' when it leaves the consumer with that attitude, belief, or intention towards the product which the advertiser intended that she or he should have after exposure to the advertisement"* (p. 54). Central to ad believability therefore is whether is being believed as it intended to be by the communicator (Richards, 1990) and as Kamins (1989, p. 16) states, *"quite simply, if the advertisement is not believed, research shows that its effectiveness is restricted".* Ad believability is considered to be a central measure in assessing the effectiveness of any marketing communications since it is can be adapted to different channels and communication tools (Atkin and Beltramini, 2007; Beltramini, 2006; Vlieger et al, 2013). Ad believability tends to focus on the message content (Sweeney et al, 2012) and is thought to impact directly on attitude to the ad (Atkin and Beltramini, 2007). Numerous contexts have applied ad believability to assess the effectiveness of framing

design issues, ranging from studies on anti-alcohol messages (Park et al, 2011), anti-smoking content (O'Cass and Griffin, 2006) to political framing messages (O'Cass, 2002; 2005). Since ad believability not only impacts on attitude to ad, but also can generate its own persuasive direct effects (Maloney, 1963), it is often conceptualized as having direct effects on both attitude to ad and the dependent measures assessing behavioural or attitudinal change.

Second, another common construct used in assessing ad effectiveness, is attitude to the advert with numerous studies documenting its explanatory power (e.g. Lutz et al., 1983; Cacioppo and Petty, 1985; Praxmarer and Gierl, 2009, etc). As MacKenzie and Lutz (1989) defined, attitude to ad is a "situational bound construct, an attitudinal reaction to the ad generated at the time of exposure" and furthermore as a *"pre-disposition to respond in a favourable or unfavourable manner to a particular advertising stimulus during a particular exposure occasion"* (p. 49). Park and Young (1986) describe attitude to the ad as the Aad, a widely used consumer attitudinal response construct, can be defined as *"an individual's evaluation of and/or affective feelings about an advertisement"* (p. 61) thus providing a conceptually consistent definition with Fishbein's and Ajzen's definition of *"attitude in the sense that it views ad attitude as comprising solely an evaluative or affective response to the commercial stimulus and does not refer to cognitive or behavioural responses"* (1975, p. 216). Numerous studies have validated the role of attitude to ad in shaping marketing outcomes from brand choice and purchase intentions (e.g. MacKenzie and Lutz, 1989; MacKenzie et al., 1986; Praxmarer and Gierl, 2009, etc.) within a wide array of contexts from political framing (Robideaux, 2013), offensive adverts (Derun et al, 2010) and environmental message framing (Kim and Kam, 2014) to name a few select examples. Two

meta-analysis (Brown and Stayman, 1992; Mueling and McCann, 1993) argue that elements in the framing of the ad are critical in shaping attitude to ad.

Third, some recent work has attempted to encapsulate anti-consumption attitudes, albeit few studies exist to measure this construct, reflecting the wider paucity of empirical studies within the domain of anti-consumption theory development. Iyer and Muncy (2009) scale development for anti-consumption attitude is a multi-dimensional construct and seeks to examine specifically anti-consumption of global impact consumers and simplifiers, or those who seek to reduce their levels of consumption generally for the benefit of society at large or towards a more simplified consumer lifestyle dropping out of the fast paced status quo consumption lifestyle respectively. Hogg et al. (2009) provide for a more generalised anti-consumption conceptualisation in which they define anti-consumption as comprising elements of avoidance, abandonment and aversion as attitudinal processes through which anti-consumption attitude is formed. Whereas abandonment and avoidance are behavioural indicators and can be measured for instance through Reluctance to Purchase, aversion comprises an affective aspects of attitude. Therefore, aversion, as dislike, disgust, revulsion, etc can serve as a predictor of behavioural abandonment or avoidance and thus *"tends to precede or appear in conjunction with consumers' expressions of avoidance or abandonment"* (Hogg et al, 2009, p. 153). Therefore, adapting Hogg et al (2009) this study relies on a scale for anti-consumption based on aversion towards Halal. Ultimately this aversion will result in avoidance of Halal, measured by Reluctance to Purchase.

Rather than the commonly used measure of Willingness to Purchase, Reluctance to Purchase provides for a "*robust proxy for actual anti-consumption behaviour*" (Garcia-de-Frutos and Ortega-Egea (2014, p.2) since the central to anti-consumption theory is that

drivers of consumption are not direct opposites of anti-consumption (Chatzidakis and Lee 2013; Richetin et al, 2012). Whereas others such as Schlegelmilch et al. (2016) and Rauschnabel et al (2015) use willingness to consume to tap into non-Muslim attitudes towards Halal, these studies by default therefore do not actually measure anti-consumption outcomes. According to Garcia-de-Frutos, Reluctance to Purchase is more consistent with avoidance since in measuring intention to avoid, it is derived from expectancy-value theory, and therefore taps into the the *"conative component of attitude"* (Fishbein and Ajzen, 1975). Moreover, according to Richetin et al (2012) the, *"expectancy-value models have generally been more predictive of affective/conative constructs such as intentions, than of actual consumption and anti-consumption behaviors"* (Garcia-de-Frutos and Ortega-Egea, (2014, p. 2). Third, as Chatzidakis and Lee (2013, p. 1) suggest *"consequences of anti-consumption are less observable in the marketplace, and harder to measure than positive consumer decisions",* further precluding the use of actual anti-consumption behaviours as a measurement outcome.

Based on the above theoretical justification this study hypotheses that:

*Hypotheses 5a: Ad Believability and Attitude to Ad will have a negative effect on Anti-Consumption to Halal*

*Hypotheses 5b: Ad Believability will have a positive effect on Attitude to Ad*

*Hypotheses 5c: Anti-Consumption attitude will have a positive effect on Reluctance to Purchase.*

### 4.5. Summary

The conceptual framework developed in Figure 4.1.serves as guide for further empirical testing is presented again for purposes of clarity before the reader is introduced to the findings chapter as a summary of the key output generated from triangulating hypotheses development from expert interviews, word associations and theoretical extant theories. Hypothesis H1-4 will be tested through examining differences in means between each treatment or framing sub-group using ANOVA, H5 will be tested using multi-comparisons of correlations for each pathway in each treatment group using and derived from structural equation modeling.

# CHAPTER FIVE: DATA ANALYSIS

The purpose of this chapter is to provide a summary of the key findings from the experimental study design and validate the hypotheses conceptualized in the preceding chapter. The structure and sequence of this chapter is first outlined below. As noted in the summary of the preceding chapter, two main sets of hypotheses have been developed. First, a set of hypotheses examining different framing option effects on means of dependent variables, and second a set of hypotheses examining the structural attitudinal pathway and assessing the pattern in correlations between pathways for each different treatment group. Before these hypotheses can be tested however, it is important to present initial data screening findings and an account of scale reduction, i.e. the two step exploratory and confirmatory factor analytical procedure adopted for this study. Subsequent to this, the main study findings are presented to the reader.

## 5.1 Data Screening and Preliminary Analysis

Before statistical analysis can commence, a process of data cleaning is typically conducted in quantitative studies to ensure the data is prepared for analysis. This stage involves checking for data entry errors, missing data and outliers and examining normality of the dataset and follows standard procedures adopted for this stage from Tabachnick and Fidell (2007).

### 5.1.1 Missing Data

According to Cavana et al. (2001), the accuracy of the final output can be heavily 'comprised' by missing data and therefore it is important to control for this. Our online

survey design ensured that missing data was not a problem since the 'completion question function' providing by SurveyMonkey ensures that subsequent questions can not be completed without not entering a score for the preceding question and therefore no missing data was generated. This greatly facilitated the quality of the final output (n = 960) in terms of zero missing entries and demonstrates an advantage of online survey functions relative to paper versions which typically see anything form 5-10% of the final data entry as missing scores (Cavana et al 2001; Tabachnick and Fidell, 2007; Meyers et al, 2006).

### 5.1.2 Identification of Outliers

Outliers, or typically described as data anomalies, deviants or abnormalities (Aggarwal, 2013) represent those data points which are significantly departing from the rest of the dataset. As Hawkins (1980) describes, "*An outlier is an observation which deviates so much from the other observations as to arouse suspicions that it was generated by a different mechanism"*. Furthermore, respondents tend to complete an online survey in one sitting rather than multiple ones further ensuring that outliers from external noise factors, such as a change in mood, situation or circumstance of the respondent is minimized. Therefore, again, using an online survey collection method has the added advantage that outliers, which can easily occur from incorrect data entry inputting (Hair et al, 2010), are minimized.

Boxplots or the *"graphic display that summarizes the distribution of a numeric variable by showing the median and quartiles as a box and the extreme values as whiskers extending from the box"* (Trochim and Donnelly, 2007, p.277) are typically used to identify outliers, providing an 'at a glance' approach to identifying any abnormal structure in the dataset. When examining the boxplots, eight respondents showed particularly high and low scores. These were subsequently removed from the dataset given the large variation

exceeding the minimal 5% deviation from the average (Pallant, 2007).

A further multivariate test was conducted to ensure greater validity of the procedure by examining outliers with complete variables, rather than on respondent case by case basis (Hair et al., 2010). This procedure is done by using the Mahalanobis Distances measure, which allows for significant testing. Threshold values for the $D^2/df$ criterion are kept at 0.001 to ensure greater statistical validity and cases exceeding a score of 4 are considered as outliers. Only 3 such cases were found and subsequently removed from the dataset.

## 5.2 Assumptions Underlying Multi-Variate Analysis

A final series of procedures are often conducted for testing assumptions underlying multivariate analysis: namely (i) normality, (ii) homoscedasticity and linearity and (iii) multi-collinearity. These are thus reviewed below.

### 5.2.1 Normality

The normality test is often conducted by examining skewness and kurtosis of the datasets either visually (for instance graphically) or via statistical numerical measures. Skewness effectively measures the symmetry of the distribution of the data such that skewness is shown when data piles up on either the left or right of the data distribution (Tabachnick and Fidell, 2012). Kurtosis on the other hand, measures the depth or peakness of the distribution such that distribution patterns with short and thick tails or long and thin tails come up as kurtosis problems. When the skewness and kurtosis values are zero, this infers normal distribution whereas the further away from zero the more non-normal the dataset. The Kolmogrov Smirnov and Shapiro Wilk tests, are additionally used to assess the degree to

which the distribution deviates from a normal distribution curve. These tests *"compare the scores in the sample to a normally distributed set of scores with the same mean and standard deviation"* (Field, 2013, p.144). When the tests score is non-significant ($p>0.05$) it infers normality and when the test score is significant ($p<0.05$) this infers non-normal distribution. These tests allow for a more objective measure of normality. Generally as the sample size increases, the distribution of datasets tends to become more normal. For this study, all scores indicated normal distribution, which is often expected with sample sizes exceeding at least 30 (Field, 2013). Given that this study is based on experimental sub-samples, tests for normality are also run for distribution of each variable across the multiple groups, again consistent with Field (2013). Again however the Kolmogrov Smirnov and Shapiro Wilk tests indicated non-significant scores and therefore normality can be assumed in the dataset.

### 5.2.2 Linearity and Homoscedasticity

In multivariate analysis a key assumption is that there is a linear relationship between independent and dependent variables such that a change in one leads to change in another (Hair et al, 2010). A residual scatter plot enables the relationship between the variables to be assessed in terms of linearity with residual scores concentrating in the center around the point indicating linearity (Flury and Riedwyl, 1988). This was found to be the case for the variables in this study and therefore assumption of linearity was met. According to Hair et al. (2010, p. 251) homoscedasticity *"…is related primarily to dependence relationships between variables."* It is considered as 'desirable' *since "…the variance of the dependent variable being explained in the dependence relationship should not be concentrated in only a limited range of the independence values"* (ibid, p. 251) and therefore ideally *"…the*

*variance of dependent variable values must be relatively equal at each value of the predictor, or the relationship becomes heteroscedastic when the dispersion is unequal"* (ibid, p. 252). A visual inspection of the scatterplots showed linearity and no issues of homoscedasticity were found.

### 5.2.3 Multi-Collinearity

Multi-collinearity deals with variables that are correlated too highly, typically exceeding 0.90 are considered very problematic (Hair et al, 2010) and can occur when there is lack of discriminant validity between two variables, i.e. they are capturing the same variance between them. Two measures, tolerance levels and the Variance Inflation Factor or VIF, are often used to test for multi-collinearity effects. Tolerance refers to the *"…amount of variability of the selected independent variable not explained by the other independent variables"* (Hair et al, 2010, p. 225) and VIF is the inverse of the 'allowance rate'. According to Hair et al. (2010) a cut-off threshold for tolerance of a score of 0.10 corresponds to a VIF score of 10. Table 5.1 below shows the Tolerance and VIF values for the study variables and demonstrates adequate values, thus ensuring no problems of multi-collinearity. Note these are conducted post-hoc to confirmatory analysis described in more depth in a subsequent sub-section to derive a more robust assessment of the final item scales for each variable.

**Table 5.1: Multi-collinearity: Tolerance and VIF values for study variables.**

| Variable | Tolerance | VIF |
|---|---|---|
| Attitude to Ad | 0.876 | 1.254 |
| Advertising Believability | 0.782 | 1.322 |
| Anti-Consumption Attitude | 0.953 | 1.043 |
| Reluctance to Purchase | 0.922 | 1.087 |

### 5.3 Description of Respondent Profiles

Respondents were recruited from the British public, using SurveySampling UK (SSI), a company which specialized in online survey research. A SurveyMonkey link was sent to SSI and they collect the requested sample size. Downloadable dataset files are then available on completion from the user site. The profile of the study sample is shown in Table 5.2. Also note the respondent profile for the word association pre-liminary did not differ significantly from the main respondent profile, not surprisingly since the panel sample composition for SSI is derived from a typical British public composition.

**Table 5.2: Summary of Sample Profile.**

| *Variable* | *N* | *%* |
|---|---|---|
| **Age** | | |
| 18-29 | 167 | 17.65 |
| 30-39 | 217 | 22.99 |
| 40-49 | 180 | 18.98 |
| 50-59 | 185 | 19.52 |
| > 60 | 198 | 20.86 |
| **Gender** | | |
| Male | 505 | 53.21 |
| Female | 444 | 46.79 |
| **Religious Affiliation** | | |
| No Religion | 111 | 11.7 |
| Christianity | 733.5 | 77.2 |
| Buddhism | 5.7 | 0.61 |
| Hinduism | 13.7 | 1.45 |
| Judaism | 6 | 0.62 |
| Sikh | 5 | 0.53 |
| Prefer not to say | 75 | 7.89 |

Muslim respondents from the panel were forwarded to the survey complete site and given the web link option to apply for their payment from SSI as panel members as a complete survey. This is possible using the question forward function from SurveyMonkey such that once a respondent starts the survey and classifies themselves as a 'Muslim' they are forwarded to a separate page with instructions for them. To ensure good practice ethical conduct, we included an apology statement to Muslim respondents saying *"Thank you but you did not meet the screening criteria for the survey"*. However, the statement deliberately did not include the reason as being based on religious screening and therefore this screening could occur due to any number of the demographic profile questions, an approach recommended by SSI.

### 5.4 Exploratory Factor Analysis

Principle axis factor was applied to the dataset for the manipulation items and then for the entire sub-set of variables. For the manipulation check items, the KMO value was 0.81, with individual item values exceeding 0.70 indicating adequacy of the solution for factor analysis since the recommended cut-off point is 0.50 (Field, 2013) with the minimum of 0.50 suggested (Kaiser, 1974). Indeed the KMO values suggest more 'great' according to Hutcheson and Sofroniou (1999) who suggest the range from 0.70-0.80 indicates 'great KMO values. Second, the Bartlett Test of Sphericity value (30 = 1819.755, p<0.001) further verifies that the correlations between variables are adequate for conducting factor analysis. We can therefore conclude that the manipulation values are sufficient for factor analysis procedures.

When examining the rotated factor matrix, four clear factors emerged which explained 84.55 of the total variance extracted. The scree plot is also used to make a subjective visual assessment but this was ambiguous and suggested between 3 and 4 factors. Items loaded as expected for each of the manipulation variables with factor loadings exceeding 0.65 in each case. Cattel's (1966) scree plots are useful in subjectively assessing the variance extracted from factors and where an elbow or inflection is observed, suggests the number of factors to be retained. Often the reading however can be very subjective Hair et al, 2010).

In order to determine the validity of the underlying structure of the main study variables, a factor analysis was conducted for this sub-set of variables using the entire combined sample, i.e. principle axis factoring with an oblique rotation. Again, the KMO measure of sampling adequacy suggested adequacy for factor analysis since KMO value

was 0.912, with individual KMO values for items all exceeding 0.71. Moreover the Bartlett Test of Sphericity $X^2$ (28) = 1525.319, $p<0.001$ further suggested appropriateness for conducting factor analysis on the dataset.

The rotated factor solution, after applying direct rotation using oblimin direct, indicated a six factor solution but with four factors with eigenvalues of over 1.0, which accounted for 82.3 of the total variance extracted. Moreover, an examination of the scree plot suggested an inflection of 3 to 4 factors. Therefore based on this, it can be concluded that the underlying structure of the multi item scale used to capture the variables was robust and a four -actor solution as expected met the required tests for factorial validity. The first of the factors, framing believability extracted 30.5% of the variance, the second factor or anti-consumption attitude explained 20.9%, the third reluctance to purchase intention explained 18.6%, and finally the fourth factor attitude to product, accounted for 12.3% of the variance. However, several items, loaded on respective factors factors below the recommended loading cut off point of 0.70, the basic minimum value indicating a robust factorial solution (Malhotra and Birks, 2006; Hair et al, 2010). As a consequence of this, seven items were removed for low loadings for ad believability, two from anti-consumption attitude, one each from reluctance to purchase and attitude to ad. The full rotated factor matrix is shown below in Table 5.3.

**Table 5.3. Rotated Factor Matrix – Main Variables**

| Item | Factor 1 | Factor 2 | Factor 3 | Factor 4 |
|---|---|---|---|---|
| AdBel1 | 0.68 | | | |
| AdBel2 | 0.83 | | | |
| AdBel3 | 0.82 | | | |
| AdBel4 | 0.67 | | | |
| AdBel5 | 0.86 | | | |
| AdBel6 | 0.59 | | | |
| AdBel7 | 0.57 | | | |
| AdBel8 | 0.56 | | | |
| AdBel9 | 0.55 | | | |
| AdBel10 | 0.55 | | | |
| AC1 | | 0.90 | | |
| AC2 | | 0.92 | | |
| AC3 | | 0.86 | | |
| AC4 | | 0.68 | | |
| AC5 | | 0.68 | | |
| RP1 | | | 0.86 | |
| RP2 | | | 0.84 | |
| RP4 | | | 0.84 | |
| RP4 | | | 0.68 | |
| AtAd1 | | | | 0.91 |

| | | | | |
|---|---|---|---|---|
| AtAd2 | | | | 0.90 |
| AtAd3 | | | | 0.85 |

### 5.6 Construct Reliability

Construct reliability takes the underlying dimensions derived from the factor analysis and assesses whether they actually measure or indicate their intended purpose. As Hair et al. (2010, p. 90) suggests if "*multiple measurements are taken, reliable measures will all be very consistent in their values*". Again, according to Hair et al's (2010) benchmark criteria, three measures are assessing construct reliability: (i). Inter-Item Corelation – typically very low correlations below the cut off point of 0.3 are removed (Tabachnick and Fidell, 2013). No such items were removed for low correlations as all inter item correlations exceed 0.35, (ii). Item to Total Correlations – evaluates how individual items correlated to the overall scale value (Pallant, 2007) and the recommended value often used is a cutt off point of 0.5 as sufficient scale reliability and (iii). Cronbach's alpha but also the change generated in the scale Cronbach on removal of indvidual items. Indeed, the Cronbach alpha value has become has become the standard benchmark for construct with good values exceeding 0.70 (Hair et al, 2010). Sekaran (200) however suggests that even values of 0.60 are acceptable. Table 5.4 summarizes the Cronbach alpha scores for each main variable, indicating good final reliability assessment. The values for the manipulation items are also added for clarity. For attitude to ad and reluctance to purchase halal, no items were removed, but for anti-consumption attitude four items were removed and for ad believability six items were removed (See Appendix B for full breakdown).

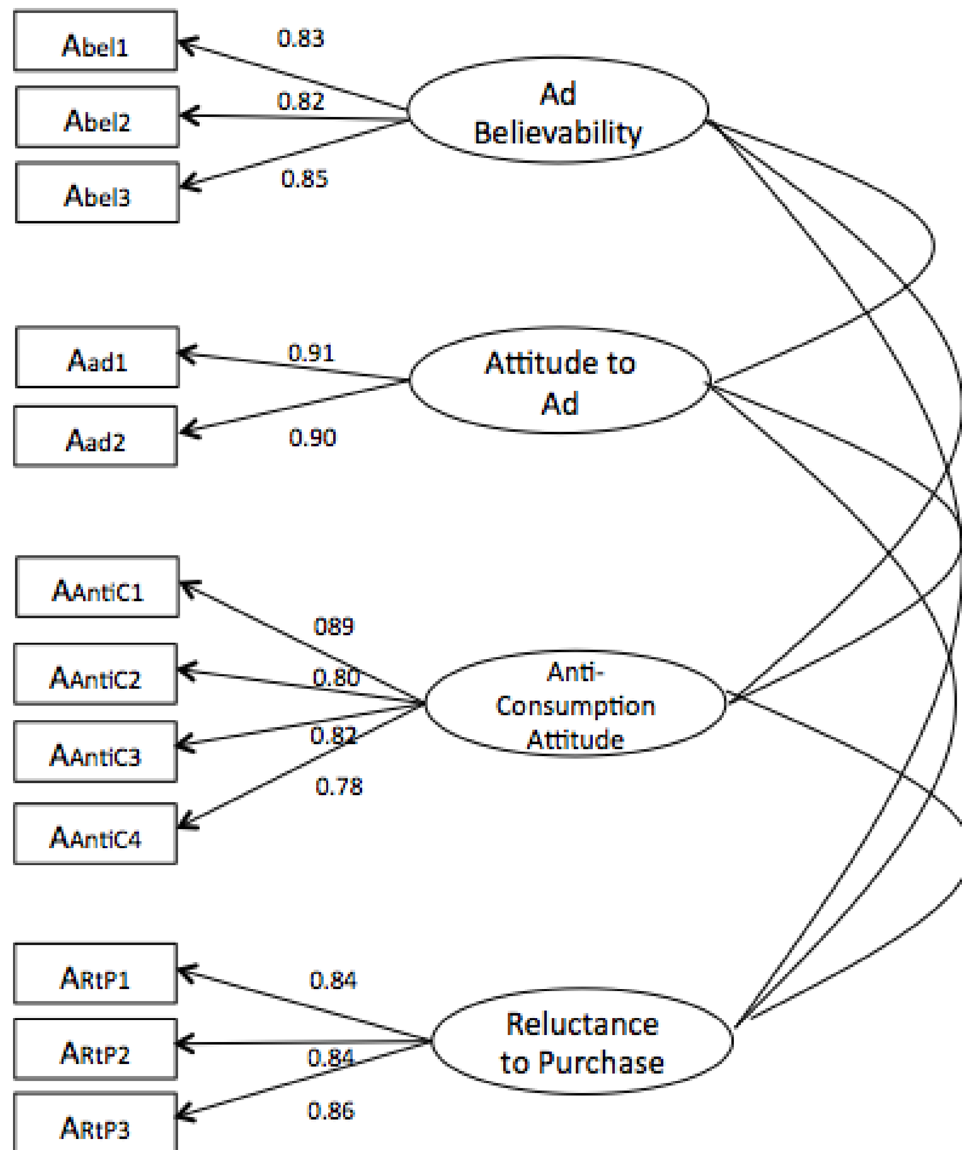
**Table 5.4: Cronbach Alpha Reliability Values.**

| Variable | Cronbach Alpha |
| --- | --- |
| Ad Believability | 0.86 |
| Anti-Consumption Attitude | 0.85 |
| Reluctance to Purchase | 0.84 |
| Attitude to Product | 0.90 |
| Islamic framing manipulation | 0.94 |
| Animal Welfare manipulation | 0.95 |
| Local Cultural manipulation | 0.96 |
| Global Cultural manipulation | 0.95 |

## 5.7. Confirmatory Factor Analysis (CFA)

As a final robustness check step, a multi-group summated CFA was used to assess the uni-dimensionality and metric equivalence across each of the treatment groups. A range of tests such as modification indices, residual moments and standardized estimates are used to evaluate the model. Most significantly, the goodness of fit indices, when no modification has been applied, reflected scores which indicate excellent model fit, i.e. CMIN/DF = 1.832, RMSEA = 0.067, GFI = 0.97, CFI = 0.97, IFI = 0.96 and TLI = 0.95. The CFA model is shown in Fig. 5.1.

**Figure 5.1: Confirmatory factor model.**




A multiple group CFA was also performed to further validate the factorial invariance across individual groups, i.e. based on the chi-square difference test observed for unconstrained and constrained models (Bollen, 1989). In the unconstrained model, all parameters are set free, or allowed to be unequal across all groups, and then compared, through the difference

observed in the chi-square test value, with a model in which loadings are constrained to be equal in all groups. This approach, allows one to assume whether there are truly significant differences between the treatment groups. The results, shown in Table 6.4, clearly show that factor loadings for each indicator are significant ($p<.05$) and moreover, all loadings range fall within an acceptable range, from .78 to .97. When the model was freely estimated across the eight groups, goodness of fit indices also show excellent values, i.e. CMIN/DF = 1.485, GFI = 0.92, CFI = 0.94, TLI = 0.95 and IFI = 0.94. When the constrained model was tested, i.e. when each factor pattern and loadings were set to be equal, the results again indicate a good model fit, with CMIN/DF = 1.552, GFI = 0.93, CFI = 0.96, TLI = 0.96.

Moreover, when all composite variables are measured for internal consistency using Cronbach's alpha co-efficient ($\alpha$), Average Variance Extracted (AVE), and composite reliabilities ($\rho_{\eta}$), further evidence emerges for the robustness of the CFA model. All of the measurement items attained communality values exceeding the cut-off point of 0.5 and Cronbach alpha values exceeding 0.80. Moreover, the discriminant validity measure, or AVE values for each construct exceed the cut off value of 0.5 (Barclay et al, 1995). Table 5.5 summarizes the key outcomes of this analysis.

**Table 5.5 Summary confirmatory assessment**

| Construct | Items | Standardized loadings | t-value | $R^2$ | $\rho_\eta$ | AVE | $\alpha$ |
|---|---|---|---|---|---|---|---|
| Attitude to Ad | Aad1 | 97 | 9.564 | .59 | .84 | .55 | .90 |
| | Aad2 | .96 | 7.454 | .71 | | | |
| Ad Believability | Adbel1 | .85 | 14.321 | .63 | .75 | .56 | .84 |
| | Adbel2 | .82 | 13.239 | .56 | | | |
| | Adbel3 | .85 | - | .59 | | | |
| Anti-Consumption Attitude | AAntiC1 | .89 | 4.398 | .68 | .78 | .54 | .79 |
| | AAntiC2 | .80 | 6.365 | .50 | | | |
| | AAntiC3 | .83 | - | .62 | | | |
| | AAntiC4 | .78 | 11.305 | .49 | .83 | .58 | .84 |
| Reluctance to Purchase | RtP1 | .88 | 15.322 | .69 | | | |
| | RtP2 | .92 | 17.378 | .56 | | | |
| | RtP3 | .90 | 14.335 | .52 | | | |

### 5.7. Hypothesis Testing

Before hypotheses testing can be done for experimental studies, manipulation check is often conducted to ascertain whether indeed the framing intervemtions used for individual group treatments are robust in terms of their validity, i.e. is the framing intervention actually generating a change in the expected direction which the intervention is designed to achieve.

### 5.7.1 Manipulation Check on Message Framing

To further test the robustness of the manipulation checks, ANOVA if often used to determine the intended effects of the manipulation checks. For the global vs local treatment groups, significant main effects were found. The respondents in the global framing treatment condition, had significantly higher scores for global identity than for the local condition (6.43 vs. 2.21; $F_{(1,566)}$ = 1623.44, p<.001). Similarly, respondents in the local condition scored higher for local positioning than for the global treatment group (6.59 vs. 2.78; $F_{(1,566)}$ = 1473.59, p<.001). Overlap between Islamic and animal welfare moral based identities, was also examined by comparing these treatment groups. Again, significant main effects were found for each respective group. Respondents scored significantly higher in the animal welfare treatment group compared to Islamic identity group (4.83 vs. 2.34; $F_{(1,801)}$ = 3.4187, p<.001) and similarly respondents scored higher in the Islamic identity treatment group when compared to animal welfare group (4.54 vs. 2.93; $F_{(1,845)}$ = 2432.71, p<.001). Thus, indicating the robustness of each framing condition in generating the excepted response, relative to competing conditions. The Cronbach alpha co-efficient was reliable (α > 0.90) when individual items for each scale were averaged (see Table 5.4)

### 5.7.2. Multi-Variate Analysis and Hypotheses Testing.

The subsequent subsection overviews the findings linked to each respective hypotheses. Figure 5.2 to 5.5 provide summary mean graphical representations of framing effects on each of the dependent variables.

**Figure 5.2: Mean differences of attitude to ad across framing options.**

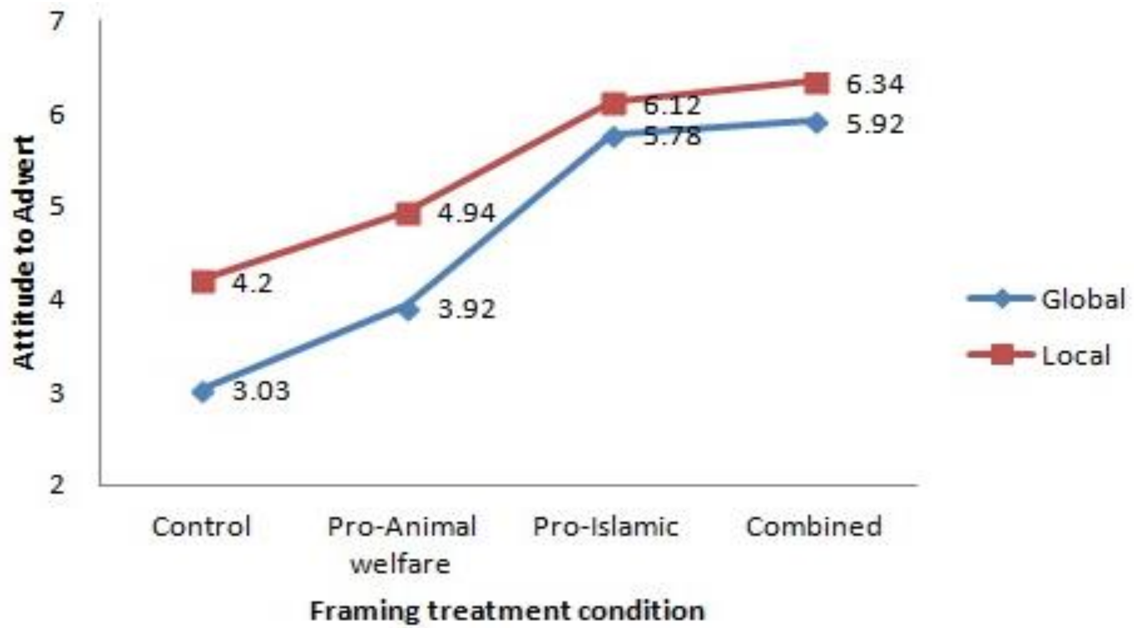



**Figure 5.3: Mean differences of ad believability across framing options.**

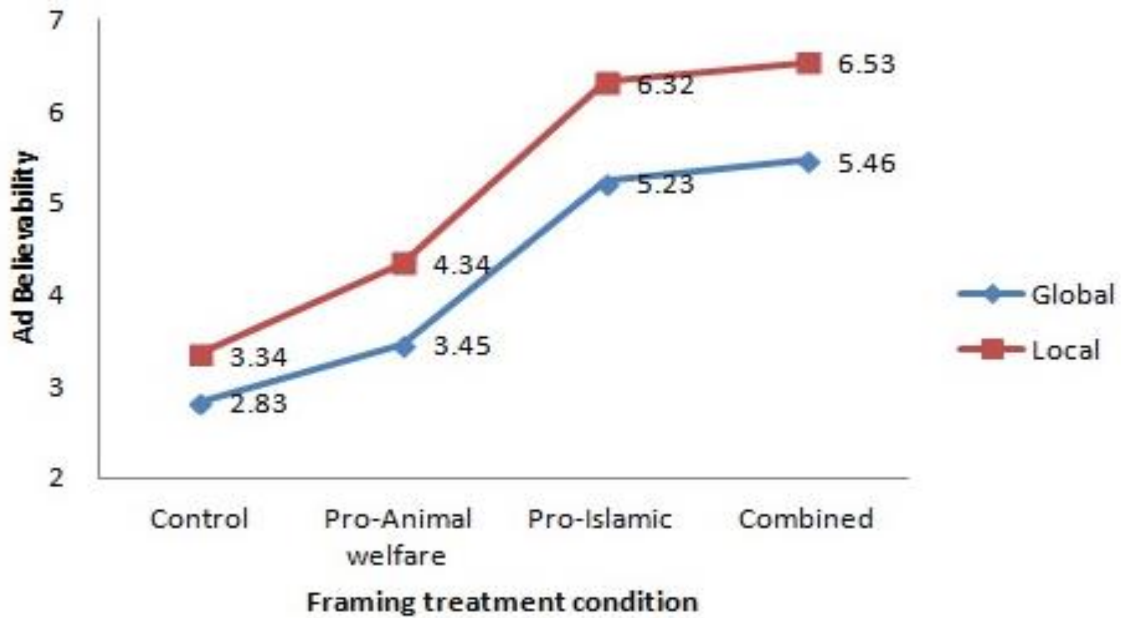


**Figure 5.4: Mean differences of Anti-consumption attitude across framing options.**

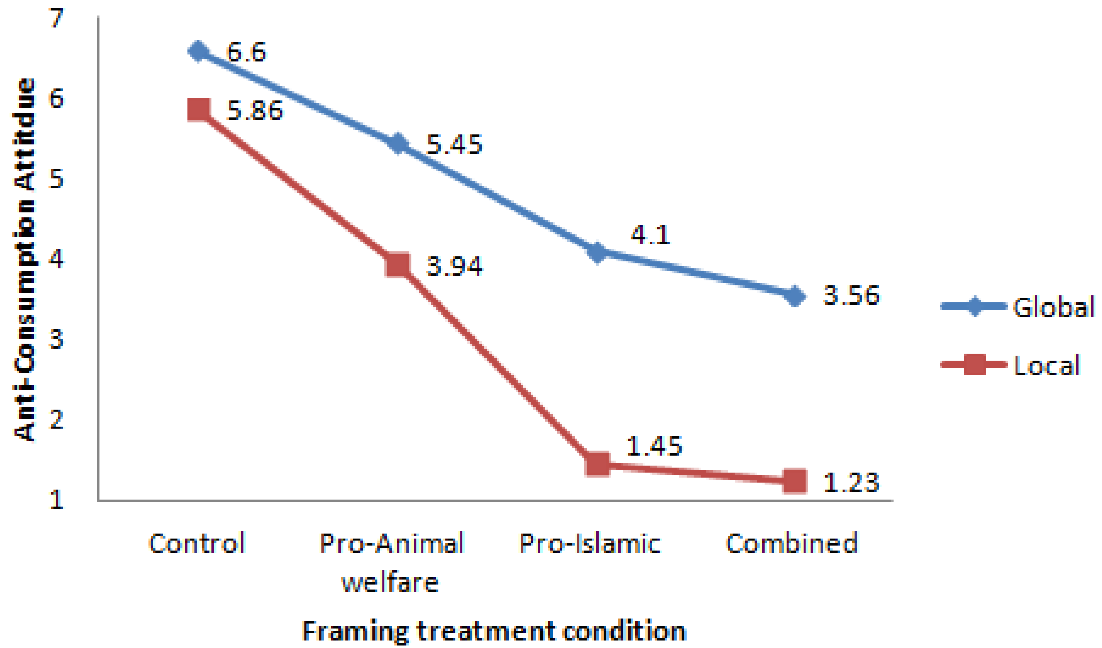
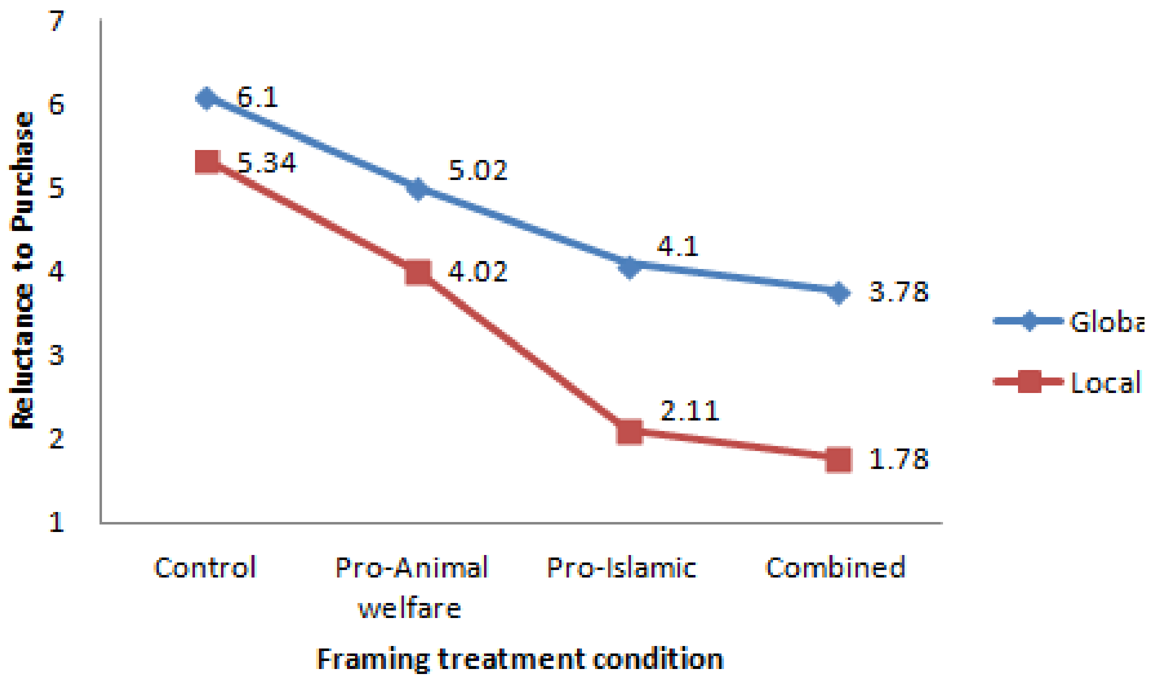



**Figure 5.5: Mean differences of Reluctance to Purchase across framing options.**



Hypotheses 1a, 1b, 1c and 1d posited that local framed messages will generate a more positive effect than global framed messages on believability and attitude to ad but a more negative effect on reluctance to purchase and anti-consumption attitude towards Halal labeled goods. A MANOVA test found a main effect of framing on responses ($F_{(10,153)}$ = 23.572, $p < 0.001$, Wilks' lambda = 0.87). Following recommendations from Tabachnick and Fidell (2001), who argue that MANOVA should be followed by individual ANOVA analysis to ascertain the precise effects on individual pathways, ANOVA was also therefore conducted for each of the dependent variables. Levene's test of Homogeneity of Variance was used to determine whether the quality of error variance between groups could be assumed, a pre-condition for individual ANOVA analyses, and indicated non-significance for each dependent variable, thus meeting the criterion (Field, 2000).

The individual ANOVA analysis reveals significant main effects on individual dependent variables, attitude to ad ($F_{(2,452)}$ = 18.36, $p<0.001$), ad believability ($F_{(2,452)}$ = 22.75, $p<0.001$), anti-consumption attitude ($F_{(2,452)}$ = 19.31, $p<0.001$) and reluctance to purchase ($F_{(2,452)}$ = 17.04, $p<0.001$). In order to ascertain whether the differences in means truly are significantly different between treatment groups, planned comparisons are conducted for each dependent variable. The findings indicate that local framed treatment groups scored significantly higher for attitude to ad (*Mlocal* = 4.2, *SD* = 1.03, *Mglobal* = 3.03; $p<0.05$) and ad believability (*Mlocal* = 3.34, *Mglobal* = 2.83, $p<0.05$). Similarly, the findings also indicate that local framed treatment groups scored significantly lower on anti-consumption attitude (*Mlocal* = 5.86, *Mglobal* = 6.6, $p < 0.05$) and reluctance to purchase intention (*Mlocal* = 5.34, *Mglobal* = 6.1, $p<0.05$). Local framed messages therefore

generate more positive responses on attitude to ad and ad believability but more negative responses on anti-consumption attitude and reluctance to purchase intention as predicted, thus supporting H1a, H1b, H1c and H1d.

Hypotheses 2 posited that morality based animal welfare framed messages, when matched with global-local framing, will have more positive responses than global-local frames only. MANOVA analysis results indicate a significant interaction effect for all dependent variables ($F_{(10,431)}$ = 24,343, p <0.01, Wilks' lambda = 0.86). ANOVA analysis also demonstrates significant main effects on each of the dependent variables, attitude to ad ($F_{(4,365)}$ = 132.256, $p$<.05), ad believability ($F_{(4,365)}$ = 53.11, $p$<.05), anti-consumption attitude ($F_{(4,365)}$ = 43.31, $p$<.01) and reluctance to purchase intention ($F_{(4,365)}$ = 134.43, $p$<.01). Moreover, paired comparison analysis also reveals that animal welfare matched with global-local positioning generates differences in means greater than global-local frames only. Table 5.6 summarizes these mean differences and therefore based on this, H2a, H2b, H2c and H2d are accepted.

**Table 5.6: Planned Comparisons for mean differences between matched Animal Welfare and Global-Local only.**

| Pair | Mean difference | t-value | p-value |
|---|---|---|---|
| Animal Welfare-Global only | 0.89 ($A_{ad}$) | 13.12 | <0.01 |
| | 0.62 ($A_{bel}$) | 14.57 | <0.05 |
| | 1.15 ($A_{antiC}$) | 9.57 | <0.005 |
| | 1.08 ($A_{RtP}$) | 11.33 | <0.005 |
| Animal Welfare-Local only | 0.74 ($A_{ad}$) | 6.12 | <0.05 |
| | 1.00 ($A_{bel}$) | 9.77 | <0.005 |
| | 1.92 ($A_{antiC}$) | 12.23 | <0.001 |
| | 1.32 ($A_{RtP}$) | 9.48 | <0.001 |

Hypotheses 3 posited that Islamic identity frames would have stronger responses on dependent variables, than welfare/global-local or global/local only frames. MANOVA findings demonstrated that the presence of a significant interaction effect for all dependent variables ($F_{(11,562)}$ = 23,451, p <0.001, Wilks' lambda = 0.88). ANOVA analysis also confirms for the Islamic frames, significant main effects on each of the dependent variables are found such that, attitude to ad ($F_{(4,541)}$ = 121.42, *p*<.001), ad believability ($F_{(4,541)}$ = 92.32, *p*<.001), anti-consumption attitude ($F_{(4,541)}$ = 84,71, *p* <.005) and reluctance to purchase intention ($F_{(4,541)}$ = 59.73, *p* <.005). Moreover, paired comparison analysis also reveals that Islamic identity matched with global-local positioning generates differences in means greater than matched animal welfare and global-local frames only. Table 5.7 summarizes these mean differences and therefore based on this, H3a, H3b, H3c and H3d are accepted.

**Table 5.7: Planned Comparisons for mean differences between matched Islamic frame with matched Welfare and Global-Local frames only.**

| Pair | Mean difference | t-value | p-value |
|---|---|---|---|
| Islamic-Global | 1.86 ($A_{ad}$) | 19.13 | <.001 |
| Animal-Global | 1.78 ($A_{bel}$) | 9.52 | <.001 |
| | 1.35 ($A_{antiC}$) | 10.21 | <.005 |
| | 0.92 ($A_{RtP}$) | 12.34 | <.005 |
| Islamic-Global | 2.75 ($A_{ad}$) | 16.32 | <.001 |
| Global only | 2.40 ($A_{bel}$) | 18.23 | <.001 |
| | 2.50 ($A_{antiC}$) | 12.13 | <.001 |
| | 2.00 ($A_{RtP}$) | 14.51 | <.001 |
| Islamic-local | 1.18 ($A_{ad}$) | 14.41 | <.001 |
| Animal-Local | 1.89 ($A_{bel}$) | 19.14 | <.001 |
| | 2.49 ($A_{antiC}$) | 9.32 | <.001 |
| | 1.91 ($A_{RtP}$) | 7.95 | <.001 |
| Islamic-Local | 1.92 ($A_{ad}$) | 23.32 | <.001 |
| Local only | 2.98 ($A_{bel}$) | 13.11 | <.001 |
| | 4.41 ($A_{antiC}$) | 16.56 | <.001 |
| | 3.23 ($A_{RtP}$) | 8.24 | <.001 |

Hypotheses 4 posited that combined Islamic identity-animal welfare frames would have stronger responses on dependent variables, than Islamic identity frames alone. MANOVA findings demonstrated that the presence of a significant interaction effect for all dependent variables ($F_{(10,731)}$ = 47,923, p <0.001, Wilks' lambda = 0.91). ANOVA analysis also confirms for the Islamic frames, significant main effects on each of the dependent variables are found such that, attitude to ad ($F_{(5,231)}$ = 98.73, $p$<.001), ad believability ($F_{(5,231)}$ = 101.12, $p$<.001), anti-consumption attitude ($F_{(5,231)}$ = 66,24, $p$ <.005) and reluctance to purchase intention ($F_{(5,231)}$ = 41.77, $p$ <.005). Moreover, paired comparison analysis also reveals that Islamic identity matched with global-local positioning generates differences in

means greater than matched animal welfare and global-local frames only. However, these differences cam not be substantiated by significant results and therefore H4 is rejected. Table 5.8 summarizes these mean differences and therefore based on this, H4a, H4b, H4c and H4d is rejected.

**Table 5.8: Planned Comparisons for mean differences between combined Animal Welfare-Islamic identity frame and matched Islamic identity only.**

| Pair | Mean difference | t-value | p-value |
|---|---|---|---|
| Combined-Global | 0.14 ($A_{ad}$) | 17.23 | ns |
| Islamic-Global | 0.23 ($A_{bel}$) | 11.43 | ns |
| | 0.54 ($A_{antiC}$) | 16.24 | <.05 |
| | 0.32 ($A_{RtP}$) | 7.67 | <.05 |
| Combined-Local | 0.21 ($A_{ad}$) | 9.37 | ns |
| Islamic-Local | 0.21 ($A_{bel}$) | 14.46 | ns |
| | 0.22 ($A_{antiC}$) | 7.21 | ns |
| | 0.33 ($A_{RtP}$) | 13.49 | <.05 |

### 5.8 Multi-Group Structural Equation Modelling

Given the robustness of the CFA and subsequent hypotheses testing, the underlying attitudinal structure linking attitude to ad, ad believability, anti-consumption attitude and reluctance to purchase can now be validated using Structural Equation modeling. Four sets of relationships are pertinent to this model: (i) the negative relationship between attitude to ad and anti-consumption attitude (ii), the negative relationship between ad believability and anti-consumption attitude and finally (iii) the positive relationship between anti-consumption attitude and reluctance to purchase Halal and finally the (iv) the positive relationship between ad believability and attitude to ad. The relationships were tested for

each group using AMOS Version 24. All eight group models converge well, showing all paths to be significant and in the expected directions. Moreover, goodness of fit indices for all eight SEM treatments also found to be good as does the combined group SEM goodness of fit as shown in Table 5.9.

As Table 5.9 indicates, attitude to ad and ad believability have a negative effect on anti-consumption attitude (H5a and H5b), with ad believability also having a positive effect on attitude to ad (H5b). Moeover, anti-consumption attitude has a positive relationship on reluctance to purchase halal (H5c). Furthermore, key differences between groups also emerge in the expected direction. Critically, for the Islamic identity and animal welfare treatment groups, anti-consumption attitude effects on reluctance to purchase halal weakens but the positive effects of attitude to ad and ad believability on anti-consumption attitude strengthens. For the combined treatment effects, the changes expected are much less than for introducing Islamic identity alone as a treatment frame. Also interestingly, the level of prediction in anti-consumption attitude caused by attitude to ad and ad believability, or the Squared R, is, all but one group case, greater than 0.20, suggesting that anti-consumption attitudes can be strongly influenced by message framing effects. The implications of these findings form an important basis for the subsequent discussion chapter.

**Table 5.9. Model fit and direct effects of the path analysis for the individual models**

| | 1A | 2A | 3A | 4A | 1B | 2B | 3B | 4B | All |
|---|---|---|---|---|---|---|---|---|---|
| **Model fit** | 92.72 | 89.32 | 90.23 | 88.63 | 85.34 | 88.38 | 92.21 | 87.63 | 281.72 |
| $X^2$ [d.f. 130.4] | | | | | | | | | |
| CFI | .96 | .94 | .98 | .94 | .95 | .95 | .97 | .96 | .98 |
| IFI | .95 | .94 | .97 | .95 | .94 | .95 | .96 | .95 | .97 |
| GFI | .94 | .93 | .95 | .95 | .93 | .93 | .95 | .94 | .96 |
| CMIN/DF | 1.13 | 1.21 | 1.19 | 1.03 | 1.11 | 1.18 | 1.23 | 1.15 | 1.71 |
| RMSEA | .041 | .044 | .032 | .039 | .052 | .048 | .032 | .043 | .049 |
| **Standardised Beta** | | | | | | | | | |
| $A_{bel} > A_{att}$ | .13* | .26* | .54** | .57* | .35* | .44* | .68* | .70* | .54* |
| $A_{att} > A_{AntiC}$ (-) | .21* | .35* | .65* * | .68* | .37* | .43** | .63** | .67* | .53* |
| $A_{bel} > A_{AntiC}$ (-) | .15* | .35* | .63** | .67** | .31* | .39* | .63** | .66* | .68* |
| $A_{AntiC} > A_{RtP}$ | .61* | .39* | .35* | .32** | .40* | .27* | .12** | .10* | .38* |

(-) indicates that the correlation is negative in direction

### 5.9 Summary.

This chapter served as all important function of empirically testing the proposed hypotheses of the study. Exploratory and confirmatory factor analysis, were used to derive reliable scales for subsequent multi-variate testing. Individual ANOVA tests, commonly applied for similar experimental study analyses, were used to test hypotheses H1-H4. Additional comparison paired tests further substantiated the mean differences in the expected direction for H1-H3 but no significant differences emerged for H4, the combined framing effects and therefore H4 was rejected. Further testing of the underlying structural attitudinal pathway connecting, attitude to ad, ad believability, anti-consumption attitude and reluctance to purchase confirmed the expected structural pathway and therefore H5 is expected. Table 6.10 provides a summary of the results.

**Table 5.10: Summary of Hypotheses Testing.**

| Hypothesis | | Result |
|---|---|---|
| H1. | Locally framed messages have a more positive influence on attitude to ad, ad believability but a negative influence on anti-consumption attitude and reluctance to purchase than globally framed messages. | Supported |
| H2 | Local (gain) matched frames with animal welfare have a more (less) positive influence on attitude to ad, ad believability and a more (less) negative influence on anti-consumption attitude and reluctance to purchase than local-global frames alone. | Supported |
| H3 | Local (gain) matched frames with Islamic identity have a more (less) positive influence on attitude to ad, ad believability and a more (less) negative influence on anti-consumption attitude and reluctance to purchase than local-global frames matched with animal welfare or local-global alone. | Supported |
| H4 | Local (gain) matched frames with combined messages have a more (less) positive influence on attitude to ad, ad believability and a more (less) negative influence on anti-consumption attitude and reluctance to purchase than matched Islamic identity frames alone. | Rejected |
| H5a | Ad Believability and Attitude to Ad will have a negative effect on Anti-Consumption to Halal | Supported |
| H5b | Ad Believability will have a positive effect on Attitude to Ad but a negative effect on Anti-Consumption attitude. | Supported |
| H5c | Anti-Consumption attitude will have a positive effect on Reluctance to Purchase. | Supported |

# CHAPTER SIX: Discussion

The purpose of this chapter is to provide a discussion of the key study findings in terms of contribution and relation to existing theory, and providing managerial and public policy implications. The discussion revolves around the original research objectives of the study and therefore initially discusses on the contribution of identifying drivers of anti-consumption towards Halal followed by implications for changing anti-consumption attitude. Second, this is followed by a discussion of the findings for managers but also pubic policy-making.

## 6.1. Research Objective One: Identifying drivers of Anti-consumption towards Halal.

The first study objective sought to determine the main drivers of anti-consumption towards Halal. The vast majority of studies have sought to investigate RLPs from a target group perspective, i.e. from the perspective of the Muslim or Jewish consumers. This rich domain of studies has found by default that Muslims favour Halal labelling (e.g. Bonne et al, 2007; Shafer and Othman 2006) and similarly Kaman's and Marks (1991) study on Jewish attitudes to Kosher similarly and logically found a similar pattern, a positive attitude towards Kosher from Jewish consumers. Recently, the controversial side of RLPs, or responses from non-target groups have also been studied. These studies (Schlegelmilch et al, 2016; Rauschnabel et al, 2015) support the notion of a spill-over effect from societal attitudes to marketplace attitudes towards the RLP. Schlegelmilch et al. (2016) in particular found social dominance constructs ethnocentrism and animosity to predict willingness to consume Halal. A negative correlation was found between these drivers and willingness to consume Halal.

Despite this burgeoning interest in the negative or 'dark side' of Halal consumption, no study had investigated the anti-consumption of Halal. Through a word association exercise, this study supported the finding that a combination of social dominance drivers, namely Islamophobia was critical in shaping anti-consumption towards Halal along with animal welfare sentiments and lack of cultural identity congruence. That consumers prefer local positioning of RLPs should not come as a surprise and supports existing literature which suggests that for products associated with low involvement decision making such as food items, which Halal often is equated with, consumers prefer local positioning (Alden et al, 1999; Batra et al, 2000; Dimofte et al, 2008, etc). Global positioning on the other hand has found more support for aspirational goods such as luxury or status linked products (Robertson, 1992; Alden et al, 1999). The concept of local positioning has recently been found to be associated with greater health benefits than global positioned food products (Gineikiene et al, 2016) further supporting the contention that local positioning is central to low involvement products. Second, it should also come as no surprise that ethical concerns related to animal welfare were found to be important for anti-consuming respondents. Ethical concerns linked to food related consumption are common (Barnett et al, 2005; Lagerkvist et al, 2006) as is evident in the growth of ethically related food endorsements such as *"dolphin friendly", "organic", vegetarian" "free range"* etc (Schröder and McEarchern 2004). In the context of Halal also, animal welfare ethicality has been shown to be a profound consumer and public level concern (Fischer, 2011). Finally, Islamophobia, although extensively studied as a central driver of public level concerns towards Islam and Muslim related associations has, in this study for the first time been found to be linked to consumption, or rather anti-consumption contexts.

Mirabito et al (2016, p. 172) described how the events of 9/11 have resulted in the *"stigmatization aimed at Arab and Muslim[s]"* a view shared by numerous others (Cainkar 2009; Khan 2014; Rodriguez et al, 2013). Central to Mirabito et al (2016) is the idea that societal level stigmatization can spill over into marketplace spaces and therefore Islamic consumption practices such as the veil or Halal endorsed products and vendors typify the classical conceptualization of targets for stigmatization. This is the first study to show that indeed Islamophobia drives anti-consumption attitudes towards an Islamic consumption practice of Halal endorsed products. Although this might seem intuitive, the lack of the scholarly research within this domain has unfortunately meant that the current body on non-Muslim attitude development studies towards Halal are lacking. This study therefore contributes to the literature on anti-consumption of RLPs by validating a social dominance construct Islamophobia, ethics related animal welfare and local positioning as central to driving anti-consumption of Halal endorsed products. Given the moral nature of both Islamophobia and animal welfare, both can be classified as moral identity related constructs, further supporting existing studies on brand avoidance (Lee et al, 2009) and rejection (Sandikci and Ekici, 2009) which propose moral incongruence as a central driver of brand anti-consumption. Indeed, moral identity related constructs have been proposed as key to understanding human decision-making (Aquino et al, 2009; Hardy 2006; Herzenstein et al, 2011) and some have suggested that all human behavior can be explained by morality based decision-making processes (Blasi, 1984). In this regard, the study supports the wider literature on the importance of moral identity related constructs as drivers of human behavior and indeed of consumption decision making, including anti-consumption contexts (Lee et al, 2009; Sandikci and Ekici, 2009; Rindell et al, 2014).

**6.2. Research Objective Two:** Framing effects of Moral identity constructs and local-global positioning on anti-consumption attitudes.

Although numerous studies have investigated anti-consumption contexts, few studies have focused on how anti-consumption attitudes can be reversed if at all. One reason for this lack of focus is the consensus that anti-consumption attitudes are persistent and manifest, i.e. stable in nature (Rindell et al, 2014) making them resistant to change. This persistent of anti-consumption attitudes emanates from their identity related formation (Iyer and Muncy, 2009). Unlike sporadic or episodic rejection of brands, wholesale disindentification of brand related phenomenon suggests a active and conscious decision to avoid the target products and therefore a more stable attitude (Sandikci and Ekici, 2009). A study by Choi and Winterich (2013) on manipulating moral identity however has shown that leveraging moral identity can change prejudice based attitudes towards out-group based brands. Choi and Winterich (2013) empirically demonstrate that priming moral identity with out-group based brands, results in more favorable attitudes towards them. This corroborates the wider moral identity literature which has shown that priming moral identity can generate attitude change for instance in other contexts such as charitable giving contexts (e.g. Aquino et al, 2009; Hardy, 2006; Herzenstein et al, 2011). Despite the role that leveraging moral identity can have on changing attitudes, even towards out-group based brands (Choi and Winterich, 2014), and the consensus that moral incongruence is central to brand avoidance and rejection (Lee et al, 2009; Sandikci and Ekici, 2009; Rindell et al, 2014), no previous study has investigated moral identity affects in changing anti-consumption attitudes.

This study adopted animal welfare and pro-Islamic identity activation as proxies for moral identity since moral identity is a multi-dimensional concept, and therefore pliable to suit different contexts (Aquinos et al, 2009; Haidt and Jospeh, 2004). The second objective of this study, to investigate whether moral identity can be leveraged to reverse anti-consumption attitudes, forms the central and main contribution to new theory generation on anti-consumption. Based on a moral identity conceptualization of anti-consumption towards RLPs, this study therefore sought to determine whether moral identity framing effects through activating animal welfare and pro-Islamic identity can change anti-consumption attitudes and consequently reluctance to purchase Halal.

The findings demonstrate that, for both global and local positioning of Halal endorsed products, animal welfare and pro-Islamic identity activation does indeed reduce reluctance to purchase by reducing anti-consumption attitude development. Moreover, pro-Islamic identity activation has a greater effect than animal welfare alone, or global-local positioning alone but a combined frame of animal welfare-pro-Islamic identity has a compound effect, i.e. an accumulative one and therefore a greater change in anti-consumption and reluctance to purchase is demonstrated, albeit the change is smaller in its effect than comparing pro-Islamic identity with animal welfare, or local-global positioning alone. Pro-Islamic identity treatment groups were compared to animal welfare treatment groups and to global-local positioned groups. Overall, the results found stronger effects of pro-Islamic identity framing, relative to animal welfare or global-local positioning alone, on anti-consumption attitude and reluctance to purchase, and indeed towards attitude to ad and ad believability.

The research hypothesis that local framed RLPs will have a stronger influence on the dependent variables than globally positioned RLPs treatment groups was supported (H1). This finding supports the existing literature (Alden et al, 1999; Batra et al, 2000; Dimofte et al, 2008, etc) on the greater salience of local positioning for low involvement products such as food items. Indeed, local positioning when matched with animal welfare and pro-Islamic identity activation also consistently showed stronger effects on the dependent variables than global positioning, further supporting the notion that even a simple local positioning frame attached to halal endorsed products can have profound effects on attitude change towards them. The managerial implications of this finding will be discussed subsequently but it suggests that local cultural positioning of Halal products is critical, and indeed is already growing traction amongst Halal labelled products. 'EuroLambs' for instance, the largest Halal lamb supplier in Europe, and based in Shropshire, UK, positions itself as a 'European supplier' even within its company name. Yorkshire Halal, has the Yorkshire 'rose' positioned on the side of the Halal label strengthening the local appeal of the company.

The findings also support the role of animal welfare positioning on pro-Halal attitude formation since animal welfare matched local (versus global) messages had stronger effects than local (global) treatments groups alone (H2). This is the first study to demonstrate the effects of animal welfare framing on -consumption attitudes towards any food related consumption context, thus supporting numerous studies which position ethical and moral concerns towards animal welfare as central determinants towards Halal consumption (Barnett et al, 2005; Lagerkvist et al, 2006; Fischer, 2014). The main proposition of this study however was that whereas animal welfare was important for

attitude formation towards Halal (anti) consumption amongst non-Muslim consumers, social dominance constructs such Islamophobia may be more important drivers. Indeed, local framed messages matched with pro-Islamic identity activation, had stronger influences on dependent variables than animal welfare matching alone or local-global positioning alone (H3). This supports recent calls (e.g. Grier et al, 2017) to investigate the role that race and religion may have on defining social hierarchical consumption, i.e. based on social dominance linked processes, in he West especially against Islamic consumption practices. Recent work by Thomas and Selimovic (2014), which examines the framing of Western media towards Halal highlights the framing of Islamophobic rhetoric when discussing Halal consumption. Schlegelmilch et al (2016) also found a social dominance construct, ethnocentrism and animosity towards Islam, to have a negative effect on willingness to consume Halal and others such as Mirabito et al (2016) have recently pointed out that the events of 9/11 have stigmatized Islamic consumption practices such as the veil and Halal products and therefore this finding was not surprising, but since no previous study has empirically investigated the role of Islamophobia in any consumption context, let alone within the anti-consumption domain, this finding represents a key contribution to anti-consumption theory development of RLPs.

This study also hypothesized that combined frames, animal welfare and pro-Islamic identity, would generate stronger effects yet still than pro-Islamic and animal welfare alone (H4) Although this was the case, the changes generated where not as profound as those observed for H3. There are several possibilities for this reduced than expected change for the combined framing effect. It is possible that non-Muslim consumers are driven more by social dominance than ethical concerns related to animal welfare, as already evident in H3,

with pro-Islamic identity framing have more stronger effects than animal welfare activation, and therefore, combining these frames may dilute the salience of pro-Islamic identity activation. Second, behavioural theorists has suggested that consumers are more open to 'soft sell' than 'hard sell' with multiple benefits than to a focus on a single benefit (e.g. Morales, 2005). Therefore, 'framing overload' (Cornelissen and Werner, 2014) or the phenomenon wherein multiple frames dilute the effects of individual frames, may be occurring in the combined frame effect. As Morales (2005) suggests, when consumers perceive multiple benefits as a hard sell, then they 'switch off' compared to a soft sell framing context, and thus questioning the authenticity of message frame and consequently intended support for it. Although the combined effect was still greater than the pro-Islamic identity frame alone, suggesting its use, the study cautions against adding additional frames in Halal communications to avoid perceiver confusion. This finding therefore adds to the literature on competing or synergistic framing design (e.g. Chong and Druckman, 2007; Cornelissen and Werner, 2014). The study does suggest a maximum of three framing messages to Halal branding associations may amount to message saturation. It is possible that adding a fourth frame may contribute to a consumer cynicism effect and result in a reversed or U shaped relationship between positive framing messages and anti-consumption attitude development. This would be consistent with the consensus within psychology of a worldview backfire effect (Lewandowsky et al, 2013) or the concept of an opposite effect, taking place to the intended change in a group's worldview on receiving counter-worldview information. Currently, the study has shown that a worldview backfire effect was not observed when anti-consumers of Halal are exposed to counter-worldview information such as counter-Islamophobic massages. This is interesting in itself since it suggests that

Islamaophobic spillover into the marketplace has not become sufficiently internalised into the worldview of Halal anti-consumers.

Finally, and in addition to the main hypotheses above, the study also finds support for the pathway between commonly applied constructs, attitude to ad and ad believability with anti-consumption attitude and reluctance to purchase further demonstrating that framing effects can be used to create change in anti-consumption attitude through effects on overall attitude development towards the ad and the level of believability which can be produced through strategic leveraging of frames used. This supports the use of harnessing anti-consumer psychology and attitude development as a promising research domain for future studies to further understand how these dynamics may change, or not, with framing effects.

### 6.3. Objective 3: Managerial and Public Policy Implications.

Numerous implications for Halal brand managers arise from this study. The study should provide some comfort to Halal brand managers that anti-consumption attitudes can change and are reversible. This change is possible through strategic framing of Halal, by providing the information that leverages concerns of anti-consuming publics, such as those related to animal welfare and in particular Islamophobia linked concerns, it is possible to leverage anti-consumption attitude development. The most evident implication from a practical managerial perspective is for a greater need to challenge Islamophobic rhetoric by the Halal industry and to integrate strategic leveraging frames within its marketing of Halal products and promotions. Currently, the global Halal industry has avoided making a stance against

the association between Halal and terrorism funding. In three global Halal conferences attended by the researcher, in no conference was the rhetoric of Islamophobia directly challenged and no statement issues by industry sources that it categorically and wholesale is active in countering terrorism and extremism. This seems strange in itself since Halal is the opposite of Haram, or what is forbidden in Islam, and the current primary global example of Haram is ‘so called Islamic terrorism’ (Rafiq, 2015; 2016). Educating the non-Muslim public is therefore a critical recommendation for managers and the sector as a whole, otherwise the anti-Halal rhetoric remains unchallenged. A virtue ethics based approach to corporate citizenship suggests that corporations have a responsibility and duty to encourage and foster societal level morality through their own internalization of morality (see for e.g. Solomon 1993; Fort and Schipani 2004; Bies et al. 2007). Breaking social prejudices therefore can become a key positioning criterion for Corporate Social Responsibility in a post-secular society, wherein tensions between dominant and minority groups remain rife and on the rise (Jackson, 2007). Perhaps this novel form of corporate social responsibility is nowhere better demonstrated than in Amazon’s 2016 Christmas “Inter-faith” appeal.

The ad depicts a Vicar and an Imam, using Amazon Prime to purchase knee-supporting products for each other after discovering, over a friendly cup of tea, that each suffers from knee strain. The ad ends with the Vicar and Imam praying on their knees more comfortably, in their respective Church and Mosque. As well as reinforcing the role that market actors can play in promoting peace (Barrios et al, 2016), the Amazon campaign typifies how global corporate entities can incorporate peace branding and emancipatory associations as part of their corporate social responsibility agendas. The use of health issues common to all humanity, and the innate human value of gift giving in Amazon’s ad, also

reinforces the established role of promoting self-affirmation – or the motivation to protect the perceived integrity and worth of the self especially in terms of moral adequacy and values (Steele, 1988) in peace communications (Lewandowsky et al, 2013). This echoes the need to emphasise the common self-identity of Christians and Muslims as *"Children of Abraham",* which traditionally has been a common method to foster Christian-Muslim dialogue (see for e.g. Ipgrave, 2002; Bryant and Ali, 1998; Smith, 2007) but also the notion that ultimately we are all part of the same human family and experience the same emotions and issues. Moreover, it breaks a long-standing stereotype in Western cultural history, the long bearded *"Mad Mulla"* Muslim stereotype (Wagner et al, 2012; Beeman, 2008; Shaheen, 2001). Guided by the Muslim Council of Britain and the Church of England, the ad ultimately reinforces a message of unity between the two great faiths - representatives of Jesus and Muhammad depicted as friends, not foes, thus espousing typical indicators which have been found to be instrumental in defusing the perceived threat from competing worldviews, such as pro-social behaviour, flexible thinking, tolerance and compassion (Greenberg and Arndt, 2012; Rothschild et al. 2009).

The current campaign by L'Oreal, depicting a mix of women users of its products, also includes one such user, as a Muslim woman in a hijab, or head cover. Again, such imagery demonstrates a commitment by globally recognised brands to integrate a 'peace marketing' vision, in which conflicts and divisions between out and in groups are tackled through positive appeals and imagery of the minority group. This initiative to foster inter-cultural understanding in communications must however operate and emanate also from the Halal industry itself.

Since marketplace stigmatization can operate across societal and individual levels (Mirabito et al, 2016) if marketplace stigmatization of Halal remains unchallenged, then one potential consequence is it could spill over into societal and individual stigmatization, such as attacks on Halal vendors or a further spillover into that other highly visible symbol of Islamic consumption, the Muslim veil. Indeed, currently efforts to destigmatize against Islamic marketplace consumption has arisen from non-Muslim brands. Currently numerous non-Muslim global brands boast Halal certified product ranges, foremost amongst these being Nestle, but also Nandos and leading UK retailers such as Asda, Tesco and Morrisons, each hosting their own Halal butcheries. This association between non-Muslim established brand names with Halal is central in decoupling the negative associations that some segments of the public hold against Halal. However, also critical is its wider dissemination and public promotion by the Halal sector itself. Herein, lies a paradox and challenge for the Halal sector. Should it promote non-Muslim brands endorsing Halal even when they are competitors such as the UK leading supermarkets? The researcher believes the sector should indeed act in unison and provide a unified message of tolerance and anti-extremism within its promotion of Halal.

Indeed, the researcher has been invited by a leading Halal certifier in the UK to help in drafting its first press release, specifically designed to counter the erroneous link some segments of the British public, and widely promoted by the British press, concerning the 'Islamic terrorism' link, or the notion that terrorism is inherent within Islam (Jackson, 2007). Central to this press release will be a statement that decouples Halal from Haram, and Haram represented by terrorism and extremism, thus promoting the notion and reality that Halal is in actual fact the direct anti-thesis or opposite of extremism and terrorism. A

more active promotional position on Halal should form the cornerstone of the marketing of Halal by the British and indeed Global Halal sector and its mix of individual bodies. For instance, the London Halal Food festival (2016) received good coverage on the BBC but rolling out such mini-events across the UK is recommended but also promoting high profile users and consumers of Halal consumption such as Downing Street, the Mayor of London and Buckingham Palace (Ahmad 2013). Indeed, this leads to perhaps what is the most promising research finding, but currently under-reported in the study. An interesting implication of this study is to develop framing strategies further.

One framing strategy currently lacking in the Halal sector is the positive spillover effect from positively perceived endorsements such as the Soil Association or the Red Tractor mark. The Soil Association mark indicates that livestock meets the "organic standards which offer many welfare benefits exceeding standard industry practice, including prohibiting confinement systems, ensuring bedding and/or environmental enrichment, ensuring free-range access with shade and shelter, specifying stunning and slaughter practices and monitoring welfare through outcome measures" (CIWF, 2016, p. 1). Willowbrook Organic Farm for instance is a Muslim run fully Soil association certified organic farm. The Red Tractor scheme is certified from the Assured Food Standards scheme and indicates that the food "was produced in Britain and to certain quality standards for food safety, hygiene, and the environment, and reflects standard industry practice in the UK" (CIWF, 2016, p. 1). Indeed, the Red Tactor is increasingly being used alongside Halal certified food products already with for example Janaan Meats being the first livestock Muslim company to attain this mark. Perhaps, the most significant example of a Halal certified product harnessing the positive spillover from other product endorsement is Saaf

Cosmetics. Founded by Dr. Mah, MBE, Saaf cosmetics has the largest Halal independent cosmetics brand and has its products certified by the Soil Association, Vegetarian Association and the "Leeping Bunny" mark, indicating non-animal testing in cosmetics.

Despite the main focus of the study on anti-consumption, an interesting additional finding was that the study found 231 respondents, our of 1200 asked, labelling themselves as anti-consumers of Halal, or 19% of the total population. This would suggest that actually the majority of the British public does not self-classify itself as anti-Halal. This finding should further encourage the Halal sector that the majority of the British public in fact 'on its side'. Although, the 19% represents a 'substantial minority', societal indicators of public Islamophobia actually report higher incidences of public level myths related to Islam and Muslims, with for instance recent polls by YouGuv for Huffington Post (2016) finding that found fifty six percent of the British public felt that Islam is a "major" or "some threat" to Western democracy, a 10% increase from a poll conducted a day after the 7/7 bombings in 2015. Versi (2015, p. 1) reports that "*over half the British population sees Islam (not fundamentalist groups) as a threat to Western liberal democracy; nearly 40 per cent would support policies to decrease the number of Muslims in the UK; and more than a quarter of young children even believe that Islam encourages terrorism and extremism."* (Versi, 2015 p.1). clearly societal level stigmatization of Muslims is higher than Halal marketplace stigmatization. Therefore, societal level stigmatization has not fully spilled over into marketplace stigmatization and thus the rhetoric of "boom, gloom or doom" (Fleras 2011, p. 186) perpetuated by the British press and *"contributing to an atmosphere of rising hostility toward Muslims in Britain"* (Versi 2016, p. 1) has clearly not spilled over into the majority of non-Muslim consumers. This finding can be viewed as encouraging on the one hand, and

also disturbing on the other hand that a spillover into Halal has taken place. It could be interpreted as encouraging as the spillover is not as prevalent as societal level concerns on Islam. One reason for this could be that for most consumers, the underlying motives for food related items for instance are gustatory or driven by innate needs of hunger, and therefore even an Islamophobe might easily be found in a Turkish Halal takeaway on a Friday 'night out'. On the other hand, it may be that sentiments towards more non-innate driven products such as value expressive goods, clothes, status linked products, etc might exhibit higher levels of stigmatization.

Perhaps, it is pertinent to conclude the implications for managerial and public policy levels, by advocating the domain of 'peace marketing' since effectively. This study has emerged as a study in peace communications. Peace marketing can be understood as a novel form of public international social marketing but one, which specifically seeks to understand and develop *"programs destined to impose and sustain some causes and ideas that may lead to the salvation of humanity from self-destruction, being essential to understand that the Earth is our home, and that it is our interest to live in peace and harmony on this planet"* (Nedelea and Nedelea, 2016, p. 188). Although the concept of peace marketing is relatively new, the desire for marketing to be used for purposes of peace is certainly not. Indeed, the very birth of Kotler and Zaltman's (1971) social marketing was a direct response to *'why can't you sell brotherhood like you sell soap?'* Reflecting almost four decades later, Kotler argued that the original conceptualization of social marketing aimed to *"show that marketing concepts and principles could be used to influence people to adopt more positive behaviors and discontinue negative behaviors"* (2006, p. 140). Despite a multitude of social marketing applications, fewer studies however have focused on the use

of marketing principles to foster peace, or prevent communal divisions between groups of people. Peace marketing therefore seeks to build bridges between groups, which may be odds with each other. This study has effectively demonstrated that framing educational messages around Halal, i.e. based on countering Islamophobia and animal welfare concerns, can develop understanding even from consumers who may have been "anti" the religious connotations attached to the target marketplace context.

Finally, we extend the above discussion to reflect the insights gained from the multi-theoretical breakdown already presented within he literature review by suggesting that fostering inclusion of Halal and other Islamic consumption practices such as the Veil can only be a positive thing for an increasingly turbulent socio-political landscape in the West, but in particular within Europe. Indeed, such is the scale of the recent surge in right wing sentiments in the West, that according the UN's Human Rights Chief, Zed Read al-Hussein (quoted in The Guardian, 2016), an atmosphere *"thick with hate"* could soon spiral into "colossal violence" and labeled Western popular Right wing politicians, such as Donald Trump, Geert Wilders, Marie Le Pen and Nigel Forage, as "*populists and demagogues*". A decade, he argues, *"their slogans would have created a worldwide furor but now they are met with "little more than a shrug… Are we going to continue to stand by and watch this canalization of bigotry, until it reaches its logical conclusion?"*. In a recent interview with Al-Jazeera (2016), Noam Chomsky argued that Donald Trump's presidential victory in the US, has energized neo-Nazis, not only in the US, but globally, suggesting that "*If you look at the European reaction, every far-right, ultra-nationalist neo-Nazi was greatly encouraged and excited by his victory and thought it helped them".* Indeed, numerous authors have drawn parallels with the current growth in sentiments, the rise of Islam phobia

in the West and the silence of the wider Western left-wing community in condemning the nature of this epistemic and cultural racism, with the rise of Nazism in former Weimar Germany (e.g. Kodak, 2015). As Thomas and Selimovic (2015) argue in their media content analysis based study of Halal framing, Halal consumption is now actively being used by these right wing ambassadors in the West and therefore as a fulcrum of stigamization of Muslims. An unintended consequence of the silence of the wider social fabric in the West to such anti-consumption practices could be disastrous.

As Schiffer and Wagner (2011, p. 77) argue, *"to compare Islamophobia with anti-Semitism is not to equate them. But finding some parallels might help… society to combat a growing and dangerous anti-Muslim racism"*. Although anti-Semitism and Islamophobia are *"located on a different historical continuum"* (p. 81), the goal of comparing and learning from the past is *to "recognise racist mechanisms before even the threat of a comparable situation arises"* (p. 83) and therefore understanding how atrocious state agendas caused by *"turning majority populations against minority ones and exaggerating differences"* (Lean, 2012, p. 7) can be avoided. As Said (1998, p. 13) notes, *"what is said about Muslim mind, or character, or religion, or culture as a whole cannot now be said in mainstream discussion about Africans, Jews, other Orientals, or Asians...." and this perpetuation of the largely 'Islamic terrorism' stereotype, "repeated over and over again in Western press and magazines ends up, like in Goebbels' Nazi theory of propaganda, being believed as truth"* (Grosfoguel, 2010, p. 37). Chomsky (2016) argues, *"There were people with real grievances, and the Nazis gave them an answer. 'It's the fault of the Jews and the Bolsheviks and we've got to protect ourselves from them, and that will take care of them'*" and in reference to today, *"Unless an answer can be given to these people, unless they can*

*be led to understand what's really happening to them, we could be in for trouble"* (ForaTV, 2010). If anti-Halal rhetoric is being actively used as a fulcrum to create the "boom, doom and gloom" (Fleras, 2011, p. 186) so typical of right ring politicians and its media outlets, and the concurrent silence of the wider society, then the danger is a "tipping point" could be reached leading to a fully fledged spillover from social and marketplace to individual level stigmatization such as physical attacks and abuse on Muslims.

The parallels between the type of rhetoric in Weimer Germany in the early 1930s, against Jewish practices, is a cautionary and sobering reminder of the tragic consequences of failing to tackle cultural and religious stigmas within Western European societies in particular. Against the backdrop of hauntology, perhaps it is indeed time to openly discuss Halal to non-Muslim critics in the West but within the broader and longer history of the West's own tragic record of minority stigmatization.

## 6.4. Summary

As expected drivers of anti-consumption are rooted in identity projects, specifically moral identity related and furthermore to animal welfare, Islamophobia and local cultural incongruence. Social dominance and therefore marketplace stigmatization induced influences however form the most predictive effect on anti-consumption towards Halal given the much more salient effects observed for pro-Islamic identity framing. These findings provide comfort and alarm for Halal brand managers, since on the one hand it could be argued that a spill over from societal stigmatization has entered the marketplace space towards Halal consumption but on the other hand, this spillover is limited and can be changed or reversed through carefully tailored and strategic framing levers. These framing

options are designed to specifically counter the inherent motives or drivers of anti-consumption and therefore have shown to work well in this study. Numerous implications for managers and public policy emerge from these findings from supporting a virtue ethics approach from the halal and non-Halal industry to support inclusiveness of Muslims with the dominant non-Muslim society within marketing communications to leveraging additional endorsements to generate a spillover effect from these. This discussion ended with a cautionary note on the perpetuating Western anti-Halal consumption rhetoric of *"boom, doom and gloom"* (Fleras, 2011, p. 186) or *the "recurring debates over Islamic consumption practices"* (Grier et al, 2017, p. 1) exhibited so vehemently in France for instance, as potentially contributing to individual level stigmatization towards Muslims. To prevent marketplace stigmatization directed at Halal contributing or spilling over into individual stigmatization effects such as physical attacks on Muslims, this study recommended both Halal and non-Muslim brands to embrace the tenants of peace marketing of which pro-typical examples such as Amazon and L'Oreal already exist as benchmarks.

# CHAPTER SEVEN: Limitations, Recommendations and Conclusion.

The purpose of this chapter is to provide a synopsis of the study and summarise the key research recommendations and identify its limitations. No study is without limitations and this chapter provides a non-exhaustive list as self-reflection of the study's inherent weaknesses. Since many of the research recommendations emanate directly from the limitations, limitations are overviewed first. Moreover, the recommendations provide opportunities for further research and act as a research agenda for developing this research domain. The chapter then concludes with a synopsis of the key findings and 'rounds up' the investigation.

## 7.1. Limitations.

No study is without limitations and this study is no exception. Although, every effort is made by a researcher to control for issues of bias or design aspects, the inherent nature of research exposes it to weaknesses. First, this study does not include an in-depth interview approach of non-Muslim respondents. Although this was done due to safety and risk concerns of conducting such interviews, and was not approved by the Ethics committee of the business school, such an approach would undercover more deep rooted and latent motives of anti-consumption. Probing research, within an in-depth interview context, could for instance reveal underling motives linked to some of the theoretical underpinnings of the study already proposed in the literature review chapter, for instance to a hauntological perspective. Word association does have the advantage of tapping into the 'first in the mind' perceptions but does not now allow deeper probing of responses which for instance other

deeper probing techniques might help to further uncover. Other projective techniques, such as picture association for instance might also help provide an alternative means to uncover 'first in mind' responses and therefore a complementary dataset to the basic word association exercise.

A second key limitation is that the study does not investigate other key variables such as personality, cultural variables or biographical experience effects on anti consumption attitude development. The study derived its key constructs from the word association exercise but alternative preliminary phases such as in-depth interviews might uncover other key variables to consider. Third, only priming effects were measured and as a proxy for framing manipulation and direct framing manipulations such as logo design changes were not investigated. Fourth, the Haribo advert used in the debriefing statement limits responses and directs Halal attitudes to food items. Although Halal is often associated with food items it does includes a much wider mix of product types too with fashion, tourism and services now also included within the halal market portfolio mix. These higher, involvement products therefore are not included in this study and provide interesting opportunities for further researchers, which are discussed below.

Fourth, given the intersecting nature of marketplace stigmatization with societal spaces (Mirabito et al, 2016) the study's sole focus on the individual level precludes assumptions about a spillover between marketplace and societal spaces. The study did not ask respondents about their level of Islamophobia or animosity towards Muslims in general and therefore, the effects of framing on attitude change across these societally influenced social dominance constructs is limited. Measuring changes in islamophobic attitudes with

alternative framing designs may shed further insight on the spillover from reducing marketplace stigmatization to societal spaces.

Fifth, the current study only focused on behavioural intentions, as reluctance to purchase, and whilst value expectancy theory asserts that there is a close correlation between intentions and behaviour, the intention-behaviour gap suggests that intentions are not a substitute for actual behaviour. Despite this intention-behaviour gap, Meyerowitz and Chaiken (1987), in one of the only studies to demonstrate framing effects on the intention-behaviour gap, indicated that framing effects can be persistent over time.

Sixth, the study assumes homogeneity between all British non-Non Muslims respondents and does not differentiate between different types of non-Muslim respondents. This was due to the majority of the experimental study sample comprising of Christian or “affiliated” classification, and concurrently small sub-populations for non-Christian non-Muslims in the study, precluding statistically viable cross-comparisons.

### 7.2. Research Recommendations.

Numerous limitations have already been identified and these provide opportunities for further research.  Although the risk for non-Muslims leading research interviews on animosity towards Halal might be lower it still exposes such researchers to a degree of risk and therefore this study does recommend interview face to face interview settings but rather non-personal methods such as netnographic or telephone based channels. Moreover, incorporating picture association or other projective techniques might also provide useful additional insights into the consumer psychology of the resistant consumer. Critically, further research opportunities in determining the optimal logo design for Halal are

numerous. Investigating the effects of the Union Jack positioned next to the Halal logo provides for an obvious choice of a study design as does positioning Halal advertising with non-Muslim imagery such as a mix of 'users', not atypical of the stereotypical Muslim veil or bearded Muslim images. Image mix design effects are therefore numerous and provide a rich source of study opportunities. Indeed, the researcher has secured a consultancy project with the specific aim of investigating language change effects, i.e. Halal logo in Arabic versus in English, "Made in Britain vs Neutral" country of origin effects and finally framing brand associations, "pure", "healthy" and "wholesome" vs. neutral in a 2 x 3 x 4 study design. This project is being conducted with a major Halal certifying body and provides an obvious development study to the current one.

Another obvious opportunity for further research is to investigate different mixes of product types, from food to non-food items and low vs. high involvement types. Halal tourism and Halal fashion provide for an exciting new research domain in Halal consumption. Depicting Muslim veiled women in fashion branded campaigns, such as the current one by L'Oreal, or positioning Indonesia as a 'Halal tourist destination' has meant that Muslim consumption symbolism is becoming more mainstream than the time that this study was originally initiated. The sales of the Burkini for instance, a hybrid birkini and burka, famed after the French ban on Muslim women from wearing the Burka at beaches, have accelerated, and largely from non-Muslim women (Mohdin, 2016). Its founder, Aheda Zaneti, notes that, "*The Jewish community embraces it….I've seen Mormons wearing it. A Buddhist nun purchased it for all of her friends. I've seen women who have issues with skin cancer or body image, moms, women who are not comfortable exposing their skin—they're all wearing it"* (Mohdin, 2016, p. 1). Therefore, these other Muslim consumption 'Halal'

contexts provide interesting and rich domains of further investigation in their own right, how might a non-Muslim female for instance in purchasing from L'Oreal knowing L'Oreal is leading the way in promoting the Muslim veil image as a positive one, how might non-Muslim's feel towards Amazon, for breaking the 'Mad Mulla' stereotype with its award winning 2016 Christmas appeal, depicting a Vicar and Imam as friends and equals or how might non-Muslim tourists feel about living in a Sharia compliant hotel in Indonesia or Malaysia? These and other research questions will shape non-Muslim attitude development research in the future. The converse questions, exploring anti-consumption based within these contexts also provides a rich dual avenue for further research. Indeed, investigating consumption drivers of non-Muslim consumers and loyal consumers of Halal products, might help to provide the other side of the equation on Halal consumption, the positive appeal of Halal. The effects of acculturation and diversity orientation of marketplaces also could shed important insights into what the profile of communities, which are more accepting of Halal. Perhaps, a critical point in diversity mix is reached before consumer resistance to Halal ceases to become a marketplace problem. Ayyub's (2014) study found that acculturation reduces consumer alienation effects on willingness to consume Halal, and whilst not strictly speaking an anti-consumption context, it does provide an important insight into the bridge building role that acculturation may have.

Marketplace stigmatization has already been discussed in the preceding chapter but proving the effects of reducing marketplace stigmatization on societal and individual levels might provide a rich macro-marketing research opportunity for further research with implications for public policy and design. More difficult would be to prove state level stigmatization and anti-consumption of Halal such as whether Denmark's ban on ritualistic

on Halal and Kosher is rooted in ethical concerns or social dominance theory. Analysing media rhetoric on Halal, with headlines negative framing of Halal stories, also provides another rich research opportunity. Further studies may wish to measure changes in social dominance constructs such as Islamophobia or animosity within and between framing treatment groups or indeed measure media consumption and exposure as a potential moderating force on marketplace stigmatization, thus corroborating the intersecting space between societal and marketplace stigmatization.

Given the limitation of a homogenous non-Muslim sample, an interesting study would be to understand differences between types of non-Muslim groups. Clearly the rhetoric of some non-Muslim countries and cultures on "Islam and Muslims" varies considerably globally, with many non-Muslim sub-populations such as in South East Asian countries expressing indifference to Halal products as a result of greater acculturation with Muslim populations. Even where Muslim sub-populations are in the minority, such as in Latin American countries, considerably less Islamophobic sentiments are expressed in the media and publically. The challenges of multi-culturalism and post-secularism (Habermas 2006, Habermas and Mendieta 2002), in in particular, has resulted in what Pratt (2015) defines as reactive co-radicalization, or the development of extremist attitudes in the fight against 'perceived' extremism. As a result, other European states where Islamophobic rhetoric has entered the domain of social ideography, or status quo social discourse (Jackson, 2007) provide interesting grounds for further replication and development studies to understand non-Muslim attitude development towards Islamic consumption. As Grier et al (2017) in their recent call on 'Race in the Marketplace' suggest, contexts such a, *"France's recurring debates over Islamic consumption practices" provide fertile ground to*

*investigate the role that "race…or its variant, religion", wherein "religious groups (e.g. Muslims) are often "racialized" (p. 1)*, in understanding how social dominance lead hierarchies function in the marketplace.

An interesting research avenue being developed by a team in Monash University lead by Professor Pervaiz Ahmed, deals with the neuro-marketing within the context of Halal perceptions from non-Muslim consumers. This research is on going and its findings have been unpublished but a discussion with the team at the World Halal Summit in Malaysia in 2015, indicate that this promises to a vitally important clue to how non-Muslims react to the Halal logo unconsciously.

### 7.3. Conclusion

This study sought to investigate the drivers of anti-consumption towards Halal and as such provides the first empirical investigating how anti-consumption might be reversed. An experimental study proves that priming Halal with pro-animal welfare and pro-Islamic identity activation reduces anti-consumption attitude effects on reluctance to purchasing Halal. This provides a novel anti-consumption domain and one which for the first time proves how anti-consumption can be reversed and thus providing some hope and assurance to Halal brand managers that although prejudice and stigmatization is a deeply rooted persistent state of the mind, it can be reversed through marketing communications.

Although, the study is not without its limitations, wherever possible control of bias was assured through the study design. A triangulated mixed methods study design provides for a more holistic approach to developing study hypotheses. The study found that leveraging against anti-consumption drivers could generate changes by reversing anti-

consumption attitudes and reluctance to purchase. This the author feels represents a substantial contribution to the literature on anti-consumption since it validates for the first time the potential for reversing anti-consumption attitudes. This should provide comfort to those marketers, which are facing resistance, and rejection ion hostile marketplaces in which their products and brand offerings are increasingly becoming the victims of marketplace stigmatization.

The study does however suggest that anti-consumption towards Halal, as any form of marketplace stigmatization, is steeped in a multi-faceted and complex mix of historical, social and marketplace spaces, interacting and inter-intertwined. Further research would bee needed to uncouple this complex inter-section and unravel the hierarchical nature of socially dominant induced marketplace contexts. To achieve this an inter-sectional approach, borrowing from history, business, sociology and psychology would be needed and beyond all else a call for critical thinking from the dominant groups, which engage in such stigmatizing practices. After all, it critical thinking skills, or the *"complex set of skills that reverses what is natural and instinctive in human thought"* (Paul and Elder, 2004, p.1) which are central to removing inter-grop bias. As Sumner (1940, p. 632) observed, critical thinking *"is our only guarantee against delusion, deception, superstition, and misapprehension of ourselves…Education in the critical faculty is the only education of which it can be truly said that it makes good citizens".*

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## Appendix A: Survey brief and Items.

Halal refers to the Islamic term for what is permissible under Islamic or Shariah law. Halal food will often be compliant with Shariah or Islamic law for its preparation and therefore considered permissible for consumption by Muslims. Halal also can be applied to non-food items such as cosmetics, toiletries and even fashion items. An example of a Halal endorsed product can be seen below. Note the Halal endorsement in the bottom left corner of the product image below.

[Message Framing Here – one of following options].

- Pro-Islamic identity: Halal also represents the opposite of Haram or what is forbidden in Islam. An example of Haraam would be extremism or terrorism for instance.
- Pro-Animal welfare: Halal also represents a more caring approach towards animal welfare.
- Global positioning: Halal products also represent global values since Halal is a globally growing phenomenon with Halal businesses trying to reflect global values.
- Local positioning: Halal products also represent local values since Halal is a locally important phenomenon with Halal businesses trying to reflect British values.

**Manipulation check Items:**

**A. Global/local positioning (Alden et al, 1999)**

1. I believe Halal products are local [global] in nature.

2. I believe Halal products share local [global] values

**B. Animal Welfare Moral Identity (Aquinos et al, 2009)**

1. I believe Halal products are more caring for animals

2. I believe Halal products cause less pain for animals (Reverse item).

**C. Pro-Islamic Identity Moral Identity (Aquinos et al, 2009)**

1. I believe Halal products are a force against terrorism and extremism.

2. I believe Halal products are countering extremism and terrorism.

**Main survey construct questions for:**

**A. Ad Believability (Beltramini and Evans, 1985).**

I think the advert shown above was:

1. Believable

2. Trustworthy

3. Convincing

4. Caring

5. Reasonable

6. Honest

7. Unquestionable

8. Conclusive

9. Authentic

10. Likely

Attitude to Ad:

**B. Attitude to Ad (Lutz et al, 1983).**

**I feel […......] towards the ad shown.**

1. Favourable

2. Good

3. Positive

**C. Anti-Consumption Attitudes (Hogg et al, 2009).**

1. I am averse to Halal products

2. I am feeling detached from Halal products

3. I don't feel any connection with Halal products

4. I don't like Halal products

5. I feel disgust towards Halal products.

**D. Reluctance to Purchase (Klein et al, 1998).**

1. I do not intend to purchase Halal products in the future.

2. I will avoid Halal products if I can in the future.

3. I do not recommend purchasing Halal products.

4. I would not feel comfortable in purchasing Halal products.

**Appendix B: Cronbach Alpha breakdown.**

| Factor | Corrected I-T Correlation | Cronbach's alpha if item deleted |
|---|---|---|
| Ad Believability Cronbach Alpha = 0.86 | | |
| AdBel1 | .688 | .91 |
| Ad Bel2 | .846 | .786 |
| AdBel3 | .867 | .802 |
| AdBel4 | .632 | .943 |
| AdBel5 | .754 | .821 |
| AdBel6 | .714 | .961 |
| AdBel6 | .635 | .934 |
| AdBel7 | .238 | .967 |
| AdBel8 | .635 | .943 |
| AdBel9 | .623 | .944 |
| AdBel10 | .680 | .948 |
| Attitude to Ad Cronbach Alpha = 0.95 | | |
| AtAd1 | .902 | .864 |
| AtAd2 | .913 | .865 |
| AtAd3 | .880 | .921 |
| Anti-consumption Attitude Cronbach Alpha = 0.90 | | |
| AC1 | .888 | .762 |
| AC2 | .823 | .763 |
| AC3 | .834 | .764 |
| AC4 | .801 | .863 |
| AC5 | .631 | .893 |
| Reluctance to Purchase Cronbach Alpha = 0.84 | | |
| RP1 | .832 | .765 |
| RP2 | .825 | .720 |
| RP3 | .835 | .772 |
| RP4 | .745 | .875 |
| RP5 | .689 | .881 |