

How Religious Values Influence British Muslim Consumers in Sustainable Consumption

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List of Abbreviations

Environmental Sustainability (ES)

Strategic Environnemental Assessment (SEA)

Environnemental Protection Declaration (EPD)

Environnemental Load Unit (ELU)

Product Sustainability Index (PSI)

Conventional Vehicles (CVs)

Electric Vehicles (EVs)

Alternative Fuel Vehicles (AFVs)

Hybrid Electric Vehicles (HEVs)

Plugin Hybrid Electric Vehicles (PHEVs)

Extended Range Electric Vehicles (E-REVs)

Battery Electric Vehicles (BEVs)

Electric Vehicles Initiatives (EVIs)

London Cognition Charge (LCC)

Value-Beliefs-Norms (VBN)

Motivation-Opportunity-Abilities (MOA)

Comprehension Action Determination Model (CDAM)

Alternative Fuel Vehicle Adoption Model (AFV)

Theory of Innovation Adoption (TIA)

Theory of Reasoned Action (TRA)

Self-Determination Theory (SDT)

Above the Line (ATL)

Below the Line (BTL)

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Abstract

British Muslims have emerged as an increasingly important demographic for whom religious beliefs and values play an important role in their purchasing decisions. Based upon increasing consumer trends in Halal food consumption, Islamic Banking, Islamic Insurance and Islamic Fashion, it can be argued that religion has a significant influence upon Muslim consumers purchase behaviour. Established academic theory widely acknowledges the fact that one's value system has a lasting impact and influence upon behaviour, perceptions and consumption. Religion in many instances provides followers with a specific value system which acts as guide and reference point for their conduct, behaviour, extending to day to day living. Islamic values thus emerge as a guiding force for its adherents who rely on Qur'anic teachings for not only their personal values, but also their conduct, clothing and dietary laws. Within a society driven by consumption, these values are said to further shape and drive purchasing behaviour. To date, research has mainly focused on the influence of religion on consumer behaviour, though relationship between religion and Islamic values on sustainable behaviour has been mostly neglected. In light of this, the study looks to understand and explore the extent to which Muslims actually follow their core values based on religious cues and adapt to sustainable and pro-environmental life style. The context of automotive industry is discussed, and key issues are highlighted during the discussion related towards the environment and individual's use of electric cars.

As a means of furthering the inquiry at hand, a qualitative research methodology is adopted. The data is collected by means of a phenomenological approach by conducting in-depth semi structure interviews of 27 British Muslim participants. By applying thematic analysis, the findings reveal that Muslim consumers have limited knowledge of Islamic teachings regarding the importance of

sustainable consumption and therefore, religion is given less importance within the context of purchasing electric cars. In-terms of theoretical contributions, the study expands the body of knowledge within the field of consumer behaviour by addressing the importance of religious values during the consumption situation. For practical contributions, the findings highlight implications for marketers to better understand the needs of UK Muslim consumers and enhance their marketing strategies towards this increasing market segment.

Chapter 1

1.1 Introduction

The current chapter highlights the research background, rationale for conducting a research study.

The research aim, objectives, thesis structure, and the gaps identified for the present study are also presented within the chapter.

1.2 Background and Study's Rationale

Consumer behaviour is an ever-evolving domain, one which has attracted a considerable amount of interest from practitioners, academics and economists alike. Within the 21st Century environment, one in which capitalism continues to prevail, it could be argued that he or she who holds the key to understanding consumer behaviour, has in their grasp the 'holy grail' as far as marketers are concerned. Far from being a shallow assertion, one only has to look as far as marketing as a domain, its relative newness and the extent to which it has evolved and developed over the course of only a few decades. Almost every facet of society is today reflected in marketing theory and practice, be it social media, mobile phones, the Internet or the humble newspaper. It could thus be argued that no stone has been left unturned within marketing as marketers look towards uncovering ways through which they can inspire consumption and ultimately dictate consumer behaviour.

Amongst the vast body of knowledge that has been created in pursuit of understanding human consumption, is the realisation that much of our behaviour when it comes to purchasing is shaped by our underlying values. This particular position was one which was also taken by the late Steve Jobs who succinctly surmised what is regarded as one of the most important principles in marketing inasmuch that- *"to me marketing is about values"* (Jobs, 1997). Values for the core of human action and thought as it is our values that ultimately motivate our behaviour (Beck & Cowan, 2005). It is of little surprise therefore that understanding consumer values is crucial given that much like personality traits and demographics, values remain a powerful predictor of customer action and behaviour, regardless whether this relates to purchasing a mobile phone or organic/environmentally friendly products (Beck & Cowan, 2005). Amongst the various sources which influence our values, one of the most significant is religious affiliation. As such, religion

offers followers a core set of beliefs and ideals which then permeate all aspects of their lives, from the food that they consume, to the places that they travel to (Chaudhry & Razzaque, 2015; Essoo & Dibb, 2004). Religion thus has implications upon consumption and potentially is a significant factor in an individual's buying behaviour (Arli *et al.*, 2016).

In light of this, the researcher is interested in investigating just how religion influences specific demographic groups such as Muslims when it comes to sustainable consumption purchase behaviour in the UK. Islam is a way of life for Muslims and Islamic values are present in every facet of the lives of adherents. As a result of this, the present research is very much interested in understanding and examining the behaviour of Muslim consumers specifically as far as sustainable products are concerned. It is highlighted by Suerdem (2016) that consumerism within the religious studies is an ill-defined concept.

Islam's position on environmentally friendly purchasing behaviour is yet to be well established within academia (Mohamed, 2014). Mohamed (2014) goes on to argue that Islam as a religion can serve as a vehicle to encourage Muslim consumers to adopt environmentally friendly purchasing habits. Thus, eco ethical concepts in Islam facilitate responsible and respectful interaction between individuals and nature (El-Bassiouny, 2014). Similarly, according to the principle of *tawhid*¹, which deals with the oneness of God as the creator of the universe, it is incumbent upon Muslims to take care of the environment as a sign of respect to God (Ray & Byrant, 2011). Another principle that also focuses on Islamic environmentalism is that of Khalifah² (stewards), which entails that

¹ Tawhid meaning to believe in the oneness of God (Tawhid, Oxford, UK: Oxford University Press.

² Khalifah meaning A successor or representative, often transliterated as 'Caliph'. (Khalifah, Oxford, UK: Oxford University Press.

Muslims are entrusted to take care of the planet earth. This is derived from the Qur'an's translation "*Later we made you their successors in the land, to see how you would behave*" (Quran, 10.14). The concept also upholds that Muslims are responsible and accountable for all the things that are provided to them and they are trustees of Allah (God) on earth (Mohamed, 2014).

According to El-Bassiouny (2014), Muslim consumers tend to show more signs of religious inclination during purchasing of various products and considerable emphasis is given to the fact that Muslim consumers give importance to halal consumption as a part of fulfilling their religious duties (Beck & Webb, 2002; Hanzae & Ramezani, 2011; Souiden & Jabur, 2015). Similarly, if one were to solely rely on the concepts of *tawhid* and *khalifah*, it would seem likely that Muslim consumers would show a preference for sustainable products, in keeping with Islamic values. On the contrary however, it is argued by DeHanas (2010) that apart from halal consumption, Muslims consumer are less inclined to act upon other environmental activities despite the fact that "*positive environmental activities are deeply Islamic*" (DeHanas, 2010, p. 148). Interestingly, the domain remains divided when it comes to discussion surrounding consumption and religion; for example, Arli & Tjiptono (2014) find that religious commitment is not associated with sustainable consumption.

Furthermore, Ray and Byrand (2011) indicate that Muslims are less enthusiastic towards taking part in any environmental activities. However, at the same time, there is dearth in research indicating that they also prioritise purchasing sustainable products, an important aspect of their religion.

The reason for focusing on British Muslims is due to the fact that British Muslims have emerged as a group who are increasingly yielding economic power. Unlike their counterparts, British

Muslims are said to have specific tastes and preferences which continues to be shaped by their religious beliefs and values (Buller, 2017). This is further supported by the research carried out by Muslim Council of Britain, (2013) which brought to light that fact that Muslims constitute 4.8% of the UK population. In only a space of a decade, (2001 to 2011) there has been a 75% increase from 1,546,626 to 2,706,066 among the Muslims living in the UK. After Christians, Muslims are the second largest religious group within the UK (OFCOM, 2013) and 80% of the Muslims actively practise their religion which makes them the largest ethnic group in terms of fulfilling their religious duties (OFCOM, 2013).

The study will focus on sustainable consumption within a particular context, i.e. the automotive Industry. The reason is due to the fact that car-based transportation has contributed its fair share towards affecting and damaging the environment in the form of noise, congestion, air pollution, and resource depletion (Mayyas *et al.*, 2012). Additionally, the transport sector is responsible for 23% of carbon dioxide emissions (International Energy Agency 2016). Whereas in the UK, 40% of energy is consumed by the transport sector which is entirely sourced in the form of fuel derived from crude oil (DECC, 2013a; cited in Morton, Anable & Nelson, 2016). Moreover, with the increasing oil prices and harmful environmental impact of transport sector, more attention is needed to develop sustainable and fuel-efficient vehicles in order to reduce environmental damage, less oil dependency and conserve more energy (Morton *et al.*, 2016; WEO, 2018). Furthermore, literature connecting religion and sustainable purchase behaviour among Muslim consumers remains scant. Also, therefore, the researcher will fill the existing gap within the literature by analysing the relationship between religion and sustainable consumption among Muslim consumers in the UK.

1.3 Aim of the Research

The aim of the research is to explore and analyse the extent to which Muslim consumers in the UK adhere to both their religion and religiously derived values when making purchase decisions for sustainable products within the context of Automotive Industry, focusing on Electric cars.

The research aim was divided into following objectives

1.4 Research Objectives

- To seek to understand how religion influences Muslim consumers purchase behaviour.
- To explore the influence of values upon Muslim consumers sustainable purchase behaviour.
- To explore Muslim consumer's environmental and religious knowledge surrounding sustainable products.
- To explore the relationship between Muslim consumer's commitment to religion and sustainable purchase behaviour within the automotive industry.

The objectives were addressed by the following Questions

- How does religion guide Muslim consumers purchase behaviour?
- How does religious values influence Muslim consumer sustainable purchase behaviour?
- To what extent Muslim consumers are environmentally and religiously aware towards the importance of sustainable consumption?
- To what extent Muslim consumers are environmentally and religiously aware towards the importance of sustainable products within the automotive industry?
- Is there any gap between religious commitment and sustainable consumption?

1.5 Gaps Identified

The present study will address the present research gap that exists within the literature from the perspective of religion and consumer behaviour. Based upon the literature review, it has been noted that the integration of religion and sustainable purchase behaviour is not given much attention (; Suerdem, 2016; Jafari & Suerdem, 2012). Similarly, the relationship between values and consumer purchase behaviour is given a considerable amount of attention though, the relationship between Islamic religious values and sustainable consumption behaviour is ill defined. From the perspective of the Muslim consumer market, studies have specifically looked at consumer products such as Halal Consumption, Islamic Banking and Finance and Islamic Fashion. That said however, studies have rarely extended beyond these areas as, sustainability, despite being important as far as religious teachings and Qur'anic interpretation are concerned and has rarely received any attention within academia. In addition to this, there is even less focus towards consumption behaviour of ethnic minorities living in the non-Muslim countries. Burton (2009) attributes the lack of attention given to religious and consumer studies related to ethnic groups to a lack of contribution by Muslim scholars. The same view is supported in the study related to textual analysis published in Journal of consumer research from 1974-2004 and conclude that the academic research was dominated by "white faces" and "white spaces" (p.171). The view is also supported by Stern (1998) which highlight the dominance of white-middle class in academia.

It is only until recently that academics have started to realize the growing importance of ethnic minorities and started to reflect this in their research. For example, Baines *et al.*, (2010) conducted a study to understand how Muslim consumers respond to Islamic propaganda, whereas Muhamad *et al.*, (2012) focused on Islamic segmentation. Studies conducted from Islamic consumer behaviour perspectives, have not yet taken into consideration the influence of Islam on Muslim

consumer behaviour within the specific context. There are studies available that discuss Muslim consumer behaviour from the perspective of Halal consumption, however, consuming halal food is not the only context which is related to religion. There are different contexts which requires attention from academic scholars.

For the current study, the author will look to address the research gap by analysing Muslim consumer behaviour within the context of sustainable consumption, which at the moment is completely ignored by the research community. Furthermore, the author will also highlight the role of values and the degree to which this influence Muslim consumer behaviour within the consumption situation, which at the moment also remains undiscovered territory.

1.6 Structure of the Thesis

Chapter One

This introductory chapter (chapter one) highlights the background and study rationale, research aim and objective. The chapter also presents the research gap table along with the explanation that further illustrate the importance and significance of the present study.

Chapter two: Literature Review

The first topic discussed in the literature review section is related to religion. It is highlighted and discussed how religion influence consumer behaviour. The discussion further draws attention to the importance of values and how these influence consumer behaviour.

The second topic starts by discussing the concept of sustainability, and sustainable consumption behaviour. The linkages between Islam and sustainable consumption are also established during the discussion. Furthermore, the context of the study, the Automotive Industry, is also discussed.

The third topic highlights different theoretical perspectives which are related to the present study. The use and application of different theories are also discussed and the theoretical underpinning that will be used for the study is also presented.

Chapter Three: Research Methodology

Different philosophical paradigms and debates are highlighted within this chapter. The chapter also discusses and offers justifications for the methodological approach adopted as far as the present research is concerned.

Chapter Four: Research Findings and Analysis

This chapter presents the key findings related to the issues identified by the research study. The findings are achieved through conducting in-depth phenomenological interviews with Muslims research participants owning an electric car.

Chapter Five: Discussion

The discussion chapter compares and contrasts the findings of the present study with the available literature. This chapter further allows the researcher to contribute new insights into the existing body of knowledge.

Chapter Six: Conclusion and Recommendations

This chapter draws conclusions based on the findings of the research before discussing these within the context of the underlying aim and objectives of the research. The chapter also provides practical and academic recommendations, whilst future research directions are also highlighted so as the contribution to knowledge.

1.7 Chapter Summary

The chapter has provided the background and rationale of the present study. In-order to emphasise the importance of the given research, the gaps are also identified and elaborated. Also, the overall structure of the thesis is also presented.

Chapter 2 Literature Review

2.1 Introduction

The objective of the present chapter is to understand the behavioural change observed among individuals based on their religion and particular value system (s). As part of the chapter, different perspectives of religion, religious affiliation and their linkages with consumer behaviour are highlighted. The chapter also focuses on the importance of values, and how values can influence sustainable/pro environmental behaviour among individuals.

Furthermore, from the perspective of sustainability and sustainable consumption, the author has also highlighted the pillars of sustainable development, the concept of sustainable consumption and sustainable purchase behaviour is also discussed and critiqued. During the chapter, the importance of consuming sustainable products from the Islamic perspective, with reference to Quranic verses is also discussed.

The chapter will also provide an overview of the automotive industry, before going on to discuss consumer behaviour within the context of electric vehicles. The discussion is guided by the use of a number of prominent theoretical models and perspectives to provide a lens through which to better understand the phenomena under investigation.

2.2 Religion

Religion is seen as a cornerstone of human existence and has over the course of man's tenure on this planet, consistently shaped and influenced thinking and world views (Berger, 1961). Over the course of the past few centuries, religion has been on the receiving end of much scrutiny and contention however despite this, religion continues to be a defining aspect of human life. Human behaviour has been and thus continues to be guided by different belief systems depending upon the religiosity of individuals (Berger, 1961; Gleason, 1969; Gurvitch, 1971). Religiosity is in turn defined as "*the degree which specific religious values and ideals are held and practiced by an individual*" (Esso & Dibb, 2010: p. 684). As complex as it is, the literature lacks even a clear and generally accepted definition of religion (Eister; 1976; Guthrie, 1980; Saliba, 1976).

As cited by Gertz's (1966: p. 90) religion is "a system of symbol which acts to produce powerful, pervasive and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic". Whereas according to Taylor (1979), individuals seek to understand and interpret the world based on their religious thoughts and beliefs. As far as Freud (1964) was concerned, individual social experiences played a key role in both the conception and development of religion. Although different aspects of religion are given by different writers, consensus emerges insofar as social interaction is concerned and the importance this has upon well-being, esteem and developing social networks.

In this respect, Clark (1958) argued that the interpretation of religion differed from individual to individual. More recently however, Jafri (2012) suggests that a shift is necessary as far as thinking is concerned thus advocating the importance of understanding what religion means to individuals

and how they apply and interpret related principles to their own lives. As a means of doing, Jafari (2012) proposed a move away from seeking ‘correct’ definitions of religion and instead focusing on how meaning is found in religion. The same view is also expressed by Berger (1974) in-terms of understanding religion from two different approaches. One being the substantive approach and the other being the functional approach; for detailed difference between the two approaches see Appendix 1. However, in-terms of understanding of the two approaches, it is elaborated that a substantive approach is more related towards the phenomena itself, whereas the functional approach is more related towards the role religion plays in individual’s life. The present research is more concerned with understanding the functional approach towards religion with respect to Muslim consumers. More specifically, the study seeks to understand the ways in which religiously derived values shape and determine consumer behaviour within the context of sustainable products. The motivation to do so lies in the fact that the overarching investigation remains concerned with sustainable purchase behaviour within the context of automotive industry and specifically, electric cars.

To understand the importance and fundamentals of Religion, it has been studied and explained by different sociological perspectives. Some of them are discussed below.

2.3 Religious Perspectives

Different perspectives on religion provide an understanding of how religion is perceived, and the functions it performs within societies as well as at an individual level. The researcher has discussed and highlighted different views on the strength and weaknesses of religion.

2.3.1 Durkheim Perspective of Religion

Durkheim, also known as the founder of functionalism, defines religion as “ a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unites into a single moral community, called a ‘church’, all those who adhere to them” (Durkheim, 1965: 8). According to Durkheim, the major function of religion was to provide group unity and solidarity. He has always given importance to the social interaction for the development of religious beliefs. Durkheim (1976) also argues that religious conceptions are not formed by individuals alone, but instead these conceptions are formed by the members of a society to create the meaningful picture of the world. (Durkheim, 1976)

2.3.2 Max Weber perspective of Religion

Max Weber laid the foundation for the “spirit of capitalism”. In his study known as “*Protestant Work Ethics*”, Weber studied different religions such as Judaism, Hinduism, Buddhism and Confucianism in order to understand the rationalization of religious ethics and its influence on socio economic development (Weber, 2002). In Hinduism, Weber pointed out a strong belief towards the concept of reincarnation (Karma) and a belief in caste system with a view that by remaining faithful and obligated to the religion, an individual will determine his faith and level of hierarchy in terms of caste system in the reincarnated life. In Hinduism, as pointed out by Weber, the concept of ‘other-worldly’ religion is very strong, thus inhibiting any economic development. Whereas the doctrine of Confucianism is different than of Hinduism in the sense that it focuses on the concept of ‘this-worldly’ religion which according to Weber is one of the preconditions for the development of capitalism (Weber, 2002). That said however, within Confucianism there is a belief system that one should adjust oneself ‘as it is’ with the established order of things, and seek

coherence in his behaviour which could hinder the economic development, particularly within the context of capitalism (Weber, 2002).

According to Weber, Christianity brought forth the concept of ‘ethical prophecy’ in contrast with ‘exemplary prophecy’. This concept upholds that the world in its entirety is imperfect, thus perfection can only be found in God. As a result, little importance is given to ‘this-worldly’ or ‘other-worldly’ matters as individuals are encouraged to strive for an existence that reflects one’s own religious values and beliefs. Equally, religions which place importance on ‘this world’ present the perfect basis upon which economic development can be built upon (Weber, 1930)

2.3.3 Karl Marx perspective of Religion

One of the strong criticisms towards the “*spirit of capitalism*” emerged from Karl Marx who famously described religion as is the ‘opium’ of the people. According to Marx, religion teaches people to accept their fate, it stops individuals to strive harder for the betterment of their lives, and it may also be related to the concept of afterlife. According to Marx, religion justifies inequality between power and wealth. (Borowik, 2011 Mark, 1886)

2.3.4 Islam

Islam is one of the youngest world religions (Ali, 2011 Hooker, 1983). The name Islam itself is derived from the word Siam and Salam, which means peace with God and man. Peace with God implies that man will have complete faith in God’s will, and peace with man implies that no harm will be provided from the hand of one person to another and performing good deeds and helping others is also one of the crucial essence of the religion of Islam (Ali, 2011). A person, who places their faith in God and accepts Prophet Muhammad as a messenger, thus identifies as a Muslim.

In Islam, it is necessary for every Muslim to believe that there is no God but Allah and Muhammad is His messenger. Prophet Mohammad as a prophet is entrusted by God to spread the message of Islamic teachings through the Holy book called Quran (Rippin, 2012).

Based on Islamic teachings, there are five basic pillars of Islam that every Muslim must follow in their everyday life (Ali, 2011; Ali & Leaman, 2007; Ballinger, 2011) namely:

1. Faith (Kalima): to believe in the unity of Allah and Prophet Mohammad as his messenger.
2. Prayers (Salat): It is mandatory for Muslims to pray five times a day.
3. Charity (Zakat): Muslims are required to donate a certain percentage of their wealth to poor and needy on a yearly basis.
4. Fasting: It requires Muslims a complete abstinence from food, drink and sexual intercourse from sunrise till sunset.
5. Pilgrimage: It is a duty of every Muslim to perform Hajj once in a life time provided if means are available (money).

Islam teaches equality, irrespective of race, rank, religion and language (Ali, 2011). In the eyes of God no individual is superior, therefore every individual should be treated equally (Ali, 2011). As a Muslim, there is also a belief in the afterlife which will begin after the judgement day. On that day every individual will be held accountable of their actions that they performed while they were alive, and based upon that, individuals will be divided into those who go to hell (*jahanam*) and heaven (*jannah*) (Ali & Leaman, 2007).

Based upon the discussion on different perspectives, one common theme that seems to emerge is that religion seems to have significant impact on consumers and societies. Therefore, in the next section, the author has discussed the influence of religion on consumer behaviour.

2.4 Religion and its influence upon Individuals

To explain the concept of religion, different scholars have given their views based on their own perspectives and understanding (Chowhury, 2016; Eid & El-Gohray, 2015; Mathras *et al.*, 2016). One of the common views among researchers is that religion influences consumers in different ways. Individuals with strong religious beliefs and commitments are able to seek guidance for themselves and form a certain meaningful perspective through which they interpret the world at large (Batson & Stocks, 2004; Emmons, 2005; Fletcher, 2004). The fact that religion provides positive sense of meaning and purpose in life also keeps the individual motivated to follow the righteous path is also supported by many scholars (Bolt, 1975; Crandall & Rasmussen, 1975; Galek *et al.*, 2015; Soderstorm & Wright, 1977). Religion also tends to influence an individual's personality; individuals who show more commitment towards religion tend to show personality trait such as conscientiousness (Aghababaei, 2012; Kosek, 1999; Saroglu & Fiasse, 2003) and agreeableness. These two personality traits in particular tend to be positively associated with individuals who show more religious involvement (McCullough, Tsang & Brion, 2003). According to research conducted by McNichols and Zimmerer (1985), individuals with strong religious beliefs tend to show negative attitudes towards certain behavioural practices that are not acceptable from the religious point of view. Similarly, a study conducted by Ramasamy *et al.*, (2010) to understand consumer's socially responsible behaviour in Hong Kong and Singapore revealed that religious consumers were willing to use products that were more environmentally

friendly. Therefore, based on the evidence it can be noted that religion does influence certain behavioural practices.

It is also cited by Peterson and Roy (1985) that religious inclination does contribute to the psychological wellbeing of an individual. Individual well-being is enhanced through frequent social interaction with other people (Ellison, 1991). Relating this particular point to consumers who identify as Muslims, their particular wellbeing is likely to be enhanced through frequent interaction with individuals within their social network. These interactions can be as frequent as five times a day, in the event that they attend the mosque to offer prayers. These social networks can also be used to seek guidance during times of difficulty, thus helping individuals to cope with stressful situations (Eng, Hatch, & Callan, 1985). At the same time religious networks can also facilitate business dealing and encourage basic norms of a healthy life style (Levin & Vanderpool, 1987). From the perspective of individual well-being, Divine Interaction (the way individuals communicate with God), according to Ellison, Gay and Glass (1989) religion is also a source for psychological benefits, and it also results in having positive self-esteem and self-worth (Capps, 1985).

Other studies have also focused on the relationship between religion and behaviour. Based on Individuals religious orientations, individuals are classified as having “intrinsic” and “extrinsic” motivated religious behaviour (James, 1902). Intrinsic religious behaviour is linked with individuals who view religion as a central point for an individual to survive and function, and also these individuals view religion a part of life. Extrinsic religious behaviour is associated with individuals who do not rely on religion in order to survive and function is said to have extrinsic religious orientation (James, 1902). In order to identify relation between religion and personality

traits, researchers started using the personality traits of extraversion, agreeableness, conscientiousness, neuroticism and openness to experience, all these personality traits are termed as “Big Five” (Roccas, Sagiv, Schwartz, & Knafo, 2002). According to research conducted by Sariglou (2002) it was found, that there is a relationship between the religiosity and the Big Five.

Research does provide enough support to link religion with behaviour. The above discussion has provided an understanding of how religion influences upon individual’s personality, psychological well-being and behaviour. Since, religion does influence individual behaviour, it will be interesting to study, whether that can be true in the case of Muslim consumer purchase behaviour from the perspective of consuming sustainable products based on their religious affiliation and religious commitments.

2.4.1 Religious Affiliation

Religious affiliation refers to the adherence individuals show towards a particular religious group; it is also associated with individual behaviour, beliefs, attitudes and values that are shared by the members of the group, thus conceptualized as a “cognitive system” (Bailey & Sood, 1993; Essoo & Dibbs, 2004; Hirschman, 1982, 1983). Linkages of religions are linked with individuals life styles based on what and why individuals buy what they buy, thus termed as “life chances” by (Duncal *et al.*, 1972). The topic of religious affiliation has been given due importance in the field of behavioural sciences, the topic is explored from different perspectives; for example, within the field of sociology, researchers have studied the relationship between religious affiliation, socioeconomic status and fertility (Anderson, 1979; Greeley, 1977; Roof 1979). In Psychology, religious affiliation and its relationship with personality characteristics are studied and examined by the researchers (Arieti, 1976; Patai, 1977). Whereas in Political Sciences the relationship

between religion and political view point has been the focus of researchers. Based on the discussion, it can be said that religious affiliation does seem to have strong linkages with individual's behaviour. Thus, current study will identify to what extent religious affiliation of Muslim consumers affects their sustainable purchase behaviour.

2.4.2 Religious affiliation and Consumer Behaviour

Based on the interaction with existing literature and empirical research, there is evidence to suggest that religion does influence consumer behaviour. In this respect, different studies have been carried out to understand how individuals tends to differ in their choices and behaviour among different product categories. One of the early works on religion and consumer behaviour was put forward by Engel (1976) where two denominations based on their psychographics from Brazil were studied. The denominations being “the members of the Assembly of God” and “the members of Lutheran churches”; it was noted that both the denominators have contrasting psychographics based on their religious affiliations which resulted in different purchasing behaviour. In the same year, Thompson and Raine, (1976) set out to investigate retail store preference and religious affiliation and the extent to which the latter impacted the former. The authors found that religious affiliation does provide means to segment the market because individuals from the same religious group gave preference to buy from certain stores located in a particular area.

The investigation of religious affiliation has since been expanded to include political behaviour. To this extent, Heath, Verniers and Kumar (2015) set out to explore the voting behaviour of Muslims in Uttar Pradesh, India, where only 18% of the population is constituted by Muslims. The objective of the study was to test the voting behaviour of Muslim consumers based on their religious beliefs and ethnic characteristics. It was found that Muslim voters tended to vote in favour

of Muslim candidates based on their ethnicity and religious affiliation (Heath, Verniers & Kumar, 2015). Religious affiliation has always been linked with individuals having high moral values and it is assumed that individuals with high morals will similarly to promote high moral behaviour (Graham & Haidt, 2010). This was later validated by Thomson (2015) who investigated the link between religious affiliation and pro-social behaviour among the religious groups. Thomson (2015) went on to find that religion does indeed promote positive attitude among individuals. At the same time, it is also argued by Hall, Matz and Wood (2010), that having an affiliation towards the certain religion does not always guarantee that the followers of all religious groups will be viewed positively or with favour. This has given rise to debates in which religion is viewed and positioned as a source of prejudice, conflict, as well as aggression which leads towards violent behaviour (Ginges, Hansen, & Norenzayan, 2009; Preston and Ritter, 2013). Acts of prejudice and violent behaviour have been seen among all the groups and tend not to be confined to monotheist faiths; rather there is evidence to suggest that prejudice and violence transcend individual religions and groups (Hunsberger, 1996; Koopmans, 2014; Ramsay *et al.*, 2014). As a result, religious affiliation might not be a positive indicator of individuals having pro-social behaviour. Similarly, in other studies, it is argued that religious affiliation does lead to pro-social behaviour (Norenzayan & Shariff, 2008; Stavrova & Siegers, 2014). It is also highlighted by McKay *et al.*, (2011) that religion teaches followers to cultivate virtuous and righteous behaviour, thus guiding one to be 'better' and not shy away from taking responsibility and ownership of their actions (Mathras *et al.*, 2015; McKay *et al.*, 2011).

The effects of religious affiliation have been studied from the aspect of pro-social behaviour among religious groups. At the same time, there is need to study the effect of religious affiliation from different perspectives. Although studies do provide enough supporting evidence that either

positive or negative, religious affiliation does tend to affect consumer behaviour in different contexts and situations. Research is also conducted by Chen (2014) to analyse the relationship between religious affiliation and smoking, drinking, and the use of heavy betel nut chewing among individuals from Taiwan. It was noted during the research that smoking and drinking are not associated with religious affiliation, but heavy nut chewing was related with religious affiliation among individuals from Taiwan.

Based on the discussion above, it can be established that religious affiliation does affect consumer choices in various product categories which lead towards the change in consumer behaviour. Different studies based on different contexts are conducted by researchers to understand the relationship between religious affiliation and its influence on consumer behaviour. Based on Muslim consumers, most of the studies are conducted from the aspect of consuming Halal food and how religious affiliation affects consumer choices among the banking industry. Literature still lacks the explanation as to what extent Muslims consumers are influenced by their religion during consumption from the perspective of consuming sustainable products, as these products are classified as environmentally friendly which is in line with Islamic teachings, and therefore sustainable products should be preferred by Muslim consumers. It is further argued that initially religious affiliation of group members e.g. Islam, Hinduism, Christianity etc were given importance to understand their consumption behaviour, however recently, in-order to determine individuals consumption behaviour religiosity is considered as a stronger predictor of behaviour than religious affiliation (Choi, 2010; Ezzo & Dibbs, 2004; McDaniel & Burnett, 1990). Therefore, the next section will discuss the relationship between religiosity and consumer behaviour.

2.4.3 Religiosity/Religious Commitment

Religiosity is related to the extent to which individuals practise and follow their religious beliefs, values and ideals. (Delener, 1990, p. 27). Whereas, Essoo and Dibbs (2010, p. 684) defines religiosity as “*the degree to which beliefs in specific religious values and ideals are held and practiced by an individual*”. Moreover, apart from religious affiliation, religiosity tends to determine the extent to which individuals follow and practice their religious beliefs (Essoo & Dibbs, 2010). The underlying assumption behind the concept of religiosity is that individuals can be raised with certain beliefs and values which influence their behaviour (Mokhlis, 2009).

Individual behaviour of religious oriented individuals tends to influence them in a positive way and shape their life style according to their religious beliefs and commitments (Yousef & Malik, 2013). Based on the levels of religiousness, consumers are classified as extrinsically religious and intrinsically religious individuals (Allport & Ross, 1967). Intrinsically religious individuals give more importance to their relationship with God than with any other thing, for these consumer's religion is central part of their lives and they follow their religious beliefs very strongly (Vitell *et al.*, 2005). Studies conducted by Kenndey and Lawton (1998), Giorgi and Marsh (1990), Vitell *et al.*, (2005), indicated that intrinsic religiousness is an important determinant to influence consumer ethical judgments. Whereas extrinsically religious individuals see religion as a part of everyday life, these individuals are not very committed to religion, instead they use their religion to seek acceptance within the society for personal benefits (Schneider *et al.*, 2011). They are influenced by social determinants of religious activities and are more likely to participate in religious affairs due to personal and social reasons (Vitell *et al.*, 2005). Individuals who follow their religious beliefs more than others tend to behave more ethically in consumption situations (Djupe & Gwiasda, 2010; Minton *et al.*, 2015) but there seem to be conflicting results between consumer

level of religiousness and ethical consumption behaviour (Arli & Tjiptono, 2013; Arli & Tjiptono, 2014). It is also argued by Engelland (2014) that little is known as far as the degree to which religiosity influence consumer behaviour. Hence the influence of religiosity cannot be generalised to the entire population or to any religion.

Above mentioned studies indicate that level of religiosity can be an important factor in influencing consumer behaviour. It can be said that religious consumers are more likely to have positive attitudes towards sustainable consumption, and thus more likely to pursue environmentally friendly products. As noted by Turley, (1995); LaBarbera and Gurhan, (1997); Schneider *et al.*, (2011); Martin and Bateman, (2014); Minton *et al.*, (2015); Juliet *et al.*, (2018) most of the studies conducted on religiosity are mainly limited to Christian cultural context. Little has been done to examine consumer behaviour beyond the Christian faith. Investigations relating to Muslim consumers thus appear to be lacking, and this is even more the case where sustainable products and services are concerned. As a result, there is a need to study different religions from the perspective of religiosity and sustainable behaviour. Therefore, this study will seek to answer the question- to what extent Muslim consumer sustainable purchase behaviour is influenced by their religion.

2.4.4 Religiosity and Consumer Behaviour

Different researches are conducted to understand the relationship between religiosity, consumers choices, consumer decision making and how being religious affects the behaviour of consumers (Agarwal *et al.*, 2018; Mathras *et al.*, 2016). According to research conducted by Delener *et al.*, (1988), from the perspective of house hold consumer decision making pattern between religious and non-religious households, it was noted that in the religious households that seem to practice

their religious beliefs, religiosity was one of the dominant factors for decision making. According to Delener (1990) religiousness or religiosity can be linked with individual lifestyles, based on certain variables such as (education, income, occupation) which are then related to religious identity that affect consumer behaviour (Delener, 1990). Whereas it was noted by Wilkes *et al.*, (1986) that pro religious households are more satisfied in life and tend to follow the traditional sex role orientation than their non-religious counterparts. It was noted, that religiosity does affect consumer lifestyles and purchasing behaviour. Religious committed consumers are more likely to purchase national brands and also are less likely to use credit cards (Wilkes *et al.*, 1986).

Religiosity has been positively associated with having individuals more actively involved in charitable work, volunteering and taking part in community activities (Putnam & Campbell, 2010; Showers *et al.*, 2016). The positive relationship is also established in the case of helping their neighbours' and giving money to homeless persons. The former is classified as formal behaviour and later being an informal behaviour (Brooks, 2006; Putnam & Campbell, 2010). In the context of Americans individuals, it is noted that religious Americans are more likely to be involved in charitable activities than non-religious Americans (Brooks, 2006; Nemeth & Luidens, 2003). At the same time, it is argued, that individual level of religiosity is also associated with racism and intolerance and also affects one's political views (Lewis *et al.*, 2013). For example, according to McVeigh and Sikkink, (2001), Evangelical Protestants are mainly conservative, and thus may support conservatively motivated civic behaviour. The same view is also supported by Lynch and Trivers (2017) and it is noted that religiosity also provokes hostile attitude and behaviour among individuals.

The concept of religiosity is also linked with individual beliefs, cognitive framing and life satisfaction. (Lewis *et al.*, 2013; Vang *et al.*, 2018). In-terms of religious beliefs, it is highlighted that religious individuals have much stronger beliefs, as a result they are more likely to help others and show positive signs of civic engagement (Smith, 2008). It is also indicated that there are two kinds of beliefs systems among religious individuals namely, altruism and selflessness (Lewis *et al.*, 2013). Altruism is more related to the process of internalization through which individuals act in a positive manner and show greater concerns towards others. Selflessness on the other hand is related towards showing empathy, care and compassion towards individuals (Ellison, 1992). Whereas life satisfaction is also linked with individual religiosity, it is argued that religious individuals show more contentment in life (Vang *et al.*, 2018).

A study was also conducted by Schneider *et al.*, (2011) in which Muslim consumers from Turkey and Christian consumers from Germany were compared based on their level of intrinsic religiosity and their attitude towards unethical purchase behaviour. It was noted that based on religiosity, Muslim consumers from Turkey were more likely to show ethical consumption behaviour than the Christian consumers living in Germany (Schneider *et al.*, 2011). Although the study was one of its kind whereby comparative analysis between two religious groups was used, the results cannot be generalized among the consumers belonging to the same religion in different countries. Similarly, research conducted by Ali (1986) and Arsalan (2001), in the context of organisational work settings whereby the work ethics of managers from four countries were investigated, mainly Saudia Arabia, US, UK, and Ireland. It was noted that Arabic managers have more positive work ethics due to their high level of intrinsic religiosity. Similarly, within the context of ethical buying and Christian consumers, it was noted that religiosity does not seem to influence their purchase behaviour (Eckberg & Blocker, 1989; Wolkomir *et al.*, 1997).

Research was also conducted by Worthington *et al.*, (2003) and Deng *et al.*, (2006) on consumer's interpersonal commitments or religiosity towards caring for the environment. It was noted that high religious commitment can lead consumer towards having positive attitude and behaviour towards the environmental issues. Similarly, to understand the different aspect of religiosity and purchase behaviour, Adila's (1999) research examined the difference between religiously oriented consumers and their non-counterparts. Adila's (1999) research was set against the backdrop of Singapore and the objective was to analyse the spending pattern according to their level of religiosity and understanding of Islamic teachings. It was noted that Muslim consumers were moderate spenders much in keeping with the teachings of Islam whereby moderation is encouraged in all aspects of life, including spending (Adila, 1999). Also, Fam *et al.*, (2004) conducted research based on advertising of controversial products which they identified as underwear (male and female), health care products, addictive and products (e.g. cigarettes and alcohol); the purpose of which was to check the religious commitments and its impact on consumers attitude. For the study consumers from different religions were considered such as Islam, Buddhism, Christianity and non-religious believers (Taoism and Confucianism). From the groups considered, it emerged that Muslim consumers were more likely to get offended with advertising of all the controversial products when compared to their counterparts. Additionally, it was also highlighted that intrinsically motivated Muslims were more offended with advertising of controversial products than extrinsically motivated Muslims consumers. (Farm *et al.*, 2004).

Religiosity and its impact have also been studied based on different aspects such as consumer's life style, hotel evaluation criteria, purchasing behaviour (Gayarti *et al.*, 2005; Rakrachakarn *et al.*, 2015). There seems to be enough links to establish that there is a relationship between religious commitments based on intrinsic and extrinsic level of religiosity which affects consumer

behaviour. However, most of the studies based on religiosity have been conducted from the view point of Judeo- Christian religions (Delener, 1986, 1989, 1990, 1994; Turley, 1995; LaBarbera and Gurhan, 1997; Schneider *et al.*, 2011; Martin and Bateman, 2014; Minton *et al.*, 2015). Also, in-terms of the relationship between religiosity and sustainable purchase behaviour, little attention has been devoted to Muslim consumers and their behaviour within the context of sustainable products and services (Arli, 2017). Therefore, the present study will seek to identify role of religion based on Muslim consumers from the perspective of sustainable purchase behaviour within the context of electrical cars. Therefore, the next section will discuss the relationship between Islam and Muslim consumers, followed by highlighting the importance of values and religious values during the consumption situation.

2.4.5 Understanding Muslim Consumers

British Muslims have emerged as an increasingly important political and economic demographic according based on research conducted by the Muslim Council of Britain (2013). This is just a reflection of developments across the globe as Buller (2017) cites Euro Monitor to support her assertion that the Muslim lifestyle economy has a global worth of over a trillion dollars. Both Reuters and Dinar Standard estimate that this figure is likely to increase further and value the global Muslim lifestyle market at \$3 trillion by 2021 (Thomson Reuters, 2017).

Much in keeping with the figures relating to consumption above, the Muslim population across the globe is expected to further increase according to Pew Research. In view of this, it is estimated that Muslim consumer population will increase to 8% within Europe, and the UK is also expected to see an 8.3% increase of Muslims by the year 2030 (Lipka, 2017).

Whilst the above figures remain impressive and signal the growth of an increasingly important consumer group, Muslim consumers are still seen as a minority when it comes to marketing strategies and implementation of different marketing programs for different consumable products (El-Bassiouny, 2014; Elseidi, 2018; Sinclair, 2009). However, in-terms of targeting Muslims for particular marketing campaigns limited steps are taken by different companies. It is highlighted by Chittenden (2010) that certain products are being specifically targeted to this segment. Chittenden (2010) provides specific examples such as a product launched by the name of Mecca cola as an alternative to coca cola, whilst Fulla doll has been positioned as an alternative to the Barbie doll. That said, the growth and proliferation of these products remain very low in volume. Thus, forming a viable base for this study to focus on the UK Muslim consumer market.

As noted, the Islamic consumer market has seen phenomenal growth in recent times (Eum, 2009). It is further discussed by Eum that this growth has not gone unnoticed by Western corporations who have noted the possibilities presented by this particular segment (Eum, 2009). To this extent, a campaign launched by Coca Cola targeting benevolence and tolerance during the holy month of Ramadan emerges as one such example. Similarly, campaigns by McDonalds, Nokia, and Barbie doll have also been targeted at Muslim consumers market (Chittenden, 2010). Interestingly, Muslim consumers prefer to consume products which are related to Islamic values and Islam rather than adapting to western culture and values (De Mooij, 2010). Based on Islamic values and religion, it is argued by Alam *et al.*, (2011) that religious beliefs affect Muslim consumer's consumption decisions. It is further stressed by Ramezani (2011) and Ismail (2018) that due to religious beliefs and values, Muslim consumers prefer Halal food. Similarly, it is argued by Wahyuni (2012) and Souiden (2015) that religion not only guides Muslim consumer preferences for Halal food consumption, but also preferences for Islamic Fashion, Islamic Insurance and

Islamic Banking has gained significant popularity among Muslim consumer market. Both Sharkey (2016) and Buller (2017) note that the largely ‘untapped’ market has made way for a number of start-ups as young Muslims in Britain combine faith-based values with convenience and fashion. The start-ups range from modest clothing, permeable nail varnish and innovative fusion foods.

Based upon the religion of Islam and Muslim consumer behaviour, there seems to be a positive relationship between consumption of Halal food by Muslim consumers and their religious values. Halal is regarded as products which according to Islamic law are permissible to use by Muslim consumers (Roland, 1996; Teng *et al.*, 2017). It is also highlighted by El-Bassiouny (2014) that Muslim consumers tend to show more signs of religious inclination during purchasing of various products and considerable emphasis is given to the fact that Muslim consumers give importance to halal consumption as a part of fulfilling their religious duties (Adnan *et al.*, 2018; Beck & Webb, 2003; Hanzaee & Ramezani, 2011; Souiden & Jabur, 2015,). However, within the literature, there seem to be different views regarding what is considered to be Halal and what is not. According to Ruzeviciute and Ruzevicius (2011) food is said to be halal if the animal is slaughtered in the name of Allah. Whereas Ahmed (2013) also argued that the hands of a Muslim should conduct slaughter of the animal. Similarly, In the Quran (Surat An’am, 6: 118, 119, 121) it is mentioned that Muslims should consume food in the name of Allah and therefore it is argued by Ahmed *et al.*, (2008) that an animal should be slaughtered by taking the name of Allah. Otherwise, the slaughter is not considered Halal. Furthermore, there also seems to be a different interpretation by scholars concerning the concept of Halal. It is argued by Alam and Sayuti (2011) that food produced or offered by followers of all three Abrahamic faiths is permissible to Muslims; this in turns renders food from the ‘homes’ of both Christians and Jews as permissible or ‘Halal’ to Muslims . They

have given the reference of Quran, Surat Al-Baqrah (2: 173) and Hadiah (Sahih Al-Bukhari, 67: 387/396/404) and state that the Prophet (PBUH) said that Muslims could use utensils from the people of the 'Book' and therefore can eat their food. Whereas Al-Qaradawi (2011) also supports the fact that for the food to be Halal, it is not necessary that the animal should be slaughtered by the name of Allah, (Surat Al-Baqrah, 2:173). However, today, the concept of consuming Halal is not only limited to food products, but also has expanded into different categories such as Halal cosmetics and Halal finance. In the cosmetic Industry, the Halal concept is utilised by avoiding Haram ingredients such as use of alcohol within products (Brilliana and Mursito, 2017; Omer *et al.*, 2008). As cited by Hanzae and Ramezani (2011), 70% of Muslim consumers are more likely to choose products based on products Halal ingredients.

Similarly, due to their religious beliefs, Muslim consumers are prohibited from using certain goods in any form for example, use of Pork and Alcohol etc. (Alam *et al.*, 2011; Shahid *et al.*, 2018). Also, the emergence of Islamic Banking has proved to be an important indicator to establish a link between religious affiliation and consumer behaviour. According to Wahyuni (2012) Muslim consumer seems to favour Islamic banks over the conventional banks based on their religious beliefs and faith. The concept of Islamic insurance has emerged among the Muslim consumers. In the Muslim world, it is believed that traditional life insurance is related to misfortune (Beck and Webb, 2002; Khalid *et al.*, 2010). Whereas Islamic insurance works according to Islamic law (sharia) thus Islamic life insurance is readily accepted by Muslim consumers when compared to mainstream life insurance (Ab Husin & Ab Rahman, 2016; Souiden & Jabeur, 2015).

Interestingly, the concept of Halal is not only limited towards the Food industry but the same is also accepted and gained popularity among other industries. For example, Halal cosmetic industry

and Halal fashion industry has seen significant increase in sales. It is highlighted that due to increase in Muslim population and knowledge, Muslim consumers have the importance of integrated the concept of halal within cosmetic industry (Brilliana & Mursito, 2017). However, concerning Muslim population, the same view is argued by Mursito (2017) and it is stated that the adoption rate of Islamic cosmetic products is still very low. However, it is debated by Swedi *et al.* (2010) that since Islam restricts Muslims from consuming products containing ingredients related to pork and alcohol, therefore consumers have started to pay more attention towards the ingredients used within the cosmetic products. Researchers have also identified that there is a relationship between religiosity and consumption processes, therefore it is debated that religious knowledge also plays vital role towards adopting cosmetic products which are in accordance with the religion of Islam (Hirschman, 1983). Similarly, in-terms of Islamic consumer market, in the recent times, the Islamic fashion market has seen phenomenal growth. It is highlighted by Gray (2018) that this industry is estimated to be \$320 billion market, with the potential to increase by \$465 billion by 2020. The concept of Islamic fashion resolves around the concept of wearing modest yet trendy clothes. In-terms of wearing modest clothes, it is stated by Bernard (1996) that it is important to cover body parts which may draw attention towards an individual. It is therefore argued, that in-terms of committing towards the religion of Islam, wearing modest clothes forms an important part of Muslim women life (Jamal & Shukor, 2014; Zain *et al.*, 2018). Also, in-order to cover their bodies, Muslim women adopts veils and hijab, which again means to cover (Pasha-Zaida, 2015; Ruby, 2006). Furthermore, it is also debated by Shen and Khalifa (2010) that religiosity also influences Muslim women towards adopting Islamic line of clothing. However, the same view is argued by Secor (2002) and it is stated that the influence of religiosity may be contextual, depending upon the country individual lives in. Based upon the above discussion, it can be argued

that religion does influence consumer behaviour. Religion also influences the way Muslims interpret and understand advertising messages and how they can relate to marketing communication as a whole is largely determined by their religion and associated values (Kortam & El-Bassiouny, 2011). As the discussion above shows that Muslims have high regard for their religion which is also incorporated within the purchase behaviour. Therefore, it is also important to understand Muslims behaviour towards the betterment of the society as a whole. According to Bassiouny, 2014; the Quran (16:90) states that, *“God (Allah) orders justice, and good deeds, and giving to one's kindred. He forbids indecency, dishonor and insolence.”* Based on the concept of morality, good deeds and Islamic ideology, Muslim consumers should care for societal well-being while choosing products that are good for the society and refrain from choosing those products that are harmful to the society as a whole (Baasouny, 2014; cf. Al-Hashimi, 2007).

Based upon Islamic ideology, Muslim consumers tend to follow different values related to their religion. It is also argued by Sandickci (2011) that Muslim consumer integrate their Islamic values during consumption; this in turn differentiates their purchasing behaviour from other consumers. From the values perspectives, it is highlighted by Feather (1992) and Schwartz (1992) that individual actions, behaviour, past actions are also rationalised based on the values they strongly associate with. Therefore, the next section will highlight the influence of values in-terms of consumption behaviour, which is followed by a discussion of Islamic religious values.

2.5 Values

In social sciences, the use of values is not a new concept and the researchers have used the values concept to understand behaviour relating to diversified group of individuals. (Rokeach, 1973; Schwartz, 1992). As cited by Bardi and Schwartz (2003), individuals often adapt to certain types

of values that motivate their behaviour. Furthermore, according to Rokeach (1973, p.5) “*values are enduring beliefs that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence*”. Similarly, Schwartz (1994, p. 21) has also defined values as “*desirable trans situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity*”. Based on the work conducted by (Bardi & Schwartz, 2003; Rokeach, 1973) it is determined that through values, an individual’s attitude, behaviour and actions can be predicted.

Firstly, it is argued that in order to predict the importance and interpretation of values there is a need to understand the values structure and value conflicts (Gebauer & Maio, 2007; Pakizesh *et al.*, 2007). Some of the early work on value structure was provided by Rokeach (1973) which laid the foundations of the comprehensive value model developed by Schwartz (1992) in the form of theory of Universal types of values. According to the theory, values are derived from three basic individual needs: (a) biological needs, (b) interactional requirements for interpersonal coordination, and (c) societal demands for group welfare and survival. The idea was to derive human values based on basic human requirements such as needs, social motives and social institutional demands. Apart from basic human needs, values also set direction for individual personal goals on both individual and collectivist levels (Hofstede, 1980; Hofstede & Bond, 1984). It was elaborated by Schwartz and Bilsky (1990) that values have three features: (a) first feature defines values as having terminal goals (end states) or instrumental goals (modes of behaviour). This first feature of value has received much recognition amongst scholars (Love joy, 1950; Rokeach, 1973). (b) The second feature defines values as the attainment of individualistic interest (pleasure, independent) or collectivist interest (equality, responsible). (c) The third feature deals with the motivational domain of the value. Based on the universal structure of values, different

motivational domains of values named as Enjoyment Domain, Security Domain, Achievement Domain, Self-Direction Domain Restrictive-Conformity Domain, Prosocial Domain, Social Power Domain and Maturity Domain were constructed by Schwartz & Bilsky (1990) which are presented in 2-1. Whereas the relationship between values types is also presented in Appendix 3.

Table 2-1 Value Domains

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| Hedonism Domain |
| The use of the term enjoyment as a human need is discussed by many scholars such as Williams, (1968) describes the enjoyment domain as pleasure and seeking gratification, whereas the same is described by Morris, (1956) as self-indulgence and sensuous enjoyment and Freud (1930), has also pointed out the pleasure principle among human beings. The values that are derived from the enjoyment domain are pleasure, a comfortable life, happiness, and cheerful. |
| Security Domain |
| The need for security is highlighted by many scholars such as Kluckhohn, (1951), Maslow, (1959) and Williams (1968). The concept of security is not only limited to physical security of the individual but also has transcended towards groups security at the same time. Hence the values that are derived from the security domain are inner harmony, family security, national security and the world as peace. |
| Achievement Domain |
| The need for being successful is the third basic human requirement and it is expressed as achievement, competence, and success within the literature (Maslow, 1959; McClelland, 1951; Rokeach, 1973; Scott; 1965). The perception of being successful can be different according to individual culture, but the values that are derived from achievement domain are capable, ambitious, and social recognition (Rokeach, 1973). |
| Self-Direction Domain |
| Psychological theorists have described that individual have intrinsic desire to explore and experience reality (Allport, 1961; Bandura, 1977; Deci, 1975). Values relates to self-direction domain relates to independent decision making, creativity and actions. According to Rokeach (1973) list, the values that are derived from self-direction domain are imaginative (daring, creative), independent, intellectual, and logical. |
| Conformity Domain |
| As a part of cultural and societal influences, it is expected from individual to abide by certain norms and rules which are necessary for the smooth functioning of the society. (Parsons, 1957). Marker value that is derived from the Rokeach (1973) list is obedient, polite, clean, and self-controlled. |
| Benevolence Domain |
| The need for social interaction is essential for individuals to thrive. Therefore, the values that are derived from the prosocial domain are helpful, forgiving, loving and equality (Schwartz, |

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| 1992). In-terms of individuals interaction, this value is primarily focus towards in-group interaction. |
| Universalism Domain |
| Universalism values are more focused towards showing concern for others wellbeing. This value type also relates towards taking care of the nature and the environment as a whole (Schwartz, 1992). |
| Power Domain |
| According to Parsons (1957) social stratification and differentiation is necessary for the smooth functioning of the society. Social power is associated with power and control over others. According to the Rokeach (1973) marker list, the indirect value that is derived from the social power domain is recognition. |
| Maturity Domain |
| The maturity domain is related to individual stage in a life cycle where he reaches certain maturity, where an individual accepts realities of life as they are. The values that are derived from the Rokeach (1973) list are wisdom, broadminded, mature love, a world of beauty, and courageous. |
| Tradition |
| A tradition represents individual and group values, customs, beliefs, religious rites, norms, and behaviour (Radcliffe-Brown, 1952). Through traditional values, individual/groups are able to represent their unique worth (Durkheim, 1964). The motivational values that are derived from the tradition are respect for tradition, humble, devout, accepting one's portion in life, and moderate (Zanna, 1992) |

(Adapted from Schwartz, 1992; Schwartz & Bilsky, 1990)

Although values derived by Schwartz and Bilsky (1990) are universal but based on the sample size of just two countries (Israel and Germany) the claim of values compatibility was not sufficient. Therefore, the values compatibility and universality were again tested by Schwartz and Bilsky (1990) with a larger sample size from seven countries (Australia, Finland, Hong Kong, Spain and United States). Strong linkages were again noted among the value types which further validate the universality among the values (Schwartz & Bilsky, 1990, Schwartz, 1992).

However, more recently the Schwartz (2012) has further refined a value theory by adding multiple values items within the value domain. This is to further enhance the understanding by associating values with individual behaviour. It is highlighted by Schwartz that the basic definition of the values remains the same and therefore the word “refined” is used to further add certain value types within the domains. For example, within the domain of Self-Direction, the items concerning

“thought” and “action” are added to the domain. Furthermore, a new value “face” is also added to the value structure, and it is highlighted that the value concerns with maintaining one’s public image and therefore named as “face” (Schwartz, 2012).

Based on the compatibility among the individual values, it is argued by Pakizeh *et al.*, (2007) that the data used by Schwartz relied on individual’s explicit value judgements as a tool to analyse value importance, whereas it is further argued that individuals can adjust value ratings based on salient motives. Hence, the value structure given by Schwartz could represent how individuals interpret the values rather than how individuals assign importance to certain values types as a guiding principle. Furthermore, it is also debated that although values are relatively stable, value importance can vary according to particular situation or by having new experiences (Kasser, 2016; Piscicelli *et al.*, 2015; Steg *et al.*, 2014).

Similarly, according to the universal structure of values presented by Schwartz, values are also related to pro-social behaviour. For example, benevolence and conformity values are related towards the engagement in social relations with both internal and external groups (e.g. family and outsiders), whereas the values of power and security in contrast provide more emphasis towards one’s own needs rather than others (Schwartz, 2010, 2012). In order to relate values with pro-social behaviour, it is important that the values are accessible (e.g. easily comes to mind) which will help the process of norm activation to perform the certain action (Bardi, 2000). Values activation is a four-step process which is explained in 2-2 table.

Table 2-2 Values activation process

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| Step 1: In order to activate values, there has to be a need to perform certain behavioural actions based on the value individual prioritises. For example, benevolence value increases the need to help others, show more empathetic concern towards the individuals in a group. Whereas universalism value is not only focused towards the members of in group but also takes into consideration of strangers. Similarly, values associated with power and achievement are less likely to take care of individuals feelings and concerns, therefore will lack the need to show empathy and care towards others (Silfver, Helkama, Lonnqvist & Verkasalo, 2008). It is thus important that individuals feel the need to help others, which as a result will provide motivation and influence individual behaviour and actions (Feather, 1995). |
| Step 2: this step deals with taking action that can relieve a need. |
| Step 3: this step deals with the ability to see one self in a position to help others. Steca (2007) tested the relationship between self-transcendence values and how the value affects pro social behaviour, it was noted that self-transcendence value was thus associated with sharing, helping, taking care of, and feeling empathetic towards others. |
| Step 4: this step is more directed towards taking responsibility and getting involved based on the values individuals prioritize and can easily relate to. In the case of self-transcendence value, an individual feels the responsibility to help others, whereas individual who gives more emphasis to self enhancement value will not feel the responsibility to attend to others needs (Schwartz, 1977). |

(Adapted from Schwartz, 1977; 1990)

Studies have also confirmed that values activate norms (De Groot, Steg & Dicke, 2008; Jakovcevic & Steg, 2013; Nordlund & Garvill, 2002; Steg *et al.*, 2005). Since values activate norms, it is important to motivate individuals to perform pro-environmental actions which in turn affect their behaviour (Cooper; & Fisher, 2015; Feather, 1995; Piscicelli, 2015). Furthermore, the concept of consumer values is not only limited towards performing pro-social behaviour, but also extends towards consumer purchasing behaviour for different products related to the values they associate with. The discussion between consumer values and behaviour is highlighted below.

2.5.1 Values and Consumer Behaviour

The role of values also tends to play an important role in shaping buyer decision making. As cited by McCarty and Shrum (1994), value do indeed influence consumers to behave in a certain

manner, which also influence their consumption choices. Also, the influence of personal values on shopping behaviour within the context of the clothing industry was highlighted by Ronald *et al.*, (2015) and it was noted that behaviour was guided by personal values. In-order to understand the connection between values and consumers environmental attitude, research conducted by Homer and Kahle (1988) highlights that consumers who prefer organic food tend to be driven by internally oriented values (e.g., self- fulfilment, fun, enjoyment, self-respect). In contrast to consumers who tend to hold conservative values, who are inclined to show less signs of environmentally friendly purchase behaviour i.e. they are more likely to exhibit a care free attitude towards the environment and are not involved in environmental issues (Follows & Jobber, 2000). These consumers tend to favour products that have more impact on their personal lives than on the environment (Follows & Jobber, 2000). Furthermore, it is argued Chan (2000) that nature should be respected by man, and the value system seem to emphasise the importance of the relationship shared between the consumers and environment. The section below further elaborates the relationship between values and environmental behaviour among individuals.

2.5.2 Values and Environmental Behaviour

Consumer values within the context of environmental friendly purchasing affects individual behaviour, preferences, attitude and norms (Dietz, 2015; Stern & Dietz, 1994). The environmental behaviour is classified as impact oriented and intent oriented. The impact oriented being as “*the extent to which it changes the availability of materials or energy from the environment or alters the structure and dynamics of ecosystems or the biosphere itself*” (Stern, 2000, p. 408). Whereas the intent oriented definition explains the behaviour from consumer intentions standpoints which consumers undertake in the efforts to change the environment through environmental friendly purchasing (Liobikiene & Junkys, 2016; Stern, 2000). The environmental intent, at the same time

highlight the possibility that positive intentions might not be converted into actual behaviour which is related to the impact led environmental behaviour (Stern, 2000). McAdam, McCarthy and Zald (1988) have presented different classifications of pro-environmental behaviour, which explains to what extent individuals have associated themselves towards the pro-environment movement. Classification is presented in table 2-3

Table 2-3 Classification of Pro Environmental Behaviour

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| Environmental Activism |
| Environmental activism is related to social movement process where individuals seeks active participation towards environmental issues through demonstrations to highlight the importance of pro-environmental behaviour (McAdam, McCarthy and Zald (1988) |
| Non-activist Behaviour in the Public Sphere |
| Non-activist behaviour is related to active petitioning of environmental issues and public policies towards support for environmental regulations and protection (Zald, 1992). Although, non-activist behaviour affects environment indirectly, because it is more related towards regulating the environmental policies, but it is argued by Stern (2000) that its effects can have a huge impact towards environmental change. |
| Private-Sphere Environmentalism |
| Private sphere behaviour is related to individual's consumption of consumer goods, which can have an impact on the environment (Stern, 2000). Private sphere behaviour has direct consequences on environment, based on consumer consumption of different types of goods which may or may not (for example, purchasing green or non-green products) affect the environment (Black, Stern & Elworth, 1985). |

(Adapted from McAdam, McCarthy & Zald, 1988)

Moreover, it is also argued that values are a better predictor of environmental related beliefs, preferences and behaviour as compared to general beliefs, such as having general concern for preserving the environment and worldviews (Steg *et al.*, 2011). Various environmental psychologists have used the value theory presented by Schwartz (1992, 1994) to establish the role of values especially from self-enhancement and self-transcendence domain to be particularly relevant towards predicting individual's preferences, attitude and behaviour towards the environment (Collins, Steg & Koning, 2007; Nordlund & Garvill, 2003; Thøgersen & Olander, 2002; Wing-Yee *et al.*, 2014). As the evidence suggests that values are related to pro-environmental behaviour, it is argued that individuals are still reluctant or do not engage in pro-environmental behaviour (Bouman *et al.*, 2018).

In the field of environmental psychology, the value belief theory has been used extensively to determine the role of values towards environmental concerns among individuals. The value belief

theory is based on five variables such as personal values (especially altruistic values), new environmental perspective (NEP), adverse consequences (AC), ability to reduce threat (AR), and personal norms for pro environmental actions. According to theory, norms are activated among the individuals with the belief that environmental conditions can become a threat to things that individuals' value (AC) and thus feel the responsibility to reduce the threat (AR). The value belief theory has linked value theory and norm activation theory and assumes that due to the adverse consequences, individual values actually activates personal norm which results in a pro-environmental behaviour (Stern, 2000). It is also cited by the likes of De Groot *et al.*, (2008), Nordlund & Garvill, (2002), Steg *et al.*, (2005) that individuals with strong biospheric values show more awareness towards environmental problems. It is further argued that individuals who can more relate to egoistic values are less inclined towards environmental issues, and therefore do not pay much attention towards this.

With reference to value belief theory, it is established that values lead towards positive attitudes as far as the environment is concerned (Hansla *et al.*, 2008; lee, 2011; Papagiannaski & Lioukas, 2012; van Riper & Kyle; 2014). Therefore, values form the basis upon which individual attitudes are built and how they perceive the world around them, thus have a significant impact on individual's behaviour (Claytons, 2012; Garling *et al.*, 2003; Goncalves *et al.*, 2016; van der Werff *et al.*, 2013;). As cited by Coroner, Markowitz and Pidgeon (2014), certain values are positively associated with pro- environmental behaviour while others are not. Among the dimensions of values, self-transcendence values of (Biospheric and altruistic) are positively related to pro environmental behaviour. Individuals who can associate with the values of self-transcendence tend to show positive attitude towards sustainable consumption and also show more awareness of environmental issues (Coroner, Markowitz and Pidgeon, 2014; De Groot & Steg, 2007;

Muralidharan & Sheehan, 2017; Stern, 2000; Stern *et al.*, 1999;). Furthermore, it is also argued that apart from values, motivation is also one of the factors that contribute towards pro-environmental behaviour (Deci & Ryan, 1985, 2000).

According to Self-Determination Theory (SDT) by Deci and Ryan (1985, 2000) individuals are more likely to engage in pro environment behaviour when they are willingly motivated or self-determined to choose their actions. Subsequently, the opposite is true when their actions are controlled, therefore motivational factors are important to analyse and predict individual's behaviour (Deci & Ryan, 1985, 2000). Similarly, the theory also highlights the importance of internalized behaviour. Furthermore, it is elaborated that controlled motives result from different sanctions on individuals (e.g. government regulations), whereas autonomous motives are the result of consumers intrinsic motivation Enggvist (2014) and are related to individual's core value system (e.g. religion). It is argued that individual's core values and religious beliefs play an important role towards adapting sustainable consumption behaviour (Ryan & Deci, 2000). Based on sustainable consumption, Minton, Khale, & Kim (2015) argue that religious values may influence high involvement decision making towards sustainable products such as purchasing an energy efficient car. Six motivational types are presented in the theory to understand individual's level of motivation which is illustrated in table 2-4.

Table 2-4 Motivation levels concerning environment

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| Amotivation: lead to a very low level of self-determined motivation among individuals. This motivation type indicates that individuals have no intention to perform certain actions due to lack control and incompetence. |
| External Regulation: classifies as least form of autonomous extrinsic motivation. In this form of motivation, an individual performs certain actions to satisfy external pressures. |
| Introjected Regulation: in this type of motivation an individual performs certain actions out of obligation to others or to oneself. |
| Identified Regulation: in this type, behaviour becomes a part of the personality. |
| Integrated Regulation: here the behaviour is fully internalized within the individual's personality. |
| Intrinsic Motivation: this motivation type relates to behaviour that is interesting and individuals enjoy doing. Thus, classifies as the most self-determined motivational type. |

(Adapted from Deci & Ryan, 1985)

According to the classification of motivational types, it can be seen that individuals who hold extrinsic motivations were likely to involve in behaviour which does not include much effort (for example, recycling) whereas individuals who are intrinsically motivated were more likely to put more effort and time towards pro environmental behaviour such as buying green products (Green-Demers *et al.*, 1997). Therefore, both values and motivations are related to pro environmental behaviour.

In-order test the relationship between values, motivations and pro-environmental intentions, a study was conducted by Steg and de Groot (2010) to understand the role of self-determination and value orientations. It was noted that value orientations were a better predictor of pro-environmental behaviour whereas the value orientations of biospheric and altruistic values were positively related to self-determined motivational types (i.e. intrinsic motivation, integrated regulation, identified regulation, and introjected regulation). Therefore, it is important to understand an individual's values orientations in order to motivate them towards positively contributing through their

individual actions for environmentally friendly purchasing. Both values orientation and self-determination are interconnected, but values tend to be better predictor of pro environmental behaviour among individuals. The same view is also discussed by Steg *et al.*, (2014) and it is highlighted that on the bases of values, individuals set certain goals which in turn motivate them to act in a manner they do (Steg *et al.*, 2014). Whereas Lindenberg and Steg (2013) have also stressed upon the importance of hedonic, gain and normative goals. Hedonic goals are related to pleasure and satisfaction for individuals whilst gain goals are related to materialistic objects. Also, in hedonic and gain goals, individuals are not comfortable with changes in their personal resources, such as money and status. Alternatively, in normative goals individuals reflect upon their actions, and tend to show behaviour that is ethically and morally appropriate- for example, purchasing green products to help the environment. It is argued by a number of authors (Lindenberg & Steg, 2007; Steg & Nordlund, 2012) that due to different outcomes and associations that are related to different goals, there is a constant conflict among the normative goals, hedonic, and gain goals. There is a need to develop a strategy to ease the conflict which may result in more environmentally friendly buying, thus strengthening the normative goals among individuals.

It is suggested by a range of authors (Steg, *et al.*, 2014; Steg *et al.*, 2012; Schwartz, 2015) that normative goals are positively related to pro-environment behaviour. Individuals with strong normative goals will tend to put more effort in environment friendly buying irrespective of the cost and effort one might have to put. Whereas individuals with strong gain and hedonic goals will only consider involving if benefits are more than the cost associated. Hence, hedonic and gain goals are negatively related to pro-environment behaviour and therefore provides unreliable basis to seek environmentally friendly behaviour among individuals (Steg *et al.*, 2012). It is further argued, that hedonic goals and gain goals can also be related with pro environmental behaviour by reflecting a

positive self-image of one self thus associating hedonic goals and gain goals with positive self-image. (Carrus, Passafora & Bonnes, 2008; De Groot & Steg, 2010; De Young, 2000). It is further stressed, that individuals act more positively towards environment appeals when the behaviour is highlighted as “morally good” rather than stressing the “financial benefits and outcomes” (Bolderdijk, Lehman *et al.*, 2012).

Moreover, it is further suggested that the strength of normative goals depends upon the value orientations individuals holds (Liobikiene & Juknys, 2016). In order to test the value orientations and its consequences on behaviour, a study was conducted by Steg *et al.*, (2014) to choose between a restaurant based on egoistic, altruistic and biospheric features. It was noted that individual's inclination towards the value orientations was one of the major factors when choosing the restaurant. Individuals who prefer biospheric values were concerned about the biospheric features of the restaurant (i.e., if the restaurant serve organic food). Similarly, those concerned with hedonic values were more concerned about the comfort and taste feature of the restaurant and those who favour altruistic values were concerned about the altruistic features (i.e., working conditions). Thus, goals affect the behavioural outcome based upon values orientations an individual belongs to in a given situation (Steg *et al.*, 2014). It is also highlighted that biospheric values are more related to the quality of nature and of the environment on the individual self-interest level. Whereas altruistic value is much broader in nature, it is more related to the welfare of other human beings (De Groot and Steg, 2010; Honkenen & Verplanken, 2004; Steg *et al.*, 2011).

Therefore, individuals with strong normative goals are led by self-transcendence value (Aquino *et al.*, 2009; Dobewall *et al.*, 2017 Steg *et al.*, 2014). However, it is argued that it is not necessarily for the individual who holds self-transcendence values to act in a pro-environment manner due to

shift in consumer value based on socio cultural changes (Coroner, et al., 2014). According to De Groot *et al.*, (2013) and Steg *et al.*, (2014) value priority and goals may vary according to given situation, therefore individuals with strong pro-environment beliefs, may not behave in an environment friendly manner, because they believe that their actions alone cannot make a difference and thus do not take any responsibility towards the environment. (Gossling *et al.*, 2009; Lorenzoni *et al.*, 2007; Juvan & Dolnicar, 2014). Similarly, Lindenberg and Steg (2013) and Maio (2010) have also argued that situational cues are also an important factor given that they tend to play a part in activating values during a purchasing situation. It is also highlighted that situational cues can increase or decrease the strength of normative goals observing norm violating behaviour by other individuals (Keizer, *et al.*, 2014).

According to the normative conduct theory by Cialdini *et al.*, (1999) it is assumed that based on the situational cues in a given situation, individuals will most likely to act according to the norm that will be most salient. Thus, in a situation where individuals show violation of pro-environmental behaviour (e.g. littering), it is more likely that other individuals are likely to do the same. Whereas in a situation where pro-environmental behaviour is followed (e.g. no littering) it is more likely that others are going to follow as well. As a result, the strength of normative goal will increase (which is associated with biospheric values). At the same time, the strength of hedonic goals and gain goals (which are related to egoistic values) will decrease (Keizer, Lindenberg & Steg, 2014).

Based upon a recent research by (De Groot & Steg, 2007, 2008, 2010; Dobewall 2017; Gronhoj & Thøgersen, 2009; Steg *et al.*, 2011) the cluster of self-transcendence value is divided into altruistic and biospheric values. Both of the values have its own implications on individual's beliefs,

attitudes, preferences and behaviour related to the environment. It is argued by Steg *et al.*, (2012) that apart from self-transcendence and self enhancement values, hedonic values can also affect individual's attitudes and beliefs, thus having their own implication upon individual's behaviour towards the environment. Therefore, it is suggested by Steg *et al.*, (2012) that there should be a separate cluster for self enhancement value which include egoistic values and hedonic values and both the values can have implication on pro environmental behaviour. At the same time the importance of consumer values and its impact on consumer pro-environmental behaviour in the context of climate change is studied by (Coroner, *et al.*, 2014). The latter authors noted that consumers derive their actions based on the perception that they hold regarding the risk of climate change on the environment. It was also noted that individuals who associate with self-transcendence values, hold positive attitudes towards the risk of climate change on the environment (Coroner, *et al.*, 2014). Therefore, validating the linkage between self-transcendence value and pro environmental behaviour. However, at this stage it is prudent to note that there is limited literature which highlights how values influence Muslim consumers. Therefore, the next section will discuss the relationship between Islam and further highlights the influence of religious values on consumer behaviour.

2.5.3 Religion and Values

Values are considered to be an important aspect of religion, and also serve as a guiding mechanism where individuals can take decisions based on their religious values (Martin and Bateman, 2014; Saroglou, 2011). Religiosity of individuals is directly related to certain value types and accordingly, based upon religiosity, certain value types are given more importance than others (Rokeach, 1969; Saroglou, Delpierre & Dernelle, 2004).

Rokeach (1969) investigated how value structure differs between religious, less religious and non-religious consumer groups. In order to determine the criteria for individual religiousness, the frequency of church attendance was noted. Based on the relationship between religion and values, there were considerable differences among the values that the individuals associate with (Rokeach, 1969). Based on the literature (Aghababaei, 2012; Batson & Stocks, 2004; Emmons, 2005; Fletcher, 2004; Raggiotto, 2017) it is seen that individual levels of religiosity influence one's behaviour. As such, individuals with a high level of religiosity tends to differ in their value priority compared to non-religious individuals. Similarly, Schwartz and Huismans (1995) also tested the relationship between religiosity and values based on Schwartz Value System among four Western religions: Protestantism, Roman Catholicism, Greek Orthodoxy, and Judaism. It was noted that values positively correlated with the religiosity of the individuals. Among the religious groups, the value of self-transcendence was positively associated with religious individuals. It was also noted that values such as hedonism, stimulation and self-direction were negatively correlated among religious individuals (Schwartz & Huismans, 1995). Moreover, it was also argued that the value priorities may differ among the individuals related to different religions (Schwartz & Huismans, 1995).

More recently, the Schwartz value system (SVS) has gained popularity and many researchers use SVS as a framework to understand the relationship between values and different constructs. Moreover, SVS is also used to investigate the relationship between religion and values (Pepper, Jackson, & Uzzell, 2010). Based on the relationship between religion and values, it is noted that religious individuals give preference to certain values types based upon their religiousness. Saroglou, Delpierre, and Dernelle (2004) add that religious individuals show more preference for

tradition and conformity, and that there is a weak relationship between the value type for Universalism, Achievement and Power (Caprara *et al.*, 2017).

Conversely, the relation between values and religion is also based on an individual's personality traits. Huuskes, Ciarrochi, and Heaven, (2013) aimed to understand how religious values influence personality traits among individuals, revealing that interpretation of the world and one world's view tends to be governed by religion (Silberman, 2005). This in turn adds weight to the belief that religion remains an important enough construct to influence behaviour (Park, 2005). Moreover, it is also argued by Schwartz and Saige (2000) that socio economic and cultural factors also influence value priorities among individuals.

Accordingly, based on religious values, an individual's behaviour and preference may differ from product to product. For example, Buddhists (vs all other religions) may prefer purchasing fair trade products Doran and Natale, (2011) which is related to the Buddhist value of universalism (caring for others and for the nature). Also, based on religious values, Muslims and Jewish consumers may avoid consuming pork due to Kosher and Halal reasons (Ahmad, Rustam, & Dent, 2011; Alserhan, 2010). Similarly, individuals may differ in their value priorities depending on the religion they belong to (Mathras, *et al.*, 2015). Mohamad *et al.*, (2012) emphasised the importance of religion, and further argued that more than half of the world population holds certain religious beliefs and take decisions accordingly. Hence, it is important to understand how religious values influence consumer behaviour.

According to value priorities, based on Schwartz Value Survey it is highlighted that Christian and Buddhists score high on the value type of Universalism and thus express their value through pro-environmental behaviour (Schwartz & Huisman, 1995). However, it is also argued that the same

cannot be true for other religious groups. Therefore, further research is needed to understand value-based behaviour among individuals (Mathras, *et al.*, 2015).

Saroglou *et al.*, (2004) noted that religiosity as a function of value is mostly related to value types such as benevolence though excludes universalism. Among the denominations, individuals who identify as Muslim have given more importance to benevolence as a value based on their religious beliefs. At the same time, it is argued that in more developed countries, the relationship between religiosity and benevolence is much higher than less developed countries (Saroglou *et al.*, 2004). Furthermore, it is also debated that religious individuals are less likely to help others and give less importance to the welfare of others. It is also pointed out that religion is less likely to promote the universalism value type which includes the protection of nature and ecology (Tarakeshwar *et al.*, 2001).

Minton, *et al.*, (2015) argue that the relationship between religion and values is not well known. It is stated that values play an important role in an individual's belief system; therefore, there is a need to understand how the integration of an individual's values and religion influences consumer behaviour (Minton, *et al.*, 2015). Based on the relationship between religion and values, it is highlighted that religious values influence an individual's level of involvement in the product, and thus helps them to make informed decision regarding the purchase (Slama & Tashchian, 1985). According to Kelmans (1958) there are three levels of motivation which highlight individual's product involvement. Individual's motivation levels are discussed below in table 2-5.

Table 2-5 Values and Motivations

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| Compliance: At this level consumer participates in behaviour due to reward or punishment. |
| Identification: Here, consumers participate in a particular behaviour to maintain sense of self. |
| Internalization: Here consumers show internalized behaviour without any extrinsic motivation. The process of internalized behaviour is most closely related to individual religious values, which at the same time has lost lasting influence on consumer behaviour (Rupp, Williams, & Aguilera, 2011). |

(Adapted from Kelmans, 1958; Rupp, Williams & Augilera, 2011)

In the current section, the author has identified the relationship between values and religion. Thus far no specific relationship has been identified between values and particular ethnic group, therefore, the discussion now focuses on how religion and values are interrelated, and how it influences individual's behaviour. The next section will focus on the relationship between Islam and values, and in particular the focus will be on values derived from Islam and the ways in which these shapes individual behaviour.

2.5.4 Islam and Values

In Islam, values are associated with principles which are related to Islamic sources. (Mohammed, 2011). According to Al-Aidaros *et al.*, 2013) religious deeds of Praying, *Zakat* and Fasting are designed to improve and protect ethics. Alternatively, faith is also related to ethics, and hence strong faith will result in strong moral values for individuals (Shamsudin, & Idris, 2013; Yaken, 2006 cited in Al-Aidaros,). Thus, in this view, the concept of '*taqva*' (being conscious) is considered as a high ethical value, related to human conscience and responsibility towards God and society (Nanji, 1991). *Taqva* is also mentioned in the Qur'an on several occasions:

"O humankind! We have created you out of male and female and constituted you into different groups and societies, so that you may come to know each other – the noblest of you, in the sight of God, are the ones possessing taqva." (49: 11-3)

In the Qur'an, the concept of morality is often highlighted (Sura 2, v. 25, Sura 95, v.6, Sura 103, v. 2). Therefore, it is obligatory for every Muslim to have faith in God, believe in Prophet Muhammad as this provides the foundations upon which moral behaviour is built (Ashraf, 1998, p. 76 cited in Halstead, 2007). Similarly, Ahmad (2004) has also highlighted Faith (Iman) and Ethics (Akhlaq) as key components of Islam. Moreover, based on the religious perspective in general, morality is commonly understood as a list of duties, rules and responsibilities as directed in Qur'an and hadith³. Alternatively, in order to disclose their moral behaviour, Muslims believe in the concept of halal and haram, amongst others. Similarly, moral behaviour is also related to custom, family, tradition and community (Halstead, 2007). On the basis of ethical and moral values, Islam teaches fundamental concepts to guide individuals to follow a righteous path. As emphasised in Islam, the first is "akhlaq" (manners) translated as moral values (Halstead, 2007). "Akhlaq" is divided in six categories related to moral and ethical behaviour, which should be adopted by Muslims (Yusuf al-Qardawi (1981) p. 106-9 cited in Halstead 2007). These categories are presented in table 2-6.

³ A collection of [traditions](#) containing [sayings](#) of the [prophet](#) Muhammad which, with accounts of his [daily](#) practice (the [Sunna](#)), [constitute](#) the major source of [guidance](#) for [Muslims apart from](#) the [Koran](#) (Oxford Dictionary).

Table 2-6 Categories of Akhlaq (manners)

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| Categories of “Akhlaq” |
| Akhlaq relating to self |
| Akhlaq related to family |
| Akhlaq related to society |
| Akhlaq related to animal world |
| Akhlaq related to Physical environment |
| Akhlaq related to Creator |

(Yusuf al-Qardawi (1981) p. 106-9 cited in Halstead 2007)

Alternatively, the concept of morality is also sub divided into three categories, and presented in Table 2-7.

Table 2-7 Categories of Morality

| |
|---|
| Categories of Morality |
| The obligation, duties and responsibilities set out in the shari’ah ⁴ |
| The values and manners associated with good upbringing |
| The personal quality of character needed to demonstrate by Muslims in everyday life |

Furthermore, it is also argued that individuals can prioritize their moral values in a given frame of time, and on that basis, there is a distinction between obligatory acts, recommended acts, permitted actions, reprehensible acts and forbidden acts (Halstead, 2007; Nanji, 1993). Obligatory duties include, saying prayers (five times in a day), fasting during Ramadan, donating Zakat (charitable tax), participating in Hajj, getting married, and taking care of your children and parents. Whereas acts like murder, theft, and robbery amongst others are considered to be as prohibited acts (Nanji, 1993; Koeing & Shohaib, 2014). The second dimension of morality is related to manners and good behaviour, which relates to the life of Prophet Muhammad that serves as a guide for every Muslim

⁴ [Islamic canonical](#) law based on the [teachings](#) of the [Koran](#) and the [traditions](#) of the [Prophet](#) ([Hadith](#) and [Sunna](#)), [prescribing](#) both religious and [secular](#) duties and sometimes [retributive penalties](#) for [lawbreaking](#).

in terms of moral behaviour (Halstead, 2007). The third dimension is related to Islamic virtues, which are also based on Prophet Muhammad see table 2-8

Table 2-8 Islamic Virtues/Moral Behaviour Values

| |
|-----------------------------------|
| Sincerity, Responsibility |
| Integrity, Honesty |
| Truthfulness, Keeping commitments |
| Fair dealing, Discipline |
| Self-control, Humility |
| Patience, Endurance |
| Courage, Thankfulness |
| Co-operation, Charitableness |
| Generosity, Hospitality |
| Consideration, Good Manners |
| Brotherliness, Warmth |
| Lovingness, Striving |
| Hard Work, Love of Knowledge |

(Haneef, 1996, p. 90-97)

Koing and Shohaib (2014) state that if these values are applied in everyday life, individuals can feel self-improvement among themselves. Similarly, Islam teaches downward comparison among each other in terms of material possession and upward comparison related to Islamic values. Therefore, stressing greater importance upon the faith of a person (Koing & Shohaib, 2014).

This section has highlighted the importance of values/ethics within the religion of Islam. It can be seen that considerable emphasis is given on an individual value within the frame of Islam. It is also established, that Muslims need to incorporate Islamic ethical values in everyday life. Therefore, the next section will discuss the application of Islamic values and consumer behaviour within different contexts.

2.5.5 Islamic Values and Consumer Behaviour

This section will discuss the role of religious values from the context of Muslim consumers and will analyse how religious values influence Muslim consumers under certain situations.

In Islam, individuals are instructed to lead a balanced lifestyle, one which eschews from excess in any form as well as materialism (Ali & Al-Kazemi, 2007). Individuals are thus encouraged to lead life in keeping with the example left by the Prophet Muhammad as well as the guidance provided within the Quran. It is emphasised that teachings from both the Qur'an and Sunnah lead individuals towards a more peaceful and enjoyable life, one in which it will be possible to enjoy socio economic justice along with the balance of material and spiritual needs (Ali & Al-Kazemi, 2007). Based on Qur'an, there are certain religious values which every Muslim should follow and practise in everyday life. As discussed in section 2.5, values are typically integrated with consumer studies from different perspectives. However, the use of Islamic values within consumer studies is limited and requires further explorations (Al-Eldy & Eid, 2017).

Religious values and their application are mainly conducted within the domain of organisational behaviour. Research conducted by Helmy, Labib, and AbouKahf (2014) sought to assess the impact of certain Islamic values to understand conflict prevention, conflict resolution and conflict exploitation see Table 2-9.

Table 2-9 Impact of Islamic Values

| |
|---|
| Islamic Values to avoid Conflict Prevention |
| Estea'athah (Seeking Refuge in Allah) |
| Honsulkhuluq (Good Manners) |
| Sabr (Patience) |
| Sedq (Truthfulness) |
| Amana (Trustworthiness) |
| Islamic Values and Conflict Resolution |
| Naseeha (Advice) |
| Shura (Consultation) |
| Ta'awon (Cooperation) |
| Islah (Reconciliation) |
| Adl (Justice) |
| Hikmah (Wisdom) |
| Islamic Values and Conflict Exploitation |
| Ithar (Altruism) |
| Reda (Acceptance) |
| Afow (Forgiveness) |
| Shokr (Thankfulness) |
| Taqwa (Piety) |
| Tawakol (Depending on Allah) |
| Ihsan (Benevolence) |

(Adapted from Helmy, Labib, & AbouKhaf, 2014)

A strong relationship between Islamic Values and conflict prevention, resolution, and exploitation is identified but, there is a limited number of contexts under which this approach is applied (Helmy, Labib, & AbouKhaf, 2014). Similarly, Forster and Fenwick (2015) noted that Islamic values influences management practices, but at the same time, are also dependent upon a manager's personal level of religiosity (Forster & Fenwick, 2015). Moreover, it is argued by Ali (2005) that by studying values, individuals are in a better position to understand organisational life. The latter author goes on to stress that "*work values is not merely an academic diversion, it is a practical endeavour*" (Ali, (2005, p. 63). Thus, in this view, Ali (2005) has derived Islamic values from the Quran and Sunnah. See table 2-10

Table 2-10 Islamic values based on Quran and Sunnah

| Islamic Values | Quran Verses |
|-----------------------|--|
| Cleanliness | Al-Baqarah (2), verse 222 |
| Piety | Al-Hujurat (49), verse 13 |
| Benevolence | Al-Nahl (16), verse 90 |
| Cooperation | Al-Maidah (5), verse 2; Al-Nisa (4), verse 85 |
| Consistency | Al-Shura (42), verse 15 |
| Consultation | Al-Shura (42), verse 38; Al-Qasas (28), verse 26–28 |
| Equality | Al-Nisa (4), verse 58 |
| Forgiveness | Al-Shura (42), verse 43 |
| Gratitude | Al-Nahl (16), verse 114; Yunus (6), verse 17 |
| Justice | Al-Hujurat (49), verse 9 |
| Moderation | Al-Baqarah (2), verse 143 |
| Patience | Al-Baqarah (2), verse 153; Hud (11), verse 11, 115 |
| Transparency | Al-Baqarah (2), verse 282 |
| Trustworthiness | Al-Baqarah (2), verse 188 |
| Strength | Al-Qasas (28), verse 26 |
| Moderation | Al-Furqan (25), verse 67 |
| Competence/capability | Al-Baqarah (2), verse 286 |
| Humble | Hud (11), verse 23 Al-An'am (6), verse 152; Al-Mumtahina (60), verse 8; |
| Fairness | Al-Najm (53), verse 32 |
| Responsibility | Al-Nisa (4), verse 58–59 |
| Hard work | Al-Baqarah (2), verse 62, 82; Al-An'am (6), verse 135 Al-Baqarah (92), verse 25, 225, 62; Al-Taubah (9), verse 105; As-Saff (61), verse 8 |
| Right intention | Al-Anfal (7), verse 27; Yunus (10), verse 61; Al-Nur (24), verse 8 |
| Truth | Al-Anfal (7), verse 27; Yunus (10), verse 61; Al-Nur (24), verse 8 |

(Wahab, Quazi & Blackman, 2016, p. 2)

Table 2-11 Islamic values highlighted in the literature

| Literature | Islamic Values |
|-------------------------------------|--|
| Rafiki and Wahab (2014) | Keeping promises, consultation, cooperation, fairness, hard work, honesty, justice, patience, humble/humility, right intention, truth |
| Malik (2014) | Benevolence |
| Al-Ammar <i>et al.</i> , (2012) | Truthfulness, keeping promises, forgiveness, trustworthiness, justice, steadfast, cooperation |
| Sani (2010) | Consultation |
| Mohsen (2007) | Consultation, piety |
| Rahman, Muhammad, and Othman (2006) | Passion for excellence |
| Ali (2005) | Accountability, cooperation, consensus, consistency/perseverance/persistence, consultation, hard work and optimum effort, truthfulness, honesty, integrity, justice, loyalty, moderation, Promise-keeping, sincerity, self-discipline and trust. |
| Beekun and Badawi (2005) | Fairness |
| Razak (2004), | Accountability, competence, efficiency, honesty, Benevolence, sincerity, trustworthiness integrity, reliability and transparency, trustworthiness |
| Ahmad and Mokhtar (2004) | Consultation, respect |
| Kamri and Mokhtar (2004) | Accountability, benevolence, perfectionism, contentedness, continuous self-criticism, consistency/perseverance/persistence, consultation, |

| | |
|----------------------------------|--|
| | <p>efficiency, piety, honesty, moderation, patience and</p> <p>Work creativity.</p> |
| Hassan (2003) | Hard work and optimum effort |
| Siddiqui (2002) | Competitiveness |
| Haniffa (2002) | Transparency |
| Yousef (2001) | <p>Competitiveness, consultation, passion for excellence</p> <p>and work creativity</p> |
| Saeed, Ahmed, and Mukhtar (2001) | Equity, balance |
| Yousef (2000) | Consultation, passion for excellence |
| Shukri (1999) | Diligence |
| Abu-Saad (1998) | <p>Work creativity, competence, consultation, generosity,</p> <p>justice, passion for excellence</p> |
| Khaliq (1997) | <p>Continuous improvement, equality, flexibility,</p> <p>kindness, strength, diligence, smart, capability</p> |
| Al-Khattab (1997) | Patience, gratitude |
| Khaliq (1996) | <p>fairness, stern, passion for excellence, honesty,</p> <p>intelligence, justice, promise-keeping, self-discipline,</p> <p>trustworthiness</p> |
| Ali (1996) | <p>Generosity, justice, passion for excellence, work</p> <p>creativity</p> |
| Ibrahim (1996) | <p>Accountability, benevolence, cleanliness/purity,</p> <p>cooperation, perfectionism, continuous self-criticism,</p> <p>consistency/perseverance/persistence, dedication,</p> |

| | |
|--------------------------|---|
| | <p>piety, gratitude, justice moderation, patience, passion</p> <p>for excellence, promise-keeping, self-discipline,</p> <p>trustworthiness</p> |
| Shaare (1995) | <p>Benevolence, cleanliness/purity, cooperation, dedication, diligence, forgiveness, good conduct,</p> <p>gratitude, moderation, patience, responsibility,</p> |
| Beekun and Badawi (2005) | <p>Fairness sincerity, self-discipline, trustworthiness</p> |
| Alhabshi (1992) | <p>Benevolence, sincerity, trustworthiness</p> |
| Al-Qaradawi (1995) | <p>Benevolence</p> |
| Alhabshi (1994) | <p>Accountability, cleanliness/purity, cooperation,</p> <p>perfectionism, continuous self-criticism,</p> <p>consistency/perseverance/consistency, dedication,</p> <p>piety, gratitude, justice, moderation, patience, passion</p> <p>for excellence, sincerity, self-discipline,</p> <p>trustworthiness, Passion for excellence</p> |
| Rahman (1995) | <p>Diligence</p> |

(Wahab, Quazi & Blackman, 2016, p. 4)

Table 2-12 Islamic Values

| |
|----------------|
| Islamic Values |
| Brotherhood |
| Justice |
| Benevolence |

(Adapted from Akhtar, 1992)

Table 2-13 Islamic Values

| |
|----------------|
| Islamic Values |
| Courage |
| Generosity |
| Humility |
| Patience |

(Adapted from Kalantari, 1998)

All the Islamic Values highlighted in tables 2-9 to 2-13 are derived and applied from the perspective of organisational behaviour. According to Rice (1999, p. 346) “*Islamic Values are the filter for moral business behaviour*”. It is argued that values and religion influences individuals. Therefore, values based on religion, can have a much stronger influence on an individual’s behaviour (Wahab, Quazi, & Blackman, 2016).

According to Randaree and Faramawy (2011), Islam, as a religion, allows individuals to implement techniques through which they can seek guidance from their religion in the form of Quran and Sunnah. Thus, Islam is a complete way of life for Muslims and therefore, the Islamic values framework can also be developed for different contexts. There is a dearth of research which investigates the influence of specific Islamic values within different contexts (Helmy, Labib, & AbouKahf, 2014; Wahab, Quazi, & Blackman, 2016).

As presented in table 1.6, different Islamic values have received considerable emphasis in the Qur'an. For example, the Islamic value of consultation has been quoted several times in the Qur'an, and also, based on Muhammad's life (Prophet Tradition) has been quoted several times (Shaikh, 1998; Yousef, 2000). The practice of consultation was practiced by the Prophet Muhammad in the state of Medina, and therefore, the same value is also adopted by Islamic leaders (Tayeb, 1997; Budhwar & Fadzil, 2000). Similarly, another Islamic Value of timeliness is also considered important, and should be practiced by all Muslims (Al-Qurtubi, 2000). Additionally, benevolence is given special consideration as an Islamic value and therefore holds great importance amongst Muslims; given the emphasis placed on collectively and peace, this value relates to helping and caring for others (Tahir & Zuberi, 2017). The value itself is given mention within the Qur'an several times as Muslims are implored to ensure that they integrate benevolence (e.g., 16:90) therefore, in their everyday lives (An-Nawani, 1976 cited in Wahab *et al.*, 2016). Coupled with this is the value of gratitude; for Wahab (2014) this remains a central tenet of faith and thus carries weight for Muslims. As a means of substantiating this point, Wahab refers to the Qur'anic verse (14:7) "*If you are grateful, I will add more (favour's) unto you*", therefore highlighting the fact that gratitude is ultimately pleasing to God.

Similarly, according to ShahAlam, *et al.*, (2011), Islamic values serve as a guide for Muslim consumer, and based on Islamic values, consumers are able to take decisions in accordance with Islamic guidance and regulations.

Also, there is limited literature available on Islamic values and consumer sustainable behaviour, and mainly studies are conducted from the context of organisational behaviour focusing upon the influence of Islamic values on work ethics. In the similar context, Mohamad, *et al.*, (2014) have

distinguished between job satisfaction and Islamic job satisfaction. According to Mohamad, *et al.*, (2014) Islamic job satisfaction is a feeling of satisfaction that is acquired during and after work. It is considered as an act of piety, which is also considered as one of the religious values to please God (Mohamad, *et al.*, 2014). Based on the relationship between Islamic job satisfaction and Islamic values, it was noted that there was a positive relationship between religious values and job satisfaction. Also, the positive relation between job satisfaction and religiosity was noted by Amaliah, *et al.*, 2015). However, as the importance of Islamic values are emphasised, but, it is still not clear to what extent these values are applied and adopted within the context of sustainable consumption behaviour. Therefore, in the next section the author will discuss the concept of sustainable consumption in more detail.

2.6 Explaining Sustainability

Over the course of the 21st century, society has been fraught with challenges as we continue to wrangle with the consequences and implications of globalisation, technology and civil unrest amongst other pertinent factors. One such challenge that has consistently reared its head is that of sustainability as we continue to be faced with the impending idea of depleting resources (Gilijum *et al.*, 2009; Lukman *et al.*, 2016). Sustainability has therefore emerged as a major point of concern for societies and their governments alike as we now seek to overcome and manage the forthcoming resource related crisis. One such approach to mitigation has been to monitor the sustainability of the products and services we consumer (Bergh & Hofkes, 2013, Hodge, 1997; Hughesa & Johnstomb, 2005; Rockstorm, 2015). Furthermore, the health of the planet in terms of climate change, ozone depletion and greenhouse gases continue to be a major concern in the 21st century (Edgar, 2010).

Sustainability is defined as “*ability of dynamic, stochastic, purposeful system, its components, boundaries and hierarchical context to continue to the future*” (Hansen, 1996 p. 18). According to Hodge (1997 p. 9) sustainability relates to the “persistence over an apparently indefinite future of certain necessary and desired characteristics of both the ecosystem and the human subsystem within”. The definitions proposed by Hodge and Hansen are criticized by Pater, Poppa & Cristea (2014), Pappas (2012), Fiksel (2006) as having a limited approach towards the concept of knowledge, and integrative innovation. It is argued that sustainable consumption is an ill-defined, abstract and misinterpreted concept, having various definitions, and still lacking in consistency and clarity among the researchers and consumers. Furthermore, according to Ben-Eli (2012) the definition does not clarify the perspective on consumption and also how to achieve sustainability. Also, the practical implementation to achieve sustainability is not clearly stated (Lorek & Spangenberg, 2014).

According to Brundtland report, sustainability is defined as “*development that meets the needs of the present without compromising the ability of future generations to meet their own needs*” (WCED, 1987, p. 40). The definition presented by WCED interrelate consumer with the bio-physical environment need through economic development. The report addresses the issues relating to growth, need for jobs, food, energy and water (WCED, 1987, p. 49). Based upon given definition, the concept of sustainability and sustainable development is also scrutinised for its lack of clarity (McKenzie, 2004; Ben-Eli, 2012). Furthermore, as cited by Kajikawa (2014) the field of sustainable development had not been able to progress rapidly as would have expected. Moving forward, the practices related with social sustainability has been unsuccessful, as it fails to improve the conditions of the poor (Vallance, Perkins, Dixon, 2011).

According to Hodge (1997) sustainability is more related towards improving the ecosystem and human well-being. The term sustainability is further divided into social sustainability, economic sustainability and environmental sustainability; also known as three pillars of sustainability (Mc Kendry, 2016). There is a need to integrate the three pillars of sustainability in order to achieve the desired objectives based on social, economic and environmental level (World Economic Forum, 2002 cited in Shao, Taisch & Mier, 2016). The next section discusses these pillars in more detail.

2.6.1 Social Sustainability

The concept of social sustainability and its relationship with sustainable development has always been a point of discussion amongst researchers (Eizenberg & Jabareen, 2017; Vallance, Perkins, Dixon, 2011). Based on the concept of social sustainability, Sachs (1999) further stresses the importance of different elements that are necessary for understanding the concept of sustainability within the social context. Sachs (1999) goes on to identify social dimensions of social homogeneity, equitable income, equal access to goods and services along with cultural sustainability. However, as pointed out by Vallance *et al.*, (2011) these dimensions are under developed, and not discussed in detail within the literature. Also, from the perspective of urban planning which focuses on economic growth, ecology and equity, Godschalk (2004) argues that the economic growth, concern for ecology and equity may result in conflict for consumers and their search for liveable cities. It is also argued by Eames (2006, cited in Vallance *et al.*, 2011) that in order to focus on social developmental issues in the form of education, products and services, freedom and infrastructure, there is a need to address basic needs first, and only after the wider developmental goals should be focused and implemented.

It is important to understand consumer level of acceptance towards the concept of social sustainability, so that the concept can be applied and accepted in different fields (Epstein & Marc, 2018). The same view is also highlighted within the Brundland Report (1987) and states that if basic needs are met, only then they can think about issues related to global warming and bio-physical environment. Crabtree (2005) has discussed the issues regarding the adoption of green technologies and argued that poverty seems to be the one of the concerns that hinders consumer acceptance towards adapting to green/sustainable concept. It is also argued by Burningham and Thrush (2003) that consumers will not accept sustainable technologies until their immediate needs are fulfilled. At the same time, it is also debated, that by implementing environmental policies which are not accepted by consumers, there may be an adverse effect due to limited social acceptance (Assefa & Frostell, 2007).

Based on the premise of fulfilling consumer needs, it is suggested by Foladori (2005) that connections among consumers and the bio physical environment should be established. In order to make connections between the environment and consumers, transformative and non-transformative approaches are suggested (Robinson, 2004). Transformative approaches are more concerned with starting from the very beginning in order to establish connection with humans and the environment, thus the ideas are more focused towards re defining the relationships between humans and the environment. The latter is related with having minimal changes to behaviour, and does not demand a transformative change in consumer lifestyle (Barr, 2016). From the perspective of a non-transformative approach, more emphasis is made towards the adaption of environmentally friendly technologies such as use of hybrid vehicles and more recycling facilities. By doing so, the aspects of social sustainability among consumers can be greatly enhanced (Petts & Brooks, 2006; Wagner, 2007).

However, the social sustainability concept still needs further development (Missimer, 2013). It is argued by Cuthill (2010) and Dempsey *et al.*, (2011) that the concept of social sustainability is least developed. As cited by Colontanio *et al.*, (2009) it is important to understand the importance of social sustainability, as it affects consumer behaviour in terms of sustainable practices. Therefore, if concepts are properly defined, consumers will be able to understand and adapt sustainable practices. Another important dimension of sustainability is economic sustainability, which is discussed below.

2.6.2 Economic Sustainability

From an economic perspective, the issue of unemployment, investment and growth have always been a major focus among economists. But during the 1970's the issue of environmental economics gained significant attention, which led to the formation of different agencies. For example, the Environmental Protection Agency in the US, along with the famous Stockholm conference in 1972, which formally institutionalised environmental concerns (Ayres, 2008).

Control became the focal point among the environmental economists, and there was a need to quantify the environmental damage in monetary terms. It is also argued that environmental harm which also affects human life cannot be quantified as human life has infinite value. Whereas from the economic perspective, everything needs to be stated in terms of its monetary value, and an indefinite amount cannot be spent over anything. Additional arguments relate to the fact that limitations are necessary and must be applied to all facets of our existence (Ayers, 2008).

Based upon the economist's view, scarcity is not an immediate problem and capital can be allocated for more physical resources (Weitzman & Martin, 1997). It is further stressed among economists, that environment pollution reduction is an automated process which is directly related

to monetary progress amongst countries. It is stated, as the GDP will increase so as the spending power which will allow countries to afford more sustainable environmental alternatives to resolve the issues of immediate environmental concerns (Ayers, 2008). However, in the report ‘Our Common Future’, it is stressed that environmental problems are directly related to economic growth. It is further argued that if the environment continues to deteriorate at the current pace, the ramifications are likely to be negative as production is likely to suffer, whilst this will have a knock-on effect upon economic growth (Brundtland, 1987). Based on the increasing importance of economic and environmental sustainability, ecological economics has emerged as a new field (Siebenhuner, Rodela & Ecker, 2016). Ecological economics is defined as a field that investigates “*the relationship between ecosystems and economic systems in the broadest sense*” (Costanza, 1989 p. 1 cited in Siebenhuner *et al.*, 2016).

Similarly, ecological economics deals with the human nature relationship based upon the premise that scarce resources should be managed efficiently along with managing future uncertainties within the boundaries of economic efficiency. However, ecological economics is a new concept and yet to be fully developed (Baumgartner & Quaas, 2010). Similarly, within the context of sustainability, environmental sustainability is also an important issue which is discussed below.

2.6.3 Environmental Sustainability

As mentioned previously, economic preservations have come to be a defining concern within the 21st century, as we begin to heed and note the detrimental effects our consumption has on the environment (Carvalho, Salgueiro, & Rita, 2015). Environmental sustainability is defined as “*a condition of balance, resilience, and interconnectedness that allows human society to satisfy its needs while neither exceeding the capacity of its supporting ecosystems to continue to regenerate*

the services necessary to meet those needs nor by our actions diminishing biological diversity” (Morelli, 2013, p. 5). Increasing use of natural resources has started to result in a demand (consumers demand) and supply (Earth natural resources) gap, and it will not be long before future generations struggle to have adequate supply of natural resources such as water (Martines & Paz, 2016). It is also argued that to further enhance the concept of sustainability, strategic environmental assessment (SEA) should be adopted, so as to ensure better decisions can be taken to sustain environmental sustainability (Tetlow & Hanusch, 2012). It is further highlighted that by the adoption of SEA, different policies and plans can be implemented in environmentally friendly ways (Harriman-Gunn, 2009; Vespa *et al.*, 2017).

All the three pillars of sustainability are related to each other. As cited by Morelli (2013), without environmental sustainability, there cannot be economic sustainability, given that the latter is wholly and woefully dependent upon the former as energy and natural resources form the very basis of the products and services we consume. However, having discussed all the three pillars, the focus should not be on just one aspect, rather the concept of sustainability as a whole should be given importance. It is also debated that environmental sustainability has become an international concern and it is important to ensure that sustainable measures are taken by all developed and developing countries as well as individuals member living in these countries (Tabernero *et al.*, 2015). However, the unsustainable threats still persist, and researchers agree that most of the environmental problems are caused due to the result of human actions which includes consumption, waste disposal, and energy use (Oztekin *et al.*, 2017). It is therefore important to ensure that individuals show responsible behaviour towards the environment. However, it is argued by Schlegelmilch, Bohlen, and Diamantopoulos (1995) as well as Dunlap and Jorgenson (2013) that there has been an increase towards the concept of environmental concerns, and

consumers are adapting products based on their eco-friendliness aspects. Therefore, the next section will discuss the concept of sustainability in terms of consumer purchase behaviour.

2.7 Sustainable Consumption Behaviour

The concept of sustainable consumption was brought forward during the United Nations conference on Environment and Development in 1992. According to agenda 21, the entire chapter was related to changing consumption patterns. It was stressed, that in order to protect the environment, there is a need to change consumption patterns by adopting a change in lifestyle and overall consumption behaviour (Banbury, Stinerock & Subrahmanyam, 2012).

It has been noted that issues such as global warming, pollution and depletion of natural resources are of serious concerns among consumers as they increasingly become aware of their own consumption 'footprints' (Banyte, Brazioniene & Gadeikiene, 2010; Schlegelmilch, Bohlen, & Diamantopoulous, 1996; Young, Hwang, McDonald, & Oates, 2010; Guerrero *et al.*, 2013).

It has been pointed out by Shabani *et al.*, (2013) and Hartono (2008) that sustainable consumers are those who show more signs of social consciousness as well as those who tend to display greater concern with regard to the environment. This is evidenced not only via their purchase behaviour, rather greater concern is given to the sourcing of products/services as this group of consumer care about factors such as production processes and product disposal issues (Zinkhan & Carlson, 1995). This has been coupled with a sharp increase in consumers who have increasingly displayed interests in the sustainability of products and have since expressed great interest in the protection and seeming degradation of the environment (Juwaheer, *et al.*, 2012; Mostafa, 2009; Vandervoort, 1991). It is also argued by Grunert *et al.*, (2014) that consumers are increasingly beginning to

understand the implications of their consumption behaviour and are concerned about the environmental impact of their purchasing (Bonini & Oppenheim, 2008).

This trend has not necessarily been one that has been borne from the current state of affairs within the context of consumption and globalisation. Rather, the rise of the conscious consumer can be traced back over four decades ago as evidenced by the empirical research offered by Kassarian (1971). In this respect, Kassarian, (1971) set-out to understand if consumers were concerned about air pollution and set his research against the backdrop of the airline industry. As such, the researcher was concerned with whether consumers would be willing to pay higher prices for tickets in order to ensure that firms are able to use fuel that would reduce air pollution. Through this investigation, Kassarian (1971) found that there was positive relationship between concern for air pollution and willingness to pay higher prices in order to reduce air pollution. Similarly, Kinnear and Taylor (1973) investigated brand perception for laundry detergent based on ecological and behavioural dimensions and it was noted that ecological and behavioural dimension does alter consumer perceptions towards the brand. According to Balderjahn (1988) there is a positive relationship between ecologically consciousness and ecologically responsible buying of brands. Dolliver (2010) conducted research in order to investigate the relationship between sustainable dining in the restaurant industry and consumer preferences for food restaurants. It was noted that consumers were willing to pay more in-order to dine in a restaurant that serves ethical food. The research was also conducted by Panzone *et al.*, (2016) to understand how socio-demographic attitudes influence sustainable consumption. It was noted that socio-demographic variables influence the selection of various organic food purchase within supermarkets.

Furthermore, based upon the concept of sustainable consumption behaviour, consumers have been studied by researchers based on a generational shift in purchasing habits. Hence a generational shift can be seen as one of the factors that change consumer preferences and perceptions towards the adaption of sustainable products (Kanchanapibul *et al.*, 2013). It is argued, that a large proportion of the workforce entering into the market belongs to generation Y (born between 1970s and 1990s) and a large part of it consists of college students, who are schooled very early on as to the importance of environmental issues and their implications for the future. According to a college explorer survey it was indicated that more than 20 million students started college in 2011 ages from 18-34, the spending power of this segment has since reached \$417 billion (Lurkevych, 2014).

Previous studies have also highlighted the role of internal and external locus of control as a personality trait towards understanding consumer purchase intentions for purchasing sustainable products. Locus of control is a belief that links consumer with their environment; consumers who are categorised as having acted upon internal locus of control tend to have more control over their actions and environment (Aberle *et al.*, 2009). On the other hand, consumers having acted upon external locus of control seem to have less control over their behaviour; these consumers are of the view that outside factor and events control their actions, decisions and behaviour (Barwick *et al.*, 2011). Whereas the role of collectivist value is also highlighted as means to understand consumer behaviour towards buying of sustainable products (Laroche *et al.*, 2001).

The collectivist view holds that consumers give more importance to group priorities than personal or individual priorities (Zhao and Chan, 2008). As cited by Kim and Choi (2004), collectivist consumers take decisions that will be environmentally friendly, whilst also considering the

purchase of products that will yield more beneficial results for the environment as a whole. Furthermore, in-order to study sustainable consumption, the concept of Perceived Consumer Effectiveness (PCE) as an attitudinal variable is important to study. The concept of PCE upholds that consumers believe that their individual actions can have a significant difference towards solving environmental issues (Ellen *et al.*, 1991). The same is supported by Moisander (2007) that consumers who are concerned with the environmental issues will act within the best interest of environmental preservation due to the belief that their actions can solve the problems that persist.

Up until more recently, the research domain had primarily focused on consumer attitudes along the lines of demographics, attitudes and behaviour. Such studies were the mainstay, particularly during the 1970s up until the mid-1990s. The research domain has however undergone a considerable shift with the advent of the new millennium. A decade into the new century, Hume (2010) notes that the characteristics of consumers today, in particular younger consumers, differed considerably to their counterparts in previous generations. Hume (2010) was not the first to make this observation as Sullivan and Heitmeyer (2008) has previously noted that young consumers were more receptive to marketing communications because of their access to technology. In addition, the latter authors noted of younger consumers that they were more receptive to change and more environmentally conscious. Coupled with these factors, Sullivan and Heitmeyer (2008) asserted that younger consumers viewed money as the core measure to predict one's success in society. Their penchant for, and comfort with technology also meant that compared to previous generations, they tended to engage in more extensive searches before making any purchase (Yadav & Pathak, 2016). As a result, it could be argued that newer generations have to be studied closer in order to ascertain their consumption habits as they cannot be held to the same standards and yard sticks as their parents. Furthermore, it is important to study the purchase behaviour of young

consumers because they represent the future, and thus can serve as a lucrative market segment for the marketers to target (Heaney, 2006; Hume; 2010; Gronhoj & Thogersen, 2017; Smola & Sutton, 2002; Yadav & Pathak, 2016). As cited by Frank and Chong (2002), young consumers enjoy the luxury of more disposable income in comparison to previous generations mainly due to the changing family structure. The advent of dual incomes in households as a result of both parents being employed means that younger consumers have greater leverage and spending power.

Apart from the generational shift and attitudinal variables, the importance of intrinsic and extrinsic factors are highlighted by Kumar and Ghodeswar (2015). It is argued that intrinsic and extrinsic factors also influence consumer purchase behaviour. Intrinsic factors include deeper knowledge, self-interest and willingness to act in a responsible manner towards the environment. Whereas individual personal commitment on the environmental level is also one of the important factors that differentiate sustainable consumption behaviour from non-sustainable consumption behaviour. These individuals realise that they can make a difference by engaging themselves and others in environmental protection activities (Gadenne *et al.*, 2011). The quality to engage in environmental protection tends to be a more intrinsic characteristic of such sustainable consumers. The extrinsic factors will include product attributes (e.g., quality, performance, price, promotion) and consumer social image. Moreover, it is through consumption of products which allow consumers to portray symbolic meanings, lifestyle and values to others (Meise, *et al.*, 2014). In order to make informed decisions about their purchasing, consumers have started to show more interest in products supply chain and production history (Maruchek, *et al.*, 2011; Reisch *et al.*, 2013).

Additionally, price is seen as one of factors that hinder the purchase of environmentally friendly products (Khale, 2015; Moser, 2015; Wei *et al.*, 2018). At the same time however, there is evidence within the research domain to suggest that consumers are willing to pay price premiums to purchase environmentally friendly products (Owsus & Anifori, 2013; Xu, *et al.*, 2012). Although there are contrasting views among researchers regarding the issue of paying price premiums to purchase environmentally friendly products, some studies show that consumers are willing to pay 5% to 10% extra price premium for certain environmentally friendly attitudes such as products which are not animal tested along with products that do not involve any element of child labour (Auger *et al.*, 2008; Nandi *et al.*, 2017). Similarly, based on the food industry, it is also found that consumers will pay price premium for certified organic produce (Napolitano *et al.*, 2010).

Apart from pricing, lack of information available to consumers is also one of the reason due to which consumers do not buy sustainable products (Canitao, *et al.*, 2012; Meise, *et al.*, 2014). Thus, in this view, within the context of European auto industry, it was noted that one of the barriers among consumer and sustainable purchasing is expectation and perception gap. The expectation perception gap is mainly the result of lack of information available to consumers (Shao, *et al.*, 2016). Moreover, information regarding products' sustainable attributes is not available to consumers within the retail environment (Meise *et al.*, 2014). It is argued that the sales of conventional products may be negatively impacted should the information about sustainable products attributes be highlighted (Binnekamp & Ingenbleek, 2008). However, apart from product information within the retail environment, there are different industries that can contribute towards solving the issue of sustainable consumption.

According to EEA (2013, cited in Lehner, *et al.*, 2015) the three major areas that accounts for 75-80% towards sustainability are housing (use of heating), food and drink (meat and dairy industry) and transport (car and air travel). The next section will briefly discuss the housing and food market, followed by detail discussion on automotive industry and sustainability.

2.7.1 Residential Energy Use

Evidence suggests that consumers are not necessarily keen to take steps towards reducing their energy consumption and adopting a more sustainable life style. The reason for not adapting a more sustainable lifestyle is referred as the energy efficiency gap (Persson *et al.*, 2009 cited in Lehner *et al.*, 2015). According to Stern (1992), different techniques are used over the time to achieve a higher level of energy efficiency. Techniques to achieve higher energy efficiency are presented in the form of the table 2-14

Table 2-14 Techniques to achieve energy efficiency

| |
|---|
| <p>Providing Feedback: Feedback on the energy bills has proved to be an effective way to reduce energy consumption levels. It is estimated that providing feedback can reduce electricity consumption by up to 1-1.5% (Arvola, <i>et al.</i>, 1993). Furthermore, according to Fisher's (2008) energy savings can be achieved between 1 to 20%. Whereas Delmas, Fischelin and Asensio (2013) based on feedback; energy efficiency can be achieved up to 7%. Similarly, with the advent of smart meters, consumers are able to understand their energy consumption in the best possible manner (Lehner, <i>et al.</i>, 2015).</p> |
| <p>Changes to Physical Environment: By having smart design electrical appliances consumers can be prompted to save energy levels. For example, refrigerators can be designed in a way that it is difficult to keep the door open for a longer period of time, although it can be argued that this approach is expensive and thus will require a systematic new product development approach which can be integrated with eco design principles (Bharma <i>et al.</i>, 2011).</p> |
| <p>Prompts as changes to physical environment: Use of prompts is considered to be an effective way to reinforce desire messages in the best possible way. For example, use of stickers is frequently used to reinforce the message to switch off the lights when leaving the building. It can be argued that using stickers might not be a best possible solution to energy saving, and therefore there is a need to come up with a better and permanent solution (Bakhaus & Heiskanen, 2009 cited in Lehner <i>et al.</i>, 2015).</p> |

Changes to default option: Recently used tools towards energy savings with the option of “opt-out” or “opt-in”. In the opt-put options consumer are given the choice by default to be converted to greener more sustainable and energy efficient energy. Whereas, through the opt-in option, consumers are directed to cheaper fossil-based electricity supply for their housing (Pichert & Katsikopoulous, 2008).

Social Comparison Feedback: A technique where the energy consumption is compared to the similar households. As cited by Allcott and Mullainathan (2010), the practice by a company called Opower of comparing the residential energy bill of consumers with their neighbours has resulted in 2% energy saving.

(Lehner, Mont & Heiskanen, 2015, p. 6)

2.7.2 Food Industry

According to Ross, Karlsson, Witthoft and Sundberg (2012), apart from the global obesity epidemic, food consumption in the form of food waste and excessive meat consumption is also related to climate change and thus need measures to prevent further environmental damage. The section will highlight the way food waste is affected environmental sustainability. Also, in-terms of behavioural change, different measures are also to be highlighted.

2.7.3 Recycling and Environmental Sustainability

Recycling serves as an important measure which can enhance environmental sustainability. However, in-order to understand recycling behaviour among individuals, various studies have been conducted. For example, it is noted that age, gender and educational level influences recycling behaviour (Glifford, 2013; Juarez-Lurgo, 2010; Milfont and Page, 2013). It is also argued that economic, social and cultural factors can also have an impact on recycling behaviour (Bamberg, 2007; Osbaldiston and Schott, 2012). Furthermore, the research has also highlighted the importance of providing the basic infrastructure so that the recycling can take place. According to Verdugo (2012) facilities such as garbage collection services affects recycling behaviour in a positive manner and encourages individuals to recycle more. However, in-terms of recycling, it is

also argued that poor services mean fewer recycling initiatives are likely to be taken amongst the general population (Chung and Tung, 2010).

In-order to manage environmental sustainability, it is important to adopt and manage recycling activities. At present, reducing the quantity of waste products which ends up in the landfills is one of the foremost issues facing the planet. It is therefore argued by Rhodes *et al.*, (2015) that through recycling the issue of managing waste can be minimised. However, in-terms of recycling household waste, studies have shown that individuals are not willing to recycle because individuals find recycling as costly, inconvenient and time consuming (Oztekin, 2017). Alternative insights are offered by Ramayah *et al.*, (2012) who suggest that often it is down to a lack of motivation to go beyond one's 'comfort zone' that ultimately acts as an obstacle to recycling. The authors argue that individuals are not willing to separate and store different recyclable items in the form of glass, paper and transport them to recycling centres (Ramayah *et al.*, 2012).

Furthermore, in-terms of showing more responsible behaviour towards the environment, within the context of recycling, it is highlighted that females are more likely to recycle more as compare to their male counterpart (Scannel & Glifford, 2013). Similarly, within a cross national study consisting of 22 countries, it is highlighted by Hunter *et al.*, (2004) that females show more engagement in environmental care activities. However, the recycling rate of house hold items still remains slow. It is argued that more efforts are needed to increase recycling in-order to sustain the environment (Abbott & O'Shea, 2017). In-terms of recycling, in household waste, the United Kingdom (UK) ranks seventh, which is just above the EU average rate, but the recycling is growing at a slower rate. For example, from 2006 to 2010 only 2.2% increase is seen in the recycling rate (Abbott *et al.*, 2011). However, among different forms of household recycling, food recycling is

one of the major causes for environmental degradation and requires immediate attention. The next section will discuss in more detail the food recycling behaviour among the households.

2.7.4 Food Recycling and Consumer Behaviour

Changing patterns of consumption are witnessed amongst consumers and as a result there has been a significant increase in food household waste (Parfitt *et al.*, 2010). In the UK alone households are responsible for wasting half of fifteen million tonnes of food waste which leads to severe environmental consequences (House of Commons, 2015; WRAP, 2011). In the UK, all the biodegradable waste (including Household food waste) is dumped into landfills sites due to which Methane, a greenhouse gas is released when biodegradable waste starts to decompose (Graham-Rowe *et al.*, 2015).

However, it is highlighted by Shearer *et al.*, (2016) food waste if collected separately, can be used for different purposes. For example, agricultural bio-fertilizers can be produced from waste food and through the process of recycling food, renewable energy can also be produced (Zhang *et al.*, 2007). Therefore, it is deemed important for the individuals to make sure that household food waste is disposed in a separate bin provided by the council.

In order to minimise household food waste, the initiative was taken by the UK government to provide food collection services in 2006 and in-order to do so separate bins were provided for food recycling called Caddy (DEFRA, 2015). The bin comes in two different sizes. A small caddy to be placed inside the house whereas the larger caddy is placed outside (Nomura *et al.*, 2011). The purpose of providing two different bins or caddies is to ensure, encourage and increase the frequency of food recycling among the households in the UK. By doing so, the environmental sustainability can also be enhanced (Shearer *et al.*, 2016). Since the inception of the food collection

services in 2006, the frequency of food recycling has increased from 118000 to 290000 tonnes between 2010 to 2014 Waste Data Flow (2016). However, according to WRAP (2016) large proportions of food still ends in the landfills and therefore further improvements are still needed to ensure further food recycling among the households in the UK.

In-terms of increasing the frequency of household food recycling, different intervention policies are implemented by the Government. For example, as a form of behavioural change, nudge intervention has been highly useful towards food recycling among the households (Blumenthal-Barby and Burroughs, 2012). Nudge interventions are at the same time a cost-effective way for policy makers who are faced with budgetary constraints (John, 2013). However, it is argued by Steg and Vlek (2009) that in order for the policy intervention to be successful concerning behavioural change, it is important that the policy addresses long term benefits rather than focusing on short term behavioural change. Nudge interventions are implemented through visual prompts for delivering information. The same is also used to stimulate actions and achieve the desired behaviour through a nudge (Chui *et al.*, 2015). In order to deliver the desired message, visual prompts are used through stickers, posters, signs and flyers (Bartram, 2009). Through designing effective nudge policies, individual behaviour can be altered without them necessarily noticing it, but the effectiveness of the interventions shows varying result and thus requires further studies to understand the food recycling behaviour in more detail (Shearer *et al.*, 2017).

Apart from educating households through nudge intervention, the use of different promotional and awareness campaigns has also contributed positively towards food waste prevention (Priefer *et al.*, 2016). In order to enhance public knowledge regarding the negative impact caused by food waste, different campaigns are held all across Europe. For example, Ireland initiated a campaign by the

name of “Stop Food Waste Program”. Similarly, in Europe “Think. Eat. Save. Reduce Your Footprint” campaign was launched. Furthermore, in the UK, “Love Food Hate Waste” was launched more recently (Setti *et al.*, 2018). Also, face-to-face informational session also serves as meaningful mechanism to implement behavioural change (Farrelly & Tucker, 2014; Rispo *et al.*, 2015). It is also highlighted that the use of personalised information concerning food waste to particular target groups also serve as effective means to reduce food waste behaviour (Schmidt, 2016a).

2.7.5 Food Waste Behaviour and Environmental Sustainability

Research conducted by Porpino *et al.*, (2015) highlights the fact that wasting food is considered as inappropriate behaviour whereas it is also noted that households are also concerned about throwing away food (Abeliotis *et al.*, 2014). The fact that individuals are showing concern towards wasting food can also leads towards food waste reduction (Evans, 2011a). Similarly, individuals who shows high concern towards the environment tend to display positive behaviour towards reducing their food waste in-order to sustain the deteriorating environmental conditions around them (Melbye *et al.*, 2016). However, interestingly, it is argued that the impact of food waste towards the environment is not a major concern; two studies conducted in the US have found that only 40% (Neff *et al.* 2015) and 58.4% (Qi and Roe 2016) showed concern regarding the environmental consequences of food waste. Whereas 22% of the respondents were not moved as far as the environmental impact of food waste was concerned. It is also argued that lack of knowledge and awareness regarding the environmental impact of food waste also serves as one of the reason due to which individuals are less concerned about the relationship between food waste and environmental impact (Graham-Rowe *et al.*, 2014; Neff *et al.*, 2015). Increased levels of food waste are directly related towards having a negative impact towards the environment by resulting

in an increase level of green-house gases (Dorward, 2011). Furthermore, apart from industries discussed above, littering remains a contributing factor towards environmental degradation. Therefore, the next section will briefly discuss the littering behaviour of individuals.

2.7.6 Littering

Litter is considered to be any object which is thrown in the public places, or any item placed in an unacceptable location (Geller, 1980). Not only smaller items such as cigarette butts and candy wraps are considered as litter, but also larger items in the form of automobile and appliances are also counted as litter (Schnelle *et al.*, 1980). However, the present study seems to differentiate between litter (item) and littering (the behaviour) and therefore it is important to understand littering behaviour.

2.7.7 Littering and Consumer Behaviour

As a means of understanding behaviour towards littering, researchers have sought to explore the factors and motivators that lead to such behaviour. Both Finnie (1973) and Weaver (2015) examined littering behaviour within different outdoor locations. It was noted that the tendency to litter was more common when the surroundings were already untidy and littered. The same view is supported by Cialdini, Kallgren & Reno (1991) in their research as it is stated that individuals are less likely to litter in the places which are already litter free. However, in-terms of littering behaviour Keizer *et al.*, (2008) and Zhang, and McCord (2014) argue the importance of physical context when it comes to littering. Based upon their study, it was noted that physical surroundings also have an impact on individual behaviour in-terms littering. For example, physical spaces surrounded with graffiti and places where shopping carts left unturned seems to encourage littering. Furthermore, the studies have also identified the relationship between gender, age and

littering. It is highlighted by Torgler, *et al.*, (2008) that males are more likely to litter more when compared to their female counterparts. However, Schultz (2013) has emphasised the fact that age is also related to littering. Based upon their study, it was noted that individuals aged (18-29) littered more as compare to those who were older. Furthermore, the research also suggests that due to phenomenon such as social disapproval, individuals are more likely to litter more when they are alone, rather than in a group (Ernest-Jones *et al.*, 2011).

In-terms of reducing littering, researchers have conducted different studies to tackle and device various strategies to reduce littering. It is noted that beautification also serves as one of the factor which reduces littering as such, a well maintained environment for example, green environments seems to have less litter as compare to other spaces (Waever, 2015). Whereas availability, design and distance of the trashcans also reduce littering. It is noted by Bator *et al.*, (2011) and Schultz *et al.*, (2013) that by increasing the number of trashcans and reducing the distance to trashcans cans, litter is likely to be reduced. Also, by having more persuasive designs in the form of different signs, and colours on the trashcans cans also render similar results (De Kort *et al.*, 2008). Coupled with this, creating awareness in-terms of providing information also seems to reduce littering. Research conducted by Reich and Robertson (1979) highlighted that written statements through flyers and text can reduce littering. Moreover, within the context of the cinema, it was noted that anti littering messages before the start of the movie can reduce littering in the cinemas (Hansmann and Scholz, 2003). Other factors also shaped littering behaviour as Ramos and Togler (2012) reveal through their research that disorderly situations were more likely to result in greater littering. The authors observed a university break-room and found that both students and staff were more likely to litter following disorder of any kind whilst less litter was found when situations were orderly and calm (Ramos & Torgler, 2012).

Apart from esthetical problems, littering also includes social and health related implications as due to littering, environmental degradation also takes place (Bateson *et al.*, 2015). Litter in the form of plastic, styrofoam, paper and glass have the ability to contaminate the air and soil, and therefore leads to severe environmental consequences (Brown *et al.*, 2004; Munoz-Cadena *et al.*, 2012; Torky, 2017). Furthermore, the problem of littering is also related to individual's wellbeing; it is argued by Venhoeven *et al.*, (2013) that if provided with the right environmental conditions in terms of cleanliness and litter free environment it is noted that individuals experience increase in hedonic wellbeing.

The discourse presented thus far reveals that the area of sustainable consumption is yet in its infancy, at least from an academic perspective. This in turn means that consensus is yet to emerge within the discipline thus rendering it a hotbed for contention and challenges. The very concept of sustainable consumption is under debate among the researchers due to its abstract nature and lack of clarity where definitions are concerned. Furthermore, amongst consumers, there lies the attitude behaviour gap towards adopting a sustainable lifestyle. There are different barriers that limit consumer ability and motivation to purchase environmentally friendly products. As cited by Ramayah *et al.*, (2010) that purchase intention are important predictor of sustainable buying behaviour. Researchers have tried to identified different factors that can contribute towards sustainable purchase behaviours e.g. Chan (2001) and Chan and Lau (2000) identified the positive link between environmental awareness and purchase intentions, whereas (Beckford *et al.*, 2010; Haron *et al.*, 2005) focused on the element of environmental concern and (Mostafa, 2007; Sinnappan & Rehman, 2011) talked about the importance of environmental value for predicting sustainable buying behaviour. Despite these findings, till date, there are many studies offering contrasting viewpoints (Hassan, 2014). However, the objective of the present study is to

understand the concept of sustainability from Muslim consumer's perspective. Therefore, in the next section, the author will discuss the concept of sustainability within the context of Islam. Followed by the overview of automotive industry and its importance in sustainable consumption.

2.8 Islam and Sustainable Consumption Behaviour

Within the context of Islamic principles both consumers and marketers are expected to adhere to the tenets of responsible behaviour and thus ensure that priority is given to both the environment and society (Susanti, 2014). It remains incumbent upon Muslims to care and respect their environment as Islam upholds that the latter is a religious duty as opposed to be an optional endeavour (Abdelzaher & Abdelzaher, 2017). It is further argued by Hassan (2014) that in order to consume sustainable products, there is a need to have in depth knowledge and awareness regarding religion and environmental issues. Islamic concepts such as “Zhud” (asceticism) exists so as to guide Muslims in their quest for a simple life, one which promotes and refrain from excessive consumption (Hassan, 2014). Both nature and the environment tend to be prized within Islam which consistently cites the importance of responsible and respectful interaction between individuals and nature (El-Bassiouny, 2014; Abdelzaher, 2017). At the same time pro-environmental behaviour can be related to the concept of (ibadah/obedience) which entails that all human beings believe in Allah and should respect everything living thing that is created by Allah (Siti & Haron, 2012). Whereas the concept of (Fitrah/instinct) which reflect human nature is also related towards the understanding and protection of the environment (Haron & Mohamed, 1991).

Both the concepts of (ibadah) and (fitrah) are also related to the acquisition of knowledge in order to understand and make the right decisions (Bassiouny, 2014; Haron & Mohamed, 1991; Siti &

Haron, 2012). It is highlighted in the Qur'an (16: 90) that, *"God (Allah) orders justice, and good deeds, and giving to one's kindred. He forbids indecency, dishonor and insolence."* Based on the concepts of morality, good deeds and Islamic ideology, Muslim consumers in the context sustainable consumption practices should care for societal well-being while choosing such products that are good for the society and refrain from products that are harmful to society (Baasouny, 2014; Helfaya *et al.*, 2018). Furthermore, consideration towards environment is rooted in the Islamic culture thus consideration for the environment should ideally come as second nature for those who adhere to the Islamic faith. In general, Muslims believe that all of creation belongs to God whilst mankind has been entrusted with the responsibility to take care of Earth (Ansari *et al.*, 2012; Hossain 2014). Islam thus views mankind as stewards of the earth and God's creation. Additionally, the importance related to environmental sustainability is highlighted by Helfaya *et al.*, (2016) who conducted a thorough analysis of the Quran as part of their research. The analysis has revealed that altogether 674 verses throughout the 30 parts of Quran highlight the importance of environmental sustainability related to water, plants, land, air and animals. Few examples of the verses are presented below:

"Then We appointed you viceroys in the Earth after them, that We might see how ye behave" (Quran 10:14).

"And when he turneth away (from thee) his effort in the land is to make mischief therein and to destroy the crops and the cattle; and Allah loveth not mischief" (Quran 2:205).

"Who made all things good which He created (32:7). And we are commanded to keep it that way: Do no mischief on the Earth, after it hath been set in order" (Quran, 7:56).

"Verily, all things have we created in proportion and measure (perfection)" (Quran, 54:49).

As a Muslim, one must adhere their life according to Islamic principles and teaching. There is a need to understand what is required of Muslims when consuming products, environmental

problems in general tend to occur due to mankind lack of commitment towards the environment.

As mentioned in Surah al Qasas, *Chapter 28*, Verse 77

“And seek the abode of the Hereafter by means of what Allah has given thee, and neglect not thy portion of the world, and do good (to others) as Allah has done good to thee, and seek not to make mischief in the land. Surely Allah loves not the mischief-makers” (Quran, 28: 77).

“(Saying): Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed”! (Quran, 20:81).

In-order to protect and preserve the environment, the role of education and knowledge is emphasised and it is highlighted that Islamic religious education can be integrated with environmental education (Fua *et al.*, 2018). It is because through Quran, Islam teaches towards the concept of environmental management. Whereas it is also explicitly highlighted in the Quran that for Muslims, it is necessary to show responsible behaviour towards the environment (Abdelzaher & Abdelzaher, 2017). From an environmental perspective, the role related to awareness and knowledge of Islamic way of life is also emphasised. It is highlighted and discussed that through learning, knowledge and intellect, one can distinguish between right and wrong, and decisions can be taken accordingly (Mohamed, 2014).

It is through knowledge that Muslim consumers are able to fulfil their religious obligations as well as environmental obligation to which they as Muslims are entrusted by God (Mohamed, 2014). Various initiatives have been taken under the banner of Islam to educate Muslim consumers towards ecological education through Islam’s environmental teaching and practices in Masjid (Mosques), Maktab (Muslim School) and University. The concept of EE is in formative development and its impact on the society, and the adoption of being green is not yet known (Mohamed, 2014). In addition, the integration of religion through main stream marketing

practices and its impact on buying green products is still in its infancy stage, and there is a need to understand the concept in more detail (Harizan & Haroon, 2012; La Fua *et al.*, 2018).

In-terms of providing environmental education, as an institution, the role of family is also given importance, and it is argued that family has the ability to influence individuals and therefore it is deemed important that parents should educate children from the early childhood regarding the importance assign to environmental sustainability within the religion of Islam (Abdullah *et al.*, 2017). However, it is argued that in terms of providing education regarding the aspect of environment sustainability, the family has less influence upon individuals because parents themselves lack the necessary environmental education (Durate *et al.*, 2017). Whereas from the Islamic perspective, it is highlighted in (al-Isra, 17:23)

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, not shout at them but address them in terms of honour”.

The excerpt emphasises the importance of family and therefore it is important from the Islamic perspective that parents should educate children concerning environmental sustainability. Furthermore, apart from family, in-terms of influencing individual behaviour, the role of peers has also given importance and it is highlighted by Foulkes *et al.*, (2018) that peers also have the ability to influence behaviour. However, it is also argued by Caravita *et al.*, (2014) that peers also have the ability to influence individual’s behaviour negatively and therefore the peers network serves as an important group towards influencing individual behaviour. Similarly, from the Islamic point of view the importance of peer influence is highlighted in (Surah Al-Qaf, 27)

“His companion will say: ‘Our Lord! I did not make him transgress, but he was himself far astray’. He (Allah) will say: ‘dispute not with each other in my presence. I had already in advance sent you warning”.

In light of this, to indulge in sustainable purchase behaviour is not only the responsibility and duty of every Muslim from a religious point of view, but also knowledge and awareness towards the concept is also very crucial. Thus, eco ethical precepts of Islam facilitate responsible, respectful interaction between individuals and nature (Helfaya *et al.*, 2016). Additionally, it is also argued that from an Islamic perspective, individuals need to take care of resources and protect the environment (Islam, 2012). Whereas it is also highlighted by Ansari and Jamal (2002) that sustainable development is deeply rooted in Islamic principles.

More recently, it is highlighted by El- Bassiouny, (2014) that Muslim consumers show more signs of religious inclination during the purchasing of various products. As indicated by previous researches, environmental knowledge influence purchase intentions (Lin & Huang, 2012). As the environment becomes a talking point within society and public spaces, consumers have started to show more signs of environmental concerns which is reflected in their purchasing behaviour (Mostafa, 2007). Therefore, there is a need to increase consumer knowledge toward consuming sustainable products, and the impact that sustainable consumption can yield is also an important factor that is needed to be materialised.

There is also a need to promote Islamic practices to highlight the importance of consuming sustainable products through mass media to Muslim consumers living in the UK. That said however, it should be kept in mind that a multi-ethnic and multi-cultural country like UK, makes is somewhat complex to promote Islamic teaching and principles when compared to a homogenous country where Islam dominates faith. A country such as the UK is not only multi-cultural, rather the state remains secular, thus a message emanating from one faith group may not be well-received

by the culturally diverse population (Mohamed, 2014). In support of this view, Said *et al.*, (2003) indicate that Muslim majority southeast Asian country Malaysia tends to be receptive to faith based messages whilst sustainable consumption behaviour tends to be very positive (Said *et al.*, 2003), but the results cannot be generalized to the whole population of consumers living in the non-Muslim countries. Therefore, there is a need to devise a sound marketing strategy to promote the importance of sustainable marketing towards Muslim consumers. At the same time, according to El-Bassiouny (2014) marketers are unable to target and ever-increasing population of Muslim consumers which can serve as a lucrative segment because of their increasing population in the western countries. Similarly, based on the concepts of tawhid and Khalifah, it seems more likely that Muslim consumers will tend to purchase environmentally friendly products in keeping with their religious duties and obligations. However, it is argued by DeHanas (2010) that apart from halal consumption, Muslims consumers are less inclined to act upon other environmental activities despite the fact that “*positive environmental activities are deeply Islamic*” (DeHanas, 2010, p. 148). Furthermore, according to the research conducted by Ray and Byrand (2011), it is indicated that Muslims are less enthusiastic towards taking part in any environmental activities. However, at the same time, there is dearth in research which makes it difficult to understand the relationship between Muslim consumer and sustainable consumption.

From the perspective of Muslims consumers, it cannot be conceptualised that they favour sustainable products due to their religious orientations and Islamic teachings. According to Mohamed (2014) and Abdelzaher *et al.*, (2017) from a theological perspective, the integration between Islam and environment is often neglected. Hence there is a need to further integrate and explore the relationship between religion and sustainable purchase behaviour among Muslim consumers. In the light of present situation, the evidence does suggest that Muslims consumers

tend to integrate their religious values within their consumption behaviour, but the context under which the religious values are applied and adopted remains limited. Thus far, focus has been devoted to a handful of industries including banking, insurance and fashion, with few studies extending beyond these remits when it comes to Muslim consumer behaviour. With this in mind, the present study will explore the influence of religion on Muslim consumers sustainable purchase behaviour within the context of electrical cars. Therefore, the next section will discuss the automotive industry and consumer's sustainable consumption behaviour.

2.9 Automotive Industry

A number of changes and developments to the environment have been witnessed over the course of the last century as the impacts of both industrialisation and globalisation materialise. Some of the consequences of the latter include ozone depletion and increased level of green-house gases etc. Similarly, car-based transport has contributed its fair share towards affecting and damaging the environment in the form of noise, congestion, air pollution, and resource depletion (Mayyas *et al.*, 2012; Ibarra *et al.*, 2017). Additionally, the transport sector is responsible for 23% of carbon dioxide emission (International Energy Agency 2016, cited in Bigerna, Bollino & Micheli, 2016). Within the UK alone, 40% of energy is consumed by the transport sector; the sector itself entirely depends on fuel derived from crude oil (DECC, 2013a; cited in Morton, *et al.*, 2016). Moreover, with increasing oil prices and harmful environmental impact of transport sector, more attention is needed to develop sustainable and fuel-efficient products in order to reduce environmental damage, reduce oil dependency and conserve more energy (Morton *et al.*, 2016).

The automotive Industry remain one of the most important manufacturing sectors; it employs more than 2 million people and also supports 11 million jobs in other related industries. Thus, having

employed so many people, the automotive sector is also regarded as the engine of Europe within the 21st century (Shao *et al.*, 2016). At the same time, the economic importance of this industry cannot be undermined, with the total turnover of €211bn, the automotive industry is one of the largest manufacturing sectors in Europe (Shao *et al.*, 2016). As being the largest manufacturer, the automotive industry is also responsible for polluting the environment. According to the German Environment and Forecasting Institute, during the production stage alone, 20% of operations result in damage to the environment whilst, remaining 80% of environmental damage is inflicted during the car use, with CO₂ emissions being the foremost culprit (Whitelegg, 1993 cited in Orsato & Wells, 2007). Sustainable environmental practices are not only related with manufacturing, but also linked with the overall car life cycle and associated systems such as logistics infrastructure (Orsato & Wells, 2007). The detail environmental impact is presented in the form of the table 2-

15

Table 2-15 Environmental impact caused by cars

| | |
|-----------|--|
| | Pre Assembly: Mineral extraction for raw materials (iron ore, bauxite, oil, etc.); |
| | Transport of raw materials |
| | Production of secondary material (steel, aluminium, plastics, etc) |
| | Transport of these materials to assemblers and suppliers |
| | Production of components and subassemblies |
| | Transport of components and subassemblies |
| Assembly: | Energy used in assembly plant |
| | Pollutions caused in assembly process, particularly in |
| | Paint shop emissions |
| | Release of waste materials into ground and water and into |
| | The recycling system |
| | Transport of finished vehicles to customer |
| Use: | Energy used for driving |
| | Pollutions caused by emissions and waste materials |
| | From disposables (batteries, tyres, oil, etc.) |
| | Land-use requirements (roads, fuel stations, parking facilities, etc) |
| | Accident damage to people and environment |
| | |

| | |
|-----------|--|
| Post-Use: | Transport to dismantling site/scrap yard |
| | Energy use in dismantling/scraping processes |
| | Pollution caused by dismantling/scraping processes |
| | Transport of recyclates |

(Adapted from Orsato & Wells, 2007)

Given the above outputs and inevitable damage sustained to the environment as a result, it is crucial that the industry itself takes a more pro-active role in promoting environmentally friendly practices in terms of pre and post processes during car usage. Given the level of damage the industry inflicts, it could be argued that the industry has both a moral and social responsibility which should guide the various manufacturing phases to ensure minimal damage is inflicted.

In view of this, at present, different methods have been adopted by automotive companies like Volvo, Ford and other Asian automakers which are based on their production infrastructure and production volumes. The adopted environmental initiatives are presented in table 2-16

Table 2-16 Environmental Initiatives by companies

| |
|--|
| Environmental product declaration (EPD) from Volvo |
| The model developed amongst the Swedish Environmental Institute and the Volvo Car Corporation is known as Environmental Protection Declaration (EPD) (Fliedner, 2008). The system covers various phases from production to final product and assess the environmental impact of each. The unit that is used to assess the impact is known as environmental load unit (ELU). However, ELU is not widely recognized unit to assess environmental impact and therefore lack international approval. In-order to reduce environmental damage, Volvo has reduced emissions of nitrogen oxides, carbon monoxide and hydro carbons by 60—85%. Volvo also plans to further reduce the emissions level by two-thirds over the next decade (EU, 2016; cited in Mayyas <i>et al.</i> , 2012). |
| Ford of Europe's product sustainability index (PSI) |
| Ford of Europe uses management tools to assess environmental damage known as Product Sustainability Index (PSI). PSI uses eight indicators known as life cycle global warming, life cycle air quality, sustainable materials, substance management, drive-by-noise, safety, mobility capability, life cycle cost (Schmidt, 2006). However, by using only eight indicators to assess the environmental, social and economic impact is considered a weakness of this model. More indicators should be added in the model in order to have better results. |
| Asian auto-makers and their sustainability approaches |

The Japanese automakers like Toyota, Nissan, Honda, Mazda, Mitsubishi, Daihatsu, Subaru, Hino, Suzuki and Isuzu uses guidelines to access the relationship between the environmental cost and environmental benefit. The costs are minimised in the form of less energy consumption, focusing on recyclable processes which as a result reduce the environmental impact (Cortez & Cudia, 2010). Sustainability has great importance in Japanese culture. From the perspective of sustainability, one of the main philosophies of Toyota is reducing, recycling and reusing (Cortez & Cudia, 2010).

(Adapted from Mayyas *et al.*, 2013)

These are the strategies used by automobile manufacturers during the production stages of conventional vehicles (CV). There is a need to have a better solution than to use different models to reduce environmental damage. Based upon the ecological premise, more efforts are needed to promote Electric Vehicles (EVs) coupled with low carbon emissions systems which will in turn positively affect the environment and planet as a whole (Orsato & Wells, 2007; Hawkins *et al.*, 2013; Shen *et al.*, 2012; Choma & Ugaya, 2017). With this in mind, the next section will discuss the concept of EVs and consumer behaviour in more detail.

2.9.1 Electric Vehicles (EVs)

In the current era, any vehicle that deviates from the conventional motor vehicle is likely to be viewed as an innovation; this especially rings true for the Electronic Vehicle which has largely been associated with more modern and recent efforts to develop an alternative to the motor vehicle. That said however, far from being a recent or modern innovation, EVs were in fact developed in the 19th century, but due to cheap availability of oil, the conventional vehicles run by petrol dominated the market (Schuitema *et al.*, 2013). As times have changed however and crude oil has increased in value, coupled with the growing environmental concerns relating to carbon emissions, EVs have experienced a resurgence. As such, EVs have begun to emerge as a viable alternative and in some cases, a substitute to the conventional vehicle given that the environmental impact is significantly lower (Schuitema *et al.*, 2013).

Electric vehicles are also known as Alternative fuel vehicles (AFVs) which can run on an alternative fuel mechanism other than the conventional one (petrol). Similarly, within the EVs, there are different kinds of technology available that differentiate EVs from one another (Jansson, 2011). Different kinds of EVs and their description are presented in the table 2-17

Table 2-17 Types of electric vehicles

| |
|--|
| <p>Hybrid Electric Vehicles (HEVs): HEV contains the combustion engine along with the battery that saves energy on different point intervals such as breaking. HEV runs on fuel as well as battery, it is also known as most fuel-efficient car and is one of the most famous kinds of EV among the consumers (Schuitema <i>et al.</i>, 2013). Examples include Toyota Prius, Ford Escape Hybrid and Honda Civic Hybrid (Sovacool & Hirsh, 2009).</p> <p>Plug-in Hybrid Electric Vehicle (PHEV): Runs and operate in a same manner as the HEV, the main difference is that the PHEV contains the plug-in charger system through which battery can be charge. PHEV provides maximum fuel efficiency among the EVs available but one of the pitfalls of PHEV is the short battery life which makes it difficult to operate for a longer period of time. Examples include Chevrolet Volt and Toyota Prius Plug-in Hybrid (Egbue & Long, 2012)</p> |
| <p>Extended-Range Electric Vehicle (E-REV): These EVs are similar to PHEV, but also contains the fuel tank which allows driver the longer period of journey.</p> |
| <p>Battery Electric Vehicle (BEV): It runs completely on battery which can be charge form the electricity grid. The battery life is longer in BEV as compare to PHEV or E-REV, which allows the BEV the extended journey period (Schuitema <i>et al.</i>, 2013). Examples include Nissan Leaf, Mitsubishi <i>i-Miev</i> and Telsa Roadster (Egube & Long, 2012)</p> |

Adapted from (Jansson, 2011; Schuitema *et al.*, 2013)

According to the European Commission (2012), road transport is one of the major reasons for the increase in CO₂ emissions. In this respect, passenger vehicles also known as light-duty vehicle on the road contribute towards 15% of the emission, which makes it the largest contributor of CO₂ emission (European Commission, 2012). It is also projected by the European Commission that

CO₂ emissions from the transport sector will increase to 50% by 2030. The concerning issues of increasing carbon dioxide (CO₂) levels, increasing oil prices, increasing level of greenhouse gases relating to conventional vehicles (CVs) which result in causing environmental problems, it can be argued that CVs are unsustainable mode of transportation (IEA, 2007).

To this extent, in order to control the damaging effects of conventional vehicles, consumers need to adopt the environmentally friendly option of EVs for transportation purposes (Brady & O'Mahony, 2011). So far, the adoption rate of EVs is not very encouraging amongst consumers. In 2011, the market share of EVs was only 0.06% of the total 51.1 million vehicles sold in US, EU, and other Asian markets (European Commission, 2012). Also, according to more recent information, the market share of EVs in the UK is only 4.4% (Racz *et al.*, 2015). It is also highlighted by Palmer *et al.*, (2017) that the high costs associated with EVs acts as an inhibitor to mass purchase and consumer acceptance. Based on the low adoption rate of EVs, it is also argued by Schuitema *et al.*, (2013) that consumer perception towards EVs also serves as one of the reason due to which consumers don't buy EVs. Additionally, it is further debated by Schuitema *et al.* (2013) that there is a need to investigate the factors which affect consumer perception towards EVs. According to Liao, *et al.*, (2016) there has been growing interest to understand consumer's environmentally friendly behaviour and therefore different theories have emerged within recent times. Therefore, next section will discuss consumer behaviour towards adopting EVs along with the elaboration of different theoretical perspective.

2.9.2 EVs & Consumer Purchase Behaviour

EVs are regarded as an innovative product which requires consumers to adopt a behavioural change in the form of transiting from conventional vehicle towards EVs. Also, considering the low

adoption rate and attitude perception gap towards EVs, it is important to understand how consumers adopt new products and technologies so that conventional cars can be replaced with environmentally friendly alternatives in the form of hybrid cars (Jansson, 2011). Similarly, adapting to innovative product like EVs is related with consumer ability, willingness and motivations to adopt a novel product before other consumers (Rogers, 2003).

Thus, in this view, according to Ozaki & Sevastyanova (2011) there are five categories of consumers which explains consumer motivation towards EVs adoption. The first category of consumer is concerned with the financial aspect of adopting the EVs. These consumers are interested in fuel efficiency of EVs and thus concerned with saving money on petrol (Gallagher & Muehlegger, 2011). The second group is more centred towards the symbolic meaning associated with the car i.e. environmentalism. These consumers show high awareness towards the environmental issues and are determined to reduce the ecological footprint (Heffner *et al.*, 2007). For these consumers, price is not the only factor towards purchasing EVs, but their green values and environmental concern also play important role in shaping their purchase decision (Turrentine & Kurani, 2007). The third group is more concerned with the community norms, and therefore show more interest towards forming green communities and raising awareness towards the advantages of EVs (Kahn, 2009). The fourth category of consumers is technologically driven and shows high rate of acceptance of innovative products (Turrentine & Kurani, 2007). Whereas the fifth category, does not want to be oil dependent for their consumption, and therefore are more interested in the possibility of alternative choices (Hennfer *et al.*, 2007).

Based upon the above categories and consumer motives, it can be argued that consumer EVs purchase behaviour is a complicated process, and therefore, there is a need to consider other

constructs and factors apart from focusing only on economic factors. Apart from motivation, consumer attitude towards EVs also play an important role towards consumer decision making process. Furthermore, different motivational and purchasing motives are also presented in table 2-18.

Table 2-18 Motivational and Purchasing Motives

| |
|--|
| Motivational Motives |
| Opportunity to pay less for fuel |
| Other government incentives |
| Free access to town centre |
| Free parking |
| Tax payback (US specific) |
| Permission to drive in the carpool lane (US specific) |
| Unaffected by fuel price fluctuations |
| Awareness of climate change and global warning |
| Decreasing natural resources consumption |
| Preservation of the environment |
| Reduction in pollution level |
| Mitigation of personal ecological footprint. |
| Being a trendsetter of pro- environmental technologies |
| Being part of socially responsible activities |
| Being considerate to others |
| Attracted to new technologies |
| Being a pioneer in the technological sphere |
| Educating others about a new type of vehicle |
| Sharing technological knowledge |
| Enjoying the benefits of the innovation |
| Doing the right thing |
| Sharing a common ideology within the community |
| Independence of oil producers |
| Purchasing Motives |
| Automatic transmission |
| Comfort |
| Cheaper running cost |
| Company car |
| Congestion charge free |
| Design |

| |
|---|
| Different from other cars |
| Easy to drive |
| Economy |
| Environmentally friendly |
| Fashion |
| Good recommendation from friends and family |
| Innovative technology |
| Low fuel consumption |
| Low petrol bills |
| Low tax |
| Manufacturer's name |
| New type of energy use |
| Performance |
| Personal carbon footprint |
| Quality |
| Quietness |
| Reliability |
| Reduced emission |
| Safety |
| Size |
| Social responsibility |
| Specifications |

Adapted from (Peters *et al.*, 2018; Ozaki & Sevastyanova, 2011)

Consumer adoption behaviour can be different based on certain perspectives such as consumer attitudes, their priority towards the environmental issues, priority assign to environmental values during the consumption situation along with their life style and the influence of social factors. For example green neighbourhood and different incentives in the form of tax waivers provided from the government towards purchasing EVs (Axsen, Mountain, & Jaccard, 2009).

Furthermore, Ozaki and Sevastyanova (2011) set out to understand purchasing behaviour relating to EVs within the UK. The study was based upon different factors which help explains consumer behaviour towards the EVs. One such factor was related towards the sustainable/green credential associated with EVs. It was noted, that consumer show high preference towards the EVs based

upon their environmental values, and therefore is an important factor towards understanding consumer sustainable purchase behaviour within the context of EVs.

Similarly, the importance of values as the guiding principles to act in a particular manner is highlighted by Schwartz (1992). It is also emphasised that how decisions are affected based upon value priorities of individuals and therefore is an important construct to influence consumer behaviour (Thøgersen & Ölander, 2002). Also, from the perspective of environmental values, it is argued that consumers will favour products which are sustainable and environmentally friendly in nature (Bardi & Schwartz, 2003; De Groot & Steg, 2010). Accordingly, it is also argued that the value importance may differ from person to person, therefore it is possible that a person has high regard for environmental issues, but the behaviour is less influenced by environmental values during the purchase situation due to which individual is less likely to act in an environmental friendly manner (Verplanken & Holland, 2002).

In correspondence with the value activation theory by Schwartz, it is further argued that values are activated through external stimuli, therefore, highlighting the positive attributes of EVs along with their environmental benefits, it is possible that environmental values may be activated, and thus affect consumer behaviour (Hahnel *et al.*, 2014). Furthermore, as suggested by Stern (2000), values types including altruistic and biospheric, are related to environmental values, therefore from the perspective of EVs, consumer with altruistic and biospheric values are more likely to purchase EVs.

Within the context of EVs and values activation, research was conducted by Hahnel *et al.*, (2014) to understated consumer willingness to buy EVs based upon the product environmental friendly attributes when environmental values were activated. It was noted, that when environmental values

were activated through external stimuli (in the form of pictures), consumers were more willing to purchase EVs due to their environmental friendly aspects (less CO₂ emission). The findings are in line with the previous research which suggests that consumers with high environmental values are more likely to show environmentally friendly behaviour. However, considering the purchase behaviour gap along with low market share of EVs, there is still further research required to examine the influence of values along with other attributes towards consumer sustainable purchase behaviour within the context of EVs.

Alternatively, based on consumer attitude towards EVs, it is argued that cost is one of the factors that hinder consumer purchase decision (Graham-Rowe *et al.*, 2012; Jensen *et al.*, 2013; Moser, 2015). It is further argued that consumers tend to lack understanding when it comes to evaluating the costs of EVs in the long run and the possible cost savings they are likely to make. The inability to determine the economic benefits of EV therefore emerges as an additional barrier to the proliferation of EVs within the wider market (Zhang *et al.*, 2011; Jensen *et al.*, 2013; Palmer *et al.*, 2018). Additionally, EVs understandably have different functionality when compared to their mainstream counterparts; a lack of awareness and familiarity with these features further impact consumer attitudes as well as willingness to purchase EVs (Egbue & Long, 2012; Krupa *et al.*, 2014). Furthermore, according to research by Shao *et al.*, (2016) one of the most negative aspect relating to the lack of desire to purchase environmentally friendly cars such as EVs is often rooted in the lack of information and knowledge surrounding environmental benefits. It is also argued, based on previous research on green consumers, that limited and confusing information always makes it difficult for consumers to make the right decision (Moisander, 2007). Matthes *et al.*, (2014) adds that if adequate information is provided, only then consumers will be able to use their knowledge towards green brands. However, recent studies show that there is still a gap between

consumer knowledge of green brands and market offerings (Caniato *et al.*, 2012; Meise *et al.*, 2014).

One such means of providing information to consumers is through eco-labels which at present tend to mostly be limited to food and electrical appliance industries. Grunert *et al.*, (2014) suggest that within the context of automobile industry, there is a need to inform customers of sustainability factors in an easily understandable format (Shao *et al.*, Taisch, & Mier, 2016). Additionally, one of the most significant barriers towards the EVs adoption is the driving range and time it takes to charge the EVs (Axsen *et al.*, 2013; Du *et al.*, 2017). Moreover, according to Skippon and Garwood (2011) the limited range of BEV that restricts consumer's mobility is one of the major concerns for not considering BEV as a first car. It is further argued by Hackbarth and Madlener (2013) that it is difficult to replace conventional vehicles with EVs until the driving range can be further increased and proper charging infrastructure can be provided to consumers. However, there is a need to overcome the issues of limited range, charging infrastructure and monetary concerns associated with the EVs.

According to the research conducted by Skippon and Garwood (2011), 56 UK households where consumers were given the opportunity to drive BEV for a week, it was noted that consumers were satisfied with the 100-mile range of the BEV and were thus willing to purchase BEV as a second car. On the contrary to UK consumers, in a study involving 369 Danish consumers, it was found that limited range of the BEV was the real concern and Danish consumer were not willing to purchase BEV which gives them such restricted mobility (Jensen *et al.*, 2013). Thus, in this view, adapting to EV is a complete behavioural change and therefore further research is needed to

eliminate negative aspects of BEVs. Apart from negative perceptions, consumer personal experience may help to change consumer negative perception towards the EVs.

It is highlighted that actual experience of EVs is likely to positively enhance consumer perception (Jensen, *et al.*, 2013). This is further attested to by Bockerjova and Steg (2014) who state that access to EV and proximity to this alternative means of transport would likely affect negative evaluation of the EVs and thus create a positive perception of EVs among the consumers. Additionally, based on personal experience, consumers positively evaluated features such as acceleration, less noise and drive smoothness of the EV as being the positive outcomes (Skippon & Garwood, 2011). Whereas other consumers group rated the same attributes as negative (Graham-Rowe *et al.*, 2012). Furthermore, in addition to personal experience, environmental and symbolic attributes of EVs can further improve the product image and consumer perception of the EVs (Noppers *et al.*, 2014). Therefore, more research is needed to understand consumer behaviour towards green products, and particularly towards the EVs.

Electric Vehicles (EV's) have the potential to provide sustainable means of transport whilst also reducing current CO₂ levels. Given the potential offered by EVs, there is significant merit for wider consumer adoption. The potential offered has not gone unnoticed by governments who have announced various incentives to ensure EVs sales are boosted as compare to conventional vehicles. (CVs). In-order to promote and increase the market share of EVs, government continue to provide incentives so that the EVs can compete with the CVs. Most of the Electric Vehicle Initiative (EVI) member countries have offered different incentives policies to consumers to increase the market share of the EVs. For example, the US government have allocated 7.5 billion USD in-terms of subsidies to enhance the sales of EV in the US (Gecan, 2012). Also, during 2013 and 2015 China

provided subsidies amounting \$33.4 billion to encourage consumer to purchase EVs (Ministry of Finance *et al.*, 2015). Similarly, to elaborate and highlight the eco-friendly credentials of the EVs, the UK government has also taken an initiative to encourage consumers to purchase EVs. To support this, they have expressed further plans to invest one billion GBP towards EVs adoption (Zhang *et al.*, 2018). However, according to the research conducted by Schutt (2017), up until 2017 EVs have only managed to capture 1% of the total market share. This has led to questions and concerns surrounding the use of subsidies and whether these represent a viable permanent solution to low sales of EVs. It is highlighted that when the government stops providing incentives in the form of subsidies, the sales of EVs will again experience low growth rate (Zhang & Bai, 2017). The same has happened in the Denmark, and it is noted that the phasing of subsidies negatively influenced the growth rate of EVs (Lamber, 2017). It is therefore important to ensure that incentives should result in long terms success towards EVs adoption.

Apart from subsidies, incentives are also provided in the form of reduced vehicle excise duty/road tax for EVs. Vehicles excise duty is also known as road tax which is payable by the individuals to use public roads (Woltjer *et al.*, 2017). In the UK road tax is charged based on the engine size and CO2 emission resulting from a particular car. Based upon the engine size and CO2 emissions, the vehicles are classified in different bands (A-M). Vehicles in band M are charged £435 per annum as road tax. As such, due to environmental friendly credentials of the EVs, the road tax is only £10 per annum (Brand *et al.*, 2013). However, it is noted that the difference between the amounts charged for different band vehicles have mixed results on consumer's in-terms of adopting EVs. It is highlighted by Lane (2013) that individuals are less willing to adopt EVs unless the difference in road tax is more than £1200. Whereas the Government survey found that that 55% of the

individuals will consider switching to EVs if the difference in road tax is more than £180 (UK DfT, 2003).

Furthermore, for the purpose of environmental sustainability, incentives also provided to individuals in the form of road pricing. The approach based upon road pricing also have the potential to reduce greenhouse gases if there are less cars on the roads (Cavallaro *et al.*, 2018). Road pricing works as a push measure where individuals are made to pay through taxes, charges and tolls. The idea is to lower the traffic volume by asking individuals to pay extra during the peak hours in certain areas. The same approach has the potential to reduce congestion, generate revenues and reduce air pollution (Anas and Linsey, 2011; Coria *et al.*, 2015). The approach to road-based pricing is also adopted within the city of London and London Congestion Charge (LCC) is operating since 2003 in-order to solve traffic problems and air pollution within the central London (Weinman, 2014). The current charge is £11.50 for all the vehicles and if found driving in the charging zone without a permission then there is a penalty of £ 130 which can be reduced to half if paid within the 14 days (Transport for London, 2014a). However, due to the environmentally friendly features of the EVs, the charges emerge as being significantly lower in comparison to conventional vehicles which also serves as an incentive for the owners of the EVs. Furthermore, the resale value of the car is also seen as one of the incentives associated with the car. It is highlighted that vehicle characteristics, model, and functional aspects also determine the resale value of a given vehicle (Elisabeth & Lave, 2013; Loon *et al.*, 2017). Whereas it is also argued that vehicle total mileage, and fuel prices is also one important factor which determines the resale value of a given vehicle (Enger *et al.*, 2009). However, branding also plays important role in creating a positive perception of a brand which also affects the resale value. Based upon a research by Sallee *et al.*, (2010), it emerged that Toyota and Honda had a positive brand perception

compared to Chevrolets and Ford and therefore both the brands have high resale value. Similarly, it is also identified that brands like Volkswagen Jetta, TDI, and Toyota Prius hybrid retain better resale value as compare to conventional vehicles due to their fuel saving abilities (Zhou *et al.*, 2016).

2.9.3 EVs and Pro-Environmental Behaviour

From an environmental perspective, EVs are considered to be an important innovation with the potential to reduce pollution and thus contribute to resolving current complexities surrounding problems caused by transportation (Egbue & Long, 2012; Schuitema *et al.*, 2013). It is also noted, that EV consumers show positive environmental beliefs, attitude, and values which is one of the main reasons from shifting from conventional petrol vehicle towards the EV (Graham-Rowe *et al.*, 2012). Moreover, it is also argued by Oliver and Rosen, (2010) that consumers with strong environmental values are more likely to favour EVs. Therefore, consumer attitudes, values and beliefs are important predictor of consumer buying intentions towards EVs (Heffner *et al.*, 2007).

According to research by Caperello and Kurani (2011) it was noted that environmental aspects were seldom a concern for some consumers who had driven the PHEV for the trial version. Furthermore, it is also argued that PHEV requires more production of batteries, which itself is not environmentally friendly. As a result, certain groups of consumers have also expressed doubts regarding the eco-friendly credential of the EVs. However, positive environmental attitude may not result in the actual purchase and therefore resulting in attitude- behaviour gap. In order to overcome the attitude behaviour gap, Oliver and Rosen (2010) proposed a concept of environmental self-efficacy. It is argued, that by communicating the benefits of EVs, consumers perception can be changed, which may reduce the attitude perception gap. Furthermore, Meleady

et al., (2013) has also presented the concept of imagined group discussion which requires respondents to imagine having a group discussion on environmental issues, and it was noted that this technique increases consumer intention to adopt pro environmental behaviour. Both the concepts have limited applicability because these concepts are not widely applied and thus needs further research in order to generalize the results.

Alternatively, apart from having positive environmental attitude, and satisfying transportation needs, cars are also associated with having symbolic meanings. Based on symbolic meanings, self-image congruency theory by Sirgy (1982) explains that if product image is consistent with consumer self-image, it is likely that consumers will hold positive attitude towards a particular product. Similarly, through self-image theory, consumer preferences and intentions can be predicted (Bennett & Vijaygopal, 2018; Jamal & Al-Mari, 2007; Kressmann *et al.*, 2006). Furthermore, the green image attribute of EVs which is related to facilitating sustainable transport and renewable energy might co-relate with the consumer having strong environmental beliefs and thus results in forming positive perception towards the EVs (Whitmarsh & O'Neill, 2010).

However, in the case of EVs, it was noted by Graham-Rowe *et al.*, (2012) that consumers associated negatively with the EVs. Thus, describing EVs as an embarrassment, and also show concerns with having associations with the green credentials of the EVs (Racz *et al.*, 2015). From the perspective of EVs, Schuitema *et al.*, (2013) have compared the two clusters of consumers; cluster one is classified based on their ability and understanding of the environmental issues and the other towards their expert opinion towards the car industry. Based on their understanding, clusters are classified as environmentalist and car-authority identity. For environmentalists, EVs are an important contributor towards solving the environmental issues, whereas, car-authority

identity (opinion leaders) were not concerned about the eco-friendly aspect of the EVs. There is a need to change consumer's attitude and perception towards the eco-friendly credentials of EVs. As such, in-terms of cluster analysis, it is highlighted by Morton *et al.*, (2017) that in-order to adopt EVs there is a need to target niche consumer groups in the UK who show promise to adopt new technologies. So far, the literature offers contradicting results regarding consumer understanding and willingness to purchase sustainable vehicles. The next section will focus towards the theoretical aspects of EVs and consumer purchase behaviour.

2.10 Theoretical Models to Understand Sustainable Consumption Behaviour

In order to understand sustainable consumption, different models have been proposed within the context of consumer behaviour. Many models are derived from the existing theories which also transcend from consumer purchase behaviour and focus more towards environmentally friendly behaviour. Ecological value theories best explain different models to understand consumer sustainable purchase behaviour.

2.10.1 Ecological Value Theory

Ecological Value Theory is one of the simplest representations through which to understand pro environmental behaviour. The theory argues that pro-environmental behaviour results from specific pro-social values. Thus, individuals who hold altruistic values are more likely to display pro environmental characteristics. Based upon earlier work on value orientations by Schwartz (1973, 1977, 2012) which describes different value orientations and its implication and influence on consumer behaviour. Amongst the values described by Schwartz, the value orientations which are related to pro-environmental behaviour are self-transcendence values which include biospheric and altruistic values. It is highlighted that individuals who can associate with these values are more

likely to adopt environmentally friendly behaviour. Also, there has been a paradigm shift from dominant social paradigm (Cladwell, 1970; Campbell & Wade, 1972) towards a new environmental paradigm. It is argued, that with the changing societal needs, consumer values have changed overtime and therefore the new environmental paradigm place more emphasis towards the preservation of nature and natural limits (Dunlap & van Liere, 1978).

However, there are certain attitude behavioural gaps that still exist, which at the same time makes it difficult to understand the relationship between values orientation and an individual's sustainable purchase behaviour. In this section the author will discuss VBN, MAO, Theory of Consumption value and the Focus Theory of Normative Conduct from the perspective of sustainable consumption and the role values play to influence behaviour.

2.10.2 Value Belief Norms Theory

To understand environmentally friendly consumer behaviour, Paul Stern has contributed immensely towards the concept. Stern argues that personal norms and attitudes can lead towards pro environmental behaviour and therefore developed the model for pro environmental behaviour (Gardner & Stern, 2002). The Value-Belief-Norm theory was introduced by Stern *et al.*, (1999) to understand pro environmental behaviour. The theory has integrated Theory of Norm Activation by Schwartz (1973). According to Stern, individual norms and pro-social beliefs are great predictors of pro-environmental behaviour. Similarly, it is also stated, values such as altruistic and biospheric are positively related to pro environmental behaviour, whereas egoistic values are negatively related to pro environmental behaviour among individuals. It is also argued, that due to the quality of environmentally friendly products, consumer beliefs and norms might not be an important predictor of pro-environmental behaviour (Luchs, *et al.*, 2010). Thus, norms and beliefs

at the same time can impede sustainable consumption behaviour (Stern, *et al.*, 1999). Furthermore, it is also debated that there is a gap in the research to understand the nature and influence of different values orientations like biospheric and altruism on consumer behaviour. Individual behaviour may be influence by contextual situations, also some behavioural motivation might be due to personal self-interest, and some might be due to altruism or biospheric values (Stern *et al.*, 1999).

2.10.3 Focus Theory of Normative Conduct

The theory was presented by Cialdini *et al.*, (1991), the main argument presented in the theory was related to the existence of two kinds of norms namely descriptive norm and injunctive social norm. It was also argued that both the norms have different characteristics, thus, are remain distinct to one another. The descriptive norms are related to the perception an individual hold of something being perceived as normal in a given situation. From the perspective of descriptive norms, it is stressed that individual behaviour is largely influence by what others do, and thus adapt their behaviour to mirror the majority. With this kind of behaviour adaption, it is also argued that individuals relinquish their right to think for themselves and thus make decisions reflective of their own personal values (Cialdini *et al.*, 1991).

On the other hand, injunctive social norms are more related to moral guidelines which are necessary for the functioning of the social group (Carcioppolo *et al.*, 2017). Furthermore, the premise of injunctive norms is also related to the concept of social reward, if particular behaviour is shown or adopted. It is further argued by Jackson (2005) that injunctive and descriptive norms are situational specific, and an individual behaviour is guided depending upon the salience feature

of the norm within the given situation. Thus, an individual behaviour towards sustainable consumption will depend upon individual's preference for injunctive and descriptive norms.

2.10.4 Motivation-Opportunity-Abilities (MAO)

This particular theory is the further extension of VBN and incorporates different constructs of motivation, opportunity and consumer abilities to better understand the sustainable consumption behaviour. The (MAO) theory was presented by Olander and Thøgersen (1995) and incorporates the role of motivation, opportunity and abilities to further understand how these constructs influence consumer's choices and actions. The theory focusses on the constraints that individuals can face in terms of the constructs mentioned above. For example, within the framework of theory, the ability construct is related to the task knowledge and habit, it is argued, that individual might lack the sufficient knowledge to understand the importance adopting sustainable lifestyle (Thøgersen, 2005).

Similarly, the opportunity construct is related to structural constraints. It is also argued that lack of infrastructure also limits consumer abilities to adapt to sustainable alternatives as compared to traditional ones (Koos, 2011; Lee, 2014). Furthermore, lack of information, lack of availability of environmentally friendly products and the perception of environmentally friendly products as being expensive are also the reasons consumers avoid purchasing sustainable products (Borin, *et al.*, 2011).

2.10.5 Alternative Fuel Vehicle (AFV) Adoption Model

An adoption model for AFV has been developed by Petschnig, Heidenreich and Spieth (2014). The model is based on theory of innovation adoption (TIA) developed by Rogers (2003) and theory of reasoned action (TRA) developed by Fishbein and Ajzen (1975). Within the paradigm of

sustainable consumer behaviour, it has been argued that (TIA) and (TRA) have been useful to analyse consumer behaviour for high-involvement innovative products. Hence, cars in general are classified as high involvement products and thus the same can be held true for AFV, therefore both the theories are integrated to develop an innovation adoption model for AFV (Mowen & Minor, 2006 cited in Petschnig, Heidenreich & Spieth, 2014; Jansson, 2011; Jenn *et al.*, 2016).

According to the integrated adoption model, it is argued that first a consumer forms attitude towards the innovative product based upon the innovative characteristics of the product. (Heidenreich & Speith, 2013; Rogers, 2003). The model also suggests that personal and social norms also influence consumer intention in adapting innovative products.

Application of the model suggests that attitudes influence consumer intentions towards purchasing the AFVs. Furthermore, the positive influence of personal and social norms has also been noted during the application phase of the research conducted by Petschnig, Heidenreich and Spieth (2014). However, the model is not widely applied, therefore still needs further testing in order to generalise the findings.

2.10.6 Theory of Consumption Value

The theory of consumption value was developed by Sheth *et al.*, 1991. According to the theory, consumers associate certain values in a given situation, which ultimately affect their purchase behaviour. The consumption values that are proposed within the theory are (1) Functional Value, (2) Conditional Value, (3) Social Value, (4) Emotional Value, (5) Epistemic Value. The nature and function of these values are defined in below.

2.10.8.1 Description of the Values

According to Sheth *et al.*, (1991) functional value is more related to utilitarian and physical performance of a product, whereas a conditional value is associated with specific occasions and circumstances in which consumers are conditioned to behave in a certain way (e.g. popcorn at the movies). Similarly, social value is associated with consumer demographics, socioeconomics and cultural-ethnic groups and is more related to consumer and product imagery rather than the functional aspects of the product. Emotional value is associated with the emotional attachment that consumers tend to have with their products. Also, epistemic value is related to curiosity, novelty and knowledge. As cited by Sheth *et al.*, (1991) epistemic values encourage consumer to experience new products, thus activates product variety seeking behaviour among consumers.

The theory of consumption value was used by Ling and Huang, (2012) to determine factors that influence consumer purchase behaviour in regard to purchasing of sustainable products. It was noted that consumer lack of knowledge and understanding of sustainable products was one of the more significant factors due to which consumers do not consider purchasing these products. Other factors that also deter consumer from purchasing were the lack of awareness from where to buy, and also consumer's lack of interest was one of the reasons for not purchasing sustainable products (Lin & Huang, 2012).

In terms of the values, it was noted that price and quality does not have a significant impact on consumer choice behaviour (Lin & Huang, 2012; Laroche *et al.*, 2001). Similarly, it was also noted that social value does not influence consumer choice as consumers do not relate the purchase of sustainable products with social approval. Similarly, conditional value, epistemic value and emotional value increases positive feelings towards sustainable products (Lin & Huang, 2012).

Research conducted by Khan and Monsin (2017) focuses upon consumers green purchase behaviour indicates that functional value does not seems to influence consumer behaviour for green products. However, concerning green purchase behaviour, it is highlighted by Goncalves *et al.*, (2016) that functional value is necessary and since influence purchase behaviour. As such, there seem to be contradicting results based around the use of consumption values within different studies and contexts.

Additionally, to understand consumer perception of values, the experiential view of consumption within the context of mobile phones was also integrated with the theory of consumption value by Andrews *et al.*, (2012). To understand the value perception, consumers were divided into three segments having different characteristics, it was noted that value perception seems to differ among individuals based on their individual characteristics. Consumer segments and characteristics of each segment are highlighted in the form of the table 2-19

Table 2-19 Consumer segmentation based on different characteristics

| | |
|-------------|---|
| Pragmatists | View mobile phones as only a communication tool and derive value through functional, conditional and emotional aspects. |
| Connectors | Use mobile phone as a communication tool, but also see value through the social display. Based on the theory of consumption value, these individuals derive value in functional, conditional and emotional aspects. |
| Revellers | These consumers are more attach to their mobile phones and derive value through functional, conditional, epistemic and emotional aspects of the value system. |

(Andrews *et al.*, 2012, p. 370)

Similarly, the theory of consumption value is also applied to understand consumer interpretation of value in the tourism industry. According to Phau *et al.*, (2014) and Ramkissoon *et al.*, 2009 destination image plays a vital role for the tourists to select a particular country as a holiday destination. As stated by Dobni and ZinKhan, (1990) image is formed through the combination of rational and emotional interpretation of one's perception. Therefore, a study was conducted to examine the role of consumption values, image perception and destination choice intention for Australian tourists who have never visited Mauritius. It was noted that epistemic, functional and social values influence perceived image of the destination along with the perception that individual forms of the vacation destinations (Phau *et al.*, 2014). Whereas the use of consumption values has also been applied from the perspective of eco-tourism and it is noted that emotional value is one of the strongest predictors to influence consumer behaviour (Ute and Lawonk, 2017).

On the basis of the actual model, an alternative model was also proposed by Kalafatis *et al.*, (2010). It was argued that five dimensions proposed in the original theory should be treated as dependent upon each other, whereas original theory states that the five dimensions should be treated as independent to each other. The same view is supported by Yang and Peterson (2004) and it is claimed that the original theory has adopted the limited approach focusing only on the consumption situation, whereas the theory can also be applied on behavioural outcomes such as customer satisfaction, behavioural usage intention and brand loyalty.

2.12.8.2 Application of the Theory of Consumption Value for the current study

It is important to understand the underlying values Muslim consumers associate with the consumption of sustainable products, and how their religion (Islam) influences their value perception and purchase behaviour. Additionally, as the theory is used in various situations

however, the values can also influence consumer behaviour in situations related to brand choice and also the level of involvement depending upon the product and therefore the findings of researcher till date can be argued and may warrant new insights. Furthermore, as cited by Bennett (2012) and Phau *et al.*, (2014) that it is important to note that consumer interpretation of value is based on their individual characteristics. Also, as the present study is context specific, therefore it will be interesting to explore how values influence their behaviour in the case of buying sustainable vehicles in the form of electric cars, which is why the theory of consumption provides a conceptual framework that can be used for the current research.

2.7 Chapter summary

In this chapter, a detailed literature review is presented, focusing upon the main areas of concern. Firstly, the importance of religion is highlighted, and it is argued that religion has a significant influence on consumer behaviour. The role of values is also discussed, and it is emphasised that values also influence behaviour. However, from the perspective of Muslim consumers, the chapter also discusses the importance of religious values which are deemed important towards adopting certain behaviour within the consumption situation.

As the study is context specific for automotive industry, therefore, in-terms of sustainable consumption, the importance of electric cars and their ability to improve environmental conditions are also discussed. A connection between sustainable consumption with the Islamic teaching is likewise established. The next chapter will discuss the philosophical beliefs in-terms of ontological and epistemological paradigms. Methods adopted to collect and analyse the data are also presented.

Chapter 3 Research Methodology

3.1 Introduction

Given that the previous chapter has sought to lay the theoretical foundations of this thesis, the present chapter will cast attention on the actual research design and methodology that remainder of the inquiry will be built upon. In doing so, the chapter will describe and justify the underpinning approaches, philosophies and techniques that will be called upon for the purpose of the investigation. Over the course of the chapter, a detailed philosophical analysis is presented along with ontological and epistemological assumptions which are adopted for the present study. Due to the exploratory nature of the study, the author will adhere to qualitative research methods for the purpose of conducting the research.

A central feature of this chapter is the focus given to the phenomenological approach given that the present study will adhere to this throughout the course of the research. As a result of this, the approach will not only be described to the reader, rather its suitability to the current context and inquiry will also be conveyed. This is subsequently accompanied by a detailed evaluation and justification of the underlying data collection tool, which in this case emerge as phenomenological interviews. Furthermore, the use of phenomenological approach used in various consumer studies is also highlighted along with justifying the sampling technique and the sample size to be used.

3.2 Introduction to Research

The research process exists as a guideline for researchers who are faced with the challenge of not only uncovering a scientific or social problem, rather also discovering the ways in which said problems can be addressed and solved. By identifying and solving research problems, the researcher can add his/her contribution towards the existing field of knowledge (Sekaran & Bougie, 2011). Research frameworks and guidelines exist for the purpose of illuminating the path of researchers as they seek out ways and techniques through which to understand, document and resolve a particular problem. The discovery of knowledge and development of insight within the context of academia often rests on a process; this process, which involves the selection of an appropriate philosophical paradigm and research strategies, ultimately determine the ways in which this new knowledge is viewed and conveyed to a wider audience. In addition to this, it remains crucial that the process of discovery follow diligent and systematic flow of inquiry so that valid and credible results can be obtained (Rajasekar, *et al.*, 2006)

According to Strauss & Corbin (1998) research methodology is a process through which researchers can gather deeper insights and understanding as far as a specific social phenomena is concerned. Nauman (2002) extends this view further as the author is not content with the latter view which confines social research to a process of understanding and creating knowledge. Rather, for Nauman (2002) social research is a process through which we create new knowledge within the context of the social works, all whilst using scientific methods and approaches. This view remains reminiscent of those expressed by Holloway (1997) who remained vehement in the belief that methodology was more than a simple procedure, or a set of techniques adopted by researchers. Rather, Holloway (1997, p. 105) defines methodology as “*the principles and philosophy on which researchers base their procedures and strategies, and to the assumptions that they hold about the*

nature of the research they carry out. It consists of ideas underlying data collection and analysis. Methodology is more than method”.

The above ideas and views have thus guided the researcher in arriving at suitable research philosophy as well as methods all whilst in keeping with the overarching aim of the study which seeks to understand how religion influences consumers. More specifically, the context of the research has been narrowed to specifically examine consumers who identify as Muslims and their purchase behaviour within the context of Electrical cars. With this in mind, the specific philosophical strategies/methodologies adopted for the present study are discussed and justified in the section below.

3.3 Research Philosophy

It is important for the researcher to indicate that they have developed a robust understanding of the concept of research philosophy, as the philosophical stance will guide the researcher to seek answers towards the research question in a methodological manner (Holden & Lynch, 2004). Research philosophy is the process which enables the researcher to understand how the knowledge is developed (Saunders, *et al.*, 2016). As described by Easterby-Smith *et al.*, (1991), there are three main reasons which lend weight to the importance of research philosophy. The reasons are (1) The philosophical stance will provide a clear direction towards understanding the research procedure (2) to prepare the research design, (3) to introduce the researcher to new approaches and concepts during the research process.

It therefore becomes crucial that the relevant research paradigm or world view is selected as the absence of doing so would result in the researcher being unable to their own fundamental position.

The term paradigm or world view is defined as “*a basic set of beliefs, a set of assumptions we are*

calling to make, which serve as a touchstone in guiding our activities” (Guba & Lincoln 1989, p. 80). In order to decide upon the particular philosophical perspective, the researcher needs to make several assumptions regarding the dimensions concerned with the nature of the social world (Burrell & Morgan, 1979). First, the assumption related towards the nature of reality is known as Ontology, where the researcher is faced with the question concerning the reality of the phenomena to be investigated (Burrell & Morgan, 1979). The second set of assumption is known as Epistemology which is related towards the nature of the knowledge (Hamlyn, 1995). The ontological and epistemological assumptions will also guide the researcher to choose the appropriate methodologies. Therefore, the next section will discuss the philosophical assumptions in more detail.

3.3.1 Ontological Assumption

Ontological assumptions are concerned with the root cause of the phenomena under investigation (Burrell & Morgan, 1979). From an ontological perspective, social scientists are concerned with the question about the nature of reality. The concern lies around the extent to which reality is internal or external to the individual in order to ultimately grasp if indeed reality is objective, or it is related to individual cognition (Burrell & Morgan, 1979). Keeping in mind the nature of reality, different perspective exists between the two opposing school of thoughts in the form of positivist paradigm and interpretivist paradigm.

Positivists tend to believe in the existence of single objective reality which is independent of what individuals perceive. It is also believed that reality exists in different parts, therefore it is possible to measure reality with the help of observable scientific facts which are derived through the use of different scientific procedures (Robson & McCartan, 2016). Within the positivist perspective, it is

argued that there is only one reality, and all individuals perceive the world in the same way, and therefore, positivist methods are credible way of conducting research (Robson & McCartan, 2016). However, it is argued by Hirshchheim (1985) that the positivist way of conducting research in social sciences is misleading because the application of methodologies within the natural sciences cannot be deemed effective in conducting which seeks to *understand* phenomenon that is otherwise unobservable. It is also argued that only focusing on measurement and neglecting experiences of real people is one of the major weaknesses of positivist view as it shuns any phenomenon which is not directly observable, instead reducing this to a fallacy (Neuman, 2002). It comes as little surprise then that positivists tend to be criticised for their lack of acknowledgement towards individual's feelings and perceptions towards certain phenomena (Collis & Hussey, 2014).

In contrast, interpretivists believe in the existence of multiple realities. They are more interested to understand how individual interpret their social world (Neuman, 2000). It is argued, that every individual has their own perspective of looking at the world and how they assign meaning to it, and therefore there are multiple realities which are socially constructed by individuals (Creswell, 2013). Interpretivists believe that the social reality is highly subjective and argue that individuals assign different meanings to similar objects, depending upon their interpretation of reality.

Interpretivists criticise the positivist approach arguing that it ultimately imposes the same reality on everyone, thus discounting the fact that realities can be different for every individual (Neuman, 2000). According to Neuman (2000, p. 71) "*interpretivist approach is the systematic analysis of socially meaningful action through the direct detailed observation of people in natural settings in order to arrive at understanding and interpretations of how people create and maintain their social worlds*".

3.3.2 Epistemological Assumptions

Epistemology mainly concerns itself with the theory of knowledge and the way in which knowledge is acquired. The understanding towards the concept of knowledge can further be divided into (1) what is knowledge (2) and how the knowledge is obtained by individuals. Ancient Greeks divided knowledge into two parts (1) *doxa*, meaning what is believed to be true (2) *episteme*, what is known to be true. According to Greeks, it was science that transformed *doxa* into *episteme*. Now, the basic philosophical question is about the fact that how do we know what is true? Similarly, the question about how knowledge is acquired is also an important consideration among the two philosophical approaches. Keeping in view the conceptualisation towards knowledge, there is a phenomenal difference between both the approaches (Hirschheim, 1985).

Positivism, a philosophical view of natural science which is focused towards objective knowledge and argues that knowledge can only be gained through direct experience and observation; any knowledge acquired through intangible or subjective resources are accounted as meaningless (Giddens, 1976). Also, positivism seeks a more generalised approach towards a given research phenomena. It is the assumption that scientific laws can be established, measured and applied to indefinite number of situations, people and times (Hudson & Ozanne, 1988; Creswell, 2013). Positivists do not prioritise the importance of situational context within consumer behaviour, and therefore in order to seek knowledge, importance is given to the development of abstract or general laws (Keat & Urry, 2011).

Contrary to positivists, interpretivists prioritise the importance of place, time, reasons and other subjective experiences under the specific situation. Knowledge is generated by interpreting individual views within the particular context and situation. Furthermore, making sense of

consumer experiences and meanings leads researchers towards particular pattern of understanding from which knowledge can be acquired (Petty, *et al.*, 2012).

From the epistemological perspective, it is assumed, that consumer behaviour can change within certain situations, and therefore cannot be generalised. It is further argued that the basic difference between both the research approaches is of generalisability vs particularistic (Geertz, 1973; cited in Hudson & Ozanne, 1988). At the same time, the inability to generalise results is also seen as weakness of interpretivist approach (Kratwohl, 1997).

However, generalisation does take place within the interpretivist approach, but limited within specific contexts (Petty, Thomson & Stew, 2012). According to Weber (1978, p. 5) “*Empathetic or appreciative accuracy is attained when, through sympathetic participation, we can adequately grasp the emotional context in which the action took place*”. For the interpretivist approach, facts are hidden under the situational context, and in order to uncover knowledge, the researcher needs to be personally involved with the research respondents to understand their world view (Neuman, 2000). In this respect, given that the present involves the exploration of religion and the ways in which this shapes consumer behaviour, it is also argued by Stausberg & Engler, (2013) that individual interpretation of religion is not same and that religion is interpreted differently among individuals. As a result, the study is focused towards understanding behaviour from a particular context i.e. (automotive industry) where there is very limited literature available, therefore the interpretivist view will be adopted to conduct the research. Moreover, in-order to gather deeper insights into Muslim consumer behaviour, the author will use a phenomenological approach. With this in mind, the subsequent section casts a closer look at the phenomenological approach within the context of studies which have sought to explore and understand consumer behaviour.

Table 3-1 Philosophical Assumptions of the two main paradigms

| Philosophical Assumption | Positivism | Interpretivism |
|---|--|--|
| Ontological Assumption (the nature of reality) | Social reality is objective and external to the researcher. There is only one reality. | Social reality is subjective and socially constructed. There are multiple realities. |
| Epistemological assumption (what constitutes valid knowledge) | Knowledge comes from objective evidence about observable and measurable phenomena. The researcher is distant from the phenomena under study. | Knowledge comes from subjective evidence from participants. The researcher interacts with phenomena under study. |
| Methodological Assumption (the process of research) | The researcher takes a deductive approach. The researcher studies cause and effect, and uses a static design where categories are identified in advance. Generalisation leads to prediction, explanation and understanding. Results are accurate and reliable through validity and reliability. | The researcher takes an inductive approach. The researcher studies the topic within its context and uses an emerging design where categories are identified during the process. Pattern or theories are developed for understanding. Findings are accurate and reliable through verification. |

Adapted from (Guba & Lincoln, 1989 p. 84; Collis & Hussey, 2014 p. 46)

3.4 Phenomenology

The use of a phenomenological approach started to gain acceptance amongst thinkers and academics during the twentieth century. The foundation of the phenomenological research stance was led by Husserl and later followed by Heidegger and Merleau-Ponty. The basic aim of said approach is to understand individual conscious experiences and to gain understanding of how reality is perceived by individuals (Fochtman, 2008; Wojnar & Swanson, 2007). It is argued by Van Manen (1990, cited in Shosha, 2012) that a phenomenological approach is used to gather deeper insight into reality perceived among individuals rather to build theory.

Phenomenology tends to be most closely aligned with the interpretivist philosophical stance which enables researchers to understand individual lived experience towards a phenomenon (Chiari & Nuzzo, 1996; Willis, 2001). The phenomenological approach was developed as a result to counter the positivist approach which was applied to all forms of human inquiry where consumer behaviour was understood by applying abstract laws derived by natural researchers. Whereas phenomenologists, focus on the subjective experiences of individuals and believes that reality is socially constructed and interpreted (Willis, 2001).

Epistemologically, phenomenological approaches are concerned with the subjective interpretation and understanding of knowledge. Furthermore, by applying the phenomenological approach, emphasis is given to individual experiences, and how experiences are perceived comprehended by individuals towards the phenomena (Grbich, 2012; Lester, 1999). According to Spiegelberg (2012) with the help of phenomenological approach, deeper understanding of individual experiences can be collected. Whereas Jopling (1996) argues that phenomenological approach enables a researcher

to capture critical reflection of conscious thoughts, experiences and motivation rather than subconscious feelings.

Phenomenological approach is important in bringing forward consumer experiences and perceptions from their own perspective. To understand consumer behaviour, phenomenological approach has been used to understand consumer experiences and perception under certain situations. However, in order to understand individual subjective experience, there is a divide among three phenomenological perspectives namely Classical/Transcendental phenomenology, Existential phenomenology, and Hermeneutic phenomenology. Furthermore, by using qualitative methodological approaches, researchers are able to understand the process of how individuals assign subjective meaning to different lived experiences towards a particular phenomenon (Bryman, 1988). The explanations of three phenomenological approaches are explained in section 3.6.3 of this chapter.

3.4.1 Use of Phenomenology in Consumer Research

The following section will discuss studies based upon the phenomenological methodologies that are used to understand consumer experiences within the consumption situations based upon different context and settings.

The importance of this approach within the consumer studies was highlighted by Holbrook & Hirschman (1982). The researchers used the phenomenological approach to understand consumer lived experiences from the consumption perspective. According to Holbrook & Hirschman (1982), the last century saw a spike in interest surrounding not only consumer behaviour but the various factors which shaped this and ultimately informed the consumer decision making process. The latter authors in particular, focused on aspects of fantasies, feelings, and fun when seeking to better

understand and grasp the ways in which these impact on consumer decisions. Thus, phenomenological approach was undertaken by focusing on the experiential view of consumption. It is also argued that with the help of phenomenological approaches, the differences in consumer behaviour based upon their personalities, culture and religion can be better understood and interpreted (Holbrook & Hirschman, 1982).

Similarly, phenomenological study was conducted by Myers (1985) to understand consumer experiences towards emotionally significant possessions. It was through such an approach, that the researcher was able to derive the essence of experience towards emotional attachment for certain possessions. The data was gathered with the help of in depth semi structured interviews and by keeping prior assumption aside during the research process. Furthermore, Fennel (1985) has also highlighted the importance of phenomenology to understand how individuals perceive and make sense of reality. This has also been extended to the study of compulsive buying behaviour. Through the application of this particular lens, it was noted that individuals inclined towards compulsive buying tended to be more attracted towards the actual process of buying rather than having the satisfaction of acquiring a product (O'Guinn & Faber, 1989). By applying the phenomenological approach towards the problem of compulsive buying behaviour the researchers were able to understand the negative outcomes associated with compulsive buying in the form of increase debt, lower self-esteem, and guilt (O'Guinn & Faber, 1989).

Likewise, Mike & DeMoss, (1990) sought to understand the concept of self-gift among individuals and used a phenomenological stance through which to examine this particular context. As a result of this, a number of different themes were identified towards self-gift giving such as communication, exchange and specialness of the occasion. It was also noted that giving self-gifts

is a psychological process, and thus the core reasons for self-gifting may vary from person to person. From the perspective of phenomenological studies, the importance of context and intentional consciousness is highlighted by Askegaard & Linnet (2011). Additionally, Fuschillo and Cova (2015) used a phenomenological study from customer to customer (C-to-C) perspective within the context of handing their tickets. The objective of this study was to understand consumer experiences of helping each other by handing their car park, public transport and tourist city passes/tickets to one another. In another study conducted by Compeau *et al.*, (2016) phenomenologically grounded in-depth interviews were conducted to understand individuals' shopping experience.

Similarly, for the present research, the researcher will use the phenomenological approach to understand the connectedness between Islam and consumer behaviour in general, and sustainable consumer behaviour in particular within the specific consumption context towards electrical cars. In order to do so, in the next section, the researcher will explain the use of appropriate methodologies for the present study.

3.5 Methodological Assumption

In the process of knowledge discovery, both interpretivism and positivism tend to be characterised by distinct research techniques when it comes to the collection and analysis of data. To this extent, positivists tend to be preoccupied with explaining the phenomena with the help of causal laws and scientific protocols to gain knowledge and therefore use Quantitative research design (Easterby-Smith *et al.*, 2012). Whereas it is argued by interpretivists that scientific laws may hold some meaning if the scientific community understands how people perceive reality and assign meaning to it. As a result, interpretivists use Qualitative research design to seek and understand knowledge

(Crotty, 1998). The main features of the two paradigms are presented in the table 3-2 which is followed by the comprehensive explanation of research design in the next section.

Table 3-2 Different features of the Two Paradigms

| Positivism | Interpretivism |
|--|--|
| Use large samples | Use small samples |
| Have an artificial location | Have a natural location |
| Be concerned with hypothesis testing | Be concerned with generating theories |
| Produce precise, objective, quantitative data | Produce subjective, qualitative data |
| Produce results with high reliability but low validity | Produce findings with low reliability |
| Allows results to be generalised from sample to the population | Allow findings to be generalised from one setting to another similar setting |

Adapted from (Crotty, 1998)

3.6 Research Design

Research design provides a comprehensive road map for the entire research in-terms of data collection, analysis and measurement of the data in-order to answer the research question (Myers, 2013; Sekaran & Bougie, 2011). A research design also provides a framework to choose appropriately between quantitative and qualitative research methods. Furthermore, the chosen methodology should be coherent with the research design as it will enable the researcher to produce quality results during the data collection and analysis stage (Bartezzaghi, 2007).

As a part of the research design, it is important to use an appropriate research strategy that best answers the research question. Keeping in mind the research aims and objectives, the researcher has used an exploratory research strategy to answer the research question. Explanation and justification of the research strategy used is given below, followed by the discussion and justification of the adopted qualitative/quantitative research method.

3.6.1 Exploratory Research

Exploratory research is undertaken when little is known, or less scientific knowledge is available about people, groups, activities, situations or phenomena. Furthermore, the exploratory nature of the study further describes the data collection and analysis process, and the results derived from the exploratory research are not generalisable to the entire population (Sekaran & Bougie, 2011). It is also argued by Stebbins (2001) that, in-order to explore a particular phenomenon, researchers must not show any pre-assumptions when gathering data which can affect the research findings.

The aim of the present study is to explore the sustainable purchase experiences of British, Muslim, consumers within the context of Electrical cars. The study also focuses on developing an understanding into the extent to which a relationship exists between Muslim consumer purchase behaviour and their religion (Islam). However, within the domain of sustainability and consumer behaviour, an attitude behaviour gap already exists within the literature (Shaw, McMaster & Newholm, 2015). The literature on consumer studies is also scant, particularly when connecting how religion influences sustainable behaviour among British Muslims (El-Bassiouny, 2016). Based on the given argument, the researcher has adopted an exploratory research design to answer the research question.

3.6.2 Quantitative & Qualitative Research

Quantitative and Qualitative methods are commonly used to collect data. The basic difference between both the methods is the fact that Quantitative methods of data collection are associated with numerical data whereas Qualitative method is related to non-numerical data (Saunders *et al.*, 2012). Quantitative research tends to adhere closely to a positivist paradigm where the objective is to quantify the data before applying statistical analysis, the positivist form of data collection

method is also related to deductive approach. Two of the most common methods used to gather data are experiments and surveys (Collis & Hussey, 2014).

On the other hand, qualitative research is associated with an interpretive philosophy (Denzin & Lincoln, 2011). The qualitative researcher is interested to understand how social reality is perceived and constructed by individuals. In order to understand, and to acquire in-depth information from the research participants, the researcher needs to operate within the natural setting (Saunders, 2016). Additionally, the research respondents are treated as research participants rather than subjects (Thompson & Walker, 1998). According to Neuman (2000) to gather information, the qualitative researcher relies on soft data such as words, sentences, photos, symbols and individuals' impressions.

Furthermore, it is through the use of qualitative research that the researcher can understand how individuals cope with particular experiences and phenomena. In line with the interpretive approach, the qualitative researcher believes in the existence of the multiple realities, and also how participants experience and attach meaning to their own perspective of reality (Thompson & Walker, 1998).

3.6.3 Rationale for using a Qualitative Research Design

Firstly, there is a need to understand the influence of religion on individuals, and how that knowledge is interpreted for the construction of reality within the perspective of consumer behaviour in general and specifically towards sustainable purchase behaviour within the context of electrical cars. It is also prudent to note that religion it-self is considered as being subjective in nature and every individual perceives religion differently. Therefore, the influence religion has

upon individuals cannot be generalised, which is in line with the interpretivist approach towards the social research (Stausberg & Engler, 2013).

Secondly, there is a need to explore individuals thinking, feelings and perceptions towards sustainable consumption in general and particular about electrical cars, and therefore a qualitative research design will be best suited to the present research. Furthermore, data will be collected by adopting a qualitative research strategy. There are different strategies which can be adopted for the present study. Various strategies are highlighted, followed by the discussion and justification of the best suited strategy for the present study.

3.6.3.1 Ethnography

Ethnography is a qualitative research technique use to understand people, culture or social group(s) (Saunders, 2016). According to Boyle (1994) ethnography allows researchers with an opportunity to directly collect information and develop insight relating to specific groups or individuals thus allowing for a ‘window’ into their realities. Crotty (1998, p. 76) associates the research technique with the analogy whereby ethnography represents a middle ground between “*social life and the theatre*”. He explains, that the technique is related to the theatre performance where you have actors and directors. Crotty termed the researcher as director and respondents/participants as actors, where the researcher has the ability to study the actors in their natural settings.

By using an ethnographic technique, the researcher can solve social and cultural problems within a given society or specific ethnic groups. The technique requires researchers to closely study the respondents within their natural environment and become a part of the group to understand their behaviour (Easterby-Smith, 2012).

One of the main advantages that can be derived from the ethnographic study is the ability to study the respondents in the contextual setting related to the research problem. However, it is not possible to obtain the trust of the respondents and as a result their behaviour may change in the presence of the researcher, thus, affecting the research findings (Collis & Hussey, 2014).

3.6.3.2 Case study

Case study is a research approach which allows the researcher to understand a phenomenon in a natural setting to acquire in-depth knowledge. The approach tends to be context specific, because the respondents are studied under certain conditions (Collis & Hussey, 2014). Eisenhardt (1989, p. 534) has highlighted the focus on “*understanding a dynamics present within a single setting*”. With the help of case study approach, in-depth information can be acquired by using mix method approach. However, it is argued by positivist researchers, that using mix methods is not sufficient enough to gather data due to the issue related to using small sample size by the qualitative researchers (Flyvberg, 2006).

3.6.3.3 Classical/Transcendental Phenomenology

According to classical phenomenology, the emphasis is given to an ability to remember the lived experiences towards the particular phenomena. Husserl has given importance to the reflexivity, intentionality and conscious element of the lived experience. According to Husserl, phenomenological inquiry should focus on the experience which is consciously remembered by the individuals and therefore the intentional consciousness of a lived experience is given importance. Husserl opines that thinking is always associated with the experienced phenomena. It is argued, that unless the phenomena is not being experienced, the essence of the lived experience cannot be understood by the researcher (Willis, 2001). Furthermore, according to Smith, Flowers

and Larkins (2009) there must be a relationship between the object and the experienced phenomena. A classical phenomenology focuses towards the description of the experiences rather than the explanation or analysis. The main focus of classical phenomenology is to gain deeper inside from the phenomena (Moustakas, 1994).

One of the main features of the classical phenomenology is the use of bracketing. Bracketing is the approach where researcher is required to put aside his/her personal biases, views and thoughts (Gearing, 2004). The process of bracketing enables the researcher to keep his pre-assumptions separate from the phenomena described by the respondent. Thus, by doing so, researcher is able to ensure to the validity of the collected data (Speziale & Carpenter, 2007 cited in Shosha, 2012). As cited by Wojnar and Swanson (2007) through bracketing, deeper insights can be gathered regarding the phenomena under investigation.

3.6.3.4 Existential Phenomenology

Existential phenomenology considers the individual as a part of the environment in which they live or interact; the focus is towards the totality of human being in the world rather than focusing on individuals and their environment as separate entities (Valle & King, 1978, cited in Thompson, Locander & Pollio, 1989). It has been argued that intentions, consciousness and perception towards an object cannot be counted in terms of separate events, but should be seen in totality (Grbich, 2012). The focus is to understand the individual experience as a whole rather than in parts. For example, the experience gained from childhood to adulthood is counted as a whole, the researcher will not seek the childhood experience and adulthood experience as two separate experiences, but the totality of experience will be accounted for. Similarly, experience of moving from boring task

to interesting task will be counted as a whole not in parts for (Dapkus, 1985, cited in Thompson, Locander & Pollio, 1989).

3.6.3.5 Hermeneutic Phenomenology

Hermeneutic approach is linked with the interpretation of data in order to understand the lived experience. The concept of bracketing does not occur during this approach, the data is co-constructed through having continuous conversation (Grbich, 2012). The emphasis is given to linguistic interpretation and it is argued that the individual lived experience cannot be understood unless there is a dialogic relationship between the researcher and the respondent (Thompson, 1997).

For the present study, the researcher is interested in the interpretation of religion among the individuals, and how it affects the purchase behaviour within the context of electrical cars. Since the research involves participation from Muslim consumers, it will not be possible to study this group from the ethnographic perspective due to religious reasons and cultural reasons. Furthermore, the study also involves exploring individual consumers from the perspective of their religious values and sustainable consumption behaviour, therefore the case study method will not be suited to answer the research question.

However, the study does involve gathering new insights towards Muslim consumer behaviour, therefore, the phenomenological approach is best suited to answer the research question. Furthermore, as the context of the study involves purchasing sustainable cars (Electric), which in itself is a high involvement purchase decision, also, the present research involves integration religion from the perspective of sustainable consumption behaviour therefore, the totality of the entire experiences is deemed important and necessary towards the particular phenomena. In-order

to gather data, it will be important that respondents remember the totality of their experiences concerning their purchase decision which can only be answered by using Existential phenomenology. Therefore, the researcher believes that by using Existential phenomenological approach, the research question can be answered in the best possible manner. The next section will highlight the process of interviews in-order to collect data.

3.7 Interviews

It is through the process of conversation that individuals are able to transfer knowledge to each other. The conversation can be about everyday life experiences or about a particular situation. However, in any case, the knowledge is transferred by informal means. According to Kvale (1996) to acquire knowledge individual narratives or conversations about a given phenomenon are deemed important in today's world. Therefore, for research purposes, the transfer of knowledge by means of conversation or narratives can be used to gather individual views about the social world in a much systematic manner by conducting interviews for research purposes (Kvale, 1996).

According to Kvale (1983, p. 174) qualitative research interviews are defined as “an interview, whose purpose is to gather description of the life-world of the interviewee with respect to interpretation of the meaning of the described phenomena”. Also, it is worth noting that interviews tend to be amongst the most common techniques applied within the bounds of qualitative research. By conducting interviews, researchers are able to gain in-depth information about research subjects/participant/respondents attitudes, beliefs (Hycner, 1985). In this view, qualitative research interviews enable the researcher to understand how individual understand and interpret the world around them. However, the interview needs to be centred towards a specific theme to generate in-depth knowledge towards a particular phenomenon (Kvale, 1996). From the perspective of

religion, which is also a part of the current study, it is highlighted by Stausberg & Engler (2013) that qualitative research interviews are useful method of understanding respondent's beliefs and attitudes towards a particular phenomenon. Therefore, the researcher will use interviews as a tool to gather data.

However, interviews are also divided into different categories such as structured interviews, semi structured interviews and un-structured interviews (Bryman & Bell, 2015; Fontana & Frey, 2005). The kind of interview category adopted, also indicate the philosophical position of the researcher. Different kinds of interviewing styles are discussed below and the rationale is also provided for choosing a particular interview category.

3.7.1 Structured Interview

According to Edwards and Holland (2013), structured interviews are more suited to conduct quantitative studies as they are mostly based upon questionnaires, follow series of linear questions with little space for flexibility available to researcher. The objective of the structured interview is to gather data by focusing on large number of subjects for a particular study. The data acquired is mostly compared and contrasted by applying the statistical measures. The characteristics of structured interviews are more in line towards positivist's research philosophy where individuals are treated as subjects, knowledge created is viewed as value free, objective and deductive (Williams, 2000 cited in Edwards & Holland, 2013). Therefore, present study will not use the structured interviews as this approach is not only suited to achieve the research objectives but also not in line with the philosophical position adopted for the present study.

Whereas in-order to create knowledge and understanding regarding social phenomena, interpretivists emphasise that the creation of knowledge is the bilateral process between the

researcher and the researched, where the basic aim is to understand how individuals interpret social reality (Yanow & Schwartz-Shea, 2015). Therefore, researcher will use qualitative research approaches to gather data by focusing on either semi-structured or unstructured interviews. The discussion of both along with the rationale as to why a particular interview method is preferred over the other is also presented in the discussion below.

3.7.2 Unstructured Interview

Unstructured interviews are used to uncover information related to a particular study, both the interviews technique differ in a such a way that there is no predefined interview format available to the researcher and the emphasis is given to the conversation between the researcher and the respondent (Minichiello *et al.*, 1990). One of the main characteristics of unstructured interviews is that questions are generated spontaneously based on the narration given by the respondents during the interview process which can lead the researcher towards unanticipated theme (Patton, 2002; McCann & Clark, 2005). Also, according to Fife (2005) researchers are required to control the interview theme around the particular issue but it is difficult to control the conversation in the event it stray off course away from the main theme. Additionally, researchers would need to decide how to manage the discussion in the event that something new emerges (Fife, 2005).

3.7.3 Semi-structured Interview

One of the most common forms of qualitative interviews is the use of unstructured and semi-structured interviews. However, both the forms vary in-terms of structure and the manner in which questions are asked from the respondents.

In semi-structured interviews, a researcher has a list of pre-determined open-ended questions which are based around a particular theme, and further questions can also have built up during the

conversation to gain further understanding towards a particular phenomenon (DiCicco-Bloom & Crabtree, 2006). The semi-structured interviews provide more space to respondent's in-order to express their thoughts and feelings whereas structure interviews are mostly limited to particular line of questioning (Kvale, 2006).

According to Masson (2002) semi-structured and unstructured interviews are most suited to qualitative studies and both the approaches share some common features which are described in the form of the table 3-4

Table 3-3 Common features of semi-structured and un-structured interviews

| |
|---|
| In both the approaches, interviews takes place in the form of the conversation between the researcher and the respondents related to particular context. |
| The interview questions are structured around a particular theme which will help to answer the research questions. |
| Knowledge is co-constructed and explored from a particular contextual perspective which allows the researcher to understand the phenomenon in more depth. |

Masson (2002 p. 62)

Considering the research objectives of the present study, the researcher will use semi structured phenomenological interviews to understand sustainable purchase behaviour of Muslims consumers in the UK. The procedure for conducting Phenomenological interviews is discussed below.

3.7.4 Methodological Procedure for Conducting Phenomenological Interviews

In order to gather data, in-depth interviews are considered to be the most appropriate and powerful tool for data collection. Hammersley & Atkinson (2007, p. 97) describe interviews as “*a distinctive feature of social research that the objects studied are in fact subjects in the sense that they have consciousness and agency. Moreover, unlike physical objects or animals, they produce accounts of themselves and their worlds*”.

Through in-depth interviews, the researcher is able to gather the details of consumer experiences (De Rivera & Kreilkamp; 1981 cited in Myers 1985; Thompson *et al.*, 1989). From the phenomenological study perspective, the basic purpose of the phenomenological interview is to understand the interconnectedness between the individual subjective and conscious experiential structures and phenomenality. The aim of the phenomenological interview is to gather knowledge about individual lived experiences (Gallagher & Zahavi, 2008). In-order to gain knowledge of individual experiences, the interviewer must ensure that the participant is able to talk freely about the given phenomena. Additionally, questions asked tend to be more descriptive in nature which allow the participant to provide more information thus enabling the researcher to gain deeper understanding of the lived experience (Thompson *et al.*, 1989).

Furthermore, to understand individual experiences, the structural flow of the interview should flow like a conversation rather than a question and answer session. By doing so, the researcher is able to understand the first-person description of the experience, which is in line with the phenomenological form of inquiry (Thompson *et al.*, 1989). Reason for giving importance to first person description is due to the fact that that it allows the data themes to be generated by the participant. Thereby, for the present study, the sustainable purchase behaviour of Muslim consumers will be studied from their own perspective within the context of automotive industry focusing on electric cars.

In-order to generate the themes based upon individual experiences, it is argued by Thompson *et al.*, (1989) that questions such as what this product symbolises for you or why do you use this product should be avoided. As such, by asking ‘what or ‘why’ questions, the focus shifts from conversation towards rationalization and justification. It is suggested, in-order to have deeper

understanding of the individual experience, descriptive questions such as “*can you tell me about the time you used this product*” as these will more likely yield the free flow of dialogue which will result in providing detail description of the lived experience by the respondent (Thompson *et al.*, 1989. p. 138).

By using descriptive questions, the researcher can acquire a more in-depth understanding of how Muslim consumers interpret their sustainable purchase behaviour from the first-person perspective. Also, by using the phenomenological approach, it will fill the research gap which exists towards the understanding of sustainability among Muslim consumers with particular focus on electrical cars.

Furthermore, the researcher will conduct one to one interviews rather than group interviews or focus groups from the research participants because the study also involves the influence of religion on their behaviour and therefore, individuals might not feel comfortable in discussing religion within the presence of other and thus feel constrained in answering questions (Brymen & Bell, 2007; Frey & Fontana, 1991). Also, as argued by Wilson (2013) that individual religiosity cannot be generalised and hence the interpretation of religion varies among individuals and therefore the use of phenomenological approach is best suited for the present study to understand Muslim consumer lived experiences. In light of this, the following section will elaborate how the interview questions were generated for the present study, followed by the discussion concerning the selection of the research participants, the sampling criteria and also the justification of the sample size for the present study.

3.7.5 Generating Interview Questions

The purpose of the interviews is to collect meaningful and relevant data from the research participants. Therefore, it is imperative for the researcher to develop appropriate interview questions. For the present study, the researcher developed interview questions keeping in mind the research aim, objectives and research questions. In-order to so, comprehensive literature review was conducted within the parameters of the present study. The main focus are of the research (Religion, Values, and Sustainable consumption) were taken into considerations while developing the interview questions. Furthermore, the researcher supervisor views were also taken into considerations regarding the interview questions which further enhances the quality of the questions asked.

Additionally, pilot study was also conducted and the experience gain from conducting the interviews were further taken into considerations for refining interview questions. The next section further highlights the process of conducting a pilot study for the present study.

3.7.6 Pilot Study

It is highlighted by van Teijlingen and Hundley (2001) that by conducting a pilot study first, the researcher can enhance the quality of the research instrument which ultimately improves the overall worth of the research. Whereas Prescott and Soeken (1989, p. 60) has defined pilot study as *“small-scale versions of the planned study, trial runs of planned methods, or miniature versions of the anticipated research in-order to answer a methodological question(s) and to guide the development of the research plan”*. Whereas the same view is presented by Jariath *et al.*, (2000) and it is stated through pilot study, the researcher can better understand and analyse the aspects concerning the main study. It is also argued that through a pilot run, the adjustments and revisions

can be made in the main study (Kim, 2011). Furthermore, the pilot study also lets the researcher to adjust the questions pattern, format and layout (Yusof & Aspinwall, 2009).

For the present study, the researcher has conducted a pilot study with three participant's in-order to pre-test the interview guide, and also to ensure that the research participants are comfortable enough to answer the research questions. Also, one of the objectives was also to ensure the participants understanding concerning the questions asked. By conducting a pilot-study first, the researcher also estimated the time duration of the interviews, whereas better understanding is also formed regarding the modification of the interview questions.

Concerning the questions relating to religion (as religion being a sensitive topic), during the pilot run it was noted that participants were reluctant to answer the questions relating to their religion. Therefore, further introductory questions were added in the interview guide with the sole view of getting to know the participant's and also to build a rapport among the participant's so that they can answer the question without any reluctance. It was also noted that the participants were more comfortable during the interview if the researcher was contacting them through a reference. Therefore, the same was preferred by the researcher if the participants can refer someone they knew for conducting the interview who fulfils the interview criteria. Final interview guide is also presented in the Appendix 3. In the next sections, the researcher has discussed the sampling process and data analysis, followed by a discussion concerning issues of reliability and validity in qualitative research.

3.8 Quantitative vs Qualitative Sampling

Both qualitative and quantitative researchers use different approaches to sampling. As quantitative research is more focused towards representative sample, the main goal is to collect a sample that can represent the entire population and thus generalisations can take place. Therefore, in-order to collect data, the type of sampling technique used by the researcher is called probability sampling (Numan, 2002). Contrary to the quantitative sampling, the sampling technique adopted by the qualitative researcher in-order to collect data is completely different.

The basic aim in qualitative sampling technique is to gather in-depth information about individual social life within a specific context, and therefore non-probability sampling is used to collect data (Denzin & Lincoln, 2011; Lampard & Pole, 2015). Within the qualitative research domain, the sampling technique used by the researcher also depends upon the relevance of the study and the research question. As cited by Malhotra and Birks (2003), by using non-probability sampling, researchers can recruit participants/respondents based upon their personal judgment that fits the research criteria.

Since for the present study, the researcher is using phenomenological approach which is related to gathering insights into individual experiences in a specific context or situation e.g. Electrical cars. Purposive sampling is preferred initially, which can later be transformed into snowball sampling by asking participants for the referrals (Goulding, 2005). Both the sampling approaches are discussed below.

3.8.1 Purposive Sampling

Purposive sampling is used in exploratory research to select a sample that fits the research criteria which allows for the underlying research question to be addressed. The researcher can use

purposive sampling where participants are in a position to provide exceptional information which is important for the study. Also, purposive sampling can also be used when a sample is difficult to find and where the researcher needs to identify special cases to conduct the research study (Numan, 2002).

3.8.2 Snowball Sampling

Snowball sampling technique is also known as referral sampling. In such a technique, threads are created among the participants, where one research participant leads the researcher to another and thus a network or a snowball is created. The snowball sampling technique allows the researcher to gain access to multiple participants based upon their referrals (Saunders, 2016).

As for the present study, the focus is towards gathering information from a particular (Muslim) religious group having access to sustainable (electric) car. Since the research is context specific, it will be difficult to find the participant without using purposive and snowball sampling. From the perspective of purposive sampling, the researcher will approach research participants through personal and professional contacts. The researcher of this study will also visit Muslim community centres, Mosques and different cultural festivals to identify and recruit research participants that fit the research criteria of being a British Muslim and having an electric car, which will allow the participant to appropriately respond to the questions asked during the interview process.

3.8.3 Sample Size

In qualitative research, it is difficult to answer the appropriateness of the sample size. The sample size can vary according to the research objectives. However, various studies are conducted within the domain of phenomenological research where in-depth phenomenological interviews are conducted to understand individual experiences within a specific context. The researchers have

tended to use different sample sizes according to the aim of the research. For example, Thompson (1990) has relied on only four participants to gather data, whereas interviews were conducted from twenty participants by Thompson and Haytko (1997). Also, Arsel and Thompson (2011) used twenty-one participants for their study. It can be argued, that in phenomenological studies, the appropriate of the sample size cannot be determined. The data needs to be collected until the saturation point is reached. For example, based on participant's interviews, saturation point is reached during the research when researcher is unable to gather any no information that may add value to the process (Silverman, 2013; Denzin & Lincoln, 2011).

Research Participants

Given the parameters of the research and the focus on a specific consumer group, the foremost criterion was religious identification; as a result, participants who identified as Muslim were specifically recruited. Given the author's own geographical base and location, the final sample group was made up of participants who hailed from the North West of England. The fact that the study was phenomenologically inclined dictated that a pre-condition included ownership of an electric car; in order to be considered eligible for an interview, it was mandatory for the participants to own an electric car.

In total, twenty-seven participants were interviewed, out of which sixteen participants were male and eleven were female, all the participants aged between 30-65 years. For further details on participants characteristics, see table 3.5

Table 3-4 Research Participant

| Participant Pseudo Names | Vehicle | Gender | Household Size | Age | Family Income/year (£) |
|--------------------------|---------|--------|-------------------------|-------|------------------------|
| Furqan | PHEV | M | Couple | 30-35 | 45k-50K |
| Khalid | PHEV | M | Couple | 35-40 | 25k-30k |
| Adnan | PHEV | M | Couple (one Child) | 30-35 | 20k-25k |
| Jameel | PHEV | M | Couple (one Child) | 30-35 | 15k-20k |
| Huma | BEV | F | Couple (three children) | 60-65 | 80k-85k |
| Afaq | PHEV | M | Couple (two Children) | 35-40 | 80k-85k |
| Shawn | PHEV | M | Couple (one Child) | 35-40 | 100k-105k |
| Parvez | PHEV | M | Couple (two children) | 35-40 | 90k-95k |
| Anaya | PHEV | F | Couple (two children) | 35-40 | 30k-35k |
| Mariam | PHEV | F | Couple (four children) | 45-50 | 20k-25k |
| Sher | PHEV | M | Couple (three children) | 35-40 | 30k-35k |
| Khalid | PHEV | M | Couple (one child) | 30-35 | 25k-30k |
| Shazz | PHEV | M | Couple (three children) | 35-40 | 35k-40k |
| Hiba | PHEV | F | Couple (three children) | 45-50 | 20k-25k |
| Ahmed | PHEV | M | Couple (four children) | 55-60 | 35k-40k |
| Usman | PHEV | M | Couple (three children) | 45-50 | 40k-45k |
| Abeeha | PHEV | F | Couple (two children) | 35-40 | 20k-25k |
| Humaira | PHEV | F | Couple three children | 45-50 | 35k-40k |
| Sadia | PHEV | F | Couple (four children) | 35-40 | 35k-40k |
| Qasim | PHEV | M | Couple (five children) | 55-60 | 85k-90k |
| Safina | PHEV | F | Couple (three children) | 35-40 | 55k-60k |
| Junaid | PHEV | M | Couple (two children) | 30-35 | 35k-40k |
| Kamran | PHEV | M | Couple (one child) | 30-35 | 20k-25k |
| Nadia | PHEV | F | Couple (two children) | 40-45 | 35k-40k |
| Samina | PHEV | F | Couple (three children) | 45-50 | 30k-35k |
| Amjad | PHEV | M | Couple (two children) | 35-40 | 55k-60k |
| Huma | PHEV | F | Couple (one child) | 35-40 | 20k-25k |

Furthermore, due to time constraints and limited resources available, the researcher has focused on a limited data gathering approach, so that needed information could be acquired without compromising the data quality. The next section will discuss the data analysis process for the present study.

3.9 Qualitative Data Analysis

As a means of developing richer insight and understanding of participant responses, the author may also make notes (Hollway & Jafferson, 2005). Based upon the in-depth interviews of 27 Muslim participants, the researcher has followed various steps in-order to identify various themes deemed necessary for the present study. In-order to conduct data analysis, the researcher has followed several steps highlighted by Braun and Clarkes (2006).

Firstly, in-order to collect data, the researcher has used in-depth interviews and therefore the available data was in the verbal format. Also, it is important for the researcher to familiarise himself with the data and thus it was deemed necessary to transcribe the interviews (verbal data) into readable text format. It is also highlighted by Riessman (1993) that transcribing data into readable text format is the best way of gaining in-depth insights with regard to data it-self. The same view is supported by Bird (2007) and it is argued that converting data from verbal to text format is one of the most important steps of conducting data analysis within interpretive research methodology, and therefore the researcher needs to be focused and attentive while converting verbal into meaningful text. As all the interviews are conducted by the researcher, all transcriptions of the interview from verbal to text format was performed by the researcher himself. At times, transcribing data can be considered as time consuming and boring, however by doing so, the researcher is able to gain better understanding of the data. It is therefore decided by the researcher to transcribe the data himself. In-terms of transcription, apart from getting familiar with the data, the process also enables the researchers to enhance their interpretative skills required for data analysis (Lapadat and Lindsay, 1999).

Secondly, after having transcribed the data, the researcher has now developed a robust understanding regarding the research participant's excerpts, and on that basis the researcher has generated initial codes for the study. According to Coffey and Atkinson (1996, p. 27) "*Coding can be thought about as a way of relating our data to our ideas about the data*". It is also cited by Boyatzis (1998) that codes also serve the purpose through which raw data can be assessed and looked at in a meaningful way. It is highlighted by Miles and Huberman (1994) that coding forms an integral part of the analysis. Therefore, for the present study, through the process of coding, the researcher has segmented a set of data in an organised way. Through the process of coding, the researcher has assigned meaning to the descriptive information acquired from during the study. Different codes are assigned to words, sentences or even entire paragraphs and then combined to make sense of the given information (Miles & Huberman, 1994).

There are different ways through which coding can take place. It is highlighted by Braun and Clarke (2006) that the coding can either be performed manually or by using computer software. However, according to Marshall and Rossman (2014) manual coding is usually vague and time consuming. In analysing data, the use of NVivo software has gained acceptance among the qualitative researchers (Hilal & Alabri, 2013). Therefore, for the present research, the researcher has used a computer software, NVivo. Additionally, the process of initial coding has also allowed the researcher to have a holistic view towards the entire data set. Furthermore, during the coding process, researcher has given a great deal of attention towards the different segments of data and also being watchful towards repeated pattern of data sets, which may later be used as themes.

Thirdly, after having completed the coding process, the researcher now has a long list of codes derived from the data set. Now, the focus of the researcher has shifted from generating codes

towards themes generation by putting different codes into related groups so that the relevant themes can be identified. By doing so, the researcher can classify overarching themes derived from the dataset. It is highlighted by Braun and Clarke (2006) that it is beneficial to create a mind map which can help the researcher to identify different themes. Therefore, for the present study, the researcher has also created the mind maps in-order to produce a graphical picture so that the codes can be converted into different themes and sub-themes.

Fourthly, after creating a mind map and grouping different codes into initial themes, the researcher has now further refined the initial themes. By doing so, it has been possible to develop a coherent flow of themes whilst ensuring that the generated theme and sub themes form a consistent pattern which complement each other, and there is no disconnect amongst the themes and the sub-theme. This process has further enabled the researcher to have a clear picture regarding the themes and the consistency amongst theme and sub-theme.

Fifthly, in-order to make sure that the themes are consistent to each other, the researcher has sought to further refine these and analyse if there are any inconsistencies amongst them. By ensuring that all the themes are consistent to each other, the researcher is also able to grasp the essence of each theme, the process also provides an opportunity for the researcher to grasp a story which is coming out from each theme. Although the researcher has used titles for the themes and the sub themes at this stage, the researcher has also refined the titles given to each theme. Lastly, the analysis has been provided in a meaningful way whereby all the themes are linked to the research question and objectives of the study. Comprehensive details are provided in the Findings and Analysis section of the thesis.

As qualitative data is more focused towards analysing individual subjective experiences towards the given phenomenon, the use of NVivo software has gained acceptance among the qualitative researchers (Hilal & Alabri, 2013). As the qualitative data is text based, the coding process is used to assign meaning to the descriptive information acquired from during the study. Different codes are assigned to words, sentences or even entire paragraphs and then combined to make sense of the given information (Miles & Huberman, 1994). The same task of coding can be performed manually, however, according to Marshall and Rossman, (2014) the manual coding is usually vague and time consuming. In-order to conduct qualitative data analysis by using NVivo, the table 3-6 provide a brief description of the steps applied through the software. Also, detailed coding process is also presented in Appendix 5.

Table 3-5 Steps for data analysis by using NVivo

| | |
|--|---|
| Step 1: Starting a project | <p>Researcher will create a project file which contains all the documents related to the research study.</p> <p>In-order to keep the respondents information's confidential, the fill will be password protected.</p> |
| Step 2: Working with Qualitative data file | The researcher will import the transcribed files from the interviews for the analysis purposes. |
| Step 3: Working with Nodes | Nodes contain the information regarding the given phenomena. The researcher will now use nodes to understand different concepts. |
| Step 4: Coding Qualitative Data | Multiple codes will be assigned to different set of data. |
| Step 5: Going Further | Now the researcher will analyse the data and report the findings. |

(Adapted from Bazeley & Jackson, 2013)

3.10 Validity and Credibility

In qualitative studies, there has been considerable discussion about the assessment of the quality of qualitative research. Within the qualitative research, the term validity is usually associated with truthfulness of the findings. Whereas reliability is related to consistency of the research findings (Silverman, 2016).

According to given and Saumure (2008, p. 896) “*Trustworthiness provides qualitative researchers with a set of tools by which they can illustrate the worth of their project outside the confines of the often ill-fitting quantitative parameters*”. It is argued by Stenbacka, (2001) that since qualitative research deals with generating insights towards a particular phenomenon, the researcher needs to be concerned about the quality of the data.

Due to the subjective nature of the inquiry, the issue of trustworthiness of the data has been criticised amongst positivist researchers (Shenton, 2004). As the terms reliability and validity are usually associated with quantitative research, it is therefore argued by Ely *et al.*, (1991) that since both the research methods are completely different from one another, the terminologies used within the quantitative research should not be applied within the qualitative research.

Furthermore, within a qualitative paradigm, it is suggested that terms like Credibility, Neutrality, Dependability and Transferability should be used in-order to measure the quality of the data (Lincoln & Guba, 1985). The use of the terms is further rationalised by Creswell (2007) who argued that by using the terminologies related to qualitative paradigm, the research is moving more towards naturalistic truth (Creswell, 2007).

However, for the present study, the researcher will make sure that the data is presented in truthful manner. According to Al Salem (2005) the issue of validity can arise when researcher misinterprets the given information. Therefore, the researcher will use audio recordings to ensure that everything is interpreted correctly. Additionally, concerning the transcription of the interviews, the researcher will transcribe the interviews himself which further enhance the data validity and credibility. In-order to further ensure the credibility and validity of the research, the researcher has also looked upon socially desirable responding along with the aspect of reflexivity. The next section will discuss these aspects in more detail.

3.11 Socially Desirable Responding

One of the limitations of the present study was to ensure that research participants provide responses in a truthful manner, and therefore it was important to warrant that given responses reflect their personal behaviour rather than adhering to socially desirable responding (SDR).

According to Paulhus and Reid (1991) SDR is a behaviour pattern where individuals are more concerned about the societal norms and therefore responds in a manner which is socially acceptable rather than what they think. It is also noted highlighted by (Sarogolu *et al*, 2005) that religious individuals are related with high moral values. As the present study involves the aspect of religion which is also a sensitive topic, it is therefore deemed important to ensure that the given responses highlight participants personal feeling and behaviour towards their sustainable consumption rather than demonstrating their behaviour in-line with SDR.

Firstly, in-order to gather data, the researcher conducted one-to-one in-depth interviews with the research participants rather than conducting a focus group. With the focus group, participants might not respond and disclose information concerning the religious and sustainable consumption

practices in the presence of other participants which can lead towards SDR. Secondly, during the pilot study it was noted that participants were reluctant to answer questions concerning their religious practices and therefore additional questions were added to the interview guide in-order to build a rapport with the individuals. Also, the present study involves purposive and snowball sampling and during the pilot study it was noted that the research participants were more comfortable in providing information if they were being contacted through someone they knew. Keeping this in mind, the researcher tried to adopt snowball approach as much as possible in-order to contact participants for interview purposes.

By adopting above mentioned techniques, the researcher has tried to minimise the aspect of SDR among the participants. The same can also be seen in the findings section, where varied responses are given by the research participants concerning their religious and sustainable consumption practices.

3.12 Reflexivity

From the perspective of the Qualitative researcher, it is important to understand how the researcher background for example, gender, age, immigration status, tradition, beliefs, ideologies and biases can influence the research outcome (Finlay, 2000; Hamzeh & Oliver, 2010). It is therefore deemed important that researcher should engage in self-evaluation in-order to minimise the impact of his own judgement and feeling towards the research (Stronach et al., 2007). By adopting a process of reflexivity during the research, the researcher can self-evaluate how his personal judgements and feeling can have an impact research participant, the kind of questions being asked, how the data is gathered, analysed and interpreted. By doing so, the researcher can further enhance the quality, rigor and ethics concerning the research study (Gemignani, 2011). Similarly, by engaging in the

reflexive process, it is highlighted that the credibility of the findings is further enhanced (Cutcliffe, 2003).

For the present study, the researcher had adopted the reflexive process throughout all the stages of the actual research starting from formulation of a research question, data gathering and interpretation along with presenting the conclusion. Initially, the pilot study was undertaken to understand research participants along with the researcher reaction towards the responses. Based upon the reflexive process adopted during the pilot study further questions were included in the interview guide and few interviews were again conducted with the same participants in-order to ensure the rigor and credibility of the research. Also, peer support network was created by the researcher which is also one of the strategies to ensure the reflexive process (Padgett, 2008). Furthermore, concerning the transcription from audio to verbal text, the transcribed transcripts were sent through e-mail to the research participants to further verify their said statements during interviewing process.

As the research participants were Muslims and so as the researcher, this provides advantage in the form of understanding participants nuanced reactions which further guided the researcher during the in-depth interview and again during the data analysis process. Although, the research participants and the researcher shared the same religion, but as a reflective process, I have always informed the research participants that I want to learn their perspective concerning the research inquiry. Similarly, further understanding and application of reflexive process is highlighted in the section 3.9 based on qualitative data analysis and the themes development in the appendix section.

3.13 Ethical Considerations

To start the research process, researcher needs to address ethical issues that may arise during the course of the research. To provide guidance, codes of ethics are available to the researcher, but to act in an ethical way ultimately depends upon the researcher. Saunders (2009, p. 202) define ethics as *“the appropriateness of your behaviour in relations to the rights of those who become the subject of your research work, or are affected by it”*. Also, it is argued by Nauman (2002) that in-order to generate knowledge and safeguarding individual rights for the creation of knowledge, ethical values are also deemed important. According to Sagarin (1973. p. 63) *“If values are to be taken seriously, they cannot be expressed and laid aside but must instead be guides to actions for the sociologist. They determine who will be investigated, for what purpose and in whose service”*.

Furthermore, to guide the researcher, there are several academic bodies that have published ethical codes of conduct to provide assistance to the researcher. For example, Research Ethics Framework (REF) introduced by Economic and Social Research Council (2015) which address several issues that may arise during the research process and how to deal with such issues. For example, emphasis is given to individual rights during the research process. However, despite of all the published work, it is argued by Richardson and McMullan (2007) that for conducting research, specific set of rules and procedures may be difficult to implement. To adhere to the ethical guidelines, is the sole responsibility of the researcher. For the present study, the researcher will fully comply with the ethical regulations of the University of Salford and MRS Code of Conduct for the procedure of data collection, use, and protection.

However, in any field, researchers need to make sure that no harm should be caused to research participants. Participant's anonymity should be maintained at all cost and informed consent should be taken from the respondent in-order to conduct research (Numan, 2002).

The issues were all looked upon in the present research, which has been identified as a piece of social research. The issue of physical harm was minimal, however, the study involves asking participants about their religion, which may result in the psychological harm. In-order to avoid causing any distress to the participants, all the participants were given the information sheet which provides the basic information concerning the nature of the study. Additionally, participants were also given the consent form which further provided details regarding the rights of the research participants. Although, the information sheet and consent form were given to the participant's, however, the researcher also verbally explained the nature of the research and further elaborated and clarified the participant's rights.

All of the participants were made aware that they may choose not to answer any question which they were not comfortable with. Furthermore, participants were also made aware that their participation in the research is on voluntary basis, which allow them to withdraw from the research at any point in time without giving any reasons or explanation.

According to Wiles *et al.* (2008, p. 418) to achieve confidentiality, researchers must “*present findings in ways that ensure individuals cannot be identified chiefly through anonymization*”. In-order to maintain confidentiality it is important to have a trustworthy relationship between the researcher and the participants which will allow them to talk freely with the researcher. By doing so, researcher can achieve good descriptive data which is necessary to achieve research objectives (Sojka & Spagenberg, 1994).

The issue of participant's confidentiality/anonymity was dealt in accordance with the guidelines provided in the Market Research Society's (MRS) code of conduct; the researcher also complies with the ethical regulations of the University of Salford. For the present study, the participants' data was secured in the locked location and security codes were assigned to computer to protect participant data. Furthermore, for the information to remain anonymous, the researcher will not link individual responses with research participants and pseudo names are also given to the participant's so that their identity can remain anonymous.

3.14 Chapter Summary

The chapter explains and justified the qualitative approaches adopted for the present study. The researcher has explained the use of the interpretivist research paradigm along with the ontological and epistemological assumptions that are associated with the mentioned paradigm. The researcher has managed to establish a systematic connection between the research topic, the research design and the data collection procedure.

As there is dearth in research which fail to connect the influence of religion (Islam) on Muslim consumer sustainable purchase behaviour, the researcher has used the exploratory research design which will enable the researcher to answer the research question. It is therefore the phenomenological approach is adopted for the present study because through phenomenological study, the researcher will be able to understand Muslim consumer lived experiences towards adopting sustainable lifestyle within the context of Electric cars. In-order to understand Muslim consumers lived experiences, the data will be collected by conducting in-depth interviews.

The use of purposive and snowball sampling along with the sample size used for the present study is also explained and rationalised during the chapter. The thematic analysis will be conducted in-order to report the findings. The discussion and importance of ethical consideration and the issues related to individual confidentiality and anonymity are also highlighted. For the next chapter the identified themes are highlighted in detail whereas the graphical representation concerning each theme is given at the beginning of each theme.

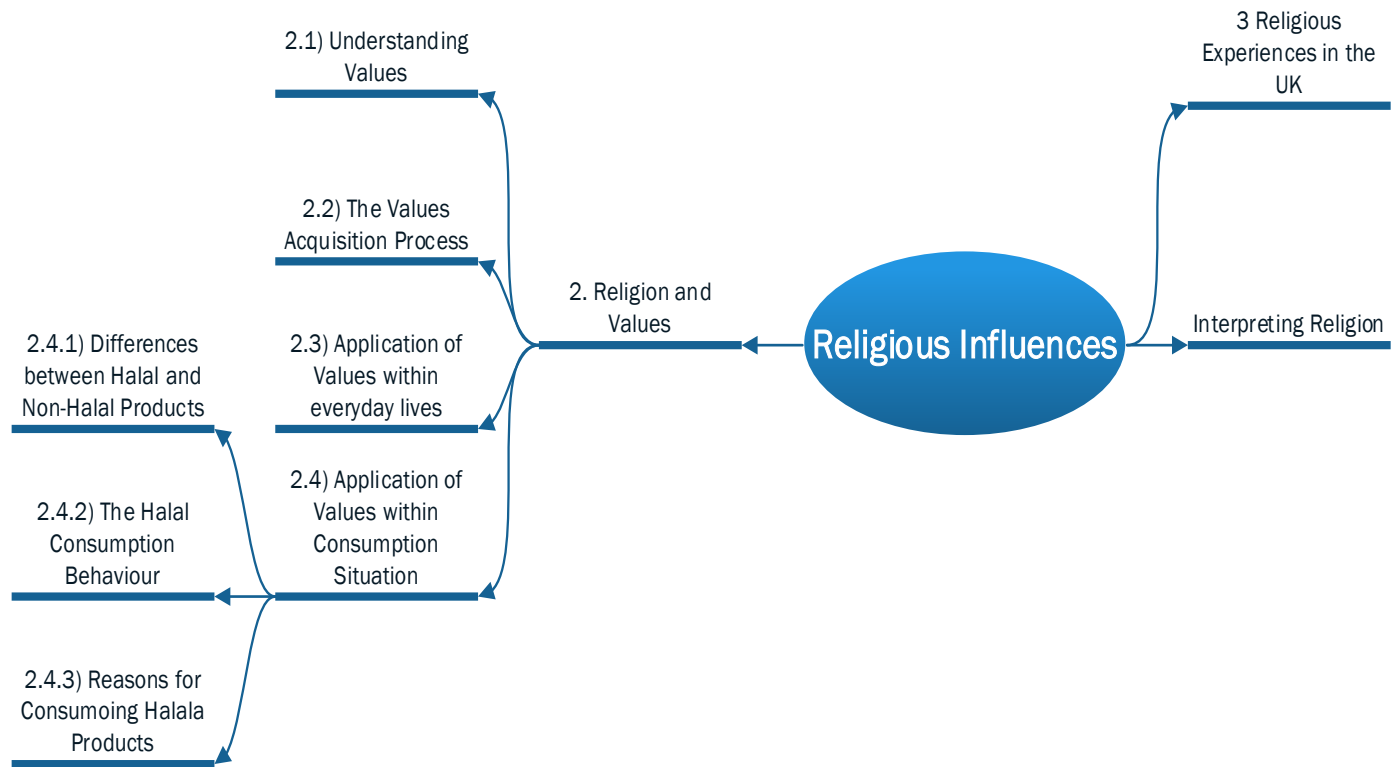
Chapter 4 Research Findings

4.1 Introduction

The present chapter directs attention towards the data analysis and findings which emerged as a result during the course of the primary research. The findings are divided into three central themes which are 1) Influence of religion, 2) Environmental Care behaviour, 3) Sustainable Purchase Behaviour. The central themes are further divided into sub-themes, a graphical representation is also provided in figure 4-1, 4-2, and 4-3 respectively at the start of each theme along with the summary at the end.

The first theme (Religious Influences) highlights the importance assigned to religion by Muslim consumers as well as the overall effect religion has upon the purchase behaviour of this specific consumer group. The second theme (Environmental Care Behaviour) elaborates Muslim consumers understanding and importance given to environmental care activities. Lastly, the third theme (Sustainable Purchase behaviour) highlights Muslim consumers understanding of the concept of sustainability and focuses upon Muslim consumers sustainable purchase behaviour from the specific context of the Automotive Industry and draws attention towards the influences upon the purchase of Electric cars.

Figure 4-1 Structure of Theme 1



4.2 Religious Influences

The current theme focuses around the aspect of religious influence concerning Muslim consumer's behavior. In-terms of religion, different sub themes emerged during the data analysis which are as follows.

- i. Interpreting Religion
- ii. Religion and Values
- iii. Religious experiences in the UK

All the sub themes are presented and analysed below. Structure of the entire theme is also presented in the Figure 4-1.

4.2.1 Interpreting Religion

It is essential to understand how religion is interpreted by the Muslim consumers because the interpretation and understanding of Islam further influence their purchase behaviour. Interestingly, it emerged that participants interpreted religion differently and have their own understanding of religion.

“We are not considered a Muslim if we don't pray the obligatory prayers if we dress indecently and if we misbehave with others and hurt them because our religion does not encourage to do such things”. (Furqan, Male Participant)

“Religion to me is a way of life. How we should spend our life basically, it's about ways of earning income and relationships with people. Religion is not only about praying but for me, religion is about how you should spend your whole life”. (Khalid, Male Participant)

“I do try my level best to follow, but there are few occasions when I can't follow. No human is perfect. I am not a perfect Muslim, but I try to obey Allah as much as possible”. (Huma, Female Participant)

“Religion is a way of living. Everybody follows religion. For Muslims, you know it is to obey Allah and obey His messenger and follow Islamic teachings”. (Anaya, Female Participant).

From the excerpts above, it was clear that each participant held their own unique interpretation- at the heart of which was adherence and obedience. For Khalid, religion extended to all parts of life, including the ways in which one earned one’s living and conduct within relationships. Religion was very much all-encompassing as far as the participants were concerned and went beyond adherence to a select few principles. Instead, religion was regarded as a way of life; much like Jafari (2012) notes, religion very much appears to dictate how these participants find meaning in their life.

On this basis, it is reasonable to assume that by following Islamic laws, Muslims feel more connected with their creator; adherence to these laws and principles thus allowed the participants to craft their identities- these were centred around ‘following’ and ‘obeying’. Religion therefore appeared to inform the consciousness of the participants and served as a guide to everyday life. Participants also mentioned that they try to follow fundamental Islamic teachings (mostly addressing the importance of praying five times a day) however they also acknowledge the fact that it was not always possible to fulfil obligatory prayers five times a day. Participants on the whole accepted that priorities differed from individual to individual and not every Muslim is the same. What was clear however was the fact that they each ‘strived’ towards the idealised ‘perfect’ Muslim, in terms of religious practice and adherence. In terms of religiosity, the social dimension is also highlighted by participants, and it was noted that religions also serve as an institution which makes it easier for Muslims to build social relationships with each other, as echoed by Khalid. Varying degrees of religiosity are noted among Muslim participants. Given the emphasis of practice and adherence, it appeared that few participants showed a deeper connection with their

creator (Allah). For a minority of the participants, God was at the centre of their interpretation of religion; this did not necessarily mean that they placed little value on adherence to religious laws and principles. Rather, their personal relationship with God took precedence. Perhaps with these participants, there was more tangible evidence of ‘intrinsic’ inclination as far as religion was concerned (James, 1902). To clarify, James (1902) asserted that for intrinsically motivated individuals, religion was very much a central point to survival and functioning. Indeed, the previous excerpts could also be regarded as being intrinsically inclined, however the focus is largely on measure against a set of defined principles and the extent to which these are fulfilled ultimately dictate their perceptions of religion. Alternatively, for participants such as Adnan and Mariam, God, Allah, was the focal point of their existence. They thus sought meaning in life through their relationship with their creator. Maryam’s assertions are perhaps even more reflective of this given that the participant makes no reference to Islamic law or principles and instead seeks counsel directly from God to whom she directly communicates with. This is reflected in statements such as:

“My religion provides me with meaning in life. The reason I exist is because I need to fulfil my religious duty to my creator”. (**Adnan, Male Participant**)

“I am always connected to Allah. In the times of difficulties, I speak to Allah for guidance and I firmly believe that only Allah is in the position to solve any problem encounter by humans”. (**Mariam, Female participant**)

“I apply the fundamental of Islam in everything that I do. I personally believe that there is a logic behind everything that we Muslims do as a part of our religion of Islam”. (**Hiba, Female Participant**)

At this point it is worth considering that the differences in perceptions and definitions of religion may be due to nuances and differences in expression and communication. Perhaps the latter

participants were more adept at communicating how they found meaning in religion and were thus able to offer more robust insights into their position.

In-terms of following religious teachings, participants showed a deeper connection when following Islamic teachings in their everyday life. For the research participants who showed high level of religiosity, their behaviour is linked with the fundamental teachings of Islam which also expresses their religiosity in-terms of the commitment they show towards their religion. However, interestingly, during the analysis, one reoccurring theme also stood out regarding self-based learning about religion itself. The very concept of self-based view of learning transcends the boundaries where a good Muslim is perceived as someone who prays five times a day. Instead, it is argued by the few Muslim participants that they should direct more focus towards understanding their religion by continuing reading the Quran before deciding between right and wrong.

“At the moment I’m just finding out what religion is because obviously being born in a Muslim family, whatever they learned from their parent or priests (religious scholar) they are going to teach us the same thing. Most of the things I being taught here I tend to disagree because there are a lot of traditional things in Islam so the best way to find out what religion means you have to go back to the basics which is Quran, study that and then the traditions of the Prophet (SAW)”. (Jameel, Male Participant)

“When I studied Islam myself only then I came to know what Islam is and what Quran says rather than what our parents told us and what our society and what I learn from others. I found a significant difference between what others told and what Islam is”. (Afaq, Male Participant)

“Religion is of utmost importance. When you read Quran, Allah tells you to do good, lead others in a right way, but most of the Muslims don’t read the Quran and blindly follow others. (Abeeha, Female Participant)

Some of the participants emphasised the importance of finding the truth and were united in their belief that it was incumbent upon Muslims to attain and gather information themselves rather than, relying upon others such as parents, family or religious scholars. The emphasis on knowledge and

information gathering seems to be an essential factor in understanding the teachings of Islam from the participants' perspectives. For these participants, the Quran offered the complete 'guide' to all aspects of life as it became clear that they had come to this particular realisation during their own spiritual journey. The importance of 'going back to basics' and stripping down what they had amassed of religion through society was also a recurring theme amongst this particular cohort. The focus towards finding information by yourself might also be due to technological advancements, as the technology has made information readily accessible and therefore Muslims should also take advantage and do their research about Islam. Furthermore, education and intellect can also be one of the factors due to which Muslims can decide not to follow others and do their research regarding their religion. Alternatively, the overarching culture may have played a part in forming this particular perspective; Islam has traditionally been practiced in countries where 'collectivism' and family values are held important and therefore is very much rooted in group harmony and cohesion, with individuals seldom questioning the status quo (Hyari *et al.*, 2012). Whereas in the UK, both collectivist and individuals values are held important and therefore the aspect of self-improvement and self-discovery is deemed important. Both Jameel and Afaq therefore appear to have reached a point where they have sought to 'relearn' their faith only to find discord between what they had been taught by their families and communities and the actual teachings of Islam.

4.2.2 Religion and Values

All the participants demonstrated specific individual values and purchasing practices which are in accordance with their religion. Therefore, the interpretation of religion and adopted values seems to influence Muslim consumers' consumption behaviour. The findings regarding the theme "Religion and Values" will be presented in the following manner.

- i. Understanding Values
- ii. The values acquisition process
- iii. Application of values within everyday lives (Individual behaviour toward others)
- iv. Application of values within the consumption situation

4.2.2.1 Understanding Values

For Muslim consumers, values serve as a primary principle which motivates them to do the ‘right thing’. It was also interesting to note that the concept of values was automatically associated with religion. When asked about the general notion of values, interestingly, to Muslim consumers, the classification of values given by Schwartz (1994) does not seem to exist. For the participants, values are tantamount to religion, these are very much one and the same.

“I want to promote deeds to help other human beings. I feel inner peace when I help others, it satisfies my soul, to be honest”. (**Shawn, Male Participant**)

“Doing the right thing, being honest with yourself and to the environment and the people around you, these are my values which I admire, and this is what my religion teaches me”. (**Parvez, Male Participant**)

“Values are all about showing respect and be kind to others, irrespective of their race. Islam teaches me that it’s not about just one person or religion. Instead, it’s about taking care of the entire race (humanity) as a whole”. (**Humaira, Female Participant**)

All the participants connected the notion of values consciously with their religion. Whereas the concept of goodness, honesty, kindness and well-mannered is emphasised mostly by all the participants. It can be argued that being good towards others should be considered as a part of everyday behaviour, however, for Muslims, the act of being good, honest and kind is derived from their personal religious values.

4.2.2.2 The Values Acquisition Process

It is important to understand how Muslims acquire values. One recurring theme which emerges at several junctures during the analysis relates to the relationship between values and religion.

Participant's experiences regarding the acquisition of values are as follows:

"I not only inherit values from my family but also through my study of Islam. I follow my values in my day to day living. I believe by doing, so it makes me a good Muslim". (Sher, Male Participant)

"It's difficult to categorize values and religion, to me both are the same. Things that I have learned from my religion, parents and good Muslim friends are important aspects of my life and who I am today". (Khalid, Male Participant)

"Well personally, I have adopted values from two sources. We have the Quran, which is the word of God. And then we have Prophet Traditions (things that our Prophet used to do and follow) regarded as Sunnah". (Sadiah, Female Participant)

Regarding acquisition of values, all the participants appeared to be in consensus insofar as their acquisition of values was concerned- these were primarily informed and shaped by their religion and family. Remarkably, not only all the participants reacted in the same manner regarding their understanding of values but also, they were unable to differentiate between non-religious values and religious values. This particular stance can be traced back to religion in general as for Muslims, values are typically shaped by religion. In terms of values acquisition, it is essential to understand that Muslims also follow the Prophet Traditions (things that prophet used to do and follow). For example, the Quran instructs Muslims to pray however there is no indication as to 'how' to perform prayers. Instead, Muslims rely on the 'Sunnah' or teachings of the Prophet which not only provide guidance into the number of daily prayers required, rather also the ways in which these are to be conducted. Prophetic traditions therefore play a crucial role in Islam and remain an essential aspect in terms of acquiring values for Muslims participants.

4.2.2.3 Application of Values within everyday lives

The findings regarding the application of values by Muslims participants within daily lives will be presented within this section. As such, all the participants interviewed, responded positively in regards to the importance, adoption and application of values within their everyday life.

“It is important for me to show good character towards others. My religion teaches me to be good to my neighbours and care for others, and therefore I try to make good relations with my neighbours and treat my subordinate’s with respect all the time”. (**Khalid, Male Participant**)

“I have to rely on my religion to do everything, so being good to other, respecting our elders, showing kindness towards children, being honest and everything are my values which my religion teaches me”. (**Safina, Female Participant**)

“In my workplace, I ‘am responsible for handling all the cash and as a Muslim, I need to make sure that I am honest towards everything which I do because, my employer see me as a Muslim, and therefore he thinks that as a Muslim I must be very honest”. (**Shazz, Male Participant**)

From the above accounts, it came to light that values pervaded the day to day life of the participants and appeared to be central to shaping the behaviour of the Muslims that partook in the study. Respect, honesty, trust, dignity and care appeared to be consistent facets of participant’s values. Interestingly, Shazz’s identity was intertwined with his values and he therefore made it clear that in the workplace he was viewed as a Muslim and thus expected to be an upstanding employee. This was important for the participant as he explained that it was important for him to continue upholding the views that his boss held regarding Muslims. It could thus be inferred that the participant very much viewed himself as being representative of Islam and wore the mantle with a degree of pride and responsibility.

Returning to the sentiments expressed and based upon the values that they have adopted mainly from their religion and families, it can be noted that taking care of others and the aspect of being honest is emphasised by Muslims. Moreover, the connection is established between religion and values, which further demonstrates the importance of religion for Muslim participants.

4.2.2.4 Religious Values and Consumption Behaviour

As Muslim consumers integrated their religious values within their everyday life, similarly the adoption of values can also be seen within their purchase behaviour. Whilst sharing their experiences regarding their purchase behaviour, participants categorically differentiated certain consumption situations where they think the application of values becomes more prevalent. Sub-themes generated during the analysis are as follows:

- i. Differentiation between halal and non-halal products
- ii. Halal consumption behaviour
- iii. Reasons for consuming halal products

The role of values appeared to be very dominant where the consumption of halal products was concerned. Firstly, the findings regarding the “differentiation between Halal and Non-Halal” products will be presented, followed by “the halal values and consumption” and lastly “reasons for consuming halal products will be discussed.

4.2.2.4.1 Halal vs. Non-Halal

All the participants interviewed possess basic understanding regarding halal consumption. Participants were apparently able to distinguish what they believe is classified as a halal product. Interestingly, the notion of halal is not only limited to the application of religion and Islamic laws

but also includes the added benefit related to a healthy lifestyle. While differentiating the concept of halal and non-halal, interestingly, participants appeared to mainly limit their application of the term to the food industry. As a result, less importance was given to halal consumption in other categories and sectors. This stands at odds with Islamic teachings given that the notion of halal is not limited to food and edible products, halal is not a dietary concept rather an all-encompassing lifestyle one. According to the religion of Islam, there are other industries as well which are classified as non-halal. For example, Banking and Insurance industries would be prime examples yet focus is mostly limited to the food industry.

“By Halal I mean that the product does not contain any ingredient which is forbidden to be eaten by Muslims”. (**Ahmed, Male Participant**)

“Halal is basically how an animal has been sacrificed. It's where you have to do the Kalama (In the name of God)”. (**Usman, Male Participant**)

“It's simple, halal it is a way of life, whereas non-halal products are not”. I also believe that halal products are also healthy for our body”. (**Nadia, Female Participant**)

“My values obviously influence my purchase behaviour as it teaches me to differentiate between halal and haram. Our religion specifies things which are halal and haram”. (**Saima, Female Participant**)

From the above, it could be inferred that the conscious sectioning of halal to food consumption may be due to the fact that it has become such as intrinsic aspect of Muslim consumers, particularly in the West where halal products are not necessarily the norm. Concerning the religion, the fundamental thing about halal is that the animal is slaughtered under Islamic laws. Additionally, from a health perspective, Muslims may believe that when the animal is slaughtered through the jugular vein (Islamic form of slaughtering), the blood flows out quickly. A condition of halal is the complete draining of the blood from the carcass; an incision at the jugular vein means facilitates

this effectively thus leaving no bacteria in the meat. The latter is a common reason that contributes to the belief that halal approach to slaughter ensures the meat is clean.

4.2.2.4.2 Halal Consumption Behaviour

All the participants have stressed the importance of Halal consumption. For most of the participants, their consumption behaviour was only limited to the food industry. Participants were able to associate their religious values where the consumption of food-related items were concerned. Most of the Muslim consumers have signalled the importance of adopting and applying religious values within a particular context of eating halal products. The present theme will discuss the notion of halal values during the consumption situation.

“I focus on eating Halal food. Whenever I go out, the first thing comes to my mind is if I will be able to find a Halal restaurant”. **(Parvez, Male Participant)**

“When I buy food or any chocolate I do intend to look if it says it is halal or not, or if it says suitable for vegetarians. It is important to make sure that the product does not have any ingredients which I am not supposed to consume”. **(Huma, Female Participant)**

“Whenever I go out to buy something I make sure that I buy halal stuff. For example, I always buy meat from a Muslim shop because I am sure that they don’t sell non-halal meat”. **(Shawn, Male Participant)**

For Muslim consumers, religion allows them to consume specific products whilst forbidding others. As a result, Muslims are more cautious regarding what they are eating this extends to scrutinising the outlet or shop and assessing the credibility of any outlet where halal products are purchased from. This is evident in Shawn’s statements as he adds that he only purchases meat from a Muslim business. Based on the current findings, it can be established that religion has the vast influence on the consumption behaviour of Muslim consumers. Religious values, Prophetic traditions as well as perceptions of the ideal Muslim and believer all remain core to the outlook,

behaviour and values of this consumer group. In this respect, within the halal context, other relevant themes also emerged which further extended the notion of halal consumption.

“Muslims are forbidden to indulge in Haram acts as a whole. Earning through unfair means, snatching, deceiving others all this comes under Haram. Haram is not only about haram food, but I think snatching others rights is worse”. (**Qasim, Male Participant**)

The excerpt above highlights the broader understanding Muslims have towards the very concept of halal; this participant in particular extends the concept which has thus far mainly associated with food-related products. The participant further elaborates the importance of halal income (which does not involve money earned and gained through unlawful sources or the suffering of others, culturally and colloquially referred to as ‘black money’). From the halal income perspective, it is vital that the products Muslims are buying for themselves or for their families should also come from the halal source of income. Furthermore, from the halal consumption perspective, few participants also elaborated the importance of assigning labelling to consumable products.

“Before purchasing any product of the shelves, I always check the labelling and try to buy products which are alcohol-free. For example, creams, hand wash, and, etc. So, where I can avoid certain things, I try to avoid them as much as possible”. (**Safina, Female Participant**)

“I can’t use any cosmetic product which contain any ingredient which is considered Haram in Islam. For example, ingredients containing Alcohol or Pork”. (**Huma, Female Participant**)

Few of the female participants were consciously able to relate the concept of halal to the cosmetic industry. This may have been due to their high knowledge of religion which makes them more conscious and aware of the application of religion to the use of certain cosmetic products. It is also interesting to note that the context of halal labelling seems important for participants, and if they are not familiar with the ingredients used, then it is less likely that they buy the product.

Participants also express concerns regarding the ways in which animals were raised and the surrounding conditions. Some unique themes were also discovered during the analysis regarding halal consumption behaviour. Participants' experiences and explanations are given below.

“There are certain processes in halal, and it is not just about the actual food it's the way of life for an animal as well. We should also understand that if the animal lives the halal life (how the animal is treated), has it been given food properly. As Muslims, we should consider these aspects related to halal consumption as well”. (Usman, Male Participant)

“As a Muslim, I never buy eggs coming from cage chicken, because I know for a fact that these animals are not treated well. And as far as I am concerned, the same is not considered halal”. (Junaid, Male Participant)

From the halal consumption perspective, participants heeded issues such as animal welfare. It was pointed out that Muslims should have a broad vision regarding animal rights, and this is something that should be considered when applying principles of halal. Insightfully, one of the participants was of the opinion that if animals are not treated justly, then any meat within such a context is unlikely to be considered halal. Therefore, it is vital for Muslim consumers to buy from the sources where they know that the animal is nurtured in a fair way. Participants also emphasised the importance of halal finance and modesty in terms of clothing. Both the concepts are discussed below.

“I am a civil lawyer, and I live in a council house only because I don't believe in the concept of a mortgage because you have to pay interest if you go to the bank and ask for a loan”. (Kamran, Male Participant)

“I want to use credit cards because of the convenience, but I don't because it involves paying interest to the bank”. (Amjad, Male Participant)

Some participants reflected upon the concept of paying interest as something which is forbidden in Islam. The very idea is conceptualised in the form of Islamic banking, but for most of the research participants did not focus on interest as being halal or haram. Another interesting theme

which emerged during the analysis is the integration of Islamic values of modesty with Islamic fashion. Participant's quotes are as follows.

“As a Muslim, I try my best to lead a balance life. I don't overspend on anything especially clothes. Whenever I buy clothes for my-self or kids I make sure that my kids should look good and modest at the same time”. (**Nadia, Female Participant**)

“When we buy clothes for our children we need to make sure that the same clothes can be worn in Mosque. Therefore, decency is important and also I do not prefer to buy clothes with cartoons characters because such pictures are not appropriate for praying purposes”. (**Anaya, Female Participant**)

“I always cover my head through veil, because it is important not to expose myself to the opposite gender (male). However, as a women I also want to look good and thankfully there are various types of colourful veils available that cater to my need”. (**Huma, Female Participant**)

On the basis of the above excerpts, the importance of Islamic values and the ways in which these proliferate decisions pertaining to the purchasing decisions of clothing again come to light. For non-religious consumers, children's clothes may not be driven by values such as modesty and practicality relating to settings such as mosques and places of worship. Within certain Islamic schools of thought, Muslims are discouraged from entering places of worship with clothing that is printed with imagery or obscenities (Flood, 2016). A place of worship is sacred and such clothing may be distracting to fellow worshippers and in general Islam does not encourage associations between imagery and places of worship and religion in general. Such a principle tends to be deeply rooted in Islamic teachings, the Quran and Prophetic traditions and Islam shuns the use of human images in any form (Cader, 2015).

The insight that emerges from Nadia's and Anaya's assertions provide a glimpse into the factors that govern purchasing behaviour amongst Muslim consumers. Often children clothing tends to be printed with imagery such as animated characters; it seems that Muslim consumers are likely

to think twice before purchasing these due to the limited practicality such clothing offers. For practicing Muslims who attend the mosque, the clothing worn by themselves and their children is likely to be very important thus in addition to factors such as price, material, durability, trend etc. practicality to religious settings are also important to Muslim consumers. Previous assertions relating to animal welfare, cruelty and product ingredients are not necessarily unique as non-Muslims are also likely to be swayed by these issues, however, in terms of clothing and suitability to religion, Muslim consumers emerge as being unique.

This is further echoed in the opinions presented by participants on the Islamic value of modesty is integrated with the concept of looking good and therefore the emerging new concept of Islamic fashion is highlighted by Muslim participants. However, interestingly, the very concept of being modest seems gender specific and tended to only be addressed by Muslim women with particular focus on clothing. The reason provided is due to the fact clothes are visible aspect of individual's appearance and therefore, according to participants, are highly noticed by everyone. Similarly, Huma stresses the importance of clothing within Islam but also pointed out the importance of decent clothing (in-terms of covering herself according to Islamic principles) which is considered relevant for praying.

Interestingly, the opinions expressed above have not gone unnoticed given that emergence of a burgeoning industry which specialises in Islamic clothing. Moreover, the very concept of modesty is not limited to the Islamic clothing industry, but in fact, it is highlighted in Islam that Muslims are to apply modesty in all walks of life, but the focus only tends to be seen from the perspective of Islamic clothing.

As far as the theme of halal consumption is concerned, it can be noted within the halal context, participants have stressed the importance of halal food, banking, and integration of modesty with trendy and fashionable clothing (Islamic fashion). Based upon participants' experiences it emerges that religion plays an essential role in influencing Muslim consumer consumption behaviour.

4.2.2.4.3 Reasons for Halal Consumption within Food, Financial Services, Cosmetic and Fashion Industry

Participants also stressed several reason for consuming Halal products. Therefore, another theme emerged explicitly highlighting various reasons for consuming halal food products. Participant's statements are as follows

"There is a feeling inside your body, you can't have anything which is not halal because your conscious tell you not to have it". (Adnan, Male Participant)

"I think it's more of the fact we grew up in a household where consuming Halal was of utmost importance". (Mariam, Female participant)

One of the major reasons to consume halal products (mostly food related) came through family and social influences. It may be because this is something which Muslims have seen all their life. Also, halal food products have grown in ubiquity in recent years therefore easily accessible to Muslims. Apart from halal food, participants also share their reasons for consuming halal products within the banking and fashion industries. Their experiences are highlighted below.

"Paying interest is against my values and religion." (Afaq, Male Participant)

"I never use credit cards because it involves the element of interest, which is Haram in Islam". (Junaid, Male Participant)

“As a Muslim, I need to make sure that I don’t not get involved in any transaction which involves paying interest. It is explicitly mentioned in the Quran that dealing with interest is like declaring war with Allah”. (Hiba, Female Participant)

From the above excerpt, it can be noted that for Muslims, attitudes towards paying interest have been largely if not directly formed by their religion. In contrast to the food industry, where family influence seems to be the dominating factor behind the use of halal food products. However, within the banking sector, interestingly, participants were consciously able to specify the importance given to interest free trading within the Islam. At the same time, participants also seemed to show more awareness along with consequences associated with paying interest within Islam. Similarly, participants experiences regarding the consumption of modest but trendy clothing is presented below.

“As a Muslim, I am instructed by Allah to make sure that I am properly covered and therefore it is my duty to wear decent clothes”. (Humaira, Female Participant)

“I want to look good and fashionable but I know my boundaries and therefore I always cover my head with veil. By doing so I avoid male attention, and secondly I full fill my religious duty”. (Safina, Female Participant)

“I feel protected when I properly cover myself. Also, major brands here in the UK has also started to sell Islamic line of clothing which is according to my religion and also trendy at the same time”. (Samina, Female Participant)

In-terms of clothing, the concept of being decent is highlighted by Muslim women. It is noted that wearing decent clothes seems to be very important for Muslim women because it is an important part of their religion. By doing so, Muslim women are able to avoid uninvited attention from the opposite gender and at the same time they state it makes them feel protected. However, it is also seen that apart from being properly covered, Muslim women also want to look trendy and stylish and therefore the integration of being modest is complemented with fashionable clothing (within the Islamic boundaries). Therefore, the concept of Islamic fashion within the bounds of religion

has continued to gain acceptance and popularity among Muslim women. Research participants also highlighted various reason for consuming cosmetics which are in line within the halal context. Their descriptions are given below.

“As a practising Muslim I need to understand what it that I am consuming and if my religion allows me to consume such products. By products I mean the ingredients used in various products and if these ingredients are halal or not”. (**Anaya, Female Participant**)

“I have good knowledge about my religion and therefore I know there is more to religion than just focusing on halal food. Products especially related to skincare contains a lot of ingredients which are not permissible in Islam and therefore considered Haram”. (**Safina, Female Participant**)

Within the halal context, Muslim participants appeared to be knowledgeable as to what constituted as permissible and which products could be used in accordance with Islamic guidelines. It was noted that only those participants with higher educational backgrounds were able to relate the concept of halal or haram within the products used in the cosmetic industry. Religion also emerged as being the major motivating factor for Muslim women seeking halal cosmetic products. From the perspective of halal consumption within different industries another thought-provoking insight emerged during the analysis. This mainly related to the readily available halal products in the UK. Participants felt safe and free to practice their religion here in the UK; the ease and openness with which they could express freedom of religion also played a key role in the ease with which they could access halal products. This emerging theme will be discussed in further depth within the subsequent section.

4.2.3 Religious experiences in the UK

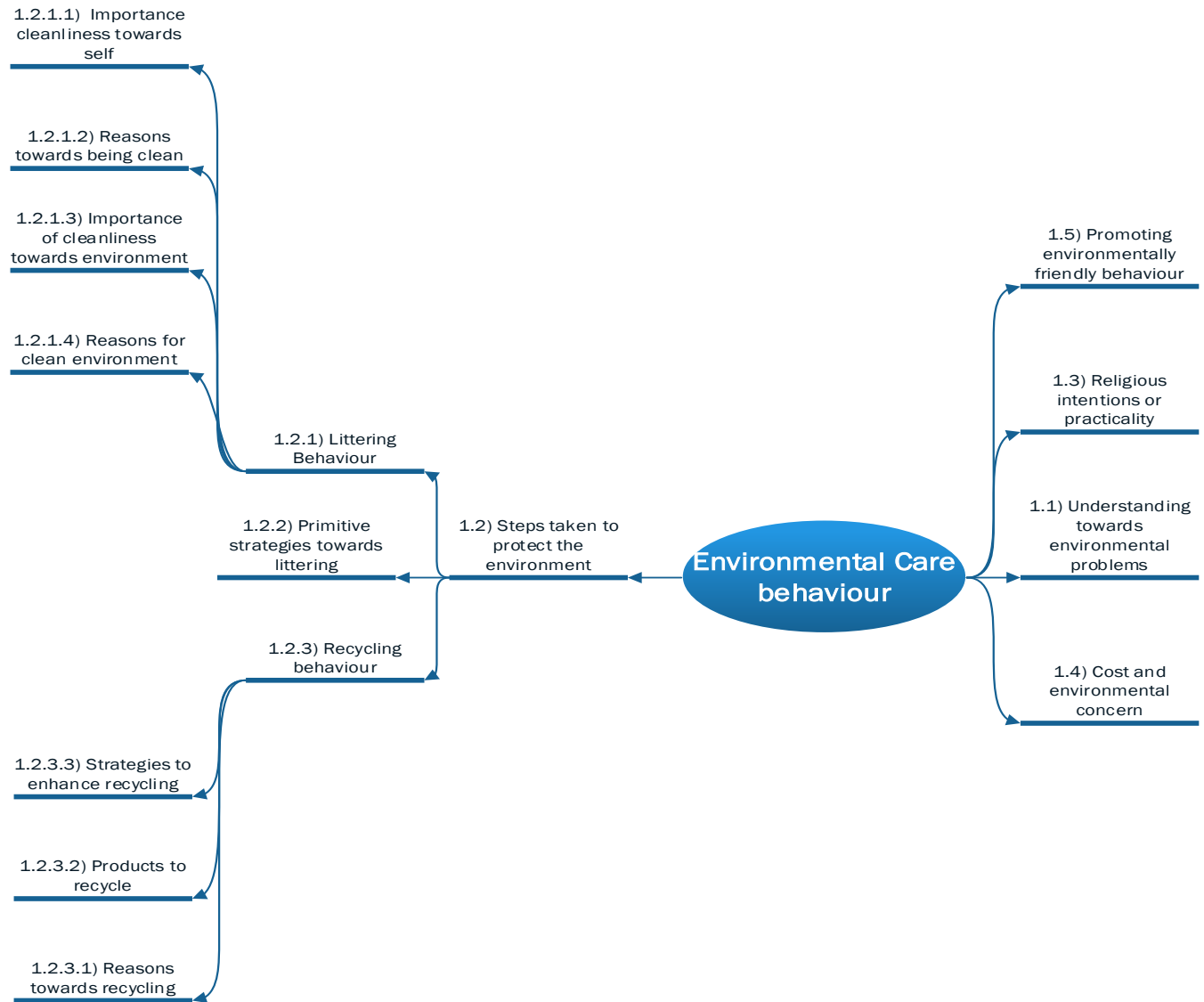
Participants mentioned the fact that they have freedom to practice their religion in the UK. Therefore, they are connected with their religion all the time. Participants explain their religious experiences as follows:

“There are no restriction upon practicing any religion. The government has given rights to everyone. Every religion is safe and I don’t have any problem”. (**Afaq, Male Participant**)

“I think I have got more opportunities here in the UK. I can freely practice my religion and I have got freedom of speech. There are a lot of mosques here where we also meet and socialize, I personally believe that I have got more resources here in the UK to find the truth and enhance my knowledge regarding Islam”. (**Jameel, Male Participant**)

Based upon the participants experiences of practicing their religion it was noted that apart from following religious teachings, mosques also serve as a communal place where participants can go and socialise. It allows them to discuss their outlook upon religion and other social affairs. They can also clarify any confusion with mosque Imam (religious scholar) available at the mosque. However, what is interesting is the fact that participants were almost unanimous in their desire to avoid seeking advice from their peers when it came to religion. Instead, they preferred to use their own agency and autonomy by directly seeking answers in the Quran. The next section will further extend Muslim consumer behaviour towards their understanding and the importance given towards environmental care.

Figure 4-2 Structure of Theme 2



4.3 Environmental Care Behaviour

This section will present the perspectives of environmental care behaviour amongst Muslim consumers who partook in the study. The reoccurring themes which were discovered during the analysis are as follows.

- i. Muslims consumers understanding towards the environmental problems
- ii. Practical measures taken to protect the environment
- iii. Religious Intentions or Practicalities
- iv. Cost and environmental concern
- v. Promoting environmental friendly behaviour

In-terms of different sub-themes, further illustration can also be seen in the Figure 4-2 presented above.

4.3.1 Muslim Consumers Understanding towards the Environmental Problems

It is essential to understand and heed the current environmental challenges facing our planet. It is incumbent upon us as humans and custodians of the earth to do their part so that we may reduce and mitigate environmental issues that currently plague our planet. . However, as the present study focuses on Muslims consumer sustainable purchase behaviour, it is essential to understand just how this consumer group contextualise and view the current environmental problems we face.

"I am more concerned about the environment because our environment is getting warmer due to which soil level is getting low and the land is going under water. It is something that we should be concerned about. It's not good". (Kamran, Male Participant)

"Taking care of the environment should be considered important. This world is our home, and it is important that we do not harm our home. We all need to be very careful, and we should think about the environment and the world". (Sher, Male Participant)

"We should take care of the environment for our children and for next generations. We want our generation to breath clean air, which can only be possible if we act now and take responsibility towards taking care of the environment". (Abeeha, Female Participant)

Based on these responses, it can be noted that they are concerned about the environmental problems facing the planet. From the perspective of environmental concerns, the participant's views vary, one of the participants has shown more concerned about global warming whereas Abeeha emphasises the importance of clean air for future generations. From the excerpt above, participants have demonstrated basic understanding and concern of environmental issues. However, few research participants have specifically shown more understanding and awareness relating to specific environmental problems.

"Environmental concern which bothers me the most is the amount of rubbish that ends up in the ocean particularly the plastic. It is difficult to get rid of plastic, if it is burnt it then contaminates the air, but most of the plastic ends up in the ocean, and when it stays in the ocean for a certain amount, it starts to break down and kills a lot of fish and damage the marine life". (Jameel, Male Participant)

Few participants were also concerned about the usage of plastic on day to day basis. They also showed detailed awareness regarding the consequences of plastic being dumped in the water and the impact it has on the marine life. The participants demonstrated up to date knowledge regarding global problems and its consequences. These particular participants appeared to be more connected to his surroundings and as a result, was able to highlight some critical issues. Also, another research participant showed concern relating to the wasting of paper which she viewed as having negative implications for the environment.

"We waste a lot of paper without even realizing that based on our consumption of paper more trees are being cut down. So, I think in today's day and age, we waste a lot, and we need to do something about it". (Safina, Female Participant)

Safina showed good understanding towards environmental care. She was more focused upon wasting any paper (tissues, writing paper, etc.) due to the fact that she is conscious of the primary source of paper, i.e., by cutting trees. The reasons due to which she is highly concerned is because she is responsible for managing waste within her company and therefore demonstrates good understanding regarding the consequences human race can face if no action is taken place.

All the participants showed different levels of understanding of environmental care and the environment in general. It was noted that most of the participants demonstrated more general/shared concerns regarding the environmental care, as well as the detrimental impact of global warming. However, some of the participants showed a better understanding of other problems. For example (dumping of plastic in the ocean and wasting paper), this can be due to the fact that these participants were more connected with the global issues surrounding the planet and therefore better understand severe consequences which can materialise if nothing is done. Everyone agreed that all the natural problems are caused due to human actions, and if humans displayed more responsible behaviour towards the environment in particular their consumption practices, only then can environmental issues can be permanently solved. Based on the concerns shown by Muslims participants towards environmental problems, it is also important to take practical measures, which can potentially have a significant impact on the environment as a whole.

4.3.2 Steps taken by Muslims to Protect the Environment

Based upon the importance placed and understanding shown by Muslims consumers as far as environmental care was concerned, this led to another emerging theme during the analysis. More specifically, this related to the practical steps taken by Muslims indicating their devotion to solving environmental problems which are of concern to them. Participants' elaboration of practical

measures taken to protect the environment is divided as (1) Littering Behaviour, (2) Re-cycling behaviour.

4.3.2.1 Littering behaviour

In-terms of practically contributing towards the environment, Muslim participants have given importance towards the aspect of cleanliness. The concept of cleanliness is further divided into two categories (1) Importance of cleanliness towards personal self, (2) Importance of cleanliness towards the social environment. Littering is associated with both personal and environmental cleanliness and therefore, importance is given to both. Firstly, research participants' responses and reasons are given for associating littering behaviour with cleanliness towards personal self, followed by responses and reasons relating to cleanliness with regard to the environment from the perspective of littering behaviour.

4.3.2.1.1 Importance of Cleanliness towards self

In-terms of practically contributing towards the environment, Muslim participants have given importance towards the aspect of cleanliness. The concept of cleanliness is further divided into two categories (1) Importance of cleanliness towards personal self, (2) Importance of cleanliness towards the social environment. Concerning cleanliness towards personal self, participants excerpts are presented and analysed below.

"Firstly, I always make sure that my house is clean and tidy. Secondly, it is said that cleanliness is Godliness". (Khalid, Male Participant)

"It feels good to be in a nice and clean environment, and Islam also teaches us to pay attention towards personal hygiene". (Nadia, Female Participant)

"What we learn from religion is to focus on cleanliness, also I need to be clean in-order to perform my prayers". (Furqan, Male Participant)

The excerpt above highlights the importance assigned to cleaning within everyday life by the Muslim participants. It can also be noted that Muslims are consciously able to integrate religion with being clean. However, there are various reasons due to which religion is associated with cleanliness.

4.3.2.1.2 Reasons toward being clean

Muslims participants emphasised towards the importance of living in a clean environment. However, religion seems to be more specific reason which encourages Muslims to remain clean at all the times. Participant excerpts are given below:

"Cleanliness is part of our Emaan (Faith)". (Junaid, Male Participant)

"Cleanliness is a pillar of Islam". And it is mandatory for every Muslim to make sure that their body and clothes are well clean before praying. (Amjad, Male Participant)

Interestingly, all the participants have consciously associated the concept of being clean (body, clothing and personal hygiene) with their religion. The reason for knowingly associating religion with cleanliness is due to the fact that in order to perform prayers, Muslims are required to purify themselves by performing wudu (ablution). Therefore, the concept of being clean is more inclined towards performing a religious duty, which at the same time benefits the environment as a whole.

4.3.2.1.3 Importance of cleanliness towards the environment

Muslims research participants have also given consideration towards environmental cleanliness. Most of the Muslim participants have spoken very passionately towards the importance of clean environment. Participant's excerpts are given below.

“I believe that my house vicinity should also be clean and therefore whenever I see any litter on the streets I make sure that I put the litter in the bin”. Also, I don’t want anyone (neighbours) to think that I don’t care about the environment”. (Sher, Male Participant)

“I want to see my streets clean from all the garbage and cigarettes butts and especially from sticky chewing gums which people simply spit on the streets. In-terms of collecting garbage and cigarettes butts, I try to do as much as I can to keep the environment clean. I also tell my children regarding the benefits of clean environment”. (Qasim, Male Participant)

Muslim participants have elaborated the importance given to the environment. Most of the Muslim participants have spoken very passionately of the importance of a clean environment. It is also noted, to some extent societal factors also play a vital role when it comes to littering and keeping the surroundings clean. To be a part of the community, it is important to adapt to community structure, and therefore, might prevent people from littering on the streets. Furthermore, it is also noted that Muslims are specifically aware about the importance of keeping their environment clean and therefore, it is important to understand the reason behind having such strong association towards keeping their environment clean. During the analysis, one such theme came forward where Muslim participants have given various reasons for their conscious awareness regarding littering and keeping the environment clean.

4.3.2.1.4 Reasons given for cleanliness towards the environment

For Muslims, environmental cleanliness is also an important aspect which is deemed important by research participants. However, unlike the aspect related to personal cleanliness, different reasons are given by research participants which draws interesting distinction in regards to the reasons provided rationalising such behaviour.

“I have young kids, and it is my responsibility to ensure that they are in good health. And therefore, raising kids in a clean environment is very important. Also, I should be considerate towards others, due to my actions, others should not suffer”. (Hiba, Female Participant)

“Rubbish and litter of all sorts attracts different kinds of insects and I am very scared of roaches and mouse. You can only find them in dirty areas, and therefore I personally believe that apart from keeping our house clean and tidy, we should also keep our environment clean, because if we can do that than pollution will automatic be controlled”.
(Huma, Female Participant)

All Muslim participants have demonstrated positive intent towards keeping their surroundings clean and tidy of any kind of rubbish. Most of the research participants were concerned about the health implications that may arise due to environmental pollution. Also, apart from health reasons, few participants have also highlighted that different kinds of insects also gets attracted from litter, and therefore, may cause health concerns. Furthermore, few participants have also highlighted the social reasons due to which they avoid littering on the streets. It is noted that as being a part of the community, it is important to represent oneself as a responsible member of a community. Additionally, another theme discovered during the analysis related to the prevention of littering in-order to ensure that surroundings cleaner and more liveable.

4.3.2.2 Primitive strategies to avoid littering

Muslim research participants have placed emphasis upon different strategies which may influence individuals to adopt more environmentally responsible behaviour, particularly where their own communities are concerned.

“Unfortunately, the area where we live in is not very clean and sadly it is due to us. The reason I say that here, people don’t care and you will see a lot of garbage outside on the streets. The people living here are not very educated and I think that they require education towards the benefits of living in the clean area”. **(Kamran, Male Participant)**

“The problem here is that no one seems to care or they are too busy with their lives. But in reality this should not be the case. As a part of this community I don’t feel good when I see all this rubbish outside on the streets. Personally, I think no one is aware as to how bad the litter is for our health”. **(Shazz, Male Participant)**

In the excerpt above, Muslims have highlighted the situation related to the habitual littering behaviour in their respective areas of residence. It can be noted that a few participants living in a particular geographic location seemed to be facing a serious littering problem within their community. Muslims living in those areas have stressed the importance of educating and providing individuals with the necessary information regarding the benefits of living in a clean community. The excerpt above also suggests that it is important to develop a sense of care among the individuals which may encourage them to adopt anti littering practices.

4.3.2.3 Recycling Behaviour and Reasons for Recycling

Muslim participants have demonstrated the importance of recycling. In-terms of recycling, Muslims are more inclined to recycling dry and food products. Concerning recycling behaviour of Muslim participants, the present theme will firstly highlight what kind of products are recycled by Muslim participants. Second, different reasons for recycling among Muslim participants are also addressed. Finally, the theme also highlights different strategies to encourage recycling behaviour among Muslim participants in the UK.

4.3.2.3.1 Recycling Products

In terms of environmental care, recycling is another prominent behaviour demonstrated by Muslim participants. Muslim research participants have consciously conveyed a sense of importance attributed towards the concept of recycling. It is also noted that Muslim female research participants convey more concerns in relation to their male counterparts where the recycling is concerned.

“I almost recycle everything, but I make sure that all the plastic and these small eggs boxes and food is properly recycled”. (**Hiba, Female Participant**)

“For me it is important, to ensure that Food is properly recycled. Most of the people here in the area does not have a green bin for food recycling. However, I think apart from other items (boxes, plastic, and cans) we should properly dispose the food in-terms of recycling”.
(Humaira, Female Participant)

The excerpt above highlight that Muslim participants are more inclined to recycle plastics and small boxes along with the food items. In-terms of recycling, gender based differentiation can also be noted among the participants. Muslim female participants showed responsible behaviour towards the process of recycling whereas male participants did not seem to be concerned and expressed indifferent behaviour toward recycling. This may be due to the fact the Muslim male participants are not involved in household chores and therefore the responsibility of recycling lies more towards the female members of the house. However, it is also noted that apart from household products, Muslim male participants do not seem to care about recycling overall. Perhaps this provides an indication into an emerging discord between the participants and their faith. Earlier, excerpts evidence the fact that participants stress the importance of their values and faith however, it could be argued that ‘behind closed doors’ these values are not necessarily upheld by all participants. In fact, one could make the argument that recycling is a form of respect to both the environment and the norms of the society in which we live. A lack of diligence and care shown by some participants could be interpreted as a sign of ‘extrinsic’ religious motivation. Here, religious values and behaviour tends to be driven by a desire to gain acceptance in society (Schneider *et al.*, 2011); could it be that some of the participants are indeed extrinsically motivated thus place higher value on environmental and sustainability issues outside the home where their actions are indeed visible?

4.3.2.3.2 Reasons towards recycling

Various reasons are provided by Muslims towards adopting recycling practices. Based on participant's description, the prominent concerns included recycling food, benefiting the environment and government policies towards encouraging recycling.

"I have started to recycle now, especially when it comes to paper, if we recycle paper there will be fewer trees cut down which will be beneficial for the environment". (Huma, Female Participant)

"As a Muslim, we should not waste any food and therefore for me personally, recycling food is very important". (Anaya, Female Participant)

"Here in UK council have provided us with different bins so that we can recycle almost everything. I make sure to the best of my ability to recycle as much as I can". (Qasim, Male Participant)

All the participants demonstrated awareness regarding the advantages of recycling. Unlike cleanliness, the concept of recycling is not fully associated with religion. In-terms of food waste, Muslim participants have associated the concept with their religion of Islam. The same process of associating food with religion is consistent with the previous theme, and the same can be noted within the present theme here. In Islam, wasting food is not considered to be a good act and therefore, in-terms of recycling food, Muslim research participants have consciously associated food with their religion. It can also be noted that one of the reasons due to which Muslims recycle is because the council has provided them with various bins which makes it convenient to recycle. This can also be because the UK Government has enforced specific measures to ensure that individuals recycle more, and therefore Muslims are no different. None of the participants elaborated upon the manner in which they supposedly recycled larger household items such as televisions, washing machines or microwaves etc. The findings of the current theme illustrate that although Muslims are concerned about the environment, they are not willing to do something more

which can have broader implications towards solving the environmental crisis. It is more related to the convenience of recycling, if it is indeed convenient, that Muslims show positive intent to recycle - other than that they show in-different behaviour. However, concerning environmental care, few research participants have demonstrated concern regarding food being wasted through different promotional offers by supermarkets.

"I don't like the concept of the special offers in the superstores. I think it's a way to make you buy something that you don't even need in the first place and gets either wasted or expired resulting in more waste". (Shawn, Male Participant)

"I think, in-terms of waste, our behaviour is also manipulated by superstores by providing us with different offers so that we may spend more". (Ahmed, Male Participant)

Participants have also emphasized the fact that it is also important to reduce waste and not buy products in excess from supermarket stores which are promoted via "special offers". It can be due to this reason that when consumers go to these large supermarkets they will see different products on special offer, for example, buy two and get the third one for free. Often, consumers think that they will save more money if they buy an extra item, but ultimately, it is critical to understand whether or not the promotional products are needed. In that respect it can be assumed that, by not buying in excess can have a long-term impact toward managing food wastage and the ongoing crises experienced by many developing countries in the 21st century.

From an environmental care perspective, participants have expressed the importance of recycling and cleaning in their day to day routine. However, for the majority of participants, reasons to recycle are more personal in nature rather than consciously related to environmental problems. None of the participants have demonstrated any gesture which takes them out of their comfort zone which serves the purpose of looking after the environment. Furthermore, based upon participants'

responses, one theme also emerged where Muslim participants have explained ways to increase the recycling behaviour among Muslims.

4.3.2.3.3 Strategies to enhance recycling among Muslims

The majority of the participants have provided various measures which can be taken to enhance recycling behaviour amongst Muslims. Education and awareness seems to be one of the more common measures which can influence and encourage recycling among Muslims.

“I think we lack the basic awareness regarding the importance of recycling. Educating Muslims is the key”. (Kamran, Male Participant)

“We should have programs in our community centres where we should discuss these issues”. (Amjad, Male Participant)

“I think during Friday sermon, issues like recycling should also be addressed by the mosque Imam so that Muslims, especially men should also understand the importance of recycling”. (Humaira, Female Participant)

All of the participants have highlighted the importance of creating awareness regarding the importance of recycling. Interestingly, it is noted that Muslim female participants seem to have more knowledge and awareness regarding the importance of recycling, and therefore from the excerpt above, male Muslim participants have highlighted the importance of the dissemination of communal knowledge through gathering in the Muslim community centres and during the Friday prayers as the attendance is greater when compared to other days. It is also noted that male participants have not associated the aspect of recycling with religion - but they do emphasise that awareness regarding recycling should be created through Muslim community centres and through a mosque setting. However, there is only limited towards spreading awareness and community centres and mosques only serve as a medium of communication. Furthermore, it is also essential to understand the underlying reasons behind the environmental care behaviour of Muslims.

4.3.3 Religious Intentions or Practicality

As discussed above practical measures taken by Muslims to protect the environment are indeed observed. However, based upon the present objective of the study, it is also essential to understand the underlying intentions in-terms of the role religion plays towards performing specific actions which are beneficial for the environment. Therefore, the present theme will analyse if religion influences any such behaviour.

"Whenever I am deciding to buy something environmentally friendly, it is not because of Islam, it's because its common sense. (Parvez, Male Participant)

"I don't think religion plays an important role. I have planted a tree garden in Bangladesh, but my main concern was to get some profits". (Anaya, Female Participant)

I am more focused towards recycling papers because the more I recycle paper, the fewer trees will be cut. My environmental care behaviour has nothing to do with religion it's common sense". (Jameel, Male participant)

Based upon the participant's respective descriptions, interestingly most of the participant's intentions to participate in an environmentally friendly behaviour is not due to their religion, but more for personal or economic reasons. This can be due to the fact they as Muslims do not consciously think about environmental care activities from an Islamic perspective. Whereas concerning other industries, for example, Islamic banking, Islamic insurance, Islamic fashion and the Halal food industry, there seems to more conscious awareness from the religious perspective which is reflected by Muslim consumer behaviour. However, from an environmental care perspective, only two consumers were able to integrate Islamic teachings with environmental care.

"I think the underlying intent to care for the environment is the combination of both (religion and general knowledge). As being a Muslim, we are told through the family that we should use everything in moderation, and we should not waste water, food or any other resources for that matter". (Sher, Male Participant)

The participant demonstrated good understanding and knowledge regarding the issues of environmental care. The participant in question follows different environmental groups through social media, and therefore fully understands the importance of taking care of the environment. In regards to from an Islamic point of view, he also conveyed good knowledge of religion by reading Quran with the definition on a regular basis which further strengthens his understanding of Islam. Also, the family influence also plays a substantial role towards not wasting resources, because family serves as an institutional system which builds the foundation and characteristics which are adopted by an individual.

"Our religion says we should not waste water and by doing so, I think that I am helping the environment. I remember from the young age that my parents always used to say that don't waste anything if you do than Allah (God) will not be happy with you. So, I think it is part of the religion, but as you grow and as you educate yourself and you learn about the influence it has then I think you become more conscious". (Safina, Female Participant)

Safina also elaborated upon the values which she had inherited from her family from an early age, with those values towards taking care of the environment being further strengthened as she has educated herself. It is interesting to understand that her family laid the necessary foundations regarding the integration of religion and environmental care. So from the above excerpts, both participants have emphasised the contribution of their families towards giving them an understanding of the importance of environmental issues.

Of all the participants interviewed, only two participants were consciously able to relate their environmental care behaviour with their religion. Both the participants showed more concerned attitudes towards the depletion of resources and shared their thoughts towards wastage of natural resources. On the other hand, environmental knowledge and participant level of education also play a vital role in understanding the seriousness of this issue.

4.3.4 Cost and Environmental Concern

The importance attributed to cost was one of the themes which emerged during the analysis. For most of the participants, cost of performing environmental care behaviour or buying environmentally friendly products seemed to be of significant concern. Other than that, the participants also emphasised the aspect of collective effort regarding making any difference concerning environmental care by purchasing environmentally friendly products.

"Life is in such a rush now that you don't think about the environmental stuff and especially when it cost more. Last month I purchased recycled wood, which is good for the environment because the recycled wood is a lot cheaper than just buying non-recyclable wood". (Usman, Male Participant)

"I want to buy good healthy products which are both beneficial for me and for the environment at the same time. But I can't because all the good products are expensive as compare to the cheaper option available in the superstore". (Samina, Female Participant)

Organic products are better from a health perspective, but as described by the participants, the problem with these products is that they cost more, and therefore, might not be of value to consumers. Concerning organic products, participants chose money over their health and also over the environment. This may be because they are more concerned with meeting their basic needs first (food, shelter, clothing etc.) and might think about other issues once these needs are met. In addition, it appears that the decision purchasing environmentally friendly products depends upon how much they earn. However, despite earning well, one of the participants states that:

"I am rich, and I can afford to buy so-called environmentally friendly products, but I don't and why should I. I believe that it has to be a collective effort from everyone and not just me. If the majority of the people can't afford or don't buy for any reasons, then I believe that I alone cannot make a difference. It has to be a collective effort". (Sadia, Female Participant)

“I personally believe that I am not very involved regarding the purchase of organic products, and I also don’t see many people around me, at least in my circle, purchasing these product, regardless of the fact if I can afford or not”. (Humaira, Female Participant)

From the excerpt above, money does not seem to be a problem for the participant, however, to improve the present conditions concerning the environment, there needs to be a collective effort, and everyone needs to contribute their share. The participant does not believe that an individual’s actions would produce any good. However, this might be a rationalisation behind environmentally unfriendly behaviour even though one has the means to make a difference. The other aspect may be the lifestyle which an individual has adopted and therefore is not willing to step out of their comfort zone. Participants have indeed shown intent to purchase environmentally friendly products. However, the cost of these products seems to be of significant concern. Interestingly enough, all of the products which were consciously associated as being environmentally friendly fall under the category of food, and it might be argued that food is more consciously associated with environmentally friendly products because everyone needs to eat and therefore show more awareness; whereas there is also a need to demonstrate more awareness towards other industries simultaneously.

4.3.5 Promoting Environmental Friendly Behaviour

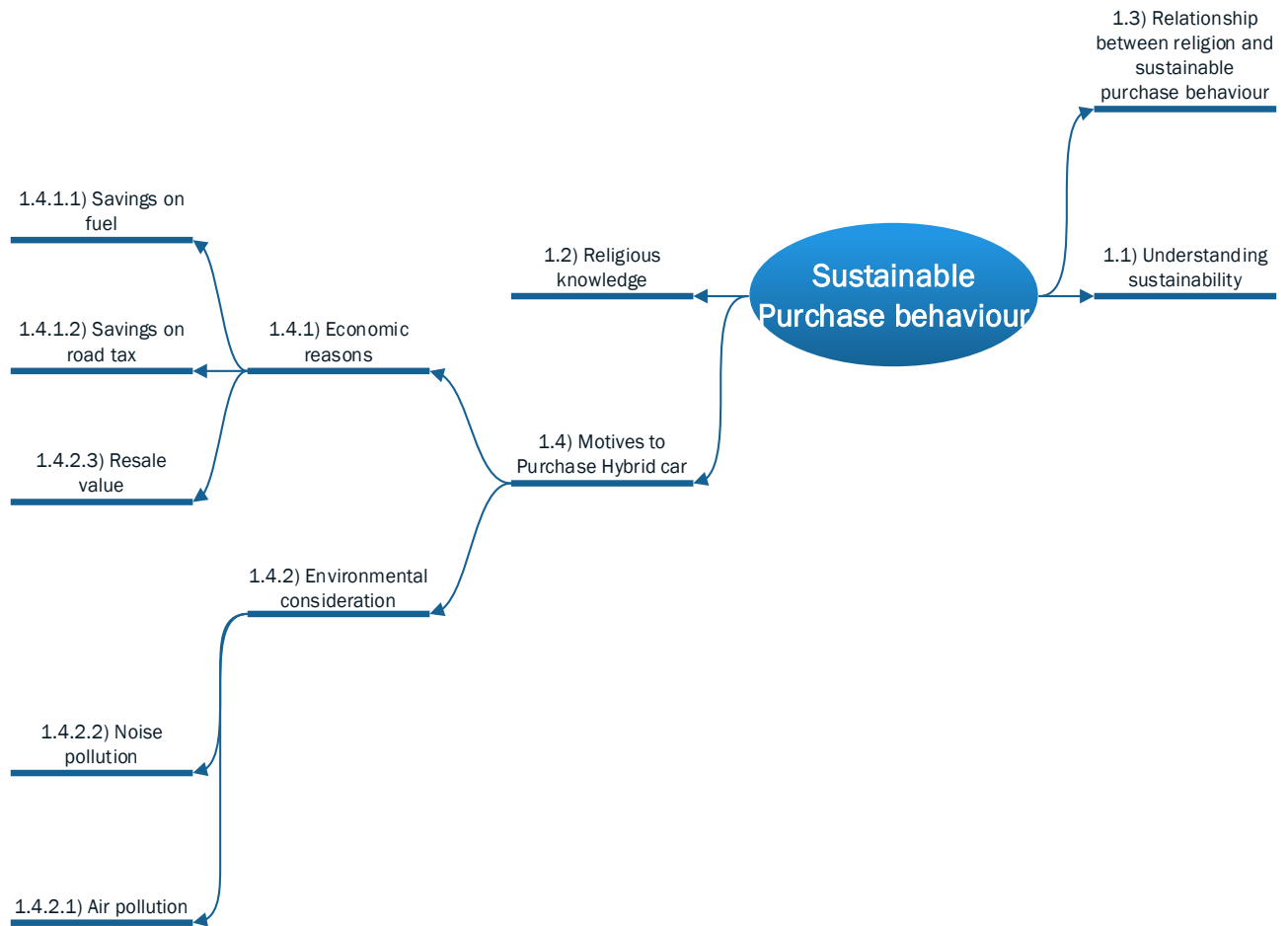
One theme which emerged during the analysis is the importance given to educating people regarding the importance of consuming or buying environmentally friendly products; despite the fact that participants have not been implementing such behaviour within their personal lives due to various reasons. However, the concern towards educating others and spreading environmental awareness seems to be given much importance among the research participants.

"I always promote and tell my friends, family and ask to do the things which can benefit the environment, and if I have any information which might be useful, then I always let others know. Personally, it gives me satisfaction if I can change someone's lifestyle and make them adopt responsible behaviour which may benefit the environment". (Khalid, Male Participant)

"Islam encourages us to read. It is made very clear in the Quran that we need to educate ourselves and others at the same time. By doing so, we can be more conscious and aware of things around us". (Afaq, Male Participant)

Participants have described their behaviour concerning promoting knowledge and awareness concerning environmental friendly behaviour. Regarding sharing and promoting knowledge, participants have shown general (everyday) knowledge regarding benefits deriving from consuming or acting in an environmentally friendly way. It may be due to the fact that if there is more awareness regarding such issues, then Muslims will pay more attention and encourage others towards environmental friendly activities. By promoting environmentally friendly behaviour, presumably, Muslims are influencing others to see the good in what they can do over something minimal. It is also important to have an influence on others and educate people on doing the right thing. Interestingly, only one of the participant had described the importance of education concerning Quran and Islamic teachings. It can be noted from the participant's statement, that the integration of religion while promoting environmental care activities is lacking, which further illustrates the fact the conscious thought process is missing from the perspective of environmental care among Muslim consumers.

Figure 4-3 Structure of Theme 3



4.4 Sustainable Purchase Behaviour

The present theme discusses Muslim consumers sustainable purchase behaviour within the context of electric cars. The chapter highlights Muslim consumer understanding towards the concept of sustainability which forms the foundation of the present section. The current themes seek to explain Muslim consumers' religious as well as practical intentions behind the purchase of their sustainable vehicles. Finally, concerns voiced by Muslim consumers regarding the environmental impact of electric cars is also discussed and analysed. Based on the analysis, the common themes which emerged during the interviews are as follows.

- i. Understanding Sustainability
- ii. Religious Knowledge
- iii. Relationship between Religion and Sustainable Purchase Behaviour
- iv. Motives to purchase electric cars

In-terms of different sub-themes, further illustration can also be seen in Figure 4-3.

4.4.1 Understanding Sustainability

There has been growing concern regarding the depletion of natural resources, which is a result of unsustainable lifestyles adopted by individuals. To prevent the depletion of natural resources, it is crucial that individuals adapt to more sustainable means of consumption which will benefit future generations, also. However, in keeping with the present theme, it is also essential to determine whether or not Muslim consumers are aware about the concept of sustainability and sustainable consumption.

"I don't know much about sustainability, and I don't think about it" (Adnan, Male Participant)

“I’m slightly aware, but not completely”. (**Khalid, Male Participant**)

“I don’t know much, but Allah has given us mind, and he says that we should use it to the best of our capabilities. Allah says that I have made iron for you, and it is up to us (humans) what we can create with it”. (**Hiba, Female Participant**)

Most of the participants were not aware as to what sustainability is. Furthermore, there seems to be confusion regarding environmental care behaviour and sustainable consumption behaviour, which could possibly be due to Muslims lack of basic knowledge, awareness and indifferent behaviour towards such concepts. Participants also tried to integrate such concepts with religion, but concerning their behaviour, there seems to be a divide between their thoughts and actions. That being said so, few of the participants showed good understanding regarding the concept of sustainability.

“It is essential, it is not only about the present, but also (regarding resources) we need to leave something to our future generations”. (**Pervez, Male Participant**)

I think that everyone should minimize the use of natural resources, it think it is important. However, I don’t know why, when it comes to me personally, I don’t give much attention to this thought”. (**Abeeha, Female Participant**)

“Being sustainable is important in a way that it affects our future generations. At this point, we are running out of natural resources (gas and oil) which will have severe consequences in times to come”. (**Usman, Male Participant**)

Few of the participants understood the concept and importance of sustainability. Regarding sustainability, participants conveyed concern towards the issues which we presently face in the form of depletion of natural resources which will affect generations to come. There is a need to make sure that consumers should at least understand what sustainability is and how it can affect us now and in the future also. To do so, there is a need to educate Muslims regarding the importance of sustainability. Furthermore, from the perspective of Muslims consumers, there is a need for

them to change their consumption habits, which is only possible if Muslims understand what sustainability is, and what it entails.

Few consumers from those interviewed who understood the concept as a whole, had shown concern for future generations. At present, Muslims consumers are acting selfishly, and are more focused on short terms gains. However, it can be argued that the cost of purchasing sustainable products is one of the major factors which leads Muslims to be reluctant to buy such products but having said that, Muslims also lack basic knowledge and understanding of such important concepts. It is noted that among participants who demonstrated concern and knowledge of sustainability, were also using sustainable products which translates their concern into practical actions which will benefit future generations. Said participants use of such products is as follows:

"I have got all the LED bulbs in the house because LED lights use less energy which makes them more sustainable in nature". (Usman, Male Participant)

"I try my best to decrease my carbon footprint. I try to minimise the use of electricity and always switch the lights off. Same for the water, I do my best to conserve water as well and make sure that no water is wasted". (Sher, Male Participant)

There were only a few participants who not only showed concern regarding the issue of sustainability but also translated their concerns into action by performing specific tasks which are classified as sustainable consumption behaviour.

4.4.2 Religious Knowledge of Sustainability

Based upon the broad scope of the Islamic consumer industry, it can be noted that Muslims consumers have integrated Islam within their consumption practices. Therefore, one can assume that Muslims have good understanding of their religion and consumption practices. Consequently,

it is also essential to understand if the same religious knowledge is demonstrated from the perspective of environmental care behaviour.

"Well, I don't have much knowledge about Islam and environmental care. I don't have any idea about this". (Ahmed, Male Participant)

"Well, to be honest, I don't know exactly about the religious specifics about environmental care, but common sense says that not to waste any resources, not to destroy your world and keep yourself clean". (Shazz, Male Participant)

"The concept of Islam is not in my mind. I am considered about the environment around us, and I am personally concerned about this global warming, but not from the Islamic point of view but more generally". (Sadia, Female Participant)

From a general knowledge perspective, Muslims are concerned about environmental issues, however, from a specifically religious perspective, Muslims are unable to integrate Islam with care for the environment. This may be due to Muslims lacking awareness and knowledge regarding the importance given to protecting the environment within Islam. The factors which limit their understanding is due to the fact that the conscious thought process is absent, and subsequently, little attention is given to the issue of environmental care. Furthermore, Muslims have provided different reasons for having less knowledge concerning environmental sustainability. Participant's excerpts are illustrated below.

4.4.2.1 Education

Education and awareness regarding the importance assigned to environmental sustainability seems to be the major reasons influencing Muslim behaviour. Muslim participant's statements are as follows:

"Personally, I think that we spent a lot of money on entertainment and other stuff, but when it comes to religion, then we don't spend enough to educate our children properly. We have such limited knowledge about religion. We need to do more and educate ourselves

and our children about Islamic teaching and Islamic way of life". (Kamran, Male Participant)

"I don't recall having read or educated about the importance assign to environmental issues or sustainable consumption. I simply don't have the basic knowledge". (Huma, Female Participant)

Regarding religious knowledge towards environmental care, the role of religious scholars is crucial as they can influence Muslims through their expert knowledge of religion because, in Islam, the importance given to protecting the environment is explicitly mentioned; sadly Muslims do not follow Islamic teachings when it comes environmental care. Based on the findings discussed in the above section (4.2.1), it can be further suggested that Muslims have insufficient knowledge regarding Islamic teachings which is mainly confined to the concept of cleanliness. However, from the specific context of demonstrating environmental care, Muslims do not consider the importance given to protecting the environment within their religion, as being particularly important. It is therefore essential to educate Muslims regarding this matter. The findings also highlight that Muslims lack family and social influences which can further encourage them to act in an environmentally friendly manner.

4.4.2.2 Family

Family serves as important institution for Muslims. It is stated by many research participants that they have a very strong bond with their family and therefore it is suggested that from a very early age Muslims have adopted family values which thus governs their respective behaviours.

"My parents have always emphasised the importance of conserving water, however I was never specifically understood why is it important". (Abeeha, Female Participant)

“I remember my parents always stressing the importance of consuming Halal food due to religious reasons. However, from the religious perspective, I was never informed about environmental sustainability”. (Qasim, Male Participant)

Participants have emphasised the importance of family values that they adopt from an early age. It can be noted that in terms of halal consumption regarding food related products, Muslims participants have demonstrated clear understanding regarding its religious importance. However, in terms of conserving water, vague understanding is noted among the research participants. It may be due to the fact that in regards to environmental sustainability, less attention was given to the matter which resulted in having vague understanding towards the concept amongst the research participants.

4.4.2.3 Social

Based upon research participants’ expressions during the interviews, it was noted that research participants social circle for example, friends and relatives, also influence their behaviour. It is stated that in terms of learning, they share good practices amongst each other.

“I don’t see anyone in my social circle who is concerned about the environment due to religious reasons”. (Aftab, Male Participant)

“I and my friends are concerned about environmental issues, we also try to do our part in terms of taking care of our surroundings, but we are not consciously aware Islamic teaching about environment sustainability”. (Nadia, Female Participant)

From the above, it can be noted that Muslims try to adopt and promote good practices relating to anything amongst their network of friends. However, in terms of environmental sustainability and religious practices, less awareness can be identified within the Muslim community.

4.4.3 The relationship between Religion and Sustainable Purchase behaviour within the context of purchasing electric car

Religions seem to play a fundamental role in the lives of Muslim consumers. The importance assigned to faith is evident from the fact that Muslim consumers have created a separate market for themselves which consists of Islamic banking, Islamic insurance, Islamic fashion and the Halal food market. Based upon the existence of such vast industries, it is evident that religion affects Muslim consumers purchase behaviour. As such, one of the objectives of the present research is to explore the relationship between religion and sustainable purchase behaviour of Muslim consumers. Therefore, the current theme will highlight Muslim consumer' response within the context of electric cars.

“I don't have this much knowledge of how being sustainable is related to Islam. Although it's a good thing that my car is environmentally friendly, this thought was not consciously in my mind while purchasing the car”. (Qasim, Male Participant)

“Exactly, at that time it wasn't in my mind that I'm doing it religiously. There are things we don't do think about from religious perspective. My religion didn't influence me at the time of purchase” (Amjad, Male Participant)

“Religion has nothing to do with the purchase of my car. I think, being acting sustainably should be a matter of common sense”. (Mariam, Female Participant)

Participants have demonstrated lack of knowledge and indifferent behaviour towards the relationship between Islam and sustainability. Most of the participants have shown consistent pattern in terms of not associating their electric car purchase with their religion. After the respective interviews, participants have stated that in future they will consciously be mindful of certain purchases and ensure they understand the religious implications attached to various purchases. However, one of the research participants also elaborated that Muslim consumers should not hide behind the curtain of "not knowing" or "lacking knowledge" concerning sustainability and religion. It is highlighted that for Muslim consumers, it is crucial that they should

have complete knowledge about their religion and what is expected of them. During the interviews, it was noted that Islam serves as a comprehensive guide for Muslims, and they should read, study and educate themselves about the things they are ignorant of understanding.

“Allah has given us mind, and we should use it as much as we can. It is up to us to discover hidden facts”. (**Usman, Male Participant**)

Usman was of the point of view that Muslims are just too lazy to conduct proper research regarding their religion and therefore find themselves having limited knowledge. The participant has emphasised the fact that as Muslims, it is our responsibility to know every facet of Islam which will enable Muslims to act more responsibly. Moreover, only one participant has acknowledged the importance of religion regarding the purchase of his electrical cars.

“My religion teaches me not to damage anything. So by doing so, I am helping with sustainability, whether present or future. I was fully aware regarding the eco-friendly aspects of my car and how the same is connected to my religion”. (**Nadia, Female Participant**)

Interestingly, only one participant conveyed conscious understanding of the connection between religion and sustainability and this is further reflected in the purchase of her electric car. There can be specific factors at play which enables her to be well informed about such a matter; however, based upon the analysis, it is noted that the participants’ respective professional careers sector, seems to play a dominant role in understanding towards sustainable and religious issues pertaining to various products.

From the excerpt above, the interviewee works as a purchasing manager and therefore needs to veer towards the sustainability aspect of the products purchased. The same knowledge and experience is reflected during her personal purchases where she is consciously aware of the implications of using unsustainable products - in this case, her electric car. Also, during the

analysis, one such theme also emerged which undermined the influence of religion upon sustainable purchases and placed more emphasis on individuals' family purchase behaviour as a whole.

"I try to follow my parents in everything I do. I was consciously aware regarding the eco-friendly aspects of my hybrid car, but it's not due to my religion, it is because I have seen my parents doing the same". (Kamran, Male Participant)

"My parents have always asked me to care for others. I bought this (electrical car) because I knew that the car would not leave any harmful emissions. Now if I look at it, I can say that it's also a part of my religion, but it was not in my mind at the time of the purchase". (Huma, Female Participant)

Participants also associated their purchase of electric cars with the manner in which their parents nurtured them. Participants described their childhood experiences regarding the manner their parents used to educate them on the importance of being kind, not only to humans but also towards plants, animals, and the environment. They [the participants] recall that, regarding the importance of sustainable consumption was more pronounced as part of their behavioural schema due to the importance assigned to sustainability from their parents. It is further noted that their parents have always educated them regarding the importance of sustainable consumption from an Islamic point of view, but, participants acknowledge that seeing their parents doing something was more potent than religion itself, and therefore religion was not the prime motivator behind the purchase of their electric car. Participants conveyed concerns about various topics regarding sustainability, but apart from a handful of the participants, there seems to be a gap in what they claim and what they actually act upon. Further details and participant descriptions regarding motives to purchase the electric cars are presented below.

4.4.4 Motives to purchase Electrical cars

Road-based transport is one of the primary causes of CO₂ emissions. Electric cars serve as a potential solution to addressing the environmental crisis. However, sales of electric cars are far from encouraging. One of the objective of the study is to understand the motives behind the purchase of electric cars from Muslim consumers' viewpoints. Various reasons are identified during the analysis which are listed and discussed below.

4.4.4.1 Economic Reasons

Participants offer a multitude of reasons for the purchase of their electric vehicles. Financial goals however appears to be one of the most prevalent reasons. Almost all of the Muslim consumers who own electric cars were mainly concerned about the economic benefits they would yield through ownership. All the participants appeared to be in consensus regarding the fuel-saving attributes of their electric cars as a result. From an economic perspective, fuel saving was one of the most dominant reasons behind the purchase of electric cars.

4.4.4.2 Saving on Fuel

Concerning the economic benefits, most of the participants were concerned about the amount of money which can be saved by having an electric car. Participant's excerpts are given below:

"The first thing on my mind when buying my hybrid car was that it uses less petrol and therefore will be cheaper to run". (Sher, Male Participant)

"The reason I bought this car is that of practical reasons. I knew that I could save money on fuel which will put less burden on me based on my financial condition". (Anaya, Female Participant)

Considering the significant price difference between the electric and petrol/diesel vehicles, Muslims consumers have adopted a long terms approach to cost savings. They have understood

the various benefits of electric cars which can only be yielded in the long run. According to a description provided by one of the research participants

"I am mainly concern about the savings in the long run. Even though the hybrid car is expensive as compared to petrol and diesel cars, but I figured that after five years I would be saving more on fuel alone". (Afaq, Male Participant)

However, apart from fuel savings, Muslims consumers have also emphasised the fact the there is no road tax on electric vehicles which also serves as one of the economic benefits.

4.4.4.3 Savings on Road Tax

Concerning the economic benefits derived from the electric car, participants also elaborated the advantages of owning an electric car in terms of road tax.

"I am informed that the road tax on Hybrid vehicles is very less which serves as an extra incentive of having this car". (Qasim, Male Participant)

"When I was buying this car I knew that the road tax is very low for Hybrid cars" (Sadia, Female Participant)

"In London, you can receive a lot of incentives for having an eco-friendly (hybrid) car. One of the benefits is that the road tax is very nominal whereas congestion charges are not applicable to my car". (Qasim, Male Participant)

There seems to be a combination of different incentives which serves as primary motivations for Muslim consumers to purchase electric cars. All the major incentives are connected with the economic gains and cost savings. This is because research participants interviewed belong to different demographic profiles concerning their income, education, job status, and gender, etc. However, based on their electric cars, it was noted that regarding economic savings, demographics profile does not seem to play an important role. Participants belonging to different professions seem to have consensus when it comes to economic viability in-terms of savings for electric cars.

Furthermore, few participants also stress the importance of the resale value of a car before making the purchase decision, which again signifies the economic benefit of owning an electric car.

4.4.4.4 Savings on Resale

Resale value of the car was also one of the factor which was seen as an incentive by the Muslim participants.

“Toyota cars always give good resale value, and I will not lose a lot of money when I sell my hybrid car”. (Usman, Male Participant)

“I always change my car after two years, so resale value of the car always play an important role in deciding which car to buy”. (Hiba, Female participant)

From an economic lens, multiple factors are explained by participants regarding the purchase of their electric vehicles. Economic benefits seem to out weight all the other benefits that the electric cars have to offer. However, few participants also described other benefits of their vehicles where economic reasons were not the sole motivator behind the purchase. Participants described other benefits such as environmental factors, safety and size, all of which served as essential attributes regarding their purchase. Participants’ descriptions are relayed and analysed below.

4.4.5 Environmental Considerations for Hybrid Cars

Few participants showed awareness of the ecological benefits of their vehicles. It is essential highlight once again that the primary motivator among all the participants were the economic attributes of the car. However, some participants have also considered the eco-friendly features of their cars. Similarly, apart from acknowledging and implementing sustainable behaviour in the form of water management and managing electricity, few participants were also concerned about the ever increasing levels of pollution brought about by vehicles.

4.4.5.1 Air Pollution

Participants did show good awareness regarding the eco-friendliness features of the car and indicated how these served to influence their purchase decision.

"I think the biggest environmental problem is pollution. I believe that major part of the pollution is coming from the motor cars running on petrol or diesel". (Usman, Male Participant)

"I have Toyota car which I bought mainly because of its hybrid. At least it won't cause pollution because it doesn't give off smoke". (Nadia, Female Participant)

Amongst the participants, one owned a fully electric vehicle, and although he knew that the required infrastructure in-terms of charging points for electrical cars are still being developed. Moreover, concern was also shown regarding the mileage capability of the electric vehicles, but, against all the drawbacks, the eco-friendly attribute of the car was prioritised. It further came to light that news surrounding government plans to effectively ban vehicles which run on petrol and diesel by 2040, served to further influence the purchase decisions of electric vehicles. It also emerged that the professions of the respective participants contributed to their purchasing decision. As such, few participants consciously chose to buy an electric car as a requirement of their work.

"As a part of my profession, I needed to make sure that the car I am driving is eco-friendly because I work as a driving instructor and we need to teach our pupil regarding the importance of eco-friendly driving. Therefore, I was consciously looking for the hybrid option". (Furqan, Male Participant)

"As I work for the health and research center in the UK, therefore I am aware of the eco-friendly benefits of my hybrid car. Therefore I bought this car with the view that I must do something to protect the environment". (Amjad, Male Participant)

As pollution caused by cars is one of the contributing concerned factors relating to the purchase of their electric cars, once again it could be deduced that far from actual concerns about the environment, the primary motivator relates to the profession of the consumers in question. That

said, in the case of the participant working in the healthcare research, there is a good possibility that he is fully aware of the advantages of eco-friendly care which impact his behaviour. Therefore, awareness seems to play a significant role when it comes to making conscious decisions which will benefit the environment.

Based upon the eco-friendly aspects of the car, participants also stated that by taking part in the interviews, they were able to further hone and develop their awareness of the environment and the environmental benefits of their car. They continued that this would be useful in the future as they would keep the insights gathered in mind and thus be more mindful of the environment. This also stresses the fact that most of the participants lack basic understanding and knowledge regarding the eco-friendly attributes of the car, despite the fact that these play a key role in reducing pollution. Apart from pollution, few participants also highlighted that their vehicle has no noise, which also contributes to efforts being made to manage and resolve the issue of noise pollution.

4.4.5.2 Noise Pollution

Interestingly, less no noise feature of the car was also mentioned by the participants as one of the added benefit which comes with the electric car.

“There is no noise pollution in this car, and the engine doesn’t create any noise as compare to petrol and diesel cars”. (**Khalid, Male Participant**)

“I usually finish my work late at night, and one should be mindful of his neighbours so that they don’t get disturbed due to your schedule. Therefore, the feature that I particularly like about this car is that it's hushed and does not have any noise”. (**Kamran, Male Participant**)

From the excerpt above, it can be noted that both the participants have different reasons to appreciate the attribute relating to “no noise” of their cars. The choice to acknowledge specific features of the vehicles are context specific and mainly limited towards the practical application

and suitability rather than only concentrating on the environmental benefits. However, one of the participants was consciously concerned as far as the benefits of less noise and the positive implications this had for the environment. Kamran's appreciation of the lack of noise made by his car was not related to the environment, rather he was more concerned about the community in which he lived and endeavoured to ensure that he did not cause any disturbance. This ties into the importance placed on neighbourly duty, care and consideration in Islam, which in turn is deemed necessary.

Regardless of the different viewpoints around the "no noise" feature of the car, one of the participants also demonstrated the importance of such function based on his profession as a taxi driver.

"My passenger feels good in the car because there is no noise from the engine. They can relax and also have a nice conversation within the quiet environment inside my car".
(Ahmed, Male Participant)

Thus for many participants, the practicalities relating to specific features were deemed necessary because of what they do. However, few participants also highlighted the safety and size of the car.

"I have got two children, and therefore we needed a car with a big boot because I carry my kid's boogie along with several bags with me almost every day. My car has a big boot, and it serves a functional purpose". **(Safina, Female Participant)**

"We needed a big car because of my growing family. I am more concerned about the safety of my kids. Therefore, it was important to have a bigger car because if we are in an accident, than the car can withstand the impact". **(Humaira, Female Participant)**

Gender-based differentiation also emerged as a possible reason for which specific features are preferred and prioritised. It can be seen from the excerpt that both the participants are female with children and therefore have acknowledged the functional benefits regarding size and safety of the hybrid car which again is more context specific. Also, female participants have shown less concern for the economic benefits of their vehicles. From this, one could infer that this is a reflection of the household dynamics whereby in Muslim families, purchasing decisions relating to large items or investments are viewed as being the duty of the male who in turn is recognised as the head of the household. In such cases, females are less likely to be involved in the purchase decision however issues such as safety and size continue to be a priority for this particular segment.

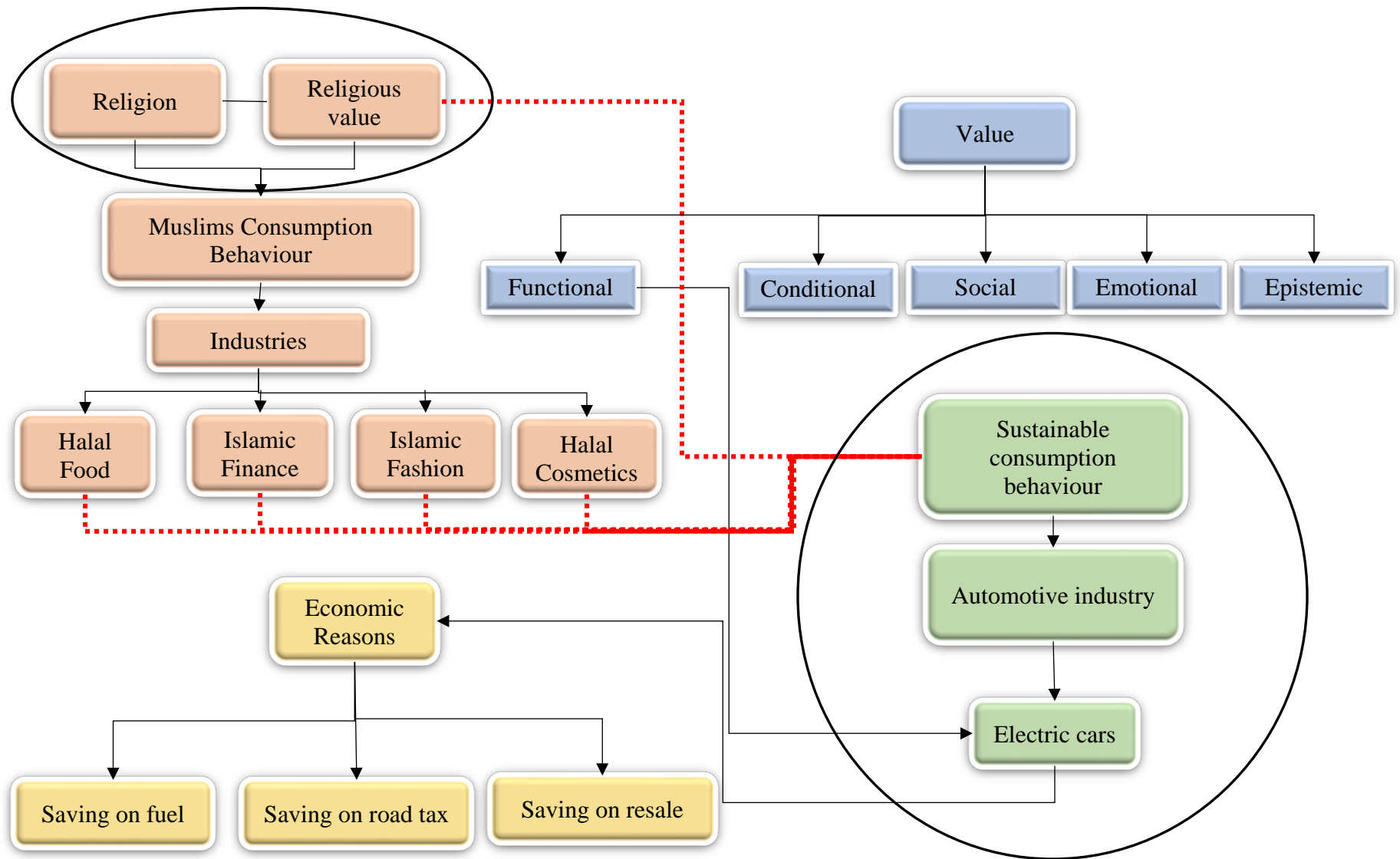
4.5 Conceptual Framework

By using conceptual framework, the researcher is able to guide the study related to research aims and objectives. According to Robson & Cartan (2016) conceptual framework helps in identification of concepts, beliefs and theories that can be used for the study. Also, Miles & Huberman (1994, p. 18) conceptual framework “explains, either graphically or in a narrative form, the main things to be studied, the key factors, concepts, or variables and the presumed relationship among them. However, the terms conceptual framework and theoretical framework are used interchangeably within the research (Fain, 2004). As cited by Robson & Cartan (2016) that research framework is represented in the form of the diagram, whereas Parahoo (2014) has termed the same as a conceptual model. Nevertheless, Green (2014) suggests that by applying the conceptual framework, the researcher should be able to provide an understanding for the research and also the rationale for the development of the research question.

The aim of present study is to explore Muslim consumer sustainable consumption behaviour and also to understand the influence of religion on their behaviour. The author has started off by conducting the literature review on religion, Muslim consumers, values and sustainable consumption. After conducting a comprehensive literature review, the initial framework was developed. However, after analysing the findings, the researcher was able to develop the final conceptual framework for the present study.

A developed conceptual framework explains how religion and values shape Muslim consumer consumption behaviour. Whereas within the case of sustainable consumption, it can be noted there is disconnect between religion and religion values concerning the purchase of electric cars. The same is represented with a dotted line, and the circles place emphasis on the key areas concerning Muslim consumers and their sustainable consumption behaviour.

Figure 4-4 Conceptual Framework



4.6 Chapter summary

This chapter has analysed the findings based upon the key themes which emerged during the interviews. The theme of religious influences highlights how religion shapes Muslims' consumption behaviour. Whereas, the importance of religious values and how this shapes behaviour also emerged during the analysis.

The findings also provide insights into the behaviour of Muslims when it comes to environmental care and the extent to which they are so inclined. The integration of religion within certain environmental practices is adopted by Muslims. However, religion seems to have limited influence upon Muslims environmental care practices. The findings also suggests that Muslims express concerned for environmental issues currently facing our planet however they are unlikely to act upon these due to a number of reasons.

The final theme focuses on Muslim consumers' sustainable behaviour within the context of electric cars. The findings reveals different reasons behind the purchase of electric cars by Muslims. The findings also highlight the limited understanding of Muslims in regards to the concept of sustainability, whilst they also appear to be lacking in religious knowledge along with its applicability within the context of automotive industry.

The next chapter that follows is the discussion in which the main themes emerged during the findings will be discussed within the context of academic theory and the existing literature. The results of the present study will also be discussed from the perspective of notable theory based on consumption values.

Chapter 5 Discussion on findings

5.1 Introduction

Having presented the key insights that emerged from the primary research endeavours, this chapter of the thesis will look to contextualise these key findings further in line with the existing body of literature. In this respect, the current chapter is divided into three sections: Influence of religion, Environmental Care Behaviour, and Sustainable Purchase Behaviour. In doing so, it will be possible to further discuss the implications of the research and the ways in which the new knowledge and insights that emerge are able to contribute to existing theory.

The chapter is in turn structured in accordance with the themes generated during the findings section. Firstly, the influence of religion on Muslim consumers will be discussed. Followed by Muslim consumers environmental care behaviour. Lastly, Muslim consumers sustainable purchase behaviour within the context of the automotive industry will be addressed.

5.2 Religious Influences

Drawn from the findings chapter, it emerged that religion plays a significant role in the lives of Muslim consumers; this transcends ritual and observance of mandatory practices and extends into their actual consumption behaviour. Using values as a basis, it further becomes known that religious values permeate every aspect of their lives thus playing a major role in how they actually choose to spend their money. For many of the participants, religion formed the foundations upon which all other values were drawn, including non-religious values. In light of this, the most common domains that religion and associated values appeared to influence consumers related to food, financial services, cosmetics and fashion. An additional observation that was made related to the fact that Muslims did not hold a homogenous understanding of their faith and religion in general as they tended to find meaning in religion in unique ways. As such, the discussion below will elaborate Muslims interpretation of religion which will lead the discussion towards understanding values, and how values are differentiated between everyday life and during the consumption situation related to halal context.

5.2.1 Interpreting Religion

Taylor (1979) upholds that individuals have the tendency to interpret religion and this in turn is likely to create different religious priorities amongst individuals. Religion therefore tends to be viewed subjectively (Gleason 1969; Chowdhury 2016) and principles, rulings and guidelines tend to be open to interpretation. This was subtly supported by the findings of the research as a number of participants indicated that they were in the process of relearning their faith and had to suspend the previous beliefs pushed on to them by family and community. What was even more interesting was the fact that Muslim consumers, at least in the UK, were unlikely to seek or heeds religious advice from their peers, instead preferring to ‘interpret’ the Quran themselves. This particular

development serves to only enforce the view that religion is indeed subjective and its application is mainly dependent upon how individuals understand and embrace it (Emmons, 2005).

With this in mind, once the subjective nature of religion was established, it came as little surprise that religion informed the consumption behaviour of Muslim consumers in different ways. The divergences in interpretation of the Quran and other teachings very much extended to other aspects of the lives of the participants, chief amongst which was their consumption behaviour. For some participants, religion was very much prescriptive and therefore the focus was very much around obligatory prayers; for others, whilst they did mention the importance of obligatory prayers and duties, importance was also given to learning, understanding and following Islamic teachings.

As mentioned, few Muslim participants also emphasised the importance of self-based learning towards their religion of Islam. Participants highlighted the fact that rather than relying upon religious knowledge from religious scholars and parents, one should study and understand religion through self-learning which will enable them to form their interpretation of religion. The same view is supported by Harvey (2014), and it is argued that to understand religion, individuals rely on different sources, i.e. (parents, family, and religious scholars) and as a result start to misinterpret religion. Furthermore, it is also argued that religion is widely misunderstood and therefore it is important to understand religion in its real sense and from an authentic source. As for the Muslim participants, the Quran serves as an accurate source of information regarding religion, and participants elaborated the importance of reading Quran with translation in-order to follow the Islamic way of life. Additionally, Jafari (2012) also argues that for Muslims, it is essential to learn about their religion from the most authentic source (Quran) and place less reliance upon others

(parents, friends). By doing so, Muslims can gain a better understanding and knowledge of their religion.

5.2.2 Values and Religion

Schwartz (1994, p. 21) has defined values as “*desirable trans-situational goals, varying in importance, that serve as guiding principles in the life of a person or other social entity*”. It is also described, that individual’s preference and behaviour can be predicted based upon the values they can associate with (Bardi and Schwartz, 2003; Rokeach, 1973). Findings of the present study also indicate that for Muslim participants values serves as a motivator to do the right thing, however, for Muslim consumers, the understanding and acquisition of values are not in keeping with the universal structure of values as stated by Schwartz, rather these are draw from their religion of Islam.

Schwartz has presented the universal structure of values and categorises these within ten different domains, i.e. (Self-Direction, Stimulation, Hedonism, Achievement, Power, Security, Conformity, Tradition, Benevolence, and Universalism). All the value domains consist of different value types, which serve as a motivational goal for individuals to perform specific behaviours (Schwartz, 1992, 2006, 2012). However, based upon the findings of the present study, the application of Schwartz’s universal values structure cannot be applied. For Muslims, values are derived from their religion of Islam. According to participants, the values which guide their behaviour are obtained from their religion and thus are religious in nature.

The literature supports the fact that there is a connection between religion and values where individuals make several decisions based on their religious values, because values serve to guide their individual behaviour (Martin & Bateman, 2014). Whereas findings of the present study

highlight that religious values do guide the consumption behaviour of Muslim consumers whilst in this context, religion and values are given equal importance. Additionally, it is also important to highlight, that within the context of their own consumption, this particular group of consumers are unlikely to apply general values. Instead, their religion and associated values are likely to be a guiding force. Based upon individual religiosity, Rokeach (1969) suggests that individual response may vary depending on the values that they may associate with; here religiosity was measured or judged against frequency of church attendance. The same view is supported by Fletcher (2004); Aghababaei (2012); Pepper, *et al.*, (2010); Mathras, *et al.*, (2015) and Raggiotto, (2017) who highlight that depending on level of religiosity and commitment to religion, values and priorities are likely to differ. Those who are more committed to their faith and thus identify with high levels of religiosity are more likely to adhere or stick with their religiously derived values in comparison to their low religiosity counterparts.

Within the context of consumer behaviour and marketing, the literature reveals that values are likely to differ depending on the religion one subscribes to and practices. For example, Buddhists, due to their religion, may prefer organic and fair-trade products which in turn reflect values associated with Universalism (caring for others along with nature) (Doran and Natale, 2011). In addition, based upon specific religious values, Muslims and Jews avoid consuming pork due to different religious reasons (Ahmed *et al.*, (2010); Wahab *et al.*, (2016). It is also argued by Mohamad *et al.*, (2012) that every religious group holds specific religious values which influence their behaviour. The same is also supported by the findings of the present study where it is noted that Muslims tend to differ regarding their consumption behaviour due to their religion and religious values.

Another important concept that needs to be understood is that of religiosity and how it affects Muslim consumers. Religiosity refers to the extent to which individuals follow their religious beliefs and ideas (Yousef and Malik, 2013). It is also stated that individuals may express different levels of religiosity termed as intrinsic religiosity and extrinsic religiosity. As reported by Sierra *et al.*, (2017) intrinsic religious individuals tend to be closer to their religion, and religion serves as central part of their life, whereas extrinsic religious individuals tend to use religion for more social purposes (Vazquez & McClure, 2017). However, from the perspective of changing the level of religiosity and consumption behaviour, based on the findings, the same cannot be held true in the case of Muslim consumers. It was noted during the findings, that level of religiosity of Muslims regarding practicing their religion may vary from individual to individual (the level of religiosity was determined through the commitment to daily prayer and the number of times these were fulfilled by Muslim participants). However, variation in religiosity does not seem to affect their purchase behaviour. All the participants showed consistent behaviour patterns in-terms of consuming different products, i.e. (food, financial services, fashion, and cosmetics). These industries are discussed in more detail in the subsequent section below.

It is however prudent to note that the bulk of existing research has been set within the context of Western countries and consumers, often the religion that tends to be the focus of most of these studies is Christianity. Much of the insights gathered and established therefore relate to Christian consumers and their perspectives (Mathras, *et al.*, 2015). For the Muslim participants who were involved in the present study, values such as respecting elders, honesty, helping others and as well as being well mannered were regarded as being integral. This falls in line with opinions expressed by both Yalom (1980) and Aghababaei (2012) insomuch that religious beliefs tend to be associated with different values. However, the values associated with religion are in accordance with the

model developed by Schwartz, and also, to validate the universal structure of values, all the research was conducted in Christian majority countries. Therefore, the findings of the present study contribute towards the body of knowledge regarding understanding Muslims consumer consumption behaviour about Islamic religious values which further integrates within the context of sustainable consumption behaviour. The findings also suggest that the Universal value structure is not completely applicable in the case of Muslim consumers in the UK.

5.2.2.1 Islam, Values and Muslim Consumers

As extracted from the findings, Muslims consumer behaviour is very much shaped and influenced by Islam; this is further evidenced by the fact that the research participants viewed values and religion as one and the same, seldom making any delineations between the two. Values and religion it emerged, were inextricably linked for the participants and without religion, values would not exist as far as they were concerned. Interestingly, the literature reveals that Islamic values are more likely to have a significant influence on consumer behaviour (Mohammed, 2011). Furthermore, commitment to obligations such as Zakat and Fasting tend to be an indicator of one's commitment to their faith and as a result tend to suggest that a consumer is likely to possess strong Islamically derived values (Al-Aidaros; Shamsudin, & Idris, 2013). Based upon the findings, Muslims predominantly highlighted specific values, and the distinction was placed between the application of values within everyday life and during consumption situation. The section below will first discuss how the values are acquired by Muslim participants, followed by the values which are more important to Muslims and how these values are applied within everyday life and during the consumption situations.

Firstly, during the research findings, Muslim participants highlighted the importance they place on Islamic values. It is also noted that Muslims acquire Islamic values from different sources such as the Quran, family, and Prophetic traditions; the latter two, Prophetic traditions and the Quran tend to be the primary source of values for Muslims. The related literature also supports the same view, and it is highlighted that values are acquired from religious traditions which is further reflected in the behaviour of Muslim participants (Choi, 2010).

Muslim participants have demonstrated the importance of Islamic values during their day-to-day routine. Participants highlighted the values, i.e., being kind and taking care of others, respecting others, being honest are the day-to-day values to which Muslims participants were consciously able to associate with. For the participants, these values play a crucial part in guiding their behaviour whilst ensuring that they continued along a righteous path, a key teaching of Islam (Halstead, 2007).

As a Muslim, the value of being honest was highlighted by several participants. Amongst the participants, there emerged a strong sense of association between being Muslim and being honest thus a dishonest person could not be identified as Muslim. The former sentiment in particular was consistent as the participants even went as far as to bring to light the fact that their non-Muslim colleagues and associates viewed them as being honest simply for identifying as Muslim. According to the research participants, it is believed that Muslims are very honest in whatever they do. The importance of being honest is also supported within the religion of Islam, and it is argued that dishonest person cannot be considered a good Muslim (Dewi & Dhewanto, 2012; Koing & Shohaib, 2014; Parrott, 2017). Whilst in civil society honesty is expected and remain part and parcel of humanity; Muslims are reminded through scriptures and teachings time and time again

of the perils of dishonesty. Honesty includes the way in which one trades, earns a living as well as repents and prayers; one can simply not repent without feelings of honesty as to repent one must be truthful with themselves and be aware of their own transgressions (Dewi & Dhewanto, 2012). This serves to highlight the importance and fervour granted to honesty in Islam; it extends beyond simply being 'good' or 'civilised'. Rather, honesty in Islam serves as the very foundations upon which a relationship with God (Allah) is developed and nurtured.

Additionally, Prophet (PBUH) also mentioned that on the judgment day, cheats would be severely punished (Bukhari). Continuing in this vein and adding further context, the Quran (55:8-9) highlights that Muslims should judge everyone fairly and therefore being honest is a necessary part of this process. Similarly, it is also stressed in the Quran (4:29) that those who use dishonest means routinely fall out of favour with Allah. The value of being honest can be applied from a different perspective, and according to Abuznaid (2009) it is essential for Muslim to have the quality of being honest. From the perspective of the literature, considerable importance is given to the value of honesty amongst Muslims, particularly within the context of businesses. To further substantiate this, it is highlighted "*that honest businessman will stand beside the messengers, siddiqeens, and martyrs (Tirmidhi) on the judgement day*" (Rashid *et al.*, 2013, p. 360). However, based upon the research findings, the importance of being honest elaborated from the employee perspective, and it is highlighted that employers have more faith in Muslim employees and thus the value of being honest is automatically associated with religion.

Moreover, in term of the application of Islamic values in everyday life, the values of being well mannered is also emphasised by the Muslim participant. The aspect of good manners is elaborated in a way that it is essential for Muslims to show good behaviour towards neighbours, be kind to

children and respect their elders. The literature also supports the same, and it is highlighted that good manners towards others is the critical concept of Islam (Ahmad, 2004; Tahir & Zuberi, 2017). However, it is also argued that good manners can be a result of proper nurturing of an individual (Halstead, 2007). Whereas the findings state that the values of being good in-terms of manners are derived from the religion and Muslims associate the same values with their religion of Islam rather than with proper nurturing. Furthermore, according to Halstead (2007) the literature also supports the fact that manners are further divided into different categories, i.e. (manners related to self, manners related to family, manners related to society, manners related to animals, manners related to physical environment, manners related to the Creator) this further authenticates the research findings related to Muslims description of being good towards elders, neighbours and kids.

5.2.2.2 Religious Values and Consumption Behaviour

The discussion above highlighted the importance given to Islamic way of life, and how Muslims live their lives concerning the Islamic values that they have adopted from their religion. The present section will now discuss the application of Islamic values within the consumption situation. Based upon the findings, the most prominent markets where Muslims adhere strictly to their Islamic values are (1) Halal Food Industry, (2) Financial Services, (3) Halal Cosmetic, and (4) Islamic Fashion. The discussion below will highlight and discuss each market and connections will be made with the literature.

5.2.2.2.1 Islamic Consumer Market

Based on the findings, as far as consumption behaviour is concerned, Muslim consumers have differentiated themselves from the Western market. The literature also supports the fact that Muslims consumers tend to demonstrate consumption behaviour which is guided by their religious

values and have therefore been the driving force behind the creation of a global halal goods and services market underpinned by their religion of Islam (Alam *et al.*, 2011; De Mooij, 2010). In this regard, the findings of the present study confirm that within the Islamic consumer market, Muslim consumers mainly focus on the halal food market, Islamic finance, cosmetic, and Islamic fashion. This is very much in keeping with the literature whereby it is highlighted that in recent years, these have been the core consumer markets that have seen a rise in demand of 'halal' (Hanzaee & Ramezani, 2011; Souiden & Jabur, 2015).

5.2.2.2.2 Halal as Food

Concerning halal Food, the findings suggest that Muslim consumer have a different interpretation of what is meant by halal. For example, some participants focused upon the ingredients used in the food should be halal. Others emphasised the importance of how the animal is slaughtered, and for some, consuming halal products was simply a way of life, and were of the belief that all consumption should be based upon the concept of Halal. However, regarding the interpretation of what is meant as halal, literature also offers diverging opinions regarding the concept.

For Muslims, the concept of halal seems very important, and thus it comes as little surprise that Muslim consumption behaviour is primarily influenced by the principles of halal consumption. According to Roland (1996), halal are those products which are permissible to the consumer under Islamic laws. Products derived from halal sources are considered as those products which comply with Islamic laws (Ismail *et al.*, 2018; Mutsikiwa & Basera, 2012).

However, based upon the findings, Muslims participants did not show in-depth understanding of 'halal. Although they may have interpreted the concept of halal differently, the basics of consuming halal, i.e., eating food which is permissible within the religion of Islam remain constant

among the Muslim participants which is also supported by the literature discussed above. During the findings, it was also noted that Muslims are more inclined to buy meat from a Muslim owned/run outlet, because it seems obvious to them that Muslims will not sell anything which is not halal. The same notion is therefore in contradiction with the literature, where it is highlighted that food coming from non-halal/non-Muslim source is permissible to eat.

Apart from the religious importance of consuming halal food, during the findings, few participants also emphasised the health benefits of consuming halal food products. According to Muslim participants, by slaughtering the animal according to halal way, all the blood is drained out from the animal, and thus no bacteria is left within the animal, this was perceived to be more healthy. It is also argued that apart from the religious reasons for consuming halal products, health benefits also shape Muslims preferences for the consumption of halal products (Amali & Bakar, 2014; Teng *et al.*, 2017). Furthermore, halal products also serve as the symbol of high quality (Bonne *et al.*, 2008). However, issues relating to quality did not necessarily come to the fore during the interviews, nor were cleanliness and hygiene mentioned by the research participants. The reason for halal food consumption thus was not augmented in any way through other reasons, rather this was acknowledge as being primarily due to religious beliefs. The application of halal therefore extended into other industries including finance, fashion and cosmetics. Within the broader context of halal, the next section will discuss the industries mentioned in more detail.

5.2.2.2.3 Halal as Cosmetic

Muslim female participants also emphasised the importance of using halal cosmetic products. Participants elaborated the importance assigned to the labelling within this context. In this respect, labelling was deemed important as this was used to identify the presence of ‘non-halal’ products

in cosmetics, this included alcohol, pig derived ingredients and any other animal derivatives which were not permissible in Islam. Whereas it is argued that most of the personal care products are made in Western countries, and therefore Muslims are sceptical regarding the ingredients used in these products (Brilliana & Mursito, 2017). It is also important to note that the issue of halal cosmetics was one which primarily concerned the female participants. That said, not all female participants expressed concerns, it was only a handful suggested that this was an issue for them, whilst little to no consideration was offered by the male participants. From this, one could infer that this may be due to the fact the more Muslim females use cosmetics than men and therefore possesses more knowledge of, and concern for the industry. Also, from a halal perspective, the Muslim female participants who showed awareness of cosmetic products tended to possess higher levels of religiosity in comparison to their counterparts. Interestingly, this is touched upon within the literature by Ahmad and Rehman (2015) who found there to be a relationship between knowledge and religiosity. That said however, Ahmed and Rehman's (2015) findings are limited to a halal food context and not necessarily other industries such as cosmetics (Ahmad & Rehman, 2015).

5.2.2.2.4 Halal as Financial Services

The primary research further brought to light interesting insights as it emerged that Muslim participants showed conscious awareness of the role of usury/interest within the context of Islam. The same view is supported by Rajgopal *et al.*, (2011) who found that religion played a dominant role when deciding to purchase financial services involving the components related to interest. The research findings also indicate that due to religious reasons a number of Muslims participants described paying interest as Haram (unlawful) and therefore do not consider purchasing any products which involve paying interest. Also, according to Johan and Putit (2016) individual

religion and in particular their religiosity, affect the way they consume different products; the authors in their study explicitly highlight the importance of banking sector. However, the findings of the present study do not support this view. It is noted that religion as a whole has a stronger impact towards the concept of paying interest, the same view is supported by Ramdhony (2013). However, regarding religiosity, the research findings suggest that this does not seem to influence Muslims within the context of halal financial services. From the context of halal financial services, Muslim participants gave the reference of Quran and highlighted the fact that Allah does not like any trade involving paying interest, and therefore religiosity seems to have less influence on Muslims consumer behaviour when deciding to purchase financial services or products which may involve the paying interest.

5.2.2.2.5 Halal as Fashion

Based on the research findings, Muslims participants have placed importance on modesty, when it comes to the clothing that they wear. Whilst the participants note the significance given to modest clothing within the religion of Islam, they do not view this as limiting in any way. Instead, they indicate that they continue to express their individuality through clothing and the modest fashion industry has played a key role in facilitating this. The participants therefore stated that they integrated the elements of wearing trendy and fashionable clothes within their religious boundaries. The same view is supported by Jamal and Shukor (2014), and it is stated the Muslims are actively seeking modest yet trendy clothes. Furthermore, research conducted by Zain *et al.*, (2018) further confirms that Muslim women are giving priority to modest clothing. However, they are also concerned about their appearance and therefore also seeking trendy and stylish Islamic clothing. Research findings also suggest that religion, as well as individual religiosity, play a central role in the pursuit of modest, trendy clothing.

Drawn from the findings, only those Muslim participants who wear veil/hijab were concerned about the importance of wearing modest clothing within the religion of Islam, whereas Muslim females who do not wear hijab did not give much consideration to modest clothing. Previous research also indicates that Muslim women who adopt the veil tend to display higher levels of religiosity and thus display modest behaviour (Ruby, 2006). Concerning religiosity, it is also argued that the veil and its adoption should not be viewed in isolation. Instead, it is crucial that context be considered; for example, there may be certain restrictions placed on an individual leaving them feeling obligated for social reasons, whilst in other cases women may be required by law or social norms to adopt the veil (Shen and Khalifa, 2010). As such, the relationship between a veil and religiosity is not always as clear cut as far as Secor (2002) is concerned. That said however, given the context of the study, it may be possible to draw out a relationship between the veil and religiosity as the UK remains a secular country, citizens have the freedom to choose their clothing. As such, as far as the present findings are concerned, it could be argued that as the veil is not mandatory in the UK, the participants who wore the veil, did so using their own agency. As a result, it could thus be concluded that on the basis of the current findings, a relationship does emerge between religiosity and the donning of the veil. Furthermore, apart from religious reasons, Muslim women participants also emphasised that wearing veil make them feel protected and they also avoid male attention. The same view is also supported within the literature, and it is highlighted that veil serves as a protection mechanism for Muslim women (Pasha-Zaida, 2015).

5.2.2.2.6 Animal Welfare as Halal

Research participants showed concern for animal welfare and were conscious of this within the context of halal. Coupled with this, the Muslim participants highlighted the fact that slaughtering an animal from an Islamic point of view should not be the only concern. As such, the way animal

is raised and nurtured should also be taken into consideration. The same view is supported by Rehman, (2017) and it is argued that there is a need to consider other aspects of animal welfare rather than just focusing on how the animal is slaughtered. Furthermore, Islam and Islam (2015) have also stated that it is prudent to take into consideration whether the animal has been subjected to any inhumane treatment prior to and during the slaughtering process.

5.2.3 Religious Experiences in the UK

Freedom to practice religion appeared to play a part in shaping consumption behaviour that Muslims demonstrate as far as key industries were concerned - (food, financial services, cosmetics and fashion). According to Muslim participants, there are no restrictions in the UK regarding the practice of religion due to the emphasis on equality and freedom of choice. Additionally, in terms of religious practices, the law in the UK states that everyone is free to practice their religion. The same is highlighted under article 9 which states that apart from religious practices, everyone has the right to religious conscience and autonomy (Witte, 2017). The article also declares the importance of providing rights to everyone to either practice their religion on an individual basis or along with the community (Konvitz, 2018).

Interestingly, participants also highlighted that mosques serve as a common place where Muslims could socialise with each other. Within the literature, the same concept is highlighted as extrinsic religiosity. It is argued that extrinsic religious individuals use their religion to build relationships for personal gains (Schneider *et al.*, 2011). It is also stated that extrinsic religious individuals are more likely to use religious spaces (mosques) to form business connections with other Muslims individuals (Vitell *et al.*, 2005). Similarly, based upon the religious freedom, Muslims participants also have the availability of different products which are in accordance with the religion of Islam

and therefore Muslims can practice their religion and ensure that this is reflected in their consumption behaviour. However, based upon Muslims consumption behaviour, in the next section the discussion will highlight research participants' behaviour relating to environmental sustainability.

5.3 Muslims Consumers Understanding Towards the Environmental Problems

Muslim participants conveyed concern and awareness concerning environmental problems. Most of the participants were aware of the issues concerning global warming whereas others also discussed issues related to pollution. In keeping with that, the literature also highlights the importance given to issues related to the environment, and it is argued that most environmental problems are in effect, man-made (Carvalho, *et al.*, 2015). It is also debated by Martines and Paz (2016) that there is a need to limit the use of natural resources so that future generations can also utilise the same resources that we, as individuals, enjoy in the present time. However, in order to limit the use of natural resources or to demonstrate responsible behaviour towards the environment, there is a need to ensure that specific steps are taken to preserve it [the environment]. Drawn from the findings chapter, it is noted that Muslim participants have taken particular preventive measures to ensure that no harm is caused to the environment. The preventive measures are discussed in detail below.

5.3.1 Littering and Recycling Behaviour among Muslims

Based on research findings, in-order to protect the environment, Muslims have shown behavioural patterns in terms of littering and recycling. In terms of littering, most of the Muslim participants have referred to rubbish being thrown on the streets within their residential areas. The same

concept of littering is supported by Geller (1980), and it is highlighted that any scattered solid items such as candy wrappers, cigarettes, or even abandoned vehicles and electric appliances are considered as litter. It is also argued that most of the litter in the streets is a result of human actions (Schultz *et al.*, 2013) and therefore in order to reduce litter, individuals need to exhibit responsible behaviour towards the environment (Hsueh & Su, 2016). In regard to litter being thrown on the streets, the findings also suggest that the most common litter collected by Muslim participants are cigarette butts, wrappers, and chewing gum. The research findings also suggest, that by keeping their house and surroundings clean, Muslims are mostly acting for personal gain rather than concentrating toward the broader impacts caused by littering the environment as a whole. The literature also supports the fact that litter in the form of plastic, paper and glass, etc. contaminate the environment in the form of different kinds of hazards. For example (health hazards, fire hazards, and safety hazards) which lead to harmful consequences (Torky, 2017). Furthermore, along with expressing concern towards keeping the surroundings clean, Muslim participants have also highlighted the importance given to personal hygiene. All of the Muslim participants interviewed seems to be more conscious of their hygiene.

It is noted that there is a relationship between cleanliness and Islam. Muslim participants have associated the concept of cleanliness as being half of the faith [Islam], and Muslims also highlight that due to religious reasons they consciously participate in environmentally clean practices. Within Islam, considerable importance is given to the concept of cleanliness, be it personal hygiene (body and clothing) or environmental cleanliness. Therefore, from the Islamic perspective, it is essential for Muslims to demonstrate environment friendly behaviour (Meraj, 2016). The same behaviour is noted during the findings, and interestingly, all the Muslim participants have integrated the concept of being clean in keeping with Islam. Additionally, the concept of being

clean is also highlighted several times in the Quran. Based on the findings, Muslim participants have highlighted that due to performing obligatory prayers, it is mandatory for Muslims to maintain cleanliness and are thus more aware of being clean at all times. Interestingly, it is also noted that Muslim participants have differentiated between the cleanliness of self and the cleanliness of the environment referring to their surroundings.

Muslim participants have also highlighted the importance of environmental cleanliness, and interestingly, it becomes apparent that religion is not associated with environmental cleanliness. Unlike personal hygiene, Muslims are not consciously aware regarding the teachings of Islam in terms of environmental care. Whereas in contrast, it is argued by Arafat *et al.*, (2007) that religious conviction encourages Muslims to take care of the environment in-terms of littering. However, the present study contradicts such findings, and it can be seen that in the case of Muslims in the UK, there is no relationship between religion and behaviour pertaining toward care of the environment.

The most prominent reason espoused regarding environmental care concerns the health benefits that arise from living in a clean environment. The same is also discussed by Brown *et al.*, (2004) who highlights that littering can cause serious health implications due to various bacteria and insects which are attracted to places rife with litter. It is prudent to note that during the findings, it also became apparent that both genders (male and female) seem to have focused on the health aspect related to a clean environment, whereas according to the literature, it is argued that women are more conscious of health benefits as opposed to males (Brian & Schultz, 2011; Torgler, 2012). It is also highlighted by Kingdom House (2016) that littering may cause anti-social behaviour within the community. However, the present research findings do not take the relationship between littering and anti-social behaviour into consideration.

In terms of littering, the research findings also focus upon the social aspects of littering. Muslims have expressed the importance given toward the concept of community and therefore seem to be more considerate to the community in terms of environmental care (littering behaviour) and how the same will impact the community where they live. The same is supported by the literature, with Grasmick *et al.*, (1991) arguing that due to community pride, individuals are more likely to display pro-environmental behaviour and if not, are more likely to feel shame and lose respect within the community. Furthermore, from a specifically community-based perspective, Muslim research participants have also drawn attention towards the littering problem they face within their community.

In keeping with the view that littering is a potentially serious issue, Muslim participants have emphasised the importance of educating individuals regarding the benefits of living in a clean environment and the benefits this provides to a community itself. From the same lens, the literature espouses that the role of providing information to individuals regarding the anti-littering behaviour is deemed to be absolutely necessary. The findings of the present study highlight the importance of education and providing information from two different perspectives. The first relates to educating children regarding the importance of environmental care and second, informing communities regarding the importance of environmental care. The role of teaching children regarding the importance of environmental care is also supported within the literature, and it is argued that ecologically literate individuals always consider the impact of their actions before making any kind of decision which may harm the environment (Mapotse & Mashiloane, 2017). Budvytyte (2011) also stresses upon the fact that environmental education will make children more responsible members of society. Furthermore, it is argued by Sethusha and Lumadi (2013) that it is due to a lack of education regarding environmental care that children lack the necessary

understanding regarding interaction with the environment. Therefore, it is suggested by Ajagebo, *et al.*, (2012) that proper home and school education can serve as primary platforms guiding children about the detrimental impacts of littering.

From the perspective of educating communities, the literature also highlights different aspects of anti-littering behaviour. From an environmental citizenship viewpoint, it is claimed by Kloos *et al.*, (2012) that “*if individuals take part in decision making in the institutions, programs, and environments that affect them*” (p. 354). The same factor of community engagement is highlighted by Abd-El-Aal and Steele (2013) and their research also supports the fact that if a community is engaged and provided information regarding the importance of environmental care, it can bring about positive behaviour from community members. Furthermore, present research findings also highlight the importance of providing information to community members regarding the importance of environmental care. The same position is adopted by Kotler and Roberto (1989), who claim that in order to increase environmental awareness, the concept of community-based social marketing can prove to be beneficial. Lee and Kotler (2011) suggest that through social marketing community behaviour can be altered which can positively affect environmentally friendly behaviour among individuals. However, it is argued by Castaneda *et al.*, (2012) that before engaging communities in any practice, it is essential to determine the level of readiness to change among the community members. It is further highlighted that in order to make a positive impact, there is a need to evaluate community behaviour against the importance placed on environmental issues.

5.3.2 Recycling Behaviour

From a perspective of environmental care, the present research findings also suggest that apart from ensuring cleanliness towards self (personal hygiene) and their surroundings (environment) Muslim participants are also involved in recycling behaviour. All Muslim participants interviewed have given importance to recycling, however drawing from the findings, it is found that Muslim are more inclined towards recycling dry (box, plastic, paper) and food items. According to Thomas and Sharp (2013), dry products include things such as (paper, glass, plastic, and cans) and it is highlighted that recycling such products is a common practice among households. In terms of recycling dry items, the research conducted by Wrap (2017) also supports the fact that households in the UK mostly recycle dry items. The materials which are most widely recycled are cardboard (92%), paper (90%), plastic (90%) and glass (90%). However, the findings of the present study do not suggest that Muslims in the UK recycle glass items. None of the Muslim participants indicated that they also recycle glass when it comes to recycling different kind of products. It is also stated by Thomas and Sharp (2013) that people have started to adopt recycling as a part of their everyday behaviour(s) and recycling trends are increasing in the UK. According to Barr *et al.*, (2001) the infrastructure provided by the government is also one of the reasons why individuals have started to recycle more household products. The same can be found in the findings of the present study, with Muslims research participants claiming that the council has provided them with different bins and therefore it is convenient for them to recycle more products. Also, as a way to increase recycling among individual households, participants have also emphasised that the size of the grey bin is reduced and therefore they must recycle increasingly in order to make space for general rubbish to be disposed of properly.

The findings also suggest that Muslim participants' actions towards recycling are mainly limited within the bounds of their homes. They do not take any extra measure to ensure that all the appliances in the house which need recycling are appropriately disposed of. The research findings suggest that Muslims will not go to the recycle centre in order to dispose of large appliances, for example, television sets, refrigerators, etc. Instead, according to Muslim research participants, they leave such items outside their homes for other people to collect and use. It is explained by the participants that this is done in good faith, but at the same time, it also saves them a trip to a recycling centre. The findings further suggest that convenience is an essential factor related to recycling among Muslim participants. Stern (2000) argues that it is vital to provide the right external conditions in order to increase recycling among individuals. The same argument relates to the findings of the present research. In terms of external conditions, the bins are provided, and therefore individuals recycle; however, in order to recycle larger household products, individuals avoid taking trips to recycling centres and consequently external conditions are not suitable for recycling larger household products.

It is prudent to note that the findings highlight that Muslim female participants show more responsible behaviour towards recycling, when compared to males. The findings suggest that there are different reasons due to which Muslim female participants recycle. The prominent reasons are 1) environmental, 2) religious (for food items only), and 3) to reduce clutter/ get rid of items. On the basis of different reasons provided to recycle, Muslim female participants can further be classified into different categories. Within the literature, in terms of recycling behaviour, Defra (2008) provides an environmental segmentation model where individuals are segmented based upon their respective recycling behaviour. The categories presented are (1) Positive Greens, (2) Waste Watchers, (3) Concerned Consumers, (4) Sideline Supporters, (5) Cautious Participants, (6)

Stalled Starters, and (7) Honestly Disengaged. The findings of the present study categorise Muslim female participants as those who recycle due to environmental reasons and therefore can be defined as Positive Greens (those who exhibit environmentally friendly behaviour). Whereas the findings also suggest that in terms of recycling behaviour, Muslim male participants can be defined as Honestly Disengaged (those who are not concerned about recycling). It is also noted that a number of Muslim female participants recycle (food) due to religious reasons, which is not among the categories described by Defra (2008). Discussion regarding recycling food items is presented in more detail in the subsequent section below.

The present research findings suggest that female Muslim participants are more inclined towards recycling food products. In terms of food recycling, research by Wrap (2017) also supports the same and highlights that (33%) of food is recycled in the UK; however, it is also argued that (50%) of that food goes in general rubbish collection rather than going in the specific green bin assigned for recycling food. Additionally, it is argued by Downing *et al.*, (2015) that half of the fifteen million tonnes of waste produced in the UK is related to food and drink. It is suggested that in order to encourage recycling, councils have provided various bins to households. The bins used for recycling food products is called a caddy, which is for internal use, and the larger bin, also known as a (caddy) is provided to be used externally (Shearer, 2017). Interestingly however, Muslims have differentiated their recycling behaviour towards dry products and food items. Whereas recycling dry products is related to the aspect of environmental care, food recycling comes to be associated with Islam.

According to Farooqi *et al.*, (2016), food waste is considered leftover food which can be consumed by someone else. It is also argued that food waste within developed and developing countries is a

global issue which requires worldwide attention. In Islam, wasting food is not considered a good act. It is stated “Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption” (Quran, 2:60). Similarly, it is also stated, "Do not waste, for Allah does not love the wasteful" (Quran, 6:141). It can be noted that in terms of wasting food there are strict restrictions placed from an Islamic perspective regarding such an action. The findings suggest that Muslims deemed recycling important and were hesitant to engage in any type of food wastage in keeping with religious teachings. As such it can be said that Muslims exhibit responsible behaviour due to religious reasons rather than environmental reasons.

The findings of the present study also highlight the need to increase Muslim awareness of recycling. Based upon the findings, it is found that Muslim males exhibit less awareness of the importance of recycling as compared to female participants. As such, it is suggested that through different communal meetings, a separate session should be run in order promote the benefits of recycling explicitly targeting male participants. This is also supported by the literature, with it being argued that recycling needs to be a collective effort which requires creating awareness among households. Therefore, policies should be designed to increase awareness across the households (Karim Ghani *et al.*, 2013). The same is argued by Steg and Vlek (2009), who state that awareness policies should be effective and all encompassing. In terms of creating awareness of recycling, different studies have been conducted where various prompts have been used to encourage recycling. For example, in order to change behaviour, the use of nudges in the form of visual prompts such as stickers, posters, or flyers are widely used to engage consumers towards a desired response (Bartram, 2009; Chui *et al.*, 2015). During the 2013 and 2015 study conducted by WRAP (2016) in order to test the effectiveness of visuals such as stickers and leaflets among different preselected households, results were varied in changing or effecting recycling behaviour.

It is apparent that there are many strategies used to encourage better recycling behaviour among individuals, but the desired outcomes arising from using different approaches is not consistent and thus requires further study and understanding in order to increase positive recycling behaviour (Shearer *et al.*, 2017).

The present study focuses on Muslims, and therefore, in terms of creating awareness concerning recycling, Muslim participants have suggested the implementation of different promotional and awareness programs within Muslim community centres and through mosques especially during Friday prayers. In regard to creating awareness via mosques, it is claimed that the mosque serves as a place where social transformation among individuals take place and therefore can be a focal point for imparting education and awareness regarding different issues (Jaschok & Chan, 2009; Scott-Baumann and Cheruvallil-Contractor, 2017). In addition, it is noted that mosque attendance often increases during the Friday prayer due to the religious importance assigned to Friday in Islam (Aziz & Ismail, 2018). The reason Muslims have suggested creating awareness through community centres is that Muslims visit community centres on a regular basis and therefore feel that these spaces can serve as the best medium to communicate the importance of recycling and thus raise awareness.

5.3.3 Cost and Environmental Concerns

Based upon the present research findings, it is found that Muslim participants have emphasised the high cost associated with products that are considered to be environmentally friendly. It is also found that in terms of environmentally friendly products, Muslims have referred to the food industry (e.g., the organic food market) and highlighted their associated behaviour within the context of the food industry. Research participants have exhibited awareness regarding the health

benefits associated with organic food products. However, the increased cost of organic food products is a matter of concern which restricts them from buying such products. The same view is supported by the literature, wherein it is suggested that organic products are a healthier option compared to non-organic products (Kriwy & Mecking, 2012; Magkos *et al.*, 2006; Marian *et al.*, 2014). The literature regarding organic food products also argues that since organic products are expensive, there is a correlational relationship between individual income and educational knowledge regarding the benefits of organic products (Zepeda & Deal, 2009). However, the findings from the present research did not support this view and drawing from the current research findings, it is found the income and educational awareness do not seem to influence Muslim consumers' acceptance of organic food products.

The archetypal reason identified in the findings is associated with the cost, and per the research participants' views, the rhetorical question as to why they should pay more when they can essentially buy the same product at a lower price. This rhetoric is supported by the research conducted by Aschemann-Witzel and Zielke (2017), who suggest that there is a strong correlational relationship between price and consumer intention to buy an organic product. Furthermore, research conducted by Kuhn *et al.*, (2007) and Sriwaranun, *et al.*, (2015) argues that educated people are more likely to invest in healthy products as it is considered as an investment in their health. However, from the perspective of the educated Muslim participants interviewed as part of this study, it is found that their high level of education does not seem to influence their purchase behaviour of organic products and thus demonstrates that there is no relationship between the high level of education and the purchase of organic food products within the Muslim sample.

The literature also supports the fact that female consumers are more willing to purchase organic food products due to health and environmental reasons (Sriwaranun *et al.*, 2015). However, the findings from the present study suggest that female Muslim participants are not willing to purchase organic products more so than men, and thus there are no differences in behaviours regarding buying organic products between both genders. It is prudent to note that, the present research findings also draw attention toward the importance of collectivism in dictating environmentally friendly behaviour concerning organic purchasing. Literature also supports the influence of a collective effort, and it is highlighted that adopting a particular practice as a group influences environmentally friendly behaviour among individuals – this is often referred to as herd behaviour (Salazar *et al.*, 2013; Tascioglu *et al.*, 2017). However, it can be suggested from the findings of the present study that Muslim research participants are not willing to put much effort towards the purchase of organic products which are simultaneously environmentally friendly. Considering the importance of collective effort in order to increase the purchase of environmentally friendly products, a number of participants also emphasised the importance of promoting environmentally friendly behaviour which is further discussed below.

5.3.4 Promoting Environmentally Friendly Behaviour

The findings suggest that although Muslims are not very inclined towards purchasing environmentally friendly products, a number of research participants stated that they promote environmentally friendly behaviour by espousing the benefits of using such products which are free from preservatives etc., and thus serve as a healthy option. Within the literature, individuals who support environmentally friendly behaviour(s) are referred to as environmental advocates (Saxton Guo & Brown, 2007; Guo & Saxton, 2014). Also, within the literature, the relationship between education and environmental advocacy has also been debated, and it is argued that

knowledge can lead to more informed individuals, who can act in favour of the environment (Jickling, 2003). The findings of the present study however, do not support a possible relationship between education and an increased level of environmental advocacy. It is found that the participants' education level does not seem to play a significant role in promoting environmentally friendly behaviour(s). The reasons described by the participants to inform other Muslims to engaging in pro-environmental activities is related more to the general knowledge interest of climate change and the benefits arising from organic products.

In terms of promoting environmentally friendly behaviour, research conducted by Johnson *et al.*, (2014) suggests that by involving individuals in fostering pro-environmental messages, increased levels of pro-environmental engagement and awareness can be achieved. It is also claimed that individuals who are willing to promote environmental causes are more likely to practice environmentally friendly behaviour such as using products which are suitable for the environment. However, in the case of the present research findings, it can be suggested that although Muslim participants are less likely to participate in environmentally careful behaviour, they do however participate in the act of promoting environmental awareness. In addition, the literature argues that pro-environmental behaviour among individuals is also utilised for more scientific projects where environmental advocates work alongside different scientists related to various projects (McKinley *et al.*, 2017). The same view is adopted by (Fuccillo *et al.*, 2015) in their research on climate change where environmental advocates were involved in the research project. Having similar projects can further increase environmental awareness among individuals. However, as the present study is also context specific, the next theme will discuss the sustainable purchase behaviour of Muslim consumers from the perspective of the automotive industry focusing on electric cars.

5.4 Understanding Sustainability

Given the onslaught of environmental crises such as global warming, pollution, and depletion of natural resources, society is increasingly being urged to adopt new sustainable practices which will contribute to the preservation of our planet (Medeiros, *et al.*, 2016; Rockstorm, 2015). Sustainability is defined as “*development that meets the needs of the present without compromising the ability of future generations to meet their own needs*” (WCED, 1987, p. 40). However, drawn from the findings, it is noted that Muslim consumers are neither aware of nor understand the concept. Interestingly however, the literature indicates sustainability is not well defined, the concept lacks consistency and clarity therefore understanding is likely to be fragmented both within and outside academia (Poppa & Cristea, 2014). The findings also suggest that there is a sense confusion among consumers regarding the terms "environmental care behaviour" and "sustainable consumption behaviour." Muslim research participants have shown more understanding of environmental care as compared to sustainable consumption. It is also noted that environmental care behaviour is mostly associated with present circumstances and short terms goals, whereas the concept of sustainability adopts a long-term vision keeping in mind the future generations.

The research findings also highlight that from the perspective of sustainable consumption, a number of Muslim participants did understand the concept and showed awareness regarding the importance of sustainable consumption concerning their future generations. The research findings also suggest that these participants have adopted sustainable purchase behaviour related to particular household items. For example, as a way of saving energy, a number of participants use LED lights; for the purpose of conserving water, participants have also described using less water and therefore show signs of social consciousness. The same view is supported within the literature,

and it is highlighted that sustainable consumers adopt specific practices in-terms of buying products which benefits the environment and also understand the implications related towards sustainable practices (Grunert *et al.*, 2014; Shabani *et al.*, 2013). Regarding the present research, it is noted that Muslim participants have shown limited behaviour as far as adapting a sustainable lifestyle are concerned given that their sustainable consumption behaviour is only limited to purchasing LED lights and conserving water. The findings also suggest that there is a relationship between educational background and the adoption of sustainable practices.

As such, participants who have adopted sustainable lifestyles are educated to master's Level and therefore demonstrated some level of understanding of the concept, thus putting sustainable awareness into action by purchasing certain products. The same view is highlighted in the literature, and it is stated that education, knowledge, and motivations lead consumers to adopt a sustainable lifestyle (Kumar & Ghodeswar, 2015). It is also argued that personal commitment and motivation also serve as an essential variable in differentiating individuals sustainable purchase behaviour as compared to individuals adopting unsustainable lifestyle (Gadenne *et al.*, 2011). The literature also highlights that high cost associated with sustainable products tend to inhibit consumers considering sustainable products (Khale, 2015; Moser, 2015). Interestingly, the findings of the present study highlight that Muslim participants sustainable purchase behaviour in-terms of conserving energy and water is also associated with cost. However, from the cost perspective, Muslim participants have demonstrated that by adopting a sustainable lifestyle, they are saving on their electric and water bills.

5.4.1 Religious Knowledge

Drawn from the research findings, it is noted that religion continues to shape Muslim consumers purchase behaviour. The findings also suggest that Muslim participants have integrated religion within different consumer industries, for example, halal food, fashion, banking, and cosmetics. The importance given to the industries as mentioned earlier is already discussed in this chapter (page 7-13). However, from the perspective of sustainable purchase behaviour, the research findings are not consistent in terms of religious knowledge demonstrated towards the prominent industries mentioned above. The research findings highlight that most of the research participants were unable to associate their religious teachings with the concept of environmental sustainability. It is also argued by Susanti (2014) that responsible and sustainable behaviour with the environment in mind, is considered as religious duty. Furthermore, it is also stated that Islam facilitates respectful interaction between individuals and nature (El-Bassiouny, 2014).

The importance of living a sustainable lifestyle is also mentioned in the Quran. For example, some of the verses from the Quran are given below.

“Then We appointed you viceroys in the Earth after them, that We might see how you behave”. (Quran 10:14)

“Who made all things good which He created (32:7). And we are commanded to keep it that way: Do no mischief on the Earth, after it hath been set in order”. (Quran, 7:56)

The above evidences the importance assigned to environmental sustainability within the context of Islam. However, the present research findings suggest that Muslim consumers may be lacking in religious knowledge where environmental sustainability is concerned. This is also touched upon by Hassan (2014) who noted that robust religious knowledge and some understanding of theological principles were crucial in shaping sustainable behaviour, when focusing on Muslim

consumers. In this respect, Mohamad (2014) also notes that through learning and knowledge, individuals are able to better differentiate between right and wrong. Similarly, it is also highlighted by Lin and Huang (2012) that environmental knowledge can influence purchase intention amongst individuals thus allowing them to be more environmentally discerning. To this extent, in relation to environmental sustainability, the findings highlight that Muslims have inadequate knowledge regarding religion and environmental sustainability which might be one of the reasons due to which Muslims are less inclined to act in an environmentally friendly manner. Similarly, from the perspective of environmental sustainability, it is also argued that apart from halal consumption (food) Muslims are not interested in demonstrating positive behaviour in-terms of actions rather than intentions towards problems. Similarly, it is also argued that Muslims are not very enthusiastic towards environmental care (Ray & Byrand, 2011). The present findings also support the same view; however, the current findings also elaborate the importance of other industries with relation to religion and consumer behaviour.

Drawn from the findings, the present research also highlights various reason due to which Muslims may possess limited knowledge insofar as the religions importance of environmental sustainability is concerned. Muslim research participants have stated that from the perspective of environmental sustainability, lack of education is one of the reasons which they are unable to understand the religious importance of the concept. However, it is argued by Mohamad (2014) that to educate and enhance the knowledge of Muslim consumers as far as sustainability is concerned, various measures are taken. As such, ecological education is provided to Muslims within mosques and Muslims schools. However, the present research contradicts this given that none of the Muslim participants highlighted that they had been offered, or taken part, in environmental education within the mosques. It is also argued by La Fua *et al.*, (2018), and that the same concept of

environmental education within Muslim communities remains in a development stage and therefore more efforts are needed to educate Muslim masses as to the importance of environmental sustainability. It is also debated by Barata *et al.*, (2017) that environmental education has a positive influence upon engaging consumers to adopt environmentally friendly practices.

Similarly, from an Islamic perspective, the importance of educating through different institutions for example, (mosques, school, and universities) cannot be ignored. It is stated that teachers can influence students, particularly given the fact that in Islam teachers are seen as role models. Furthermore, it is stated in Surah Al-Ahzab: 21)

"Ye have indeed in the apostle of God and in the final day, and who engages much in the praise of God."

From the Islamic perspective, the excerpt emphasises the importance an exemplary teacher and therefore indicates the life of Prophet Muhammad (P.B.U.H) as a guidance to all the Muslims. Muslims are thus implored to follow the footsteps of Prophet Muhammad. However, the present findings indicate that Muslims need to further educate themselves towards following sustainable ways of living which is also in line with Prophet Muhammad traditions. Concerning lack of education towards environmental sustainability, the findings also highlight the role of the family towards contributing positively towards the concept in question. Muslim research participants have elaborated that their families serve as an educational institution in-terms guiding and providing religious knowledge. The same view is supported by Abdullah *et al.*, (2017) and Durate *et al.*, (2017), and it is stated that the family as an institution can influence individual behaviour. However, it is noted that within the case of environmental sustainability, the role of the family as an institution, seems less prevalent. Whereas from the Islamic perspective, the role of family is also highlighted in (al-Isra, 17:23)

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour”.

The excerpt above highlights the importance of family in terms of the parents and child relationship whilst also offering specific values which should individual behaviour. Similarly, the present research findings also indicate that social networks such as peers and relatives also serve as one of the reasons due to which Muslims lack religious knowledge. According to the research participants they adopt good behavioural practices from each other, however, within the case environmental sustainability, within their peer network, Muslims lack the environmental sustainability initiatives which results in lack of knowledge as far as sustainability is concerned. The literature also supports the influence of peer networks in influencing individual behaviour, and it is stated by Foulkes *et al.*, (2018) that apart from family influences, peer networks also can affect individual behaviour either positively or negatively. It is stated by van Hoorn *et al.*, (2016) that peers have the ability to influence individual pro-social behaviour, though Caravita *et al.*, (2014) contest this and argue that peers can also affect individual's behaviour negatively. However, the findings of the present study illustrate that Muslims try to adopt positive behavioural practices from each other, and their peer networks tend to positively affect their behaviour. Furthermore, the importance of peer influence upon individuals is al highlighted within the religion of Islam. It is stated in (Surah Al-Qaf: 27)

“His companion will say: ‘Our Lord! I did not make him transgress, but he was himself far astray’. He (Allah) will say: ‘dispute not with each other in my presence. I had already in advance sent you warning”.

The excerpt above highlights that peer relations can influence individuals in a negative way whilst it could further be inferred that Islam acknowledges the fact that that peers can influence individual behaviour. The findings of the present study also support the fact peers do indeed influence the behaviour of Muslims. However, within the case of environmental sustainability, the peer network

of Muslims does not act in a positive manner nor does it play a part in motivating them to adopt environmental activities. This may be due to the fact that the network is lacking the necessary knowledge required to achieve environmental sustainability. Furthermore, as the present study is context specific in regard to the Automotive Industry, it becomes important to understand if religion influence Muslims consumer towards the purchase of their electric cars. The next section of the discussion will discuss the same in more detail.

5.4.2 Application of religious knowledge within the context of electric cars.

The present section will highlight various reason due to which Muslim consumers have decided to purchase eco-friendly cars in the form of electric, and if, religion has any influence upon their purchase.

The automotive industry is one of the major contributors to damaging the environment given the high levels of carbon dioxide emitted in the air, the increase in noise pollution and resource depletion. It is argued by Morton *et al.*, (2016) that the transport sector consumes 40% of the energy and therefore there is a need to encourage consumers to adopt more sustainable means of transport. In terms of sustainable transport, electric vehicles are considered an innovation which has the potential to transform the automotive sector (Schuitema *et al.*, 2013). However, in terms of the adoption rate of the EV's the figures are not very encouraging (European Commission, 2012). Furthermore, regarding sustainable transport, the findings of the present study highlights various reason due to which Muslim consumers have purchased electric cars. Based upon the importance given to the religion of Islam among Muslim consumers, which are further evidenced by the emergence of different industries (as discussed in theme 1 and 2) it can be assumed that religion will also be a significant factor in influencing the purchase of electric car by Muslims.

However, interestingly, the findings highlight that Muslim consumers are not consciously aware of the importance assigned to environmental sustainability within the particular context. It is further noted that lack of religious knowledge and indifference as far as sustainable behaviour is concerned, remain the foremost reasons due to which Muslims are unable to identify the eco-friendly credentials of the vehicles neither with their religion nor environmental sustainability.

The findings of the present study also revealed that if provided with the religious information regarding the advantages of their car, Muslims are willing to consciously consider the purchase of similar vehicles, and also of other eco-friendly products. In terms of environmental information, the same view is supported within the literature, and it is argued that uptake of environmentally sustainable alternatives to mainstream products has been slow due to the general lack of awareness and information available (Jensen *et al.*, 2013). Similarly, from the perspective of electric cars, it is also highlighted by Shao *et al.*, (2016) that lack of information regarding the benefits also restricts consumers from purchasing of these eco-friendly vehicles. Furthermore, the research findings also highlight various reasons given by Muslims research participants have chosen to buy an electric car.

5.4.3 Motives to Purchase electric car

Drawn from the findings, various reasons are provided by Muslims research participants regarding the purchase of their electric cars. The findings highlight that economic benefits of the electric car serve as the primary motivators when it came to their purchase. Similarly, from an economic perspective, the research findings highlight that all of the Muslim participants have shown interest as far as the fuel saving capability of their car was concerned.

The Muslim research participants have highlighted that since their car runs on battery, they are able to save on fuel. The same view is supported within the literature, and it is stated by Moser (2015) that, the high price of the environmentally friendly products serves as inhibitors thus restricting consumers. Interestingly, within the context of the automotive industry, the findings suggest otherwise. Muslims research participants have stated that although the electric car is expensive in comparison to conventional petrol or diesel cars, the benefits concerning more mileage and less fuel consumption outweigh the initial cost associated with their vehicles. The same view is supported within the literature, and it is stated that the overall benefits of electrical cars are far superior against the total cost of the vehicle (Palmer *et al.*, 2018). The present research findings also draw attention to the fact that consumers are likely to be more encouraged to purchase these alternative vehicles if initial cost of purchase were lowered or at least be on a par with petrol or diesel vehicles. Regarding the UK's sustainable strategy, the same view is supported by Defra (2005; 2008), and it is stated that sustainable consumer products should be made available at affordable prices. However, the feasibility of such a strategy is questioned as these vehicles tend to be equipped with advanced systems in an attempt to lower emissions, these technologies are in turn expensive to develop and install. As a result, it becomes difficult to lower the cost of these sustainable cars (Levay *et al.*, 2017).

In-terms of the economic benefits, apart from fuel savings, the research participants have also stated the benefits that they receive from the government in the UK. It is highlighted by the research participants that the road tax tends to be significantly lower on electrical vehicles in comparison to their conventional counterparts. The same view is supported within the literature, and it is stated that to encourage consumer to adopting sustainable means of travel, the government offers various incentives/subsidies to consumers (Zhang *et al.*, 2018). It is also highlighted by

Brand *et al.*, (2013) that in terms of Vehicle Excise Duty (VED) (also known as road tax), the government operates under the structure where consumers are charged with fewer taxes based upon the CO₂ emission of their vehicles, engine size and weight of the car. Those vehicles emitting high CO₂ are consequently charged more taxes as compared to vehicles with less CO₂ emissions and therefore electrical vehicles falls into the category of lower tax vehicles (Office of Low Emission Vehicles, 2018). Research participants have also highlighted that due to their electric car, they can receive various incentives within the city of London. Research participants state that they are not charged with congestion charges within specific areas in London. For example, Ultra Low Emission Zone (ULEZ) is an approach adopted to reduce the congestion and air pollution within the city of London (Holman *et al.*, 2015). The same concept is reflected in the literature, and it is stated that congestion-based charges are related to tax that needs to be paid in-order-to enter a controlled area (Cavallaro *et al.*, 2018). It is also argued that such price measures will improve the congestion as well as the environmental quality of congested areas. By introducing such measures, consumers are therefore encouraged to buy sustainable transport in the form of electric cars (Coria *et al.*, 2015). The findings of the present study also suggest that Muslim consumers respond favourably to all the price incentives they receive which leads them towards behavioural change. Whereas previous research indicates that consumers have mixed results in terms of responding to price incentives in the form of taxes (Zhang, 2018).

In terms of economic incentives, Muslim research participants have also noted stated the importance of resale values of their car. Most of the research participants indicated that they drove the Toyota Prius; this particular model was revealed by the participants has possessing a high resale value as compared to another cars brand. Previous studies also support the fact that as a brand, Toyota tends to have high resale value when compared to its counterparts (Gilmore & Lave,

2013; Loon *et al.*, 2017; Sallee *et al.*, 2010). It is also argued that brand name alone is not the sole predictor of the resale value, rather, one must also consider the condition of a car, functionality, and mileage consumed. All of these combined factors thus affect the resale value of a car (Engers *et al.*, 2009; Zhou *et al.*, 2016). However, findings of the present research highlight that Muslim consumers have the perception that Toyota yields better resale value, and therefore, none of the research participants described the importance of functional aspects in-relationship with resale value. Furthermore, apart from economic gains, few research participants also expressed concerns regarding the environmentally friendly feature of their electric cars.

5.4.3.1 Environmental Consideration of the Electric Cars

The findings of the present study also indicate that a number of the participants valued and acknowledged the environment-friendly credentials associated with their electric vehicles. More specifically, it emerged that they were concerned with issues relating to air and noise pollution. Participants have stated that their electric cars emit less CO₂ when compared to conventional petrol and diesel vehicles and therefore contributes positively towards the environment. The previous studies also confirm that electric vehicles are seen as an eco-friendly alternative to conventional vehicles and therefore have the potential to solve environmental problems (Egbue & Long, 2012; Schuitema *et al.*, 2013). However, from the perspective of electrical vehicles, the study conducted by Caperello and Kurani (2011) argued that environmental consideration is not an important measure for the participants in most cases because the economic motives seem to outweigh the environmental ones. Similarly, the findings also suggest no noise feature of the electric car also appears to be an important aspect which contributes positively towards the environment in terms of noise pollution. The literature is also in line with the fact that quiet electric engine remains an environmentally friendly property of the electric vehicles as it serves to reduce

the noise levels within the urban cities (Campello-Vicente, 2017). The same view is supported by Pallas (2016), and it is highlighted that noise pollution within the European Urban cities is considered as a source of annoyance among the individuals. Also, due to increased exposure to high level of noise, the same has resulted in different health implication among the individuals (Barcelo *et al.*, 2016). Similarly, to handle the increasing level of noise pollution arising from vehicles, the European Directive has also sought to focus on the reduction of noise pollution (Directive EU, 2002).

Interestingly, the findings of the present study also indicate that the primary reason for highlighting the environmentally friendly attributes of electric vehicles does not necessarily relate to environmental causes. It further emerges that there is a relationship between participants' professions and the use of an electric vehicle. This was due to the fact that their job in a way dictated the use of an environmentally friendly vehicle. It is argued that electric vehicle consumers have high regard for environmental issues and therefore are more concerned with adopting environment-friendly practices (Sevastyanova, 2011). However, the findings of the present study, in terms of Muslim consumers contradict the same and further builds the connection between the use of an electric vehicle and job requirement. For example, due to the electric engine, few research participants have acknowledged the feature of "no noise" due to their profession of being a taxi driver, and it is highlighted that passengers feel more comfortable within the car environment. Similarly, a number of participants also revealed that they worked as driving instructors, therefore were required to teach the pupils the eco-friendly benefit of the cars and thus emphasised the importance of eco-friendly aspects of their electric vehicle. Hence, it can be noted that the primary reasons for considering eco-friendly aspects of the electric car was related to professions as opposed to genuine concern for the environment. The findings of the current study are in line with

the study conducted by Kees (2017) where it is highlighted that an individual's circumstances can enhance their sustainable consumption behaviour. It is further argued by Axsen *et al.*, (2009) that apart from professional needs, individual value priority also plays a vital role towards transforming individual behaviour. Based on Schwartz (1992) value survey, De Groot (2010) also argues that an individual's values are related to their behaviour. However, the findings of the presents study are more in line with the theory of consumption value. As such, from the perspective of Muslim consumers, there is some contradiction of the value-based findings presented by Schwartz. Accordingly, the findings suggest that in terms of associating values within the consumption situation, Muslims are more concerned with the economic and functional aspects which are in line with the functional values presented within the theory. The theory highlights that consumers associate certain values named as (1) Functional Value, (2) Conditional Value, (3) Social Value, (4) Emotional Value, and (5) Epistemic Value. Similarly, the findings of the present study also include value associating by Muslim consumers during the consumption situation. As a result, the findings suggest that Muslims are more concerned about the functional value regarding the purchase of electric cars. The same view is supported by Sheth *et al.*, (1991), who highlighted that functional value, price, durability, and reliability tend to be important factors. It is also argued that the high price of sustainable products affects consumer purchase behaviour (Goncalves *et al.*, 2016). However, from the perspective of the present study, interestingly, the high price of the electric car does not seem to deter Muslim consumers because in-terms of functional value, the long terms benefits are considered as more important. It can be noted, Muslim research participants value that functional benefits in-terms utilitarian and physical performance. However, the findings also suggest that Muslim lack the knowledge in terms of the importance of environmental sustainability and therefore is also one of the reason due to which the Muslim consumers

emphasise the functional aspect of the car. However, the findings of the present study also suggest that within the context of different industries (food, fashion, banking, cosmetics) where Muslim have proper knowledge regarding the importance of consuming these products, values association are not only limited to functional value but, religious values seem to have a dominant role within the purchase situation.

5.5 Chapter summary

The chapter has sought to discuss the main themes derived from the findings within the wider context of existing knowledge. Firstly, the theme religious influences are discussed, and the importance assigned to religion by Muslim consumers is highlighted. The same view is confirmed in the literature as it emerges that religion does indeed have a major impact upon purchasing behaviour given that religious values form the foundation of followers' values. These values tend to pervade all aspects of consumer lives, including the food they eat and clothes they choose to purchase and wear. Interestingly enough, it is noted that Muslims are unable to differentiate between "values" and "religious values" as far as the study is concerned given that for Muslims all of their values are derived for their religion, which in turn affects their consumption behaviour.

Secondly, Muslims environmental care behaviour is discussed and the emphasis they place on practices related to environmental sustainability. The discussion highlights the environmental practices of consumers who identify as Muslim, whilst the different reasons for adopting such practices are also discussed. In line with the importance assigned to religion within the consumption situations, the discussion also highlights the limited importance of religion during certain environmental practice.

Thirdly, sustainable consumption behaviour of Muslim consumers is discussed within the context of the automotive industry focusing on the purchase of electric cars by Muslims research participants. The relationship between religion and sustainability is also highlighted along with different reasons concerning the purchase of electric car by Muslim consumers. Given the findings, the chapter also integrates the theory of consumption value within the given context of the

automotive industry. The next chapter will present the conclusion drawn from the research along with the recommendations for future research.

Chapter 6 Conclusion and Recommendations

6.1 Introduction

The previous chapter sought to discuss the findings within the context of the literature as well as provide insight as to the implications of the research findings. In this respect, the similarities and differences emerged from the present study were also highlighted. Having done so, the final chapter will look to bring the study to a close by drawing conclusions on the basis of the main objectives of the research study. The chapter will also address how the aim and objectives of the present study were addressed. The research limitations, practical and academic recommendations along with future research directions are also discussed.

6.2 Research Aim and Objectives

The aim of the research is to understand and analyse the extent to which Muslim consumers in the UK adhere to their religious values when making purchase decisions for sustainable products. The research has been set against the backdrop of the Automotive Industry, focusing on electric cars. In order to contribute towards the existing body of knowledge, the research aim is facilitated with the number objectives which are as follows.

6.2.1 Objective 1: To seek to understand how religion influences Muslim consumers purchase behaviour.

This objective is achieved by conducting a comprehensive literature review and also by collecting primary data through in-depth interviews with research participants who identify as Muslim. In order to emphasise the importance of religion among individuals, and even the role of religion in transforming consumer societies, different perspectives on religion are discussed. Durkheim has highlighted the importance of society and unity for the development of strong religious beliefs, whereas Weber has focused on socio-economic development based on religious beliefs. Marx has criticized and argued, that due to different religious beliefs, individuals hide behind religion and do not work hard enough for the betterment of their lives. Similarly, Islamic perspectives with regard to the Quran are also discussed.

In the literature, it is further highlighted that religiosity and religious affiliation also influence consumer behaviour. Through religious affiliation, individuals show devotion to a particular religion; at the same time religious affiliation is also linked with high moral values among consumers which ultimately is associated with prosocial behaviour among religious groups. However, the literature also suggests that associating religious affiliation with pro-social behaviour

might not hold true for everyone, nor is this inclusive of all religions. Similarly, through religiosity (commitments individual demonstrates towards their religion), individuals who are more involved with religion and their relationship with God are described as intrinsic religious consumers. On the other hand, extrinsic religious individuals are more engaged with the social aspect of religion primarily for personal and social gains. Consumer level of religiousness is associated with ethical consumption, but it is argued that there is not enough evidence available to associate the high level of religiousness commitment with ethical buying (Arli & Tjiptono, 2013, 2014). The findings highlight that religion strongly influences Muslim consumers. Interestingly, Muslims in the UK interpret religion differently and therefore show a varying level of religiosity. Few participants demonstrated more involvement with their religion, whereas some participants were not much involved and whilst others revealed that they were still learning about their religion, thus focusing upon the concept of self-based learning rather than relying upon others for religious guidance. Interestingly, despite having a different level of commitment towards their religion, Muslim participants have shown consistent behaviour within the consumption situation concerning industries such as food, financial services, Islamic fashion, and cosmetics.

The food industry seems to play a dominant role, and Muslims are consciously aware of the importance of consuming halal food. Whereas few participants also highlighted the importance of consuming halal cosmetics, Islamic clothes and the importance of using interest-free financial services. The present study also indicates that the participants' educational background also appeared to influence their consumption behaviour within the broader context of using halal products apart from food. Importance was also assigned to animal welfare, and participants acknowledged the fact that treating animals with care was just as important as consuming halal food.

6.2.2 Objective 2: To explore the influence of values upon Muslim consumers sustainable purchase behaviour.

This objective has been achieved by conducting empirical research through in-depth interviews with research participants practiced Islam. The findings suggest that Muslims obtain their values from their religion and therefore for Muslims, values are always rooted in religion. The research also reveals that in addition to religion, family also played an important role in shaping values. It is also noted that values are applied differently in their everyday lives as compared to consumption situation. For values related to showing good character, respecting elders, honesty and being modest are mostly emphasised within the context of the everyday routine. However, the application of values seems to differ in their purchase behaviour.

In terms of the purchase behaviour of Muslims, consuming halal products within the food industry seems to be of utmost importance. All research participants were consciously able to associate their religious values within the food industry. Whereas, some of the participants also emphasised the importance of sectors which have specifically emerged to accommodate specific religious values. For example, financial, fashion and cosmetic etc. have all emerged in recent times to accommodate consumers who find that their values are not catered for. All the participants have associated their religious values as a reason to purchase products in these industries.

The present research findings also contradict the literature based on values and pro-environmental behaviour. The literature suggests that individuals from developed as well as less developed countries can associate with certain values types, therefore validating the links between values and behaviour (De Groot & Steg, 2008; Helbig, 2010; Steg & De Groot 2012). It is also established that values are a better predictor of pro-environmental behaviour, and specifically, self-transcendence and universalism as a value is most associated with pro-environmental behaviour

among individuals. As the relationship between values and behaviour is established, it is still unclear why individuals are reluctant to adopt sustainable/pro-environmental behaviour (Shao *et al.*, 2016). However, the present study is based on Muslim consumers, and therefore it is noted that Muslim consumers place emphasis upon religious values concerning their consumption behaviour within the context of different industries. For example, food, fashion, banking and cosmetic industries.

Based on the discussion, it can be concluded that to some extent, values influence consumer pro-environmental behaviour. Additionally, circumstances and situational cues are also critical when it comes to activating values which lead individuals to exhibit pro-environmental behaviour. It has already been established although based on the literature on consumer values, consumers do tend to differ in their behaviour when it comes to shopping. Holmer and Kahle (1988) found that college choice and political party affiliation and religious affiliation and involvement were related to varying extents. Therefore, there is also a need to identify how religious values influence behaviour based on individual religious differences (Pakizeh *et al.*, 2007).

6.2.3 Objective 3: To explore Muslim consumer's environmental and religious knowledge surrounding sustainable products.

This objective has been achieved primarily through empirical data collected through in-depth interviews. The findings suggest that Muslim consumers are fully aware of the environmental problems facing the planet and also understand the implications of their actions. From an individual perspective, Muslims consumers have taken specific steps towards protecting the environment. However, the practical measures taken by Muslims consumers are only limited to performing particular actions. For example, cleanliness and recycling were one of the most

prominent activities undertaken by the research participants, which can to some extent positively affect the environment.

From the perspective of littering, the Muslim participants indicated that they have given attention to keeping their surroundings (streets where their house is located) and also keeping their home clean. Regarding recycling behaviour, it is noted that they are more inclined towards recycling dry products, and also show less inclination towards recycling large household items such as television, fridge, etc. It is also noted that the reason Muslims recycle dry products is that the council has provided them with bins which also makes it convenient to recycle. It appeared that government policy to increase recycling among individuals also seems to play an important role. Having reduced the size of the general rubbish bin (grey bin), the research participants were forced to recycle.

Interestingly, the practical measures taken by Muslims to protect the environment are not due to their religious teachings but as a matter of general knowledge and common sense. Most of Muslims were unable to associate the relationship between religion and their environmental care behaviour. One of the objectives of the present study is also to explore the relationship between religious knowledge and Muslims environmental care behaviour. The findings suggest that Muslim consumers possess limited religious knowledge as far as environmental care behaviour was concerned. It is also noted that Muslims are consciously more concerned about aspects of cleanliness due to religious reasons. As a result, religious inclination in-terms of personal hygiene and the sanitation of their house was by and large influenced by the tenets of Islam. On the other hand, environmental cleanliness related towards keeping their surroundings clean were not associated with religion, rather they tended to be more related to health and social factors.

However, food recycling is consciously associated with religion, and less importance is given to the implication of food waste in-terms of environmental care. Muslims were further unable to relate their religion with the broader concept of sustainability and environmental care. The research findings also highlight that the cost of environmentally friendly products, mostly referring to organic food products, also emerged as a deterrent for the participants who revealed that they were less inclined to purchase such items as a result. To increase the purchase of environmentally friendly products, the aspect of a collective approach towards purchasing these products are given importance. It is further stated that to improve the acquisition of organic products, group efforts are needed. Interestingly, few Muslim research participants have also reported that they promote environmentally friendly behaviour and thus act as environmental advocates among their peer groups. However, their actions seem to suggest otherwise.

Drawn from the research findings, it is also highlighted that female Muslim participants are more likely to recycle than men. As a result, it is suggested that there is a need to increase Muslims awareness towards recycling by having different information session within Muslim communities. It can be seen from the findings that Muslims are more interested in personal gain rather than environmental gain. It is due to the fact because that they lack religious knowledge regarding the importance of environmental care within their religion of Islam.

6.2.4 Objective 4: To explore the relationship between Muslim consumer's commitment to religion and sustainable purchase behaviour within the automotive industry.

This objective has been achieved primarily through empirical data collected through in-depth interviews. Based on the adherence shown by Muslims consumers towards their religion, it is perceived that religion mainly guides Muslim consumers' behaviour. However, based upon the

findings from the present research it is noted that when it comes to the purchase of sustainable products, in this study electric cars, religion seems to be the secondary source to dictate Muslim consumer behaviour. Muslim consumers tend to prefer other factors which to them seem more practical. Based on the research findings, economic factors tend to play a vital role in the purchase of electric cars. Also, among Muslim consumers, a consistent pattern is seen where they are unable to associate Islam with sustainability and specifically with the purchase of their electric cars.

The findings of the present study highlight that Muslims have limited understanding towards the concept of sustainable consumption. As such, most of the research participants were unable to distinguish between environmental care behaviour and sustainability. The present research also indicates that Muslims lack the religious knowledge given to the concept of environmental sustainability within their religion. As a result, they pay less attention to environmental sustainability as compare to other industries which are derived based upon religion i.e. food, finance, fashion, and cosmetic.

The relationship between religion and sustainable consumption behaviour is further discussed within the context of the automotive industry focusing on electric cars. As Muslims lack the necessary understanding and knowledge of sustainability as a concept, therefore within the boundaries of automotive industry, it is noted that Muslims are also unable to integrate religion with the purchase of their electric car consciously. As religious influences and values do not affect Muslim consumers' purchase behaviour as far as electric vehicles are concerned, the research findings also highlight different motives behind the purchase of electric cars by Muslim research participants.

One of the most prominent reasons related to economic benefits driven by electric cars, particularly as far as fuel savings, less road tax, and high resale value were concerned. Few research participants also emphasised the features related to eco-friendly aspects in the form of air and noise pollution of their car, but the environmental consideration again is not the primary motive for focusing on these aspects. Rather this was more related to their profession due to which they prefer the sustainable modes of transport for their use. Furthermore, the features of electric car related to environmental sustainability are given importance due to professional reasons rather than environmental ones. For example, taxi drivers were concerned about the "no noise" feature of the car because passengers would feel more comfortable within their vehicles. They were not concerned with the environmental benefits of such a feature. However, interestingly, few participants who showed an understanding of the connection between sustainability and Islam shared professional traits whilst their jobs were to some degree associated with sustainability, hence they show a better understanding of the concept altogether.

Gender-based differentiation was also noted in-terms of characteristics and preferences. Among female participants, the aspect of safety and boot size emerged preferable feature of the car. Male participants considered the overall viability of the purchase mostly in-terms of economic gains and savings. Less evidence suggests that Muslim consumers are consciously able to relate religion and sustainable consumption during their acquisition of electric cars. The theory of consumption values is also integrated within the research where it is highlighted that consumers associate specific values within the consumption situation. The same is also true for the present study, and it is noted that the functionality of the electric car is one of the most prominent value aspects that Muslims can associate with during the consumption situation. It is also noted that due to less

knowledge, religious values do not seem to influence Muslim consumers within the consumption situation.

6.3 Recommendations

This part of the chapter will provide recommendations on the basis of the findings which have emerged from this study. The recommendations are divided into three parts. Firstly, research contributions are presented, followed by academic recommendations and practical recommendations. Lastly, research limitations and future research recommendations are also provided.

6.3.1 Contribution to Knowledge

The present research study has identified and looked to address the significant research gaps which exist within the current literature. The study has attempted to address the gaps by conducting empirical research by integrating religion with sustainable consumption practices of Muslims in the UK. From the perspective of sustainable consumption behaviour, the study highlights the importance of sustainability in the automotive industry. The study has explored a new arena which is mostly ignored within academia till this date. The research further explores the relationship between values and Muslim consumer behaviour, explicitly focusing on sustainable consumption which also adds to the body of knowledge concerning values-based research.

For the practitioners, the study has provided valuable insights related to a very lucrative market segment of Muslim consumers which further enhances practitioners understanding towards the concept of sustainability associated with the automotive industry. The findings of the present study further empower the practitioners to develop novel strategies by utilising specific tools within their marketing campaigns, which if wielded effectively, are likely to have long-lasting impacts on

Muslim consumers. Practitioners can also focus upon the importance given to religious values by following the guidelines provided in this research.

6.3.2 Theoretical Contribution to Knowledge

The study highlights the importance assigned to religion by Muslims. The research adds to the body of knowledge from the perspective of consumer behaviour whilst explicitly focusing upon Muslim consumer's sustainable consumption behaviour concerning their electric vehicles. The research further highlights how religious influences impact specific industries, for example, food, banking, insurance, cosmetic and fashion.

The present research reveals that religion partially influences Muslim consumers and is mainly limited to performing specific acts. From the perspective of environmental care, the research shows that Muslims are unable to differentiate between the concepts of environment care with sustainability. It therefore emerges that religion has limited influence on Muslims' behaviour within the boundaries of environmental care which is further limited towards the aspect of cleanliness. Within the context of sustainability and automotive industry, the findings expand the knowledge further by indicating that religion has less of influence concerning the purchase and use of their electric cars and Muslims are mainly interested in the economic gains related to their electric vehicles.

The present research addressed the gap related within the body of knowledge regarding Muslims consumers' knowledge relating to sustainable consumption as dictated by their religion. It is noted that Muslims are not aware of their religious teachings concerning sustainable consumption and this is further reflected in their behaviour relating to purchasing electric vehicles. Most of the research participants have not consciously given importance to the eco-friendly credentials of their

electric vehicles in light of their religious teachings. However, few participants have placed emphasis concerning the eco-friendly features of their cars, however, the concerns shown are not due to environmental or religious reasons but are more inclined towards social and professional motives.

The research also contributes to the pool of knowledge with regard to the influence of values in shaping consumer behaviour. The present research expands the knowledge within literature related to values and highlights the importance of Islamic religious values concerning Muslim consumers. It is also revealed that for Muslims, values are not treated as a different domain but treated as a part of religion itself. It is therefore revealed that Muslims are unable to differentiate values from religion and rely on their religion as a source of their values. In doing so, the present findings also expand the theory of consumption values which is used as a theoretical framework and further integrates the aspect of religious values within the consumption situation.

The study also expands upon the current literature conducted around the influence of religiosity on consumer behaviour. The research findings reveal that Muslims interpret religion differently and therefore demonstrate different levels of religiosity towards their religion of Islam. However, interestingly, regardless of their interpretation of religion and religiosity level, Muslims show consistent behavioural pattern in-terms of sustainable consumption behaviour within the related context of the study. As a result, it is safe to assume that religious influences are not always static, the context in which the decisions are taken place is also essential. Additionally, the role of family also seems to be less dominant concerning the application of values within the case of sustainable consumption.

The present research involves the religious aspect, and as already noted that Muslims have different interpretations of religion, therefore the interpretivist philosophy was adopted for the purpose of the present inquiry. The phenomenological approach is adopted to collect the data by conducting in-depth interviews with Muslim participants. By using a phenomenological approach, the present study is further able to expand the literature by focusing on Muslim participants experiences under a particular context of the automotive industry. The study highlights different meanings and values assigned by Muslims towards the concept of sustainable consumption as a whole and further narrowing the same meanings, values and experiences concerning their electric vehicles.

6.3.4 Practical Contribution to Knowledge and Recommendations

Practitioners can also gain valuable insights related to Muslim consumer's sustainable consumption behaviour within the context of the automotive industry explicitly focusing on electric cars. The research elaborates that Muslims lack religious knowledge regarding the importance given to sustainable consumption within the religion of Islam. As an electric vehicle is a sustainable means of transport, it is essential for the marketers to design marketing strategies which focus on Islamic appeals. If industry practitioners can integrate their advertising messages with Islamic appeals related to electric vehicles, this can enhance the understanding of Muslim consumers towards the use of electric cars from a religious point of view. This will also serve as an added incentive to purchase electric vehicles by Muslim consumer in the UK.

To enhance knowledge of religion, marketers can also launch BTL (below the line) activities to target Muslim consumers. To conduct BTL activities, mosques can serve as the best medium to reach a maximum number of Muslim consumers, especially after Friday prayers where the mosque

attendance is higher in comparison to other days of the week. By conducting such informational activities and aligning religion with a specific product, in this case, electric cars, industry practitioners can target an un-explored segment of the market (Muslims consumers). This strategy will also provide an opportunity for the marketers to establish market dominance by having a first-mover advantage over their competitors. By being the first, car manufacturing companies can enhance their market share and can also cash on huge profits.

Apart from the lacking religious knowledge, present research findings also reveal that higher initial costs of purchasing an electric car are considered as one of the barriers influencing Muslims consumers and their reluctance when it comes to purchasing electric vehicles. It is therefore essential for marketers to educate Muslims regarding the long-term cost savings potential of purchasing an electric vehicle.

The findings of this research reveal that eco-friendly credentials of the electric cars are not the primary motivating factor behind purchase. It is therefore recommended that practitioners need to inform the Muslim consumers regarding the potential of the electric vehicles in improving the rapidly degrading environment because of harmful gases emitted by petrol and diesel cars. Industry practitioners must exert more effort to promote the environmentally friendly aspects of the electric vehicles. Moreover, with the aim to increase sustainable consumption, the UK government has announced their recent plans to ban petrol and diesel cars by 2040. This can also serve as an opportunity coupled with the insight provided by this research, to signify the importance of having an electric vehicle.

As most of the brands manufacturing electric cars also produce petrol and diesel cars, promoting electric vehicles can cannibalise the current market share of their conventional vehicles. However,

considering the recent global changes within the environment, it is recommended the industry practitioners should increase their efforts in promoting electric cars. The findings also reveal, that if appropriately educated, consumers are willing to purchase electric vehicles in place of conventional ones.

6.3.5 Academic and Future Research Recommendations

The present research has focused on Muslim consumers and integrated the religion of Islam with their consumption practices. Future research can focus on different ethnic minorities and their consumption practices within the bounds of their religious practices and explore if their consumption practices are in-line with their religion. For example, future researchers can focus on consumers following Hinduism, Sikhism, and Judaism, etc. Moreover, the present research is context specific related to the automotive industry. However, concerning sustainable consumption, further areas can be explored by future researchers which extend the research stream related to sustainable consumption behaviour. For example, ethnic minorities' behaviour can be studied in terms of energy conservations and food recycling. By doing so, further insights can be revealed regarding consumer behaviour within the area of sustainable consumption.

The present study is focused around an important area of environmental sustainability, perhaps in terms of ethnic groups and the integration of religion with their behaviour can further be explored within the domain of economic and social sustainability. Additionally, the findings reveal that for Muslim consumers, the aspect of religious values appear to have a dominant influence on their behaviour. It is also important to explore if the same aspect of religious values holds true for the consumer having a different religious belief system. Also, concerning research methodology, the present research has adopted the interpretivist research paradigm and applied a phenomenological

approach to data gathering. However, future researchers can also use different approaches in the form of ethnography and a case study approach which will further enhance the research methodology.

6.4 Limitations of Research

During the study, the researcher has identified some limitations which have impacted his own ability to perform specific tasks. Details related to these research limitations are addressed below.

As the study involves the use of religion in consumption practices, the participant group consisting of Muslims were reluctant and to some extent scared to provide information about their religious beliefs and behaviour concerning their religion. Furthermore, some of the research participants asked to stop the interview in the middle because they were not comfortable answering or discussion the religious aspect of their behaviour with a stranger. Also, as the study was context-specific relating to automotive industry, and according to research objective, it was mandatory for the research participant to own an electric vehicle and thus locating such consumers were one of the limitations of the present study. Furthermore, some of the research participants who owned electric vehicles were simply not willing to participate in the research study. Thus, acting as an additional barrier faced by the researcher.

Also, as the study was not gender specific, therefore due to religious reasons, it was difficult to contact Muslim women for the interview purposes. Also, few Muslim women were not letting the researcher to record the conversation and therefore were not considered for the research study by the researcher. The present study involves collecting interviews from 27 Muslim research participants mainly focusing on the North West region. In-order to collect data, the researcher has travelled to multi cities/counties which as follows:

- i. Manchester
- ii. Bradford
- iii. Birmingham
- iv. Blackburn
- v. Burnley
- vi. Oldham

In this respect, the findings cannot be generalized to the entire Muslim population living in the UK. Finally, concerning data collection, some of the limitations relate to traveling to different cities within North West; these led to the researcher encountering financial and time constraints.

6.5 Chapter summary

The current chapter has concluded the present research. The conclusion is presented in line with the research objectives, and it is highlighted how each objectives of the study are achieved. Moreover, academic and practical contribution to knowledge along with the recommendations are also addressed. Issues regarding limitations of the current research are also highlighted.

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Appendices

Appendix 1 – Information Sheet & Invitation

How Islam influence the Sustainable Purchase Behaviour of British Muslims

Invitation to Participate in Research

As a PhD student, I am conducting a research study to explore the influence of Islam on sustainable purchase behaviour of Muslim consumers within the context automotive industry. I am interested in exploring the factors (Islamic/non Islamic) that leads to the purchase of Electrical cars.

All information provided by participants will be anonymised and kept strictly confidential.

If you think you would interested in participating in these confidential interviews, please contact me using any of the following:

Email: B.Durrani@edu.salford.ac.uk

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Appendix 2 – Consent letter

To whom it may concern

My name is Baseer Ali Durrani and I am a PhD researcher in the Salford Business School, University of Salford. As part of my PhD thesis, I am conducting a study on the influence of Islam on sustainable purchase behaviour of British Muslims within the context of Automotive industry.

I would like to inform that the research participants have the following rights:

- i. Information acquired from the participants will be kept confidential, and under no circumstance will be revealed to public.
- ii. Only the researcher will have access to the information provided during the interview.
- iii. Participant's involvement is completely voluntary.
- iv. Participant can withdraw from the interview at any point in time.
- v. No inconvenience will be caused to participants at any point in time.

The data gathered during the interview might be used for the conference paper or writing journal article, but the respondent identity will be kept confidential.

I would appreciate it if you can sign this form to indicate your consent to participate in this research project.

Signed: _____ Date: _____

I would like to sincerely thank you for your participation in this research project. It is very much appreciated. I can be contacted at B.Durrani@edu.salford.ac.uk should you have any questions or concerns regarding this research project.

Appendix 3 - Interview Discussion Guide

The topic of this research is about how religion influences sustainable purchase behaviour among Muslim consumers within the context of Electrical/Hybrid cars. I am interested to explore the underlying reasons for the purchase of Hybrid cars among the Muslim consumers and to what extent Muslim consumers show awareness towards the concept of sustainability, and how they comply with the concept in terms of their purchase behaviour. The researcher also wants to investigate the religious knowledge of Muslim consumers surrounding sustainability.

The researcher is also interested in understanding to what extent Islamic values affect Muslim consumers sustainable purchase behaviour.

1. Background conversation

Where were you born, childhood and family experiences in terms of religion and household consumption patterns and how it influences you as an individual? The questions are formed to address the formation of religious values, how the values were developed and influence individual sustainable consumption behaviour.

The following questions should be integrated naturally into above discussion and where necessary, further follow-up questions can be posed.

- i. What is your ethnic background? Tell me something about the experiences of your parents as new immigrants in the British society?
- ii. Living in a non-Islamic country, do you think it affects you as an individual? And how important do you think is the role of religion in one's life?
- iii. Do you follow your religious teachings? And do you think your religion influence your purchase behaviour in any way?
- iv. What kind of products do you buy based on your religious values?

2. Everyday Activities related to Environmental Care

- i. Do you think looking after the environment should be considered as important? And why?
- ii. Does your religion influence your feelings towards environmental care? (the discussion will probe the role of Islamic values in relation with caring for the environment)
- iii. What actions in terms of purchase behaviour can serve the purpose of looking after the environment?

3. Every day activities related to Sustainable Purchase Behaviour (Within the context of Automotive Industry)

- i. Are you familiar with the concept of sustainability? And do you think sustainability is important? Why?
- ii. To what extent does the concept of sustainability influence your purchase decision? And do you promote sustainable consumption? How?
- iii. Do you check sustainability related information before purchasing any product? Why?
- iv. Do you think the concept of sustainability is related to your religion (Islam)?
- v. What is your underlying reason to buy an Electrical/Hybrid car (prompt: values/religious values, religious influence, economical, family, friends etc.)
- vi. Do you consider the environmental impact of the electric car as an important factor? Why?

General areas of conversation/ wider discussions questions:

The issues below may have already naturally emerged during the interview but if not, the following questions/prompts may be used:


- i. What are the things that you value in life, and what would you do to achieve them (Prompt: It will provide information on what is important to them, understanding towards their religion in terms of priorities, values and practices)
- ii. Is your purchasing behaviour consistent with your values/religious values?


Appendix 4 - Functional and Substantive Approach to Religion

| Functional Approach | Substantive Approach |
|---|---|
| Religion is the serious and social attitude of individuals or communities toward the power or powers, which they conceive as having ultimate control over their interests and destinies (Pratt, 1920: 2) | An institution consisting of culturally patterned interaction with culturally postulated superhuman beings (Spiro, 1971: 96) |
| Whatever we as individuals do to come to grips personally with the questions that confront us because we are aware that we and others like us are alive and that we will die (Batson <i>et al.</i> , 1993: 8) | A system of beliefs in a divine or superhuman power and practices of worship or other rituals directed towards such a power (Argyle and Beit-Hallahmi, 1975: 1) |
| Religion is a unified set of beliefs and perspectives relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called a church, all those who adhere to them (Durkheim, 1965: 8) | By religion, then, I understand a propitiation or conciliation of powers superior to man, which are believed to direct and control the course of Nature and of human life (Frazer, 1993: 50) |
| For an anthropologist, the importance of religion lies in its capacity to serve, for an individual or for a group, as a source of general yet distinctive conceptions of the world, the self and the relations between them on the one hand (Geertz, 1973: 123) | Religion is the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto (James, 1945: 6) |
| Religion is the opium of the people (Marx, 1976) | Religion is the state of being grasped by an ultimate concern, a concern which qualifies all other concerns as preliminary and which itself contains the answer to the question of the meaning of our life (Tillich, 1946: 4) |


Appendix 5 - Coding process


| # | Participants Quotations | Issues Discussed | Specific Codes | Themes | Main Theme |
|---|--|---|---|--|-----------------------------|
| 1 | <i>Religion to me is a way of life. How we should spend our life basically, it's about ways of earning income and relationships with people. Religion is not only about praying but for me, religion is about how you should spend your whole life".</i> | <p>Need to understand what is meant by Islam</p> <p>Need to live my life based on Islam</p> <p>Religion and Islamic teachings</p> <p>Is religion only limited towards praying, or its more than that</p> <p>Do we (Muslims) always follow religion in everything we do</p> <p>Important to understand what religion teaches us</p> <p>Gather knowledge and information regarding you religion</p> | <p>Islam as way of life</p> <p>Provide guidance</p> <p>Have to follow Islamic principles</p> <p>Find the truth yourself rather than relying on others</p> | <p>sub theme 1</p> <p>Interpretation of Religion</p> | Religious Influences |




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| 2 | <p><i>“At the moment I’m just finding out what religion is because obviously being born in a Muslim family, whatever they learned from their parent or priests (religious scholar) they are going to teach us the same thing. Most of the things I being taught here I tend to disagree because there are a lot of traditional things in Islam so the best way to find out what religion means you have to go back to the basics which is Quran, study that and then the traditions of the Prophet (SAW)”.</i></p> |  | | | |
| 1 | <p><i>“Doing the right thing, being honest with yourself and to the environment and the people around you, these are my values which I admire, and this is what my religion teaches me”.</i></p> | <p>Values as separate part of individual behaviour.</p> <p>Values are religion</p> <p>Values different than religion</p> | <p>Religious values</p> <p>Well mannered</p> <p>Honest</p> | <p>Sub-theme 2</p> <p>Religion and Values</p> <p>Sub-sub-theme 1</p> <p>Understanding Values</p> | <p>Religious Influences</p> |


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| | | <p>Values are same as religion</p> <p>Be good towards your neighbours</p> <p>Help others</p> | Values and behaviour | | |
| 2 | <p><i>“Values are all about showing respect and be kind to others, irrespective of their race. Islam teaches me that it’s not about just one person or religion, instead, it’s about taking care of the entire race (humanity) as a whole”.</i></p> |  | | | |
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| 1 | <p><i>“It’s difficult to categorize values and religion, to me both are the same. Things that I have learned from my religion, parents and good Muslim friends are important aspects of my life and who I am today”.</i></p> | <p>Family role in developing values</p> <p>My parent’s role towards guiding and teaching me good things.</p> | <p>Family as social institution</p> <p>Religion and prophets traditions for guidance</p> | <p>Sub-sub-theme 2</p> <p>Values Acquisition Process</p> | <p>Religious Influences</p> |
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| | | <p>Religion as a guidance source towards understanding the importance of good behaviour.</p> <p>Seek guidance from Prophets life.</p> | | | |
| 2 | <p><i>“Well personally, I have adopted values from two sources. We have the Quran, which is the word of God. And then we have Prophet Traditions (things that our Prophet used to do and follow) regarded as Sunnah”.</i></p> |  | | | <p>Religious Influences</p> |
| 1 | <p><i>“It is important for me to show good character towards others. My religion teaches me to be good to my neighbours and care for others, and therefore I try to make good relations with my neighbours and treat my</i></p> | <p>Responsibilities towards others</p> <p>Responsibilities towards my family</p> <p>Maintaining good</p> | <p>Be Humble</p> <p>Follow religion</p> <p>Increase Expectations and responsibilities</p> | <p>Sub theme 3</p> <p>Application of values within everyday life</p> | <p>Religious Influences</p> |

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| | <i>subordinate's with respect all the time".</i> | relationships with my subordinates Not to show any arrogance Fulfilling my duties honestly | | | |
| 2 | <i>"In my workplace, I 'am responsible for handling all the cash and as a Muslim, I need to make sure that I am honest towards everything which I do because, my employer see me as a Muslim, and therefore he thinks that as a Muslim I must be very honest".</i> |  | | | |
| 1 | <i>"It's simple, halal it is a way of life, whereas non-halal products are not". I also believe that halal products are also healthy for our body".</i> | Importance of Halal products for Muslims. Trusting what is halal what is not. New concept regarding health benefits of halal products | Halal sources Muslim vendors Religious significance Health reasons | Sub theme 4 Religious values and consumption situation ↓ Sub-sub-theme (1) | Religious Influences |


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| | | <p>Identifying halal from non halal products in different industries</p> <p>Understanding religion towards the importance of halal products</p> <p>Halal way of slaughtering an animal</p> | | Differentiating halal and non-halal products | |
| 2 | <i>“My values obviously influence my purchase behaviour as it teaches me to differentiate between halal and haram. Our religion specifies</i> |  | | | Religious Influences |
| 3 | <i>“Muslims are forbidden to indulge in Haram acts as a whole. Earning through unfair means, snatching, deceiving others all this comes under Haram. Haram is not only about haram</i> |  | | | Religious Influences |
| 4 | <i>“I can’t use any cosmetic product which contain any ingredient which is considered Haram in Islam. For example, ingredients</i> |  | | | Religious Influences |

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| | containing Alcohol or Pork”. | | | | |
| 5 | <p><i>“I want to use credit cards because of the convenience, but I don’t because it involves paying interest to the bank”.</i></p> <p><i>“I always cover my head through veil, because it is important not to expose myself to the opposite gender (male). However, as a women I also want to look good and thankfully there are various types of colourful veils available that cater to my need”. (Saba)</i></p> |  | | | <p>Religious Influences</p> |
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| 1 | <i>“There is a feeling inside your body, you can’t have anything which is not halal because your conscious tell you not to have it”.</i> | <p>Importance related to halal consumption</p> <p>Role of family towards halal preference</p> <p>Wide availability of halal products in the UK</p> <p>Religious knowledge and understanding towards the importance of halal products in different industries such as cosmetic.</p> | <p>Inner satisfaction</p> <p>Household practices</p> <p>Family influences</p> <p>Availability</p> <p>Islamic teachings</p> <p>Religious awareness</p> | <p>Sub-sub-theme 3</p> <p>Reasons for Halal Consumption</p> | Religious Influences |
| 2 | <i>“I am getting this from my family. It’s the practice since childhood”.</i> |  | | | Religious Influences |
| 3 | <i>“I have good knowledge about my religion and therefore I know there is more to religion than just focusing on halal food. Products especially related to skincare contains a</i> |  | | | Religious Influences |


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| | <i>lot of ingredients which are not permissible in Islam and therefore considered Haram”.</i> |  | | | |
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| 1 | <i>“There are no restriction upon practicing any religion. The government has given rights to everyone. Every religion is safe and I don't have any problem”.</i> | <p>Freedom to practise their religion</p> <p>Law and order situation</p> <p>Government support in-terms of providing all the necessary support to practise religion</p> | <p>Religious connections</p> <p>Religious freedom</p> <p>Mosques</p> <p>Equal rights</p> | <p>Sub-theme 5</p> <p>Religious experiences in the UK</p> | <p>Religious Influences</p> |

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| | | Availability of Mosques in local areas | | | |
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| 1 | <i>"I am more concerned about the environment because our environment is getting warmer due to which soil level is getting low and the land is going under water. It is something that we should be concerned about. It's not good".</i> | <p>Environmental issues and participants concerns</p> <p>Increase flooding due to global warming</p> <p>Wasting environmental resources due to personal gains.</p> <p>Need to change our consumption habits.</p> <p>Put more focus towards consuming recycled products.</p> | <p>Environmental Problems</p> <p>Global warming</p> <p>Consumption behaviour</p> | <p>Sub theme 1</p> <p>Understanding towards environmental problems</p> | <p>Environmental Care Behaviour</p> |
| 2 | <i>"This is an awful situation, and we have to tackle it, we have to resolve this issue in any way possible".</i> |  | | | <p>Environmental Care Behaviour</p> |
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| | | | | Steps taken to protect the environment sub-sub-theme 1 Littering Behaviour | |
| 1 | <i>"It feels good to be in a nice and clean environment, and Islam also teaches us to pay attention towards personal hygiene".</i> | Importance of cleanliness in Islam Relationship between cleanliness and Islam concerning personal self Religious and general information regarding the importance of | Religion and cleanliness Personal hygiene Cleanliness matters | sub-sub-sub-theme 1 Importance of cleanliness towards self | Environmental Care Behaviour |

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| | | living in a clean surroundings. | | | Environmental Care Behaviour |
| 2 | <i>"What we learn from religion is to focus on cleanliness, also I need to be clean in-order to perform my prayers."</i> |  | | | Environmental Care Behaviour |
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| 1 | <i>"So when you are clean, you are closer to God".</i> | <p>Learning from Islam towards the importance assign to cleanliness</p> <p>Performing prayers requires my body to be clean all the times</p> | <p>Prayers</p> <p>Religious duty</p> | <p>Sub-sub-sub-theme 2</p> <p>Reasons towards being clean</p> | Environmental Care Behaviour |
| 2 | <i>"Cleanliness is part of our Emaan (Faith)".</i> |  | | | Environmental Care Behaviour |


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| 1 | <p><i>“I believe that my house vicinity should also be clean and therefore whenever I see any litter on the streets I make sure that I put the litter in the bin”. Also, I don’t want anyone (neighbours) to think that I don’t care about the environment”.</i></p> | <p>Rubbish on the streets makes the street looks dirty</p> <p>Need to ensure my neighbours are not bothered with any kind of rubbish</p> <p>Need to take care of the community</p> <p>Children need to know the importance of living in the clean and litter free neighbourhood</p> <p>Importance concerning environmental education</p> | <p>Environmental cleanliness</p> <p>Social concerns</p> <p>Environmental knowledge</p> | <p>Sub-sub-sub-theme 3</p> <p>Importance of cleanliness towards the environment</p> | <p>Environmental Care Behaviour</p> |
| 2 | <p><i>“It is important to keep ourselves, our house and neighbourhood clean. I always educate my children not to throw and rubbish on the streets as it will pollute our environment”.</i></p> |  | | | <p>Environmental Care Behaviour</p> |

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| 1 | <i>“I have young kids, and it is my responsibility to ensure that they are in good health. And therefore, raising kids in a clean environment is very important. Also, I should be considerate towards others, due to my actions, others should not suffer”.</i> | Impact of living in a dirty environment Different kind of health implication arising from dirty environment | Germ Insects Health implications | Sub-sub-sub-theme 4 Reasons given for cleanliness towards the environment | Environmental Care Behaviour |
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| 1 | <i>“Unfortunately, the area where we live in is not very clean and sadly it is due to us. The reason I say that here, people don’t care and you will see a lot of garbage outside on the streets. The people living here are not very educated and I think that they require education towards the benefits of living in the clean area”.</i> | Importance of Education towards environmental issues Collective efforts required to solving the issue Positive attitude required from the community members | Education Sense of care Benefits of clean environment | Sub-sub-theme 2 Preventive Strategies to avoid littering | Environmental Care Behaviour |
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| 1 | <i>“For me it is important, to ensure that Food is properly recycled. Most of the people here in the area does not have a green bin for food recycling. However, I think apart from</i> | Importance of recycling Recycling different kind of products | Recycling small products Food recycling Gender and recycling | Sub-sub-theme 2 Recycling behaviour ↓ | Environmental Care Behaviour |


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| | <i>other items (boxes, plastic, and cans) we should properly dispose the food in-terms of recycling”</i> | Importance of food recycling Benefits of recycling | | Sub-sub-sub theme 1 | Environmental Care Behaviour |
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| 2 | <i>“I have started to recycle now, especially when it comes to paper, if we recycle paper there will be fewer trees cut down which will be beneficial for the environment”.</i> |  | | | Environmental Care Behaviour |
| 1 | <i>“As a Muslim, we should not waste any food and therefore for me personally, recycling food is very important”</i> | Importance of recycling different kinds of products Particular intentions to perform the act of recycling Relationship between religion and recycling | Recycling convenience Environmental concern Religious concern Food recycling behaviour Waste reduction | Sub-sub-sub-theme 2 Reason towards recycling | Environmental Care Behaviour |
| 1 | <i>“I think we lack the basic awareness regarding the importance of recycling. Educating Muslims is the key”.</i> | Increasing awareness towards recycling through different kinds of education programs | Creating Awareness Information centres Communal engagement | Sub-sub-sub-theme 3 Strategies to enhance recycling among Muslims | Environmental Care Behaviour |


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| | | <p>Community involvement necessary towards providing information to increase awareness</p> <p>Male participants are not much involve in the process of recycling</p> <p>Religious scholars should also take responsibility towards providing awareness regarding the importance of recycling to Muslims.</p> | Gender specific educational programs | | |
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| 2 | <i>"I think during Friday sermon issues like recycling should also be addressed by the mosque Imam so that Muslims, especially men should also understand the importance of recycling".</i> |  | | | Environmental Care Behaviour |
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| 1 | <i>"Whenever I am deciding to buy something environmentally friendly, it is not because of Islam, it's because its common sense."</i> | Relationship between environmental care and religion Religious awareness towards environmental issues | Common sense General knowledge Religious disconnect | Sub-sub-theme 3 Religious intentions or practicality | Environmental Care Behaviour |


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| | | Family influences towards behavioural practices | Religious knowledge Values | | Environmental Care Behaviour |
| | | Role of values | | | |

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| 2 | <i>I am more focused towards recycling papers because the more I recycle paper, the fewer trees will be cut. My environmental care behaviour has nothing to do with religion it's common sense".</i> |  | | | Environmental Care Behaviour |
| | <i>"Sometimes being environmentally friendly is not always the cheapest option. I think if you cannot afford something then you might choose cost over the environmental friendliness of the product. For me, cost of a product dictates a lot of my behaviour."</i> | Availability of alternative products at a cheaper price All the products are the same Health is important, however cost matters | Collective effort Income and affordability Cost over health Awareness | Sub-sub-theme 4 Cost and environmental concern | Environmental Care Behaviour |



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| | | Everyone should buy organic products | | | |
| | | Organic food products are more associated with environmental benefits | | | Environmental Care Behaviour |
| 1 | <i>"Most of my friends are unaware about the benefits of consuming organic products. It is my responsibility to let them know. Education is must".</i> | Importance of sharing and commutating good practices towards environment Religious aspect concerning environmental care Sharing information is also a part of religion and provides inner satisfaction | Awareness Inner satisfaction Societal benefits Religious teachings | Sub-sub-theme 5 Promoting environmentally behaviour | Environmental Care Behaviour |
| 2 | <i>"I always promote and tell my friends,</i> | | | | |




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| | <i>family and ask to do the things which can benefit the environment, and if I have any information which might be useful, then I always let others know. Personally, it gives me satisfaction if I can change someone's lifestyle and make them adopt responsible behaviour which may benefit the environment".</i> |  | | | Environmental Care Behaviour |
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| 1 | <i>"I don't know much about sustainability, and I don't think about it"</i> | Lack of knowledge and information Benefits concerning sustainable lifestyle Religious understanding towards finding the benefits of sustainability | Indifferent behaviour Confusion Awareness and knowledge Research | sub-theme 1 Understanding sustainability | Sustainable Purchase Behaviour |
| 2 | <i>"I don't know much,</i> | | | | |

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| | <i>but Allah has given us mind, and he says that we should use it to the best of our capabilities. Allah says that I have made iron for you, and it is up to us (humans) what we can create with it".</i> |  | | | Sustainable Purchase Behaviour |
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| 1 | <i>"Well, I don't have much knowledge about Islam and environmental care. I don't have any idea about this".</i> | <p>Never thought about my consumption practise concerning sustainability from Islamic perspective</p> <p>Lack of knowledge</p> <p>Never seen anyone else doing the same in my circle of friends</p> <p>Lack of Islamic education</p> | <p>Insufficient religious knowledge</p> <p>Less concerned</p> <p>New thought</p> | <p>Sub theme 2</p> <p>Religious Knowledge of Sustainability</p> | Sustainable Purchase Behaviour |
| 2 | <i>"The concept of Islam is not in my mind. I am</i> | | | | |

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| | <i>considered about the environment around us, and I am personally concerned about this global warming, but not from the Islamic point of view but more generally".</i> |  | | | Sustainable Purchase Behaviour |
| 3 | <i>"I don't recall having read or educated about the importance assign to environmental issues or sustainable consumption. I simply don't have the basic knowledge".</i> |  | | | Sustainable Purchase Behaviour |
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| 1 | <i>"I don't have this much knowledge of how being sustainable is related to Islam. Although it's a good thing that my car is environmentally friendly, this thought was not consciously in my mind while purchasing the car".</i> | Indifferent behaviour and less concern towards environment sustainability Lack of religious knowledge | Lack of conscious thought Unsought ideal Novel idea | Sub-sub-theme 3 Relationship between religion and sustainable consumption behaviour within the context of purchasing electric car | Sustainable Purchase Behaviour |



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| | | Running away from their responsibilities as a Muslim | Laziness Parents influence | | Sustainable Purchase Behaviour |
| 2 | <i>“Exactly, at that time it wasn’t in my mind that I’m doing it religiously. There are things we don’t do think about from religious perspective. My religion didn’t influence me at the time of purchase”</i> |  | | | Sustainable Purchase Behaviour |
| 3 | <i>“Allah has given us mind, and we should use it as much as we can. It is up to us to discover hidden facts”.</i> |  | | | Sustainable Purchase Behaviour |
| 4 | <i>“I try to follow my parents in everything I do. I was consciously aware regarding the eco-friendly aspects of my hybrid car, but it’s not due to my religion, it is because I have seen my parents doing the same”.</i> |  | | | Sustainable Purchase Behaviour |
| 1 | <i>“The first thing on my mind when buying my hybrid car was that it</i> | Importance of saving | Financial benefits | Sub-sub-theme 4 | |

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| | <i>uses less petrol and therefore will be cheaper to run".</i> | <p>Increase cost of commodities</p> <p>Lifestyle</p> <p>Increase in road taxes in the UK</p> <p>No incentives given to petrol or diesel cars from the government</p> <p>Cars depreciate their value</p> <p>Toyota brand has less depreciation</p> | <p>Fuel economy</p> <p>Less petrol consumption</p> <p>Incentives</p> <p>Savings</p> <p>Economic gains</p> <p>Brand value</p> <p>Brand Perception</p> <p>Toyota</p> | <p>Motives to purchase electric cars</p> <p>↓</p> <p>Economic Reasons</p> <ul style="list-style-type: none"> • Saving on Fuel • Savings on Road tax • Saving on resale | Sustainable Purchase Behaviour |
| 2 | <i>"When I was buying this car I knew that the road tax is very low for Hybrid cars"</i> |  | | | Sustainable Purchase Behaviour |
| 3 | <i>"In London, you can receive a lot of incentives for having an eco-friendly (hybrid) car. One of the benefits is that the road tax is very nominal whereas congestion charges are not applicable to my car".</i> |  | | | Sustainable Purchase Behaviour |
| 4 | <i>"I always change my car after two years, so resale value of the car always play an</i> |  | | | |

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| | <i>important role in deciding which car to buy".</i> | | | | |
| 1 | <i>"I think the biggest environmental problem is pollution. I believe that major part of the pollution is coming from the motor cars running on petrol or diesel".</i> | <p>Detrimental impact of pollution towards health</p> <p>Lack of knowledge regarding pollution caused by automotive industry</p> <p>Need to educate individuals towards the benefits arising from electric cars</p> <p>Noise as a concern for pollution and also disturbing others at the same time at late hours</p> <p>No noise function also serves as additional benefits for passengers</p> <p>Small cars are not functional, therefore</p> | <p>Professional requirement</p> <p>Education</p> <p>Awareness</p> <p>Social and societal reasons</p> <p>Professional requirement</p> <p>Family requirements</p> <p>Functional reasons</p> | <p>Sub-theme 3</p> <p>Environmental considerations</p> <ul style="list-style-type: none"> • Air pollution • Noise pollution | Sustainable Purchase Behaviour |

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| | | concerning growing family need a bigger car. | | | |
| 2 | <i>“As a part of my profession, I needed to make sure that the car I am driving is eco-friendly because I work as a driving instructor and we need to teach our pupil regarding the importance of eco-friendly driving. Therefore, I was consciously looking for the hybrid option”. (Salman)</i> |  | | | Sustainable Purchase Behaviour |
| 3 | <i>“I usually finish my work late at night, and one should be mindful of his neighbours so that they don’t get disturbed due to your schedule. Therefore, the feature that I particularly like</i> |  | | | Sustainable Purchase Behaviour |

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| | <i>about this cat is that it's hushed and does not have any noise"</i> | | | | |
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| 4 | <i>"My passenger feels good in the car because there is no noise from the engine. They can relax and also have a nice conversation within the quiet environment inside my car". (Ajmal)</i> |  | | | Sustainable Purchase Behaviour |
| 5 | <i>"I have got two children, and therefore we needed a car with a big boot because I carry my kid's boogie along with several bags with me almost every day. My car has a big boot, and it serves a functional purpose". (Safina)</i> |  | | | Sustainable Purchase Behaviour |