



**“THE ROLE OF SOCIAL MEDIA IN THE  
EMPOWERMENT OF MUSLIM WOMEN IN THEIR  
HOLIDAY DECISION-MAKING IN THE UK”**

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## List of Abbreviations

<b>AGFI</b> .....	Adjusted Goodness of Fit Index
<b>AMOS</b> .....	Analysis of a Moment Structures
<b>AUTO</b> .....	Autonomy
<b>AVE</b> .....	Average Variance Extracted
<b>CETSCALE</b> .....	Consumer Ethnocentrism Tendencies Scale
<b>CFA</b> .....	Confirmatory Factor Analysis
<b>CFI</b> .....	Comparative Fit Index
<b>CMB</b> .....	Common Method Bias
<b>DF</b> .....	Degrees of Freedom
<b>EMP</b> .....	Empowerment
<b>GFI</b> .....	Goodness-of-Fit Index
<b>IFI</b> .....	Bollen's Incremental Fit Index
<b>MS</b> .....	Microsoft
<b>NFI</b> .....	Bentler-Bonett Normed Fit Index
<b>PCLOSE</b> .....	<i>P</i> of Close fit
<b>PPP</b> .....	Purchasing power parity
<b>REC</b> .....	Reciprocity
<b>RFI</b> .....	Relative Fit Index

<b>RMR</b> .....	Root Mean Square Residual
<b>RMSEA</b> .....	Root Mean Square Error of Approximation
<b>SBO</b> .....	Social bonding
<b>SBR</b> .....	Social bridging
<b>SEM</b> .....	Structure Equation Modelling
<b>SPSS</b> .....	Statistical Package for the Social Sciences
<b>SRMR</b> .....	Standardized Root Mean Square Residual
<b>TLI</b> .....	Tucker-Lewis Index
<b>VIF</b> .....	Variance Inflation Factor

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## **Abstract**

Muslim consumer segment has become the Fourth ‘Billion’ consumer segment after three biggest consumer groups in China, India, and women overall. Muslim consumer segment is increasing faster than the other consumer segments. Similarly, Muslim tourists are growing rapidly all around the world. The growing number of Muslim consumers worldwide makes Muslim consumers one of the most interesting topics in the tourism studies. Tourism phenomenon is significantly associated with socio-cultural extents of the society. However, within Muslim consumer segment mostly studies are done on Men; whereas Muslim women are equally playing an important role in the family decision-making, particularly in holiday decision-making. By understanding the needs of the Muslim women tourists, tourism marketers can effectively and efficiently interact with Muslim women tourists, respond to their questions, and communicate the right message.

Muslim women have been found as a suppressed and subdued segment in the UK. The internet, particularly social media is uplifting the role of suppressed, isolated, anxious and lonely people in the society. Social media is the most influential platform for interacting, networking, and for decision-making. There are many studies which have found Facebook as the most popular tool in the UK, which has empowered many isolated, anxious, lonely, and socially suppressed segments. This study uses Facebook as a tool to investigate the role of Muslim women in their holiday decision-making in the UK.

The researcher uses quantitative methodology in this research to get to Muslim women respondents. Researcher uses questionnaire survey to collect information from Muslim women. Moreover, researcher uses snow bowling and convenience sampling approach. Questionnaire were mainly distributed online. Some responses were collected by giving out questionnaires



offline. Collected information is analysed with the use of SPSS and AMOS. Researcher uses ad-hoc analyses and mediation analyses.

This study finds that Mature adult Muslim women are the most empowered consumer segment with Muslim women. They self-disclose their holiday related information with their ties on Facebook. Moreover, mature adult Muslim women have higher level of autonomy than young adult and ageing adult Muslim women. Similar, mature adult Muslim women reciprocate more on Facebook than young adult and ageing adult Muslim women. Finally, the fascinating result of this research is the empowerment of Muslim women is mainly from the weaker ties on Facebook.

Future research can replicate this research to explore the empowerment of Muslim women living in other parts of the world. Future studies can also explore the influence of religion in the empowerment of Muslim women.

# 1 Introduction

## 1.1 Background

Huge population segments like India and China showed a great impact when they joined the worldwide economy between 1990 and 2000. New consumers from these populations created new markets and acted as engines of growth. These gigantic population divisions have been mentioned as a “*Billion* segments”. Moreover, recently Muslim consumers have been mentioned in the list of Billion consumer segment (Alserhan & Alserhan, 2012). Muslim communities are expanding in nations, for example, France, the Netherlands, and the UK have at the above-mentioned figures (Henderson, 2016).

Muslim tourists are growing worldwide. It has urged many destinations to embrace the concept of Islamic tourism. A rapid increase in the numbers of Muslim travellers worldwide makes this consumer segment interesting subjects in tourism sides (Shafaei, 2017). Muslim tourist have become a large niche market, therefore, tourism marketers need information about the taste and customs Muslim tourists to fulfil the needs (Küveli et al., 2018; Shafaei, 2017).

The Muslim population has increased rapidly from 1991 to 2014 in the UK. It was 950,000 in 1991, which was 1.9% of the total population. In 2001, it grew to 1,546,626 and became 3% of the total. The population of the UK. There was a big growth in population in 2011 and the Muslim population was 4.8% of the total population. In 2014, it was 3 million, of which 5.4% of the total population is. In 2016, it jumps to 6.3% of the total population. This huge increase in population over a very short period declares this consumer segment very important to be studied. The population of the Muslim women is 1,296,776 in the UK (Aoun & Tournois, 2015; MCB, 2011; Pew, 2017; Sandikci and Rice, 2011).

Muslim women are a different group and by developing an articulated ‘Islamic’ identity in both public and private sectors, Muslim women’s negotiate and obtain their rights in innovative ways (Brown, 2006). In recent years, the role of Muslim women has been changed in the society because of the following factors: increasing age of marriage, equal education, and the rapid increase of working women, smaller families, high standard of living, and high contribution in family decision-making (Ahmed, 2008). These factors have changed the lifestyle (Aghasibeig, 2010), for example, shopping patterns, control over decision-making, and status of the women within a family (Lee & Beatty, 2002). In the UK, Muslim women have started valuing education and work to flourish their careers. Growth of Muslim women, in the education, is interested towards work but responsibilities towards families after education take over. However, most of them have positive attitude towards their career and they want to come back to work after having kids (Abdur Razzaque & Nosheen Chaudhry, 2013).

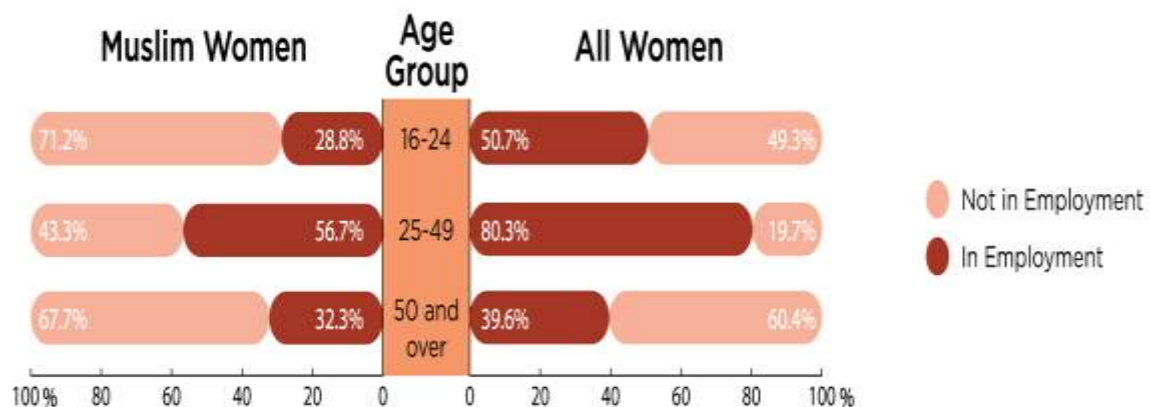


Figure 1: Muslim Women in Employment

The chart shows that 16-24years old Muslim women are employed and it is almost less than half of the employment rate of all other women (MCB, 2011). Similarly, between the ages of 25-49 shows 56.7% of employment rate which is more than the rate of the all other women

(Aoun & Tournois, 2015). Population and employment of Muslim women make them an important consumer segment. However, there is a need to look at their role in the society and tourism.

The socio-cultural dimensions of any society play an important role in the occurrence of tourism (Chianeh et al., 2018). The UK is a very good example of this, where Muslim population is increasing rapidly (BBC, 2018; Telegraph, 2018). Tourism marketers should make their policies according to the socio-religious context of the, especially from the stand point of Muslim women. This current study develops a model to investigate the empowerment of Muslim women in their holiday decision-making through Facebook. Facebook is a platform, which empowers anxious people in the society to increase their communication (Green et al., 2016) and helps lonely people to interact with other people to reduce loneliness (Blachnio et al., 2016). People disclose themselves on social networking websites for social intercatons (Glac, 2014). Previous studies have found that Muslim women in the UK are supressed, subdued, and have less control over their decision-making (Chantler et al., 2018; Joly, 2016). The developed model in this study investigates, how Muslim women disclose their views, mood, and holiday related information on the Facebook with their connections to seek empowerment in their holiday decision-making. This model also investigates if Facebook increases autonomy of Muslim women in their holiday decision-making. Facebook increased the autonomy of Iranian Muslim women. Likewise, this model investigates reciprocity Muslim women in the interactions with people on Facebook. This empowerment can be from two types of ties on Facebook. Either strong ties such as family and immediate friends or weak ties such as friends of friends, tourism companies etc. These variables are discussed in detail in literature review.

## **1.2 Rationale of the Study**

This study investigates the role of social media in the empowerment of Muslim women in the UK. This research is important because there has been a very less research on Muslim women in the context of holiday (Battour et al., 2017). Engagement of the consumers with social networking websites is a new field. This study helps to comprehend the influence of Facebook in the empowerment of Muslim women in their holiday decision-making of in the UK. In addition, fewer researches have explored Muslim women as the key decision maker in family holiday decision-making.

Moreover, this research helps to explore the process of information sharing through exploring the impact of Facebook interactions in holiday decision-making. It investigates the process through which Facebook interactions empower Muslim women. This is an area which has received very less attention in past. Moreover, this study investigates the development social capital after interactions on Facebook. It further investigates the types of social capital; social bonding and social bridging that bring the sources of empowerment in the holiday decision-making of Muslim women.

This study also investigates the level of autonomy of Muslim women over their holiday decision-making in the UK. This study investigates the role of Facebook in increasing the control of Muslim women over their holiday decision-making. This study also discusses the role autonomy in the development of ties and in the empowerment of Muslim women. These findings will help academic researchers and tourism marketers to target Muslim women accordingly.

This study will further investigate how Muslim women self-disclose their holiday related information on Facebook, for example, sharing their views, mood, and other information about

holidays. This study will also investigate the reciprocal behaviour of Muslim women; their expectations from their strong and weak ties on Facebook. This will open new doors of research for the academic researchers and tourism marketers.

Furthermore, this study also investigates the effect of mediating and moderating variables. The moderation of age, marital status, and employment status will help us in investigating the role of demographic factor in the empowerment of Muslim women in their holiday decision-making. This will help academic researchers and tourism marketers to target different groups of Muslim women with different needs accordingly. This study will provide tourism marketers with a better technique to target Muslim women. This study finds out the source of communication of Muslim women. The researcher can conduct further research to know more about this emerging segment in both Muslim majority and Muslim minority countries.

I associate my career aspiration with becoming a recognised researcher and professor in the field of digital marketing, consumer behaviour, and ethnic marketing in the UK, and accordingly, in-depth research of empowerment of Muslim women in their holiday decision-making in the UK.

## **1.3 Research Questions**

**Q1-** What is the impact of the level of self-disclosure on the empowerment of Muslim women in holiday decision-making in the UK?

**Q2-** What is the impact of the level of reciprocity on the empowerment of Muslim women in holiday decision-making in the UK?

**Q3-** What is the impact of the level of autonomy on the empowerment of Muslim women in holiday decision-making in the UK?

**Q4-** What is the level of impact of social bonding and bridging (Mediating variables) in the proposed model?

**Q5-** What is the impact of moderating variables (Age, Employment status, Marital status, Education) in the empowerment of Muslim women in their holiday decision-making in the UK?

## **1.4 Research Aim and Objectives**

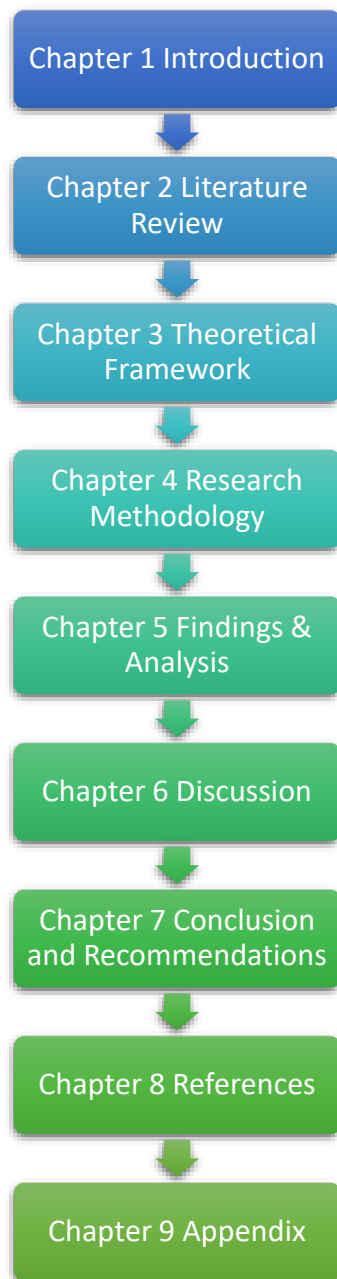
The aim of this research is to measure the role of Facebook in holiday decision-making of Muslim women in the UK and to understand the process to which engagement through Facebook enables Muslim women to enhance the empowerment in their holiday decision-making.

### **1.4.1 Research Objectives**

1. To develop a conceptual model that maps out important constructs that explain the influence of Facebook use in holiday decision-making of the Muslim women in the UK.
2. To evaluate the impact of the level of self-disclosure on Facebook interactions in generating empowerment in holiday decision-making for Muslim women in the UK.
3. To evaluate the impact of the level of Reciprocity on Facebook interactions in generating empowerment in holiday decision-making for Muslim women in the UK.
4. To evaluate the impact of the level of Autonomy due to Facebook interface in generating empowerment in holiday decision-making for Muslim women in the UK.
5. To explore the mediating mechanisms like the level of social capital in holiday decision-making of Muslim women in the UK.
6. To evaluate the impact of moderating variables, in holiday decision-making of Muslim women in the UK.



## 1.5 Structure of the Report



*Figure 2: Structure of the Report*

## **1.6 Summary and Link**

This chapter discussed the importance and strength of the Muslim consumer segment and travel. Muslim tourists are increasing all around the world, particularly in the UK. This chapter further discusses the reason to develop the model.

Next chapter, chapter 2 sheds light on the reviewed literature. Moreover, there is a discussion on the family decision-making, the role of Muslim women in the family decision-making and holiday decision-making. Moreover, there is an introduction to social media and its importance in the shopping, followed by the introduction of the Facebook. It will also discuss the main variables in the research. Moreover, chapter 2 will discuss the relevant theories to the independent, dependent, and mediating variables in this research.

## **2 Literature Review**

### **2.1 Introduction**

In this chapter, researcher discusses the main variables theoretically and empirically. Writing a literature review is not an easy task. Researcher keeps in mind what he is trying to get from it. Hart (1998), says the main determination of a literature review is to; show expertise in library searching, demonstrate the understanding of the topic and understand the problem, and defend the topic of the study, design of the study, and methodology of the study. Literature review evaluates the existing knowledge critically related to the research, which is a guideline for the research and validates that existing knowledge on the research has been found, reviewed, and analysed. It integrates the current literature and discusses the key problems and issues of the research (Gill & Johnson, 2010).

This study brings together: the social-cultural context of Muslim women consumers; social media influence; the role of Muslim women in family holiday decision-making particularly in holiday decision-making. The researcher finds out the role of different factors within the British culture and societies, which can affect the thoughts, feelings, behaviours, and empowerment of Muslim women; specifically in their holiday decision-making. The researcher also discusses the position of Muslim women in Islam and in the British society in the UK. It is also extremely significant to know the role of social media websites in the empowerment of Muslim women and in their holiday decision-making. The researcher will also look at the development of strong and weak ties on social media and multiple barriers Muslim women face while communicating with their ties and planning their holidays. It is extremely important to look at all these above-mentioned areas to develop strong grounds. Therefore, the literature review has been done in the following stages:

- (i) In the first stage, research on Muslim women is presented with a view establishing the importance of this research.
- (ii) Second, the researcher reviews the literature on family decision-making models and the role of Muslim women in family decision-making and specifically in holiday decision-making to understand the large socio-cultural and socio-religious context in which Muslim women make their holiday decisions.
- (iii) In the third part, the researcher looks at the role of social media, in particular, Facebook for this study.
- (iv) In next phase, researcher looks at the different variables studied in this research: Self-disclosure, Autonomy, Reciprocity, social capital (social bonding and social bridging), and empowerment.

The researcher selected the key variables in this study after a careful reading of the current issues in the journal articles, newspapers, articles, magazines, articles on social media, and previous research studies in this field. The researcher realised that there is a big untouched and ignored consumer segment in the UK. Past studies have discussed the significance of social capital (social bonding and social bridging), communication, culture, religion, exchange, social media, and finally the empowerment of the consumer segment in today's society. After careful reading of the literature and current issues, the researcher considered the following variables, which can enhance the empowerment of the Muslim women. It is important to know variables, which can empower Muslim women consumer segment.

Literature reviews discusses the literature on the key variables in this study:

- 1- Social capital (Burke, Kraut, & Marlow, 2010; Nicole B Ellison & Boyd, 2013; Nicole B Ellison, Gray, Vitak, Lampe, & Fiore, 2013; Nicole B Ellison, Steinfield, & Lampe, 2007; Nicole B. Ellison, Vitak, Gray, & Lampe, 2014; Putnam, 2000)

- 2- Reciprocity (Blau, 1964; S. Faraj & Johnson, 2011; Lévi-Strauss, 1969; Surma, 2016a)
- 3- Self-disclosure (Błachnio, Przepiorka, Bałakier, & Boruch, 2016; Cozby, 1973; Green, Wilhelmsen, Wilmots, Dodd, & Quinn, 2016; Jourard & Lasakow, 1958)
- 4- Empowerment (Castells, 2007; Kumar, 2014)
- 5- Autonomy (Akbari, Pilot, & Robert-Jan Simons, 2015; Hajin, 2013)

The literature review explored the previous researches to find out the gap. The following section discusses Muslim women and their role in holiday decision-making in the UK and worldwide. Family decision-making models and roles of family members in non-Muslim and Muslim women in family decision-making are also discussed.

## **2.2 Muslim women and western concept**

In western countries, the shared image of the Muslim woman is someone who is covered in veil, unrepresented, grieving of rights, and silent character. This is how western media always exposes Muslim women in Islam (Angha, 2008). Islam is being practiced in many lands with dissimilar culture such as from Africa to Arabia, from Indonesia to Bosnia. Islam is also increasing rapidly in European and American countries (Telegraph, 2018). All these nations have a distinct culture. One cannot bring uniformity in the cultures, political and legal systems, national inheritance, faith system, geographical locations, historical backgrounds, and the people of these nations. Every nation practices Islam according to its characteristics and have a different culture. For example, people of the Middle East were notorious for their unequal treatment with their women (Saraswati & Shaw, 2018). While researching about the Muslim women, people have researched Middle Eastern women, their history, and their books to know about the Muslim women. Where images of submissive women can be seen.

### **2.2.1 Women before Islam**

In Islam men and women are equal (Saraswati & Shaw, 2018). Islam started in the 7<sup>th</sup> century AD in the Arabia Peninsula, also known as Saudi Arabia. There were existed different nations with different cultures other than Arabia before the period of Islam around more than 1400 years ago (Angha, 2008). In Arabian culture, the position of the women was lower than men in different aspects of like, for example, personal and social matters such as marriage, education etc. Women were not allowed to have their own business, property, and legal rights. Khadija was the first Muslim women who owned her business and became the wife of prophet Muhammad (PBUH) later on. This depicts that there is always an exception in the recorded history. People used to abandon or bury alive their female babies and polygamy used to be a common practice. The status of the women in other countries was not too different from Arabia. In Europe, French women were able to sell their property, thirteen centuries later, without the permission of their husbands. At that time, sons would become heir to all the property and wealth and daughters were hoped to marry rich. Women were not able to choose their life partners (Angha, 2008).

Last prophet Muhammed (Peace be upon him) came not only for a particular nation like prophets before him but also for the whole of humanity until the day of judgement (Quran 21:107). This shows that Islam is not an ownership of any specific nation. To know about the Islam, best guide is Quran and hadith. To know about the position of women in Islam, one should read the teachings of Islam, not a particular culture or nation. Quran (Word of God) and Hadith (Word of Prophet Muhammad PBUH) are the best things to know about Islam and anything such as women (Agha, 2008).

### **2.2.2 Rights of women in Islam**

The teachings of the Prophet Muhammed (PBUH) and the verses of the Quran improved of the civilisation. Nobody worked so much to protect the human rights, particularly for the women's

rights with such truthfulness, and brilliance in the history of civilisation. None worked to respect humankind, by releasing it from biasness, manipulations, personal and social injustice. The best chapter in the book of civilisation is the teachings of the last prophet Muhammad (PBUH) regarding education, political rights, social rights, property rights, and finally human rights (Angha, 2008).

#### **2.2.2.1 Education & Employment Rights**

Muslim women have education and employment rights in Islam. Prophet Muhammed (PBUH) said, *“The pursuit of knowledge is a duty of every Muslim man and woman”*. This is how it becomes the religious obligation for every Muslim to get the education. No Muslim can stop other Muslim from the search of knowledge based on gender, race, culture etc. To get the education has become a religious Law; therefore, it is necessary for every Muslim to get the education. With such teachings, Prophet (PBUH) shaped equal rights for both women and men and gave a better understanding. Allah has given different responsibilities to men and women (Angha, 2008). Men have a duty to earn for their mother, wives, daughter, sisters, and kids. On the other side, women have a duty to work as mothers and wives and look after the houses. Still, Islam permits women to work and get the education. Khadija wife of the prophet (PBUH) used to run her own business.

Furthermore, in the research of Dwyer (2000), an interviewee said that we should keep the balance of duties we have. Men are made strong to do hard work and if we tell them to do housework then they will expect us to do their hardworking jobs and we women are not made that strong. Therefore, there should be a balance between duties. Now the following sections look at the rights of women in Islam:

#### **2.2.2.2 Social Rights**

To respect the women has become a divine law after Holy Prophet Muhammad (PBUH) said “Heaven lies under the feet of mothers”, “Men are support for women”, “Among the praiseworthy acts to Allah is to treat your mother with honor and respect”. Now it is a religious duty of every Muslim man to respect his mother. Prophet Muhammad (PBUH) also said that “Be just among your children, daughters, and sons provide them the good upbringing and the good education”. After that, it is obligatory for every Muslim man to provide for his kids (male and female) good education, to give respect to women, and treat their daughters and sons justly (Angha, 2008).

#### ***2.2.2.3 Political Rights***

At the beginning of Islam, men and women took part in wars with Prophet Muhammad (PBUH) equally against enemies of Islam. Women and men equally voted to choose him as a political leader. Women got these positions, and rights because of the teachings of the Prophet (PBUH). The wives of the prophet (PBUH) such as Aisha, Khadija, his daughter Fatima, moreover, other Muslim women such as popular Mystic Rabia Basri, Razia Sultana the queen of Delhi, have been contributing in the different fields of education, leadership, and business (Zeena, 2003). This shows that women can take part in different aspects of life, for examples, political, social, and defense affairs of the nation. Prophet Muhammad (Peace be upon him) encouraged people to stand for their rights. The daughter of the Prophet Muhammed (PBUH) was well-educated and well-respected women. In addition, whenever she used to enter the room, Prophet (PBUH) stood up and gave his seat to her. She played a vital role to protect and support the human rights (Angha, 2008).

#### ***2.2.2.4 Property Rights***

Islam allows women to have her own business, to buy and sell her property, to vote, and to take part in political affairs. In Islam, women inherit half a share of her brother because she chooses



however has no responsibility to look after her parents and children financially whereas her brothers have this duty to look after their parents and children financially. It is also obligatory for men to look after their family including wife, children, parents, sisters, and children of the sisters. It is obligatory for men to look after them if a wife, sisters, parents, and children of sisters need support then Only the Prophet Muhammad's (PBUH) teachings introduce the rule and the laws for humankind. In Islam, women also have dowry rights; when a women gets married, she can ask her husband for dowry any time after marriage. If she gets divorced, then she also gets her property share from the property of her husband (Angha, 2008).

#### **2.2.2.5 Marriage Rights**

Islam gives this right to both men and women to choose their life partners and no one can force them. The daughter of Prophet Muhammad (PBUH) was very respectful, educated, and beautiful. When Ali (May God be pleased with him) asked Prophet Muhammad (PBUH) for his daughter's hand for marriage, Prophet Muhammed (PBUH) did not answer until he had asked his daughter (Angha, 2008).

Polygamy is being practiced in many cultures and religions but Islam is the only religion that has put some restrictions on polygamy. Islam is the only religion that talks about one marriage. *"If you feel that you will be able to deal justly with orphans, marry the women of your choice one, two, three, or four. But if you fear that you shall not be able to deal justly with them, and then marry only one."* (Quran). Moreover, a man needs a permission of the first wife for the second marriage. This is how Islam put restrictions on the polygamy.

In another research that young Muslim girls used religion to resist their parental pressure and looked for new opportunities such as finding a life partner of one's choice. One interviewee in her research argued that Islam forbids forced marriages but they occur because their parents do not know about this ruling (C. Dwyer, 2000)

### **2.2.3 Cultures and Islam**

Islam spread in different cultures and every culture practiced Islam according to their traditions. Few centuries after the death of the Prophet (PBUH), Islam had changes in rules and regulations because of the different political rulers and their traditions. If we look at the following verse of the Quran and its implementation in different cultures. For example, *“Tell believing men that they should lower their gaze and guard their modesty, that will make for greater purity for them and say to the believing women to lower their gaze and guard their modesty and they should not display their beauty and ornaments....”* (Quran). In this section of Quran, Muslims are encouraged to dress modestly. However, Muslim women from different cultures practice modesty in their own ways and these variations in their dress codes are because of the variation in cultures. In some countries, the Hijab is compulsory for women such as Saudi Arabia whereas in some countries it is just a choice and depends on women (Angha, 2008). However, she wants to cover her for example Pakistan etc. Different cultures have brought different changes in the religion according to their traditions. Moreover, Muslim Council of the UK mentioned this issue in its research that one of the interviewees argued that right to wear religious outfits is related to the right to expose your identity and right to take part in the society (Muslim Council of Britain, 2011). In another research, the interviewee said that the right to wear hijab and right to education is connected (Brown, 2006). There is a cultural change in Muslim women in the UK. Next section talks about the position of Muslim women in the context of UK.

### **2.2.4 Muslim women in the UK**

Previous research says that among all religious groups, Muslims have the youngest age structure. It further says that 46 percent of Muslims are less than 25 years old. In coming decade, Muslims will account for one-quarter of the growth in the working age population in

the UK (BBC, 2018). The youngest median age of the Muslim consumer segment makes them a potential consumer segment. Yet British Muslim women are the most disadvantaged religious segment in different aspects of life such as labour market in the UK (Bungwala, 2008; Chantler, 2018; Joly, 2016; María-Mercedes, 2018) and Muslim women face social mobility challenges in the UK. They are mainly inactive economically than all other women (Gov.uk, 2017). Moreover, the latest talks about the demographic characteristics, education level, and labour force rates of Muslim women are lower than the British white women. Similarly, the second generation of Muslim women has higher demographic characteristics, education level, and labour forces rates than the first generations Muslim women (Wang, 2018). Muslim women visibly dressed as Muslims are being attacked in offline manners significantly (Littler and Feldman, 2015). Moreover, after Brexit racially or religiously aggravated offences increased and recorded by the police in July 2016 from 41% recorded in July 2015 (Home Office, 2016). Muslim women tolerate violence, which constrains their options and limits the level of control over their decision-making (Chantler, 2018). Moreover, Latest Crown Prosecution Service (CPS) data (for 2016-17) found that 72% of victims in Honour based abuse cases where gender was known were women, and 28% men (CPS, 2017). Kazimirski et al. (2009) found that 96% of victims of forced marriage were women and 4% men. There are some the obstacles that not only affect British Muslim women but also affect all women, for example, inflexibility, gender discrimination, lack of childcare, and inflexibility. However, there is faith and clothing which is affecting Muslim women as an additional barriers (Bunglawala, 2008).

Furthermore, articulating the Islamic identity, women's rights strategies are evident. Muslim women are not like other groups in the UK. These Islamic identity strategies are the distinct tool for Muslim women in the UK (Brown, 2006). Similarly, by developing an articulated 'Islamic' identity in both private and public areas, Muslim women negotiate and obtain their rights in innovative ways. British Muslim women have positive attitude towards education and

at work and they want to perform well in both. Families and husbands of Muslim women support them. Majority of British Muslim women want to work after having children and want a good combination of family life with career. However, they face different issues, for example, gender discrimination based on their faith etc. But Muslim women face additional challenges, including discrimination based on clothing and Faith (Bunglawala, 2008). Muslim women experienced barriers to equal citizenship due to discrimination and Islamophobia within the larger society (Nyhagen and Halsaa, 2016).

It is found in the research South Asian Muslim women have less access to their family resources and control over their decisions (Jejeebhoy & Sathar, 2001). However, Ahmad (2011) British South Asian Muslims are increasingly getting the higher education. After getting the higher education these Muslim women, face problem because of the familial expectation and their own ambitions. Higher education is very important to stand out in a society. This research indicates that higher education is influencing British South Asian Muslim women to negotiate their culture, religious, and personal identities again and again (Ahmad, 2001). It is extremely important to look at the issues Muslim women are facing in the UK.

To sum up, Islam gives all the rights to the Muslim women. Marriage rights that women can get married to a person of her own choice. Property rights that women will get an equal share in the property. Social rights that women and men both can interact in the society within the limits to stabilize the society. The educational rights that it is obligatory for a man and women to get the education. Similarly, women also have political rights. However, it is difficult to reach Muslim women because of their religious and cultural compulsions. They maintain their distance with men in the physical environment. Yet they are very active online and playing an important role in family decision-making particularly in holiday decision-making (Koc, 2004). The newer generation is even more educated and the good understanding of religion and society. They are actively participating in and maintaining their digital face.

In summary, this section provides an evidence of the full rights Islam provides to Muslim women. However, mixture of different cultures and its traditions with religion Islam has changed the Islamic ideology. This section also quotes some verses from the Quran and hadith to provide evidence. Moreover, this section also discusses the problem Muslim women face in the UK in form of mobility, decision-making, equality.

Next section discusses defines family decision-making and role of Muslim, in particular, in holiday decision-making. Moreover, it sheds light on the family decision-making models.

## **2.3 Family Decision-making and Muslim women**

This section defines the family, discusses family decision-making models and the role of family members in taking decisions. Considering its importance in the domain of consumer behaviour, research on family decision-making models is extensive and established. A large number of researchers have attempted to develop models on family purchase behaviours (Annisa et al., 2018; Belch et al., 2005; Davis, 1976; Koc, 2004; Kumar, 2014; María-Mercedes, 2018; Sheth, 1974; Sinha and Ram, 2018; Wang, 2018). Moreover, section attempts to show how different members of a family become important in a family and social circle outside family with the use of technology (Belch et al., 2005; Kumar, 2014).

### **2.3.1 Definition of Family**

In order to begin this review, it is vital to understand the position of different members within a family, it is essential to understand the term ‘family’ as it is portrayed in the extant literature. A family is a dynamic and complex term. This term is difficult to define it because it contrasts a lot both within societies and across cultures (Punch et al., 2013). Sociologists differ slightly in the definitions. Two or more people who are living together and related by blood or marriage

is called family (Al-Azzam, 2014). In addition, two or more people are cohabitating by the partnership, blood bond, adoption, and marriage is a family (Solomon et al., 2013). Moreover, “Group of persons directly linked by kin connections, the adult members of whom assume responsibility for caring for children” (Giddens, 2013). Similarly, two or more people are cohabitating by the partnership, blood bond, adoption, and marriage (Solomon, Russell-Bennett, & Previte, 2013). Furthermore, If any two or more people who reside together whether they have a blood relation, married, or adopted (Schiffman & Kanuk, 2007). The family is also a part of a household comprises individuals living alone or with others in a residential unit (Yakup & Jablonski, 2012). Finch introduced the concept of displaying family. she defines ‘displaying families’ as “the process by which individuals, and groups of individuals, convey to each other and to relevant others that certain of their actions do constitute ‘doing family things’ and thereby confirm that these relationships are ‘family’ relationships” (Finch, 2007). This term family has become a very broad term. According to these definitions, it is analysed that family can be any two persons who are related (Cambridge dictionary, 2018) by blood, adopted, married, or even if they are living together will be considered as families. There are factors, which are very important in making a good family. “‘Family’ is able to pull many disparate relational strands together – including the possibility of family culture in its own right, the significance of time past and future, and the sense of being part of something bigger – in a way that other terms are unable to do” (McCarthy, 2012). There are three different types of families, for example, intact, single-parent families, and blended (stepparent families) (Tinson et al., 2008). The following section discusses the family decision-making models.

### **2.3.2 The position of Women within Family decision-making models**

These models show the interaction of the family members with each other while decision-making. The family is wide-ranging and multidimensional purchasing organisation that involves the needs of two or more generations. Family affects consumer decision-making the most (Chickweche et al., 2012). Members of the family considered as a basic structure of the reference group, affect the purchase behaviour of the family (Thomson et al., 2007). Family decision-making is defined as a process in which all family members comes to a mutual decision (Kwai-lee and Collins, 2000). Several theories have explained family purchase decision-making process:

First, '*Resource contribution theory*' by Blood (1960), states that power structure in family purchase decision-making is determined on the basis of resources contribution by the family members such as income, and education etc. In earlier times, when males used to be the only resource provider for the family, they were perceived as the dominant members in the purchase decision-making. Later, education, income, and occupation not only changed the position of the women within a family but also changed the shopping patterns, control over decision-making within a family (Lee & Beatty, 2002; Xia et al., 2006).

Second, the contribution of Davis (1976), in family purchase decision-making is very important. He developed a triangle of marital roles. The triangles explained that some purchase decisions are made mutually, particular members dominate some purchase decisions, and some are autonomous decisions (Davis, 1976). Davis (1976) stated that the power of the spouse to make decision is also depending on the culture. In traditional families, men make decisions dominantly. In general, one of the members of the family autonomously makes decisions (Kirchler, 1989). It also depends on the nature of the product such as men will be interested and involved in the purchase of cars and financial decisions etc. and women are more likely to

be involved in the purchase of home appliances and children's products. On the other hand, in modern families, all members mutually do decision-making (Davis, 1976). Mothers, who work outside, play an influential role in the family decision-making than a mother who stays at home. There are many women who are motivated to succeed in their careers and are contributing to the family income. This contribution leads to a change in the patterns of family purchase decision-making and family expenditures. This is known as a comparative resource contribution theory. Similarly, research says in the early stages of decision-making mothers tend to have more influence, whereas less influence in the last stages of decision-making (Lee & Beatty, 2002).

Third, Sheth (1974) also contributed by developing the theory of family buying decision. He presented a comprehensive model. This model shows a process of buying behaviour from information search until consumption. In this model, traditional sources of information are discussed such as mass media, word of mouth etc.

Similarly, Kumar (2014), talks about the empowerment of women by digital technologies. Moreover, Belch et al., (2005) talk about internet usage rate of the teen, which change their role in family, decision-making. Recent study found the leading role of females in household decision-making in rural Burundi (Ngenzebuke and Verwimp, 2018). Several factors can change the role of a member in family decision-making. If there is a conflict among members of the family regarding any purchase then often more information is gathered from credible outsider to know about better alternatives (Sheth, 1974).

Many researchers have found that women play a significant role in family decision-making. Xia (2006) establishes that women play an influential role in decision-making in modern/egalitarian families than husband-dominated families. More influence of wives and the importance of joint family decision-making is considered (Xia et al., 2006). Egalitarianism refers to a value system, which signifies equality in relations and roles of wedded people



(Rogler and Procidano, 1989). Today, modern families are existing more due to the change in behaviour and attitude of people. However, in traditional orientated families' husbands tend to have more influence (Blood and Wolf, 1960). Whereas in egalitarian orientated families, wives are influential and usually there more joint decision-making process (Ford et al., 1995; LaTour et al., 1993).

Role of women in the society has changed because of her education, income, and occupation. These changes have also changed shopping patterns and position of women (Lee & Beatty, 2002; Xia et al., 2006). It is found in the research South Asian Muslim women have less control to make decisions and utilise family resources (Jejeebhoy & Sathar, 2001). Similarly, the role of Indian Muslim women in their family decision-making is non-egalitarian (Sinha and Ram, 2018). However, Ahmad (2011) British South Asian Muslims are increasingly getting the higher education. After getting the higher education these Muslim women, face problem because of the familial expectation and their own ambitions. Higher education is very important to stand out in a society. This research indicates that higher education is influencing British South Asian Muslim women to negotiate their culture, religious, and personal identities again and again (Ahmad, 2001). However, it is also a fact that In recent years, the role of Muslim women have changed due to several socio-cultural factors such as increasing age of marriage, equal education, the rapid increase of working women, smaller families, high standard of living, and high contribution in family decision-making have changed the lifestyle of Muslim women (Aghasibeig, 2010).

Hajra (2012) found that autonomy is an important variable for the inclusive growth of economy and it is highly associated with the empowerment of the Indian Muslim women. She further found that mostly role of women in family decision-making is insignificant because men make

the final decision. She also found age, education, and income plays an important role in women's autonomy.

Another study found that age, employment, and number of children positively associated with the autonomy of Nepali women. In rural areas, women usually have less autonomy. Further this research found that there is a need of empowerment programmes to enhance the involvement of women in family decision-making. Researcher further suggests that a comprehensive strategy can help women to access resources. It will also enable them to challenge traditional norms. Researcher suggests that it will make women more autonomous in their family decision-making (Acharya et al., 2010).

Socio-economic and socio-demographic factors make women more autonomous in their decision-making. Pakistani women contribute a lot; however, they still have to rely on the mutual decision-making of the family and their husbands (Arooj et al., 2013). This research further finds that socio-demographic factors increase the autonomy of Pakistani women, for example, age, residence, education, profession, income etc.

Another research also finds that there is a difference between the autonomy of working and non-working women. Working Malaysian women have financial power, which increases their autonomy in family decision-making comparing to non-working women (Sultana and Leh, 2013)

The above section defined the term 'family' and discussed different models on family decision-making. Moreover, above section also discussed different factors, which changed the role of Muslim women in family decision-making. All above-mentioned family decision-making models discussed the position of different family members in family decision-making process. Mostly models talk about the joint or autonomous decisions of male and female members in the family. Models also discuss different factors such as education, income, age etc., which

increase the importance of family member in family decision-making in detail. Some models talk about the egalitarian vs non-egalitarian families. Moreover, above-mentioned models talk about the empowerment of women in the society and in family. However, current study talks about the platform, which can empower Muslim women by providing them resources, which they can utilise in the time of need. This research is focused in the UK. The reason of selecting this region has been discussed in detail in section (2.1). This study discusses the problems; Muslim women are facing in family decision-making, in particular, in holiday decision-making. The issues Muslim women are facing have been discussed in section (2.2.4). Above-mentioned model discuss the difficulties Muslim women or other suppressed segments face while making important decisions such as holiday decision; however, do not talk about the platform to develop and use the resources. According to ABTA (2017) report, holiday has become almost an essential element of life to get one self a break from hectic work life. Above-mentioned studies do not talk about holiday decision-making of Muslim women. When Muslim are also living in the UK and they also need a break from the tiring work environment. Next section discusses the holiday decision-making of Muslim women, which is very important before developing the hypotheses.

### **2.3.3 Holiday decision-making and Muslim women**

Religion is one of the main components of human cultures and it has played a vital role in shaping the behaviour of people (Poria et al., 2003). Religion leads the socio-cultural preferences in the society and activates the development of social symbol (Lamont and Molnar, 2002). Researchers have been considering religion as an important variable in the area of social sciences. Researchers have also investigated it in several fields exploring people's behaviour (Choi, 2010; Kupeli et al., 2018; Shah Alam et al., 2011). Religion is one of the most investigated topics in the industry of tourism. Some researchers believe that religion and

tourism are strongly associated because religion controls the movements in (Carboni et al., 2017; Henderson, 2011; Hussain et al., 2016; Razzaq et al., 2016; Zailani et al., 2016). Relationship between tourism and religion is very old. It is mostly investigated in the field of halal tourism, pilgrimage, and religious (Küveli, 2018). Researchers believe that in Islamic tourism, Islamic doctrine shapes tourists behaviours and help them to buy a particular tourism package (Jafari and Scott, 2014).

Olmsted and Hane defined a group as ‘a plurality of individuals who are in contact with one another, who consider each other, and who are aware of some significant commonality’. According to this definition, tourism is a leisure behaviour where people perform group activities which usually different in other non-holiday situations, for example, leisure activities at weekends (Thornton et al., 1997).

With this definition in mind, tourism can be seen as a form of leisure behaviour where activities are or, at least, able to be intensively group-based to an extent unlikely to be matched in most other non-holiday situations, including weekend leisure activities (Thornton Shaw, and Williams, 1997). Despite this, researchers have ignored groups of tourists in term of knowing the motivations and perceptions of individual tourist’s behaviours. Group behaviour of tourists can be determined by the behaviour of individual tourist. This increases the significance of individual tourist. If there are more differences in the behaviours of individual tourists within a group then that group will need to make more compromises. Therefore, individual tourists in group are always dependent on the goals and expectations of the group. Even the activities of the individual tourist in the group will be affected by the preferences of other tourists in the group, unless individual isolate from the group (Thornton et al., 1997).

Gender is an important variable in defining the opportunity and behaviour in sociology (Brown and Osman, 2017). Moreover, gender has been considered as an important variable to

investigate the human relations (Swain, 1995). Similarly, it is found that males and females both play important roles in the construction and consumption of tourism (Figuerola-Domecq et al., 2015). Researchers focused on the behaviour of female tourists; in particular, on the problems, motivations, and benefits they seek (Brown and Osman, 2017).

Tourism is linked with the religion and social context. It affects the reception offered by host community to tourists (Battur et al., 2010). It is also acknowledged that Islam plays an important role in telling about accepted values and behaviours in Islamic societies (Gadami, 2012). Likewise, Islam also plays an important role determining the role of women and role of other people towards women (Hibri, 2000; Ali, 2015). There is usually a Shariah law in Islamic societies (Stephenson, 2014). Quran and Sunnah determine the relationships between individuals (Zaman et al., 2013). Quran and Sunnah provide the full detailed guidance for individuals day to day life in Islamic societies (Sanad et al., 2010).

Due to the increasing number of the Muslim tourists, many destinations are forced to consider Islamic tourism. Muslim tourist market has become an important market and an interesting topic of research due to the continuous increasing number of tourists (Shafaei, 2017). With the increase in Muslim population, there has been an increase in several areas, for example, halal tourism, halal food, halal cosmetics etc. Because Muslim tourists have become a large niche market, therefore, tourism marketers need information about the taste and customs Muslim tourists to fulfil the needs (Küveli et al., 2018; Shafaei, 2017). By understanding the needs of Muslim tourists, tourism marketers can effectively interact with Muslim consumers, respond to their problems and questions, and communicate the message clearly (Eid, 2013).

Socio-cultural dimensions of the society determine the occurrence of the tourism (Chianeh et al., 2018). It is true particularly in the case of the UK because Muslim population is rapidly growing in in this country (BBC, 2018; Telegraph, 2018). Therefore, tourist marketers should

make their policies according to this consumer segment, in particular, Muslim women's socio-religious context. There is a need to develop a model, which focuses on the elements of tourism globally, according to its local appearances (Chianeh et al., 2018).

Destination marketers should investigate the tourist motivation and its compatibility with the tourist satisfaction before developing the objectives. It is very important in this of strict competition among destination marketers (Devesa et al., 2010; Zabkar et al., 2010). The destination marketers needs to know the tourists perceptions in order to do better positioning and differentiation (Chattalas et al., 2008). To provide appropriate information before the trip to the tourist, will make it easier for the tourist to identify the destination. Therefore, the satisfaction will increase (Wheeler, 1995).

Tourism marketers are always attracting new tourists' consumers (Battour et al., 2017). For instance, it has been witnessed over last 10 years that tourism companies have been targeting different types of consumers with different needs such as disable tourists, gay tourists, and elderly tourists (Weidenfeld, 2006). Similarly, there is a need to target religious conscious tourist (Battour et al., 2017) such as Muslim women. When tourist marketers do not offer them, customised tourism packages then these consumers are ready to compromise their religious beliefs to enjoy the bought package of tourism (Battour et al., 2017). Therefore, few researchers insist that the needs of these types of religious consumers should be met ((Weidenfed & Ron, 2008).

There are around 1.82 billion potential Muslim consumers worldwide (Muslim population worldwide, 2009; WTM, 2007). Muslim consumers have their unique demands according to their religion and culture. Tourism marketers should not ignore the demands of Muslim consumers (Battour et al., 2013). Tourism marketers can encourage Muslim consumers to travel to a particular destination of their choice by fulfilling their needs (Battour et al., 2017).

Similarly, if tourism marketers do not fulfil the demands of Muslim consumers they might not travel to a particular destination where their needs are not fulfilled (Battour et al., 2017).

The rapid increase of Muslim travellers in numbers and value is attracting the tourism marketers (Henderson, 2016). However, Muslim tourists follow certain Islamic practices, which can change the behaviour of the Muslim travellers by creating specific needs. It is a big challenge for the tourist marketers to fulfil the needs of the Muslim marketers in today's era. Tourists markets should conduct research to find out the needs and wants of the Muslim consumer in order to fulfil them without creating any conflict with local tourists (Henderson, 2016).

Muslim communities are growing rapidly in France, UK, and the Netherlands (Henderson, 2016). Muslim consumers are with the calculated spending power of \$140 billion for the tourism industry (World Travel and Tourism Council, 2014). Muslim consumer segment is a potential consumer segment for the tourism industry (Battour et al., 2010; Scott and Jafari, 2010). This forecasted worth of this consumer segment is \$238 billion by 2019. Muslim consumer mostly visit Turkey, UAE, and Malaysia among Islamic states and Russia, China, Singapore, Italy, and Thailand in non-Muslim countries (Crescent Rating, 2016). Muslim usually travel to Islamic states, however, research found that they want to travel to other places as well (HTC, 2014).

Stephenson (2014) found that Islam is a key part in tourism including dietary preferences and lodging. Many researchers have stirred the significance of the relationship between Islam and tourism (Battour et al., 2010; Stephenson, 2014). The situation is even deteriorated for women travelling to the destinations where males are dominating (Jordan and Gibson, 2005), whether they are accompanied with others or travelling alone (Brown and Osman, 2017). There is a

strong influence of religious and societal beliefs on women's participation in different parts of lives. Women appreciate the current religious and traditional values however they disliked unjustified rules and stereotypes towards them (Hajin, 2013; Joly, 2016; Mousa et al., 2018; Nelly et al., 2018). Similarly, British Muslim women face societal and religious pressure in their life while making decisions in their life such as where she should go out, the clothes she should wear, whom she should socialise with etc. (BBC, 2018; Joly, 2016; Telegraph, 2018). However, there is a group of Muslim women who are empowered with the religious values such as what they should wear, where they should go out and who they should socialise with etc. (BBC, 2018).

Jenkins first started research on family holiday decision-making as an important product in 1978. Moreover, Nicolas and Spencer (1988) found that there are three decision-making modes: first, where husband is dominating; second where wife is dominating and third where both husband and wife make joint decisions. Researchers have neglected different variables and roles people play in family holiday decision-making process, knowing the important changes have been taken place in both family structures, tourism market (María-Mercedes, 2018), and emerging of new consumer segments worldwide such Muslim consumer segment as a Billion consumer segment (Alserhan and Alserhan, 2012). Muslim travel is a fast-growing market (Oktadiana, 2016). Muslim travel industry is worth \$137 billion, it is clear that these losses can be significant (Alsehan et al., 2017). "The Muslims are predicted to make up almost one in three of the world's population by 2025. Muslim population is increasing numbers of well-heeled, well-educated Muslims are already seeking out goods and services that meet their needs - not only at home but also when they travel" (BBC, 2012). There has been an increase in the halal tourism industry than the other tourism industry worldwide by 6% per annum (The Muslim news, 2018).



Increase in the travel of women has increased their confidence and researchers have paid less attention to it (Khan, 2011). There are more limitations for females than males (Khan, 2011). There are many factors, for example, family, work, religion, society; household's obligations decide the time women have to spend towards the leisure and tourism. These are all different types of constraints for women (BBC, 2018; Khan, 2011; Joly, 2016; Mousa et al., 2018). There is a strong influence of religious and societal beliefs on women's participation in different parts of lives. Women appreciate the current religious and traditional values however they disliked unjustified rules and stereotypes towards them (Hajin, 2013; Joly, 2016; Mousa et al., 2018; Nelly et al., 2018). Similarly, British Muslim women face societal and religious pressure in their life while making decisions in their life such as where she should go out, the clothes she should wear, whom she should socialise with etc. (BBC, 2018; Joly, 2016; Telegraph, 2018). However, there is a group of Muslim women who are empowered with the religious values such as what they should wear, where they should go out and who they should socialise with etc. (BBC, 2018). There are clear conflicts between out-of-date and updated literature on females and on how tourism could be either constraining or empowering (Henderson, 1994). Previous literature does not talk about different elements applicable for the different generations of Muslim women such as Influence of social media on their holiday decision-making; Muslim women empowerment and how these features may inspire Muslim women and their travel. Koc (2004), explored in his research the roles of the family member while decision-making. Furthermore, he found the women have an influential role at the following phases of holiday decision-making: first phase is information search, 2<sup>nd</sup> phase is information processing, and 3<sup>rd</sup> phase is determination of specific holiday package. Finally, he suggested that marketers should consider the significant roles played by women in holiday decision-making. This model explains the influence of Muslim women in different stages of family decision-making. Again, this is a general comprehensive model explaining the role

specification of family members. However, this research shows that Muslim women play a significant role in holiday decision-making. Then this second model is used in this research because this model discusses some very important concepts such as role orientation of members of the family. This model only discusses the roles a Turkish Muslim woman plays in holiday decision-making. However, it does not talk about the Social media and empowerment of Muslim women in holiday decision-making.

In the start of twentieth century, men were privileged with travel and only few women from the upper social class used to enjoy this (Harris & Wilson, 2007). It was inappropriate for women to travel alone (Craik, 1997). Interestingly, that view is still alive in today's world where there is gender inequality (Elaine et al., 2017). Women face many risks when travelling alone such as sexual assault, murders, and sexual assault etc. (Arsu and Goodman 2013; Brown and Osman, 2017; Cockburn 2016; Mohamad and Mustafa 2011). Regardless, women still travel alone in search of the sense of autonomy, empowerment, and freedom (Cockburn 2016; Jordan and Gibson 2005; Wilson and Harris 2006). Similarly, solo female Asian travellers faced sexual assaults and discrimination as a massive difficulty. Despite of having risks, Asian female travellers travelled alone to gain autonomy and empowerment; in result those women have transformed themselves (Elaine et al., 2018). However, the number of solo female travellers is increasing. Females are also travelling alone (Matthews-sawyer, 2011). Travel managers informed that it is mostly women who are travelling alone than men. 73% of travel agents surveyed that more females travel solo than male travellers (Bond, 2013). This is why many hotels are providing women segregated services, for example, Hotel Vier Jahreszeiten Kempinski in Munich, The Grand Hotel Kempinski Geneva, and the Marriott International's Ritz-Carlton. For example, "among the services for Muslim guests at the chain's Grand Hotel des Bains in St. Moritz, Switzerland, is a special women's spa and gender-segregated exercise sessions. And Kempinski offers identical services at other properties in Berlin, Bangkok, and

Budapest, Hungary” (Alserhan, 2017; Jones, 2013). Previous literature does not talk about different elements applicable for the different generations of Muslim women such as Influence of social media on their holiday decision-making; Muslim women empowerment and how these characteristics may influence Muslim women and their travel.

Pennington-Gray and Kerstetter (2001) found that female travellers have a different attitude and behaviour. They usually want to escape from familial responsibilities. In an other research, Small (2005) found that women with a child under 15 have a desire to go on a holiday to get escape from familial responsibilities. Although family holidays are beneficial for children in term of social bonding and education, however, the women wanted to spend time with their own self. Berdychevsky et al. (2013) also found that women want to go on holiday to get independence from restricting home role. Similarly, Durko and Petrick (2013), independent holidays are also a break from work as well as domestic role. On the other hand, they say that family holidays are increasingly the only approach for families to bond (Brown and Osman, 2017).

Due to the resistance of feminists, female tourists have received some attention of the researchers (Brown and Osman, 2017). Asian solo female travellers resisted cultural expectations by travelling alone (Yang et al., 2016). The challenges female tourists face while travelling have been highlighted in recent literature (Brown and Osman, 2017). Women face vulnerability both on holiday and at home, for example, inequality, fear, and constraints which affect the life of women everywhere and everyday (Aitchison, 2005; Wilson and Little, 2008). Vulnerability may be greater in a different destination where values and norms are different from the values and norms of the traveller’s.

Women are the key victims of sexual attacks (World health organisation, 2014). Fear can be developed in women if they had a bad experience of harassment or if they hear about any

stories. Women use several strategies to for their safety: they keep themselves away from certain areas and they avoid certain times in the day (Wilson and Little, 2008). Women also secure themselves by modifying dress, meeting the requirements of local norms, being attentive, and avoiding certain insecure destinations (Cockburn-Wootten et al., 2006). Similarly, by covering, their hair may increase their protection and it will hide their identity.

Role of social media in the empowerment of family members has been discussed in previous researches (Belch et al., 2005; Kumar, 2014; Hajin, 2013). This section talks about the holiday decision-making of women and talks about the challenges women during travel. No study talks about the use of social networking websites to overcome these hurdles. Similarly, no study talks about different age groups of Muslim women, proper channel to target Muslim women, , and empowerment of Muslim women in holiday decision-making. Literature leaves a big gap. Now in order to understand the proper to target Muslim women, next section discusses the importance of social media. Sandikci and Rice (2011) said the best way to reach Muslim women is digital media. It is need to understand the significant role of social media in the empowerment of Muslim women.

## **2.4 Influence of Social Media**

This section discusses the practice of social media websites in decision-making. The usage of social media websites is swiftly growing and one of the major discussions spins around how the use of these social media websites will affect the social relations of users (Ryan et al., 2017). Different researchers have given their definitions. Social media are web-based services, which also known as “Social Networking Sites” refer to the network of relationship and interaction among different users. Social media such as Facebook, Instagram, and Twitter allow users to keep the good connection with their connections by doing multitasking such as

communication, information sharing among their connection (Kietzmann, Hermkens, McCarthy, & Silvestre, 2011). “Social media is defined as a group of internet-based applications that build on the ideological and technological foundations of Web 2.0, allowing for the creation and exchange of user-generated content” (Campbell, Ferraro, & Sands, 2014; Kaplan & Haenlein, 2010). It is made to facilitate user interaction and consist of blog, content communities, chat rooms, product, and service review sites, virtual worlds, and social networking sites (Kaplan & Haenlein, 2010; Mangold & Faulds, 2009). The researcher is focusing on social network websites specifically on the Facebook that allows users to make their personal profiles and develop the connection with whom to share and interact with (Campbell et al., 2014). Social networking websites are web-based services that allow individuals to make their own public or semi-public profiles. Users can see their list of connections and those made by others within the system” (Nicole B Ellison et al., 2007). Nicole B Ellison and Boyd (2013), revised this concept. Social media facilitates relationship forming between users from diverse backgrounds; moreover, user-generated content encourages inquiry and decision-making (Kapoor et al., 2018). They said social network site is a networked communication platform in which users have exclusive profiles with their user-generated content, content provided by other users, and data provided by the system. They can also show connections in their list with others. Similarly, they can also view the content of friends of their friends.

Use of social networking websites is increasing rapidly worldwide. These websites help people to develop social relations. Among these social media websites are; Facebook, Twitter, Instagram, Snapchat, Google+, and LinkedIn are the most popular. Through these websites people can interact with each other on a specific topic or they can just ‘hang out’ together online (M.-S. Park, Shin, & Ju, 2014). With the increasing popularity of social media, a new ethics debate has arisen over marketing and technology in the current digital era. People are

using online communities, but they have concern about information credibility through word-of-mouth in these platforms. Social media is becoming increasingly influential in shaping individual's decision-making as more and better-quality information about products is made available (Hajli, 2018). Social media websites give consumer chance for peer-to-peer interaction, product recommendation, and electronic word of mouth. Social media websites have altered the ways shoppers interact with the peers, collect product related information, and make purchase decisions. Major activities of the consumers in social media websites are socialising with existing peers. Moreover, they try to make new friends to share the information and experiences with them (Chu & Kim, 2011). Information consumers get from interpersonal resources is very important in influencing consumer decision-making and it is also well recognized in marketing and consumer behaviour literature (Wiedmann, Hennigs, & Langner, 2007). Word of mouth is an act of exchanging market information among consumers which have been found very useful in changing their product and service related attitude (Grewal, Cline, & Davies, 2003). Social media is providing opportunities of electronic word of mouth (e-WOM) and being used for sending messages. This notion has made it hybrid media (Goodrich & de Mooij, 2014). The recent research have found that women and younger users have the highest expectations for integrity, trusting others and expecting others to show empathy and good will (Warner-Søderholm et al., 2018).

Online shopping is increasing rapidly all over the world. Different types of consumers are influenced by it. One of the major influencing variables is the demographic variable. For instance, there has been seen a dramatic increase in the number of male and female social media users (C. Park & Jun, 2003). There is a minor difference in term of online segmentation. These websites have provided consumers with so many opportunities in adapting different aspects in life such as Facebook, Twitter, and Instagram played a vital role in increasing consumers' online shopping (Al-Dhuhli & Ismael, 2014). However, with the invention of the internet; it is

easier for consumers to purchase online using social media and other shopping websites. It is known as online shopping, internet shopping, and online buying behaviour (N. Li & Zhang, 2002).

Social media is playing a vital role in different aspects of our lives. It is helping users in different fields such as business, marketing, advertising, education, and shopping. Social media is an effective online shopping tool for consumers for online shopping. This electronic process lets consumers to directly deal with the companies to fulfil their requirements (Hennig-Thurau et al., 2010). Interaction with consumers on social media increases the potential consumers into buyers; in addition to changing existing potential consumers into buyers, social media encourage them to promote and share their purchase experience among their friends by giving their positive or negative views on purchased products (Al-Dhuhli & Ismael, 2014). A study shows that social media enables 25% people to write about the products/services on the websites to inform other users about the process of the purchase (Pookulangara & Koesler, 2011). Social media marketing has played a vital role in influencing consumers to purchase via the internet. Moreover, 70% of consumers use social media to gain information, 49% of consumers decided to purchase, and 60% consumers decided to share the information with their ties through the internet. Yet, only 7% of consumers actually bought online (Miller & Lammas, 2010).

These social networking websites have also some social aspects. Social shopping is increasing in e-commerce because of the advancement in social media applications (Hsu, 2018). Social shopping emphasises on the association of shoppers using the social networking websites to improve their shopping behaviour. Whereas social commerce is a group of sellers, using social networking websites (Stephen & Toubia, 2010). In social commerce websites, information of various sellers is collected and promotion deals are planned for the consumers. Each promotion

is valid until the certain number of shoppers buys it. Then, these promotion deals are virally spread on social networking websites through posts on Facebook, LinkedIn, and tweets on Twitter or on the other social networking website on regular basis to let people know so they can tell their family, friends, and other online social connection to buy these promotion deals. A social network can affect the knowledge dissemination (Cowan & Jonard, 2004), knowledge transfer (Fritsch & Kauffeld-Monz, 2010), and customer detection/retention (Nitzan & Libai, 2011). Researchers have found some insights on the mechanism through which s-vendor characteristics influence social commerce intent social media platforms (Yahia, Al-Neama, & Kerbache, 2018).

Social network marketing has always been one of the most successful tools of advertising. There are significant differences in developing advertisement value and forming favourable attitude towards advertisements (Shareef, Mukerji, Dwivedi, Rana, & Islam, 2019). Marketers use a different kind of marketing tools such as social media marketing to boost up the sales. In social media marketing customers and stakeholders are participants rather than viewers and customers become the part of the marketing department (Barhemmati & Ahmad, 2015). People are making their profiles very easily on these social media websites such as Facebook, LinkedIn, and Instagram. And marketers do not miss even one chance to expose their products and services in front of the users (Barhemmati & Ahmad, 2015). Businesspersons from all over the world penetrate into crowded places either it is a physical market or social networking websites. Marketers do a lot of things to keep the loyalty of their customers by adopting new methods of marketing such as events, sponsorships, one to one marketing activities, internet marketing, and social media marketing (Keller, 2008). Social media marketing is becoming a very important platform for marketing. People who are using these social media websites are increasing rapidly and that is why it is important for marketers to use this platform to influence and track their customers' beliefs and attitudes towards their products and services (Parsons,



2013). Issues related to consumer use of the online channel and social media has been explored by research. For example, previous research helped in finding influential social media users (Trusov, Bodapati, & Bucklin, 2010), and helped in understanding that how social media is influential (Kozinets, Wojnicki, Wilner, & De Valck, 2010). Social media marketing can be differentiating from social media advertising. It depends on the social engagement, in a result of earned media opposed to paid media (Hanna, Rohm, & Crittenden, 2011). Moreover, social media marketing is different because it is communal (constructed and understood by the community) whereas social media advertising is commercial communication in online communities. Brand marketing is fully dependent on the consumer to consumer communication on social media channels for example through word of mouth communication (Kozinets et al., 2010). Social media websites are still in their adolescent stage and they believe that it will keep evolving (Nicole B Ellison & Boyd, 2013). Furthermore, they found that it is more important to focus on the features and affordance of social media website rather focus on the technical features.

The section above has discussed the definitions and uses of social media websites. Moreover, it is discussed how social media is useful for word of mouth. People share their experiences, their current activities, and their future plans on it. Similarly, people use it for online shopping. Some are extensive users whereas other uses it lightly. Businesses have also started using social media websites to attract their customers. Furthermore, this section explains how people share their post-purchase experiences on these websites, which is beneficial for both buyers and sellers in term of information. Lastly, it is discussed that how marketers are using social media websites to market their products to find potential customers. Similarly, customers also use it to find suitable sellers. It is also suggested it should be focused on the use and affordance of the websites rather focus on the technical aspects of it. It was very important to give an introduction of social media websites and their usefulness as the researcher is measuring the

influence of Facebook on Muslim women. It is important to discuss the value of Facebook and its application before discussing the key variables.

## **2.5 Facebook**

Researcher uses Facebook as a tool of empowerment for Muslim women in this research because of the following reasons: Facebook is one of the largest and most popular social networking websites with it 1.4 billion users around the world (Facebook, 2015) and it has 2.23 billion active users worldwide in the second quarter of 2018 (Small business trends, 2018). In addition, people from every age use Facebook (Forbes, 2018). Facebook allows users to act as opinion leaders in their social networks and allows them to take part in the discussions, events, and encourage them. Facebook usage is an act of performing different kinds of activities on Facebook such as directed communication with friends, consumption of social news, broadcasting (post statuses, upload photos, and videos), and following pages of companies etc. (Burke et al., 2010). Recently, Facebook has added a new option to this website, which is ‘marketplace’ where users can shop. The local Facebook group are taking over from eBay as the place to earn cash flogging unwanted stuff in your area. Now with Marketplace having launched on the Facebook app, it is even easier. The best thing is there are no fees; all profit is yours (Moneysaving expert, 2018).

In the second quarter of 2018, Facebook had 2.23 billion monthly active users worldwide (Statista, 2018). In the USA around 150 million internet users having Facebook profiles (Trusov, Bucklin, & Pauwels, 2009) and expected to reach 207.36 million users (Statista, 2018). The total number of Facebook users in the UK will be 42.27 million individuals in 2022 from 35.13 million individuals in 2015. There is an expected increase of seven million new users (Statista, 2018). These numbers reflect Facebook’s dominant position on the UK social

media market, where the company reached a market share of 74,03percent in April 2017. Facebook reach all age groups in the UK however slightly more female users than male users. The highest number of Facebook users were found among 25 to 34 year old, of which 5.6 million were women using Facebook in January 2018 (Statista, 2018). People play an active role in sharing news within their networks, with a positive effect on their own involvement in news topics (Anne, 2015). Moreover, 70% news on Facebook comes from a trusted source such as from friends and family in one's network rather than news organisations one's follow on the site (Mitchell and Rosentiel, 2012; Statista, 2018). Facebook is a powerful platform for news sharing for the following reasons: first, Facebook encourages content sharing such as status update, photo and video sharing, and location check-ins. Secondly, Facebook has a built-in network for discussion. Together these features make it easy for one to share news, discuss it within the network (Anne, 2015; Statista, 2018).

This study focuses on the benefits of Facebook to Muslim women in their holiday decision - making. Facebook is a platform for online friendships with a service for unlimited texting and photos unlike other social media websites, for example, Snapchat, Twitter, and Instagram etc. because Facebook covers all age groups (Statista, 2018). This impression makes Facebook an ideal website for relationship developing and intimacy among emerging adults. Facebook users can make friends, view other users profiles, post on each other's pages, and also interact within groups if have similar interests (Weiqin et al., 2016). This website will also allow to maintain existing ties as well as to develop new connections (Ellison et al., 2007). All the above discussion was to give a better idea of the use of social networking websites and particularly Facebook.

Studies discusses the role of Facebook in the enhancement of positive engagement by uploading user-generated content. Moreover, studies discuss the role of Facebook in the

betterment of communication and discuss different types of behaviour of people who participate or do not participate in communication on Facebook. Moreover, studies discuss the trustworthiness of the Facebook. Few studies discussed the use of Facebook as a research tool. Furthermore, studies discuss the role of Facebook as a relationship development; development of social capital; use of Facebook by students and personality development.

This section explained the importance of Facebook and shed light on the researches on the influence of the Facebook. It shows different researches in which the importance of Facebook has been investigated concerning different variables. These studies are recent which makes them even more important. However, none of the studies focuses on the consumer behaviour of the Muslim women and talks about the empowerment of Muslim women in their holiday decision-making. We have discussed above the importance of social media and the need for holidays in this era. We have also discussed the strength of this consumer segment of Muslim women. Therefore, this study is unique in its nature.

The above sections discuss the family decision-making, holiday decision-making, the role of Muslim women in Islam and difficulties Muslim women are facing, in particular, in the UK, and the importance of social networking websites particularly Facebook. Researcher has discussed the rationale of this study in section (2.1). Currently, we do not have any model that explains how social media can empower family members in a family decision-making process. This study fills the gap by developing the conceptual model. Literature shows that Muslim women have limitations in influencing family decision-making. The developed conceptual model will establish the power of social media in empowering the family members in decision-making. Now there is need to discuss the important variables, which have been discussed less in the previous research and leaves a big gap for the current study. For example, to discuss the empowerment of Muslim women, important platform (Facebook) to express and share their

holiday related views, seek autonomy so they can freely make their holiday decisions, exchange of holiday related information (reciprocity), and to develop and utilise their resources (Social capital) on the platform. Following section discusses the main independent, dependent, mediating, moderating variables, and relevant theories that support these variables in this research.

## **2.6 An explanation of theoretical underpinning of the Variables**

This stage explains the relevant theories and key variables used in this research. Key variables are; social capital (social bonding and social bridging); reciprocity; autonomy; self-disclosure; and empowerment. This literature review will express the usefulness of each variable used in the conceptual framework.

The main theory used in this study is '*Social exchange theory*'. This theory supports all the variables in this study; however, it mainly supports 'Reciprocity'. This theory talks about the social exchange of resources, which provide rewarding reactions from others (Blau, 1964). The rationale of using this theory investigates the social exchange of Muslim women with their ties (Strong and weak) on Facebook to seek empowerment in their holiday decision-making.

Moreover, the researcher also uses few sub-theories in this study, which are linked with the 'Social exchange theory' and supports other main variables in the research. These theories are:

*Self-penetration theory* supports one of the main independent variables in this study. This theory talks about the interpersonal relationship hypothetically depends on the interpersonal factors of reward/cost. There is an exchange in relationships, which moves from non-intimate to intimate. It involves verbal, non-verbal communication, and activities. Furthermore, this movement of relationship from non-intimate to intimate is determined by the factors of reward or cost of exchanges in past, present, and future. This theory of social penetration is similar to

social exchange theory because of emphasis reward/cost factors (Homan, 1961; Thibaut and Kelley, 1959).



*Figure 3: Underpinning Theories*

*'Self-determination Theory'* supports 'autonomy in this study. This variable is very important because it talks about the control over one's decision-making. This study investigates the level of control of Muslim women over their holiday decision-making and the role of Facebook in it. This theory is relevant to social exchange theory because it talks about the social exchange in the form of social pressure etc.

*'Social capital Theory'* talks about the development of the social network via social exchange. This theory is also related to social exchange theory. This theory is important because it helps in investigating the role of social capital of Muslim women in their holiday decision-making. This study also investigates the power of social bonding (strong ties on Facebook) and Social bridging (weak ties on Facebook) in the holiday decision-making of Muslim women.

*'Empowerment Theory'* says that actions or structures can be empowering and the outcome of these actions and structures result in a level of being empowered. Both processes and outcomes are different in their nature because one standard cannot be applied to all the people in all contexts (Rappaport et al., 1984; Zimmerman, 1995). For example, Empowerment of a young student female is different from a widowed middle-aged woman. Empowerment varies according to the context and people. It takes different forms for different people in different contexts. Such this research investigates the empowerment of Muslim women in the UK, which is dependent on many factors such as employment status, marital status, and age of the Muslim women.

The researcher measures how self-disclosure, reciprocity, and autonomy on Facebook will influence the empowerment of Muslim women in their holiday decision-making with the mediating effect of social capital they develop on Facebook. Now, there will be a discussion of these key variables in this research. The following section will be discussing the key variables (Reciprocity, Autonomy, Self-disclosure, Social capital, and Empowerment) used in the research. Moreover, every variable is defined, and its theoretical background is discussed. Likewise, every variable is discussed in an online and offline environment specifically in the context of Facebook. There is also a discussion on Facebook because of the nature of the study. This study is about Muslim women. All these key variables are also discussed in the context of Muslim women.

## **2.7 Social capital**

The dogma of social capital theory is that social relationship among persons have potential resources which can be obtained when they are needed (Coleman, 1988). Social capital helps in gaining mutual benefit through cooperation and coordination with each other (Putnam, 1995). Social capital is defined as a set of all potential resources attached to the network of relationships possessed by a person or social unit (Nahapiet & Ghoshal, 1998). Individuals seek interactions and networking to increase the profit/results. Attached resources to a social network are effective and useful in increasing the results of an action; generally has the following reasons behind it (N. Lin, 1999). First, ties in the social network on good hierarchical positions can provide with good piece of information about current opportunities. Secondly, some social ties can influence the agents because of their position. Their reference will change the attitude of the organisation towards individual and it carries a weight in the organisational decision-making process.

### **2.7.1 The Theoretical underpinning of Social bonding and social bridging:**

#### **Social capital theory**

Social capital was first conceptualised by Pierre Bourdieu (1986). To understand the social power relations, he developed four forms of capital: economic, cultural, symbolic, and social. Social capital is “the actual or potential resources which are linked to a durable network of more or less institutionalised relationships of mutual acquaintances or recognition” (Bourdieu, 1986). After Bourdieu, Coleman (1988), discussed three forms of social capital: obligations and expectations, information channel, and social norms. In addition to it, he configures the concept of the social capital, which is to bring up in marginalised groups to overcome the limitations in the social environment and improve their community. Following Coleman,



Putnam (2000), saw social capital as a process through which communities join together and flourish. Putnam introduces the concept of social bonding and bridging. The former emphasise on the resources from the strong ties. Whereas the latter, emphasise the resources obtained from the weak ties. Putnam emphasised on the social bridging because it requires the development of trust, broader sense of reciprocity, and collective norms. However, Bourdieu (1986) said critically that the social capital expresses processes of social stratification. Putnam believes that one should increase his social capital.

Social capital is classified as two constructs: bonding and bridging (Putnam, 2000). *Bonding social capital* is provided by the emotionally close relationships such as family and close friends who provide specific mutual benefit, emotional support, and friendship (Barry Wellman & Wortley, 1990). It is an exclusive relationship, which provides physical, social, and emotional support that individuals receive from their close ties (Granovetter, 1983). On the other hand, a large number of diverse and weak connections, which travel in different circles, provide *bridging social capital*. Novel information is provided by bridging because closest connections are likely to have redundant information but not emotional support (Granovetter, 1983). Connections represent a diverse perspective and external groups but might not provide emotional support. Bonding and bridging social capital are not mutually exclusive, but rather different dimensions of the resources in a social network. Online communication and participation in social networking influence one's social capital (Wellman et al., 2001). Research shows that people who use the internet heavily have better social integration. For instance, heavy users take part in organisations and more likely in touch with friends and relatives (Hampton et al., 2009). Similarly, college students use Facebook heavily has higher social capital (Ellison et al., 2007). Lastly, the researcher will use 'Social capital theory' in this research. Social capital (connections) on the Facebook of Muslim women will have a great influence on them and their holiday decision-making.

### **2.7.2 Social capital on Facebook**

American Researchers pioneer research on social capital and Facebook. Research was focused on whether Facebook helps in the accumulation of social capital (Nicole B Ellison et al., 2007; Johnston, Tanner, Lalla, & Kawalski, 2013), whether Facebook helps in developing social bonding and bridging (Aubrey & Rill, 2013; N. B. Ellison, Steinfield, & Lampe, 2011; Steinfield, Ellison, & Lampe, 2008), different ways of use which can take to better social capital results (Burke et al., 2010; Nicole B. Ellison et al., 2014; Tazghini & Siedlecki, 2013), and the results from the increased social capital (Valenzuela, Park, & Kee, 2009). There is a mutual concern as to what psychological factors lead to social capital results, which are also psychological such as elevated self-esteem. Theorist Bourdieu and Putnam are concerned with the effect of socio-cultural elements on social capital. On the other hand, Facebook researchers position this concept towards matters of the mind.

Nicole B Ellison et al. (2007), found that self-esteem and life-satisfaction will positively influence the social capital on Facebook. Many researchers have used this correlation. Such as, the intensity of Facebook use increases both self-esteem and social capital on Facebook (Burke et al., 2010; N. B. Ellison et al., 2011). Similarly, Steinfield et al. (2008) found a correlation between bridging social capital, life-satisfaction, and self-esteem that the psychological value of Facebook lies in getting weak ties and maintaining them.

There are some studies talks about self-esteem with other psychological factors such as loneliness. Burke et al. (2010), found that life-satisfaction and self-esteem positively influence the bonding social capital on Facebook and decrease the loneliness. However, a research found that social networking websites are not a substitutes for real-life social connections (Arampatzi, Burger, & Novik, 2018). A general research on the internet and social capital finds that introverted users online will less self-esteem will increase their loneliness online, 'a poor get

poorer' result (D. Williams, 2007). However, an individual with low self-esteem will increase his self-esteem and will have an increased bridging social capital on Facebook, 'a poor get richer' (Nicole B Ellison et al., 2007; Steinfield et al., 2008). Another reason for this is that having more contacts on Facebook may lead to the sense of self-confidence and popularity. It is known as a self-compensatory' practice (Nicole B Ellison et al., 2007).

Social grooming behaviours on social media contribute to one's social capital and well-being. Five social grooming styles: image managers, social butterflies, trend followers, maintainers, and lurkers. Social grooming style is significantly associated with social capital and well-being. Image managers receive the most social benefits, whereas lurkers receive the fewest. Social butterflies have considerable bridging capital and well-being but the least bonding capital. This study suggest that the richer may get richer, but only if the engaged social grooming style is strategic (J.-H. T. Lin, 2019).

Other psychological factors have been discussed as well in the context of social capital and Facebook use. Sheng-Yi, Shih-Ting, Liu, Da-Chain, and Hwang (2012), discussed the relationship between self-efficacy and social capital with the mediating effect of social trust. Any individual who participates in an online community confidently will have a positive effect in acquiring social capital. Similarly, Jin (2015), found that self-system of an individual helps in acquiring social capital on Facebook. In addition, self-system involves following things: self-assertion, social presence, self-efficacy, and self-esteem. All these factors make people feel close to each other. Nicole B. Ellison et al. (2014), believed that Facebook makes it easier for its users to give and take benefits from the social resources from their network and also access friends of friends, who might provide unique information. Recently, Weiqin, Campbell, Kimpton, Wozencroft, and Orel (2016), found that introversion and extraversion effects one's social capital on Facebook. Extraverted individuals are more involved in the online

communication with already known friends. This is how extraverted individuals form a better social capital than the introverted individuals do. This study further found that it is easier with increasing use of social media websites that dynamics behind the accumulation of the online relational resources.

Above literature provides a clear understanding of social capital. It also explains how people are developing their social capital on Facebook to utilise their resources online. Yet, there arises a question, can social capital (bonding and bridging) empower a segment (Muslim women)? This segment is subdued, passive, and subordinated because they have no autonomy or capacity of action. Moreover, they also have multiple tensions and contradictions within and among their reference groups (Joly, 2016). Moreover, Sandicki and Rice (2011) said it is very difficult to approach Muslim women with traditional resources but online channels have made it very easy. Hence, the researcher found the research. Researcher investigates the mediation effect of social capital (bonding and bridging) in the empowerment of Muslim women in their holiday decision-making. Following table shows all the researches investigating the social capital on Facebook:

*Table 1: Social Capital on Facebook: Important studies from Extant Literature*

<b>Author s</b>	<b>Type of research</b>	<b>Antecedents</b>	<b>Consequenc es</b>	<b>Mediators/ Moderator s</b>	<b>Findings</b>
Ryan et al., 2017	Literature searches were performed	N/A	N/A	N/A	The use of social media website has opposing effects on social connectedness. Moreover, the direction of these results is depending upon who is using the website and how they are using it.

Weiqin et al., 2016	Questionnaires	Personality	Social capital	Online communication behaviour	Extraversion and introversion affects the communication style on Facebook. Extraverted people communicate in a better than the introverted people. This better communication leads to more capital.
Warren et al., 2015	Questionnaires	Social interaction ties, Shared languages and vision	Civic publication and civic actions	Trust, Age, Gender, Ethnicity, and Education	Social interaction ties, trust, shared languages and vision has positive influence on civic efforts on Facebook. Users on Facebook use its features to plan civic events.
Lambert, 2015	Qualitative research	N/A	N/A	N/A	It was found that social capital and intimacy are mobilised on Facebook. To understand the role of Facebook in everyday life it is important to understand social capital and intimacy.
Bohn et al., 2014	My Fnetwork application on Facebook was used to collect data.	N/A	N/A	N/A	Strength of social capital on Facebook is based on the active communication on Facebook.
Lee et al., 2014	Online survey	Facebook use intensity, Number of Facebook feature use, Frequency of Facebook feature use, Preference of Facebook feature use.	Social bonding, social bridging	Age, year in school, gender, duration of use.	Relationship was found between social capital and Facebook feature use. Social networking sites play an important role in developing and maintaining social capital.
Ellison et al., 2014	Online survey	Number of friends, Relationship maintenance behaviour	General bridging social capital, Facebook-specific bridging capital	Gender, age, education, self-esteem.	Social and technical affordance of Facebook makes it easier for the users to utilise the hidden resources attached to the social network on their Facebook. It was found it is very important to

					maintain and manage social ties.
Ellison et al., 2014	Online survey	Self-efficacy, Facebook utility, Facebook relationship maintenance behaviour	Social bonding, social bridging	Number of days visited Facebook, Age, Gender, Number of Facebook friends	Those who post mobilization requests on Facebook report higher social capital, are more likely to try to respond to Friends' expressed needs, and tend to see the site as a better source of information, coordination, and networked communication.
Aubrey and Rill, 2013	Online questionnaire	Facebook use, status and sociability motivation, Facebook habit, offline network capital.	Social bonding, social bridging	Status motivation, sociability motivation, Gender, age, race, household income, parental education	The results provided evidence of the sociability motivation mediating the relationship between Facebook habit and online bridging and bonding.
Jin et al., 2013	Survey	Optimism, innovativeness, discomfort, insecurity.	Social capital building,	Perceived usefulness, perceived ease of use, perceived playfulness, SNS continuance use intention	Results showed important support for the hypothesized model, signifying that positive and negative technology readiness play an important role in the formation of perceived ease of use, perceived usefulness, and perceived playfulness as well as in making the intention to continue using Facebook and social capital building.
Ellison et al., 2011	Questionnaire	Facebook usage, Friends on Facebook, Initiating scale, information-seeking, maintaining.	Social bonding, social bridging	Self-esteem, Gender, Age, Race, Residence	Social network on Facebook helps college students. Students use different connection strategies and differentiate it within Facebook friends. Number of actual friends predicts the social capital.

Studies mentioned in the table explain that the usefulness of the social capital on Facebook. Studies found that active communication on Facebook leads to better social capital on Facebook. Studies say extroverted people who take part in communications develop better social capital than those introverted people who do not take part in communications on Facebook. Moreover, studies say that Facebook makes it easier for people to utilise their resources in form of human capital on Facebook. This will be excellent for Muslim women to develop their social capital and seek empowerment from their sources in their holiday decision-making.

This section explained social capital theoretically, social capital on Facebook, and provided a table of researches on social capital. Following section will talk about the next independent variable 'Reciprocity' and its theoretical explanation.

## **2.8 The Theoretical underpinning of reciprocity: Social exchange theory**

This variable 'Reciprocity' in this research focuses on the exchange among people in the network of Muslim women social media websites specifically on Facebook, based on social exchange theory. Homans (1958), says that social behaviour is an exchange of material or non-material goods. An individual who gives much to other expects to get much from them. Similarly, individuals who get much from others are under pressure to give much to them. This process should be at equilibrium to balance the exchanges. Blau (1964), explained the concept of the social exchange. He believed that an individual for whom another individual has done a favour is expected to express gratitude when the right time comes. If one does not express gratitude or reciprocate when the time comes then one will be considered an ungrateful person who should not be helped. However, if he reciprocates properly when the time comes then this

mutual exchange of services will create a social bond between two individuals. People give meanings to the exchanges, based on of reciprocity.

Reciprocation is one of the fundamental impressions of the network exchange theories and it is a powerful determinant of human behaviour. According to Falk and Fischbacher (2006), reciprocity is a behavioural reaction in the result of supposed action (kindness or unkindness) where fairness is distributed and intended. Similarly, Linda D. Molm, Jessica L. Collett, and David R. Schaefer (2007) talk about the theory of reciprocity (social exchange) increases the social solidarity directly or indirectly. Social exchange is a process of mutual dependence in every case. Actors are either mutually or reciprocally dependent on each other for the valued outcome. There are two types of mutual or reciprocal dependence: direct (restricted) and indirect (generalised) exchange. Direct reciprocity involves the exchange between two actors, for example, A gives to B and B to A. On the other hand, indirect exchange involves the exchange between A and B and eventually they receive benefit from another actor (Lévi-Strauss, 1969). Moreover, Lévi-Strauss argued that this kind of indirect exchange between many is more beneficial to develop a strong bond.

These above-mentioned studies debate the theory of reciprocity in the context of an offline social interaction. It is highly relevant to our study and very useful in developing the grounds of this research. However, the researcher will look for the reciprocal activities on social networking websites particularly on Facebook, which is more relevant to the current study.

Currently, there has been significant research on social networks and online social networks which talks discusses this in online social interaction such as, Surma (2016b), found that people who interact on Facebook are able to maximise the strength their relationship and minimise the cost of communication. Liking on Facebook is a very low-cost activity. Facebook is one of the most successful platforms for interactions among friends, family, and acquaintances.



Moreover, people on social networking websites behave like real-life situations. On Facebook, people create accounts with their real names and keep connected with their real life friends. Lastly, people will behave in it according to the social norms. This study talks about the effectiveness of the application of the theory of reciprocity in online social networks specifically on the Facebook. However, it can be studied more to know its application to specific groups such as Muslim women. Furthermore, Cheng, Romero, Meeder, and Kleinberg (2011) they looked at the @-directed messages sent between users on Twitter and find that reciprocity depends on the impression of the status. Users with similar statuses often have a reciprocated interaction. On the other hand, users with disparate statuses interact with unreciprocated messages. This research has also shown the effectiveness of the application of this theory in the context of online social networks.

Individuals share knowledge in the online communities because they want to interact with others and share their knowledge with them. There number of factors which influence the participation: functional role, self-interest, boundary spanning roles, trust, reputation, and lastly reciprocity (Surma, 2016a) which is relevant to this study. Exchange patterns in online community communication are based on the direct and indirect reciprocity (S. Faraj & Johnson, 2011). Aspects of social capital theory such as social ties, reciprocity, trust, and identification will enhance one's knowledge which is being shared in online communities (Chiu, Hsu, & Wang, 2006). Moreover, this study found that according to the theory of social exchange, one would behave according to rational self-interest. Thus, knowledge sharing will be stimulated when it reward exceeds its cost. A Reward can be either intrinsic (Praise, respect) or extrinsic (money). Lastly, it is found that the relationship between reciprocity and the quantity of knowledge sharing suggests that the balance between what they share to the online community and what they receive from their online community.

### **2.8.1 Social exchange theory**

The process of exchange is simply defined by (Blau, 1964). He considered only those actions in social exchange that would receive rewarding reactions from others. The scope of social exchange theory is defined as an assumption: that social exchange theory is a movement of resources through a social process and resources will keep on flowing if they there is a contingent valued return. Psychologists name this contingent return *reinforcement*. Economist calls it reciprocally contingent flow *exchange* (Emerson, 1976). Social exchange theory suggests that social exchange defines the social behaviour. This exchange process stabilises the social system and might lead people to develop the relationship with only those people who can reciprocate (Gouldner, 1960). The main purpose of this social exchange is to increase the benefit and decrease the cost. According to this theory, people measure the benefits and risks associated with social relationships. If risks are more than the benefits, people finish the relationship. If the benefits exceed then they tend to keep the relationship (Surma, 2016a). There are two types of Reciprocity: Specific reciprocity and Generalised reciprocity. Specific reciprocity is also known as balanced or direct reciprocity in which the receiver feels obligated to give something back to the giver. In Generalised reciprocity, receiving a gift generates a desire to be more broadly generous to “pay it forward” to someone else (Linda, 2007, 2010). Similarly, individuals who are treated generously tend to respond with generosity, while those who are treated unfairly show greater unfairness towards others (Kurt et al., 2014). There are some key ideas of social exchange theory: (1) rules and norms of exchange (2) resources exchanged, and (3) Relationships exchange (Cropanzano & Mitchell, 2005).

#### **2.8.1.1 Rules and Norms of Exchange**

One of the key beliefs of the social exchange theory is that loyalty, trust, and mutual commitment evolve in relationships over time. In addition, both parties in the relationship

should follow some rules of exchange for the development of the relationship. Rules of exchange create a normative definition of the situation, which is adopted by the parties in a relationship of exchange (Emerson, 1976). Thus, guidelines are the rules and norms of any exchange relationship (Cropanzano & Mitchell, 2005). This social exchange theory somehow fits in other sub-theories as well used in this research. The researcher has focused on the principles of reciprocity.

#### ***2.8.1.2 Rules of Reciprocity***

The best-known rule of exchange is reciprocity or repayment. Gouldner (1960), presented an interdisciplinary review of the literature on social exchange theory. He outlined that the definition of reciprocity is unclear. The key contribution of his review was the nature of reciprocity in the context of exchange and secondly the types of the reciprocity. He described three types of reciprocity: (1) Interdependent exchange, (2) Folk belief, and finally (3) Moral norm. The researcher analysed these types of reciprocity in the context of the exchange relationship between Muslim women.

*Interdependent exchange:* According to (Blau, 1964; Homans, 1958), there can be three situations in an exchange relationship: (a) Independence where results are based on one's efforts only, (b) dependence where results are based on the efforts of other people in a relationship, finally (c) interdependence where results are based on the efforts of both individuals in the relationship. Thus, interdependence is considered a social exchange, as independence and dependence do not imply social exchange. For a social exchange, there is a requirement of the bidirectional transaction. Interdependence defines the characteristics of social exchange because it involves bidirectional transaction and mutual and balancing activities (Molm, 1994). The reciprocal interdependence highlights contingent interpersonal dealings in which one gets a response from another party because of a certain action. If a benefit

is provided then the other party should have a kind reaction (Gergen, 1969). Traditionally, it was understood that there is no explicit bargaining in Reciprocal exchange (Molm, 2003). Interdependence in reciprocal exchange increases cooperation when one will respond back kindly. It also reduces risk and encourages cooperation between parties to rather just be dependent on one party (Molm, 1994). Reciprocal exchange starts with one person who makes a move, and if the response is reciprocal then it leads to a new round of exchange. Until this process of exchange will keep moving it each round can develop a self-reinforcing cycle (Cropanzano & Mitchell, 2005).

Folk belief: In this type of reciprocity, it is a belief of people that people only get that what they deserve (Gouldner, 1960). A very good example of that is given by (Lerner, 1980), in which those people are discussed who have a belief in universal justice. Similarly, Bies and Tripp (1996), discussed the benefits of folk beliefs such as they found in their research about 'karma'. It was a belief of people if anyone does wrong to them they will not seek revenge because wrongdoer will eventually get what was coming to him/her. This type of reciprocity can be beneficial as well as harmful to people because all depends on the cultural beliefs of the people.

Moral norm: This type of reciprocity, is also considered a cultural mandate, in this mandate those who do not obey are punished (Mauss, 1967). However, there is a difference between folk reciprocity and norm reciprocity, which norms involve quality. It is also considered as a standard that describes the behaviour. If one is behaving by obeying norms then he expects the same behaviour (Cropanzano & Mitchell, 2005). Moreover, Gouldner (1960), believed that the norm of reciprocity is a universal principle and people share this view. Researcher has also found that norm of reciprocity can be negative and positive (Eisenberger, Lynch, Aselage, & Rohdieck, 2004; Perugini & Gallucci, 2001; Uhl-Bien & Maslyn, 2003). The negative norm of reciprocity means one will react negatively in a result of negative treatment. On the other hand,

positive norm of reciprocity means one will respond positively for positive treatment. To sum up, the norm of reciprocity is a universal principle (Gouldner, 1960). However, people and cultures have applied norm of reciprocity differently.

### ***2.8.1.3 The resources of exchange***

The exchange between two or more parties socially has been considered as a key tenet of the marketing. Researchers have focused on marketing exchange theories to identify the factors behind exchange process. Resource exchange theory was presented to explain the patterns of exchange (E. B. Foa & Foa, 1980; U. G. Foa & Foa, 1976). This theory defines the resource as, anything that can be exchanged between two parties. According to this theory, there are six types of resources.

- *Love* is a way to show affection, warmth, and comfort.
- *Status* is an evaluative judgment to give high or low regard, respect, and honour.
- *Information* is a resource in form of advice or opinion.
- *Money* is something such as coin or token that has a standard of exchange value.
- *Goods* are resources in the form of an object or product.
- *Services* are also resources in the form of activities on the body or associated to an individual.

Moreover, U. G. Foa and Foa (1976), does not consider time as a separate resource but it can be influential in the relationship with other resources. Two dimensions are given in this theory: (1) particularism, and (2) concreteness. Particularism is the value of the resource, which can be influenced depending on the person in exchange. For example, love has a high particularism because it all depends on the person in exchange and money has a low particularism because its value is the same regardless. Secondly, concreteness is the type or form of the expression

characteristic of the resources meaning how tangible or specific resource is. Symbolic benefits are associated with the less concrete resources.

#### ***2.8.1.4 Social exchange relationship***

Blau (1964), contributed to the social exchange theory. His contribution was mainly on the comparison of the exchange in economic and social manner. He discussed the unspecified obligations in social exchanges. He argued that if there were favour in any social exchange then there would be an obligation in that exchange, meaning giver will expect the favour in the future. Moreover, he said that exchanges could increase the commitment between the individual in the social exchange. In addition, Blau (1964) stated that relationship and exchange are two different terms, but they are causally connected to each other. Similarly, Clark and Mills (1979), stated that an exchange relationship requires repayments or reciprocity with the specified period of time.

Social exchange theory is a set of rules for sharing benefits with each other. The researcher will measure that how the reciprocity on Facebook will increase the social bonding and bridging of Muslim women and how it will be helpful in their empowerment.

### **2.8.2 Reciprocity on Facebook**

The reciprocity-orientated research has recently appeared on Facebook. Facebook has 1.5 million gift exchanges. It further shows that receiving a gift from someone makes people to give a gift in the future and chances are 56%. Online gift giving was learnt through observation. Mostly people when they receive gift they forward it to someone else. Sometimes they return it in offline manners people try to give a gift online (Kizilcec et al., 2018). Social networking websites such as Facebook are reshaping access to social capital. Facebook offers the user to send a request. Moreover, this website is beneficial if one uses it to send a request to gain

information or to provide help from their social capital (Nicole B Ellison et al., 2013). Jung (2013), looked at the relationship of signals of relational investment and responses to a favour request. In addition to it, N. B. Ellison, Gray, Lampe, and Fiore (2014) found that Facebook serves as a powerful platform which is not only for asking help but also for providing help, gaining information, linking up with friends, and with friends of friends. This study further says that individual must engage in intentional behaviours for bridging social capital and get attention and reciprocal responses of those ties by contributing on social networks. Higher levels of commitment reinforce the effect of following past advice on passive and active participation intention. Users' perceptions of reciprocity in the community strengthens the influence of following past advice on active participation. However, a high level of reciprocity causes users following past advice to reduce their intentions to continue following that advice (Belanche, Casaló, Flavián, & Guinalú, 2019). Surma (2016a), justifies a strong empirical evidence of reciprocity on Facebook. He further found that through Facebook users can maximise the strength of their relationships online and minimise the cost of communication for example, 'liking' feature on Facebook is very low-cost reciprocal activity. This liking can be considered as a reward in form of praise or respect. Nicole B. Ellison et al. (2014), found that it is very important to manage, groom, and maintain one's social network. He suggested that social capital is not just developed by the existence of connections on the social network sites, but rather is developed by meaningful efforts on the part of users as they engage in relationship maintenance behaviours (reciprocal actions) such as responding to questions, congratulating or sympathising ties. Moreover, it is found that the true benefit of the relationship maintenance activities on social network sites is to create a meaningful environment where communicative exchanges and potential benefits associated with social capital can flow. In another study, N. B. Ellison et al. (2014), found that Facebook is a powerful platform not just for asking help but also for providing help (reciprocity), getting access to information, interacting with not only

friends but also accessing friends of friends for novel information. All these processes help to realise people that they have very precious social capital.

*Table 2: Reciprocity on Facebook: Important studies from Extant Literature*

<b>Authors</b>	<b>Type of research</b>	<b>Antecedents</b>	<b>consequences</b>	<b>Mediators/ Moderators</b>	<b>Findings</b>
René F. Kizilcec et al., 2018	Survey Questionnaires	Perceptions of social norms, Substitute.	Reciprocity	Social networks, Online and offline.	When people receive a gift on Facebook. Most likely, they reciprocate. Chances are 56%.
Surma, 2016	Empirical based research.	N/A	N/A	N/A	Researcher found that an increase in the number of reciprocity messages sent in online social networks increases the reciprocity reactions from his receiver.
Ellison et al., 2014	Online survey	Number of friends, Relationship maintenance behaviour	General bridging social capital, Facebook-specific bridging capital, reciprocity	Gender, age, education, self-esteem.	Social and technical affordance of Facebook makes it easier for the users to utilise the hidden resources attached to the social network on their Facebook. It was found it is very important to maintain and manage social ties.
Jung et al., 2013	Online questionnaire	Actual friends, Frequency for asking for help, signals of relational investment, strategies	Reciprocity, social bonding, social bridging.	social bonding, social bridging.	People who ask their friends for help on Facebook are likely to get more responses from people in their network.



The researcher will use existing literature on reciprocity to fill the gap. All these above-mentioned researches have talked about reciprocity offline and online. Moreover, it has also been discussed that how these exchanges are useful to develop the strong bond of solidarity. The researcher will measure the influence of reciprocal activities (social exchange) of Muslim women in development of their social capital on Facebook and its use in holiday decision-making. This research further investigates the role of using potential resources from their social capital on Facebook. Next section will talk about another independent variable 'Autonomy'. It discusses the theoretical underpinning of autonomy. In addition, how autonomy plays an important role in developing the social capital and empowerment of Muslim women on Facebook.

## **2.9 The Theoretical underpinning of Autonomy: Self-determination Theory**

This variable is very important and relevant to in the current study in the context of Muslim women in Muslim-minority country. Secondly, autonomy represents the power of Muslim women in their holiday decision-making whether it is online or offline. Joly (2016), used a term 'Autonomisation' for the autonomy of women from Muslim communities in the Britain who are subdued, passive, and subordinated. It is defined as a process in which women increase their capacity of taking decisions and engage in all the actions in the realisation of the plans of their lives publicly and privately. Positively experienced events and behaviours expect autonomous behaviour which is controlled by self rather than external contingencies (Ryan & Deci, 2004). Autonomous behaviour has been connected with creative learning and engagement (Roth, Assor, Kanat-Maymon, & Kaplan, 2007), lesser stress and higher happiness (Weinstein, Deci, & Ryan, 2011), greater energy and strength (Ryan & Frederick, 1997), and

engaged in rewarding socialisation and relationships (Knee, Lonsbary, Canevello, & Patrick, 2005; Niemiec et al., 2006).

### **2.9.1 Self-determination**

Self-determination theory defines autonomy as a regulation by the self (Deci & Ryan, 1985, 2000). Autonomous people are self-endorsed and harmonious in their values and interests (Weinstein, Przybylski, & Ryan, 2012). Autonomy is opposite to control, in which an individual is controlled by external forces such as social pressure, external uncontrollable factors (Deci & Ryan, 2000). Autonomy is different from independence in that one autonomously depends on others or forced or controlled to depend on others (Ryan, La Guardia, Solky-Butzel, Chirkov, & Kim, 2005).

Dispositional autonomy has also been discussed in the literature of self-determination theory. According to this theory, persons that are more autonomous self-organise their actions that are self-endorsement. Similarly, when an individual is fully autonomous then s/he will passionately do what s/he wants, and feel self-congruent and integrated (Deci & Ryan, 2000). Highly autonomous individuals explore themselves and utilise awareness of their values, feelings, and needs. Whereas, less autonomous individuals are usually controlled by external factors including social pressure (Ryan & Connell, 1989). Lastly, either individual can be highly autonomous or self-regulated or less autonomous controlled by external factors (Deci & Ryan, 1985).

There are several facets of autonomy according to its definition under self-determination theory (Weinstein et al., 2012). *Authorship/self-congruence* when the individual sees him or herself as the author of the behaviour and consents with the actions s/he does (Ryan & Deci, 2004). Authorship is a clear sign of autonomy. Autonomous individuals also show regularity among

attitudes, behaviours, and traits (Ryan & Connell, 1989; Ryan & Deci, 2006). *Interest taking* is also a very important component of autonomy. It is a degree to reflect one's internal and external events by providing awareness and insight into one's experiences (Ryan & Deci, 2006). It involves motivated attention in which individual is receptive to both positive and negative experiences (Weinstein & Ryan, 2011). An autonomous individual is more interested in learning about him or herself (Ryan & Deci, 2006). *Susceptibility to control* authorship and interest taking mentions the positive aspects of autonomy, feeling of pressure, and the absence of control. Whereas, in susceptibility to control, It mentions the absence of pressure whether it is internal or external (Deci, Eghrari, Patrick, & Leone, 1994). Low autonomous people are less initiative and under the pressure of other's expectations. Individuals who have lesser experiences of tension and pressure are self-regulated or autonomous. Whereas, regulations from others lead to higher internal pressure (Ryan & Connell, 1989). After a theoretical background, it is important to mention the concept of online autonomy and its usefulness.

According to Joly (2016), Muslim women appeared in public space in the 21<sup>st</sup> century in the UK, challenging biasness, which posited them as submissive and just home oriented. Women from Muslim communities are subdued, passive, and subordinated regarding their Autonomisation, because of the tensions between their reference groups. However, Muslim women take part in the societies and stand up for their rights independently, which shows that their autonomy and capacity of action is increasing in the UK (Joly, 2016).

Above-mentioned literature discusses the autonomy in detail. Furthermore, it discusses the theoretical underpinning of autonomy. In addition, it discusses the autonomy of Muslim women. This sections also talks about the effect of social resources on the autonomy of an individual. The researcher is looking at the autonomy of Muslim women on Facebook, therefore, it important to review the literature on autonomy on Facebook as well.

### 2.9.2 Autonomy on Facebook

With the emergence of social media websites, people are gaining autonomy online. The mission of Facebook is to “give people the power to share and make the world more open and connected” (Facebook, 2015). Akbari et al. (2015), found that students feel freer and more vigorous in an online environment than a traditional classroom environment. Moreover, this study found that student gains more control over the communications and interactions with other people in the online environment. Lastly, students feel autonomous because of the fewer constraints such as time limitation, space etc. moreover, students can get to their peers to interact regarding their studies any time. Students can also have other sources to improve their work such as videos, pictures, and links. Social networks provide autonomy in an easier way.

Privacy is very important for people and it is one of their needs as well. People use privacy for their identity, autonomy, and individuality (Agata Błachnio, 2016). People disclose themselves on social networking sites for social interaction (Glac, 2014) and they also express their thoughts and feeling to seek closeness in their relationships with people (Fisher, 2010). These relationships make a source of information. People take autonomous decisions based on trusted information from online sources. The researcher will explore the autonomous decisions of Muslim women for their holiday decision-making based on the trusted information from their Facebook ties.

*Autonomy of Muslim women* is also found in fewer studies such as Hajin (2013), conducted a study on Iranian women. It is found that in terms of gender, *social meanings* and *norms* of self-presentation are defined too large extent on Facebook. Gender played a vital role in terms of one’s presentation, interaction with each other, and it happened even in groups as well on Facebook. Males’ informants were very comfortable in terms of maintaining status quo, as it was different for women due to the social control and familial responsibilities particularly

reputation of the family can be effected through one's act on Facebook. Moreover, (Hajin) found that both men and women were reproducing the meaning and norms of the Iranian society. However, men were doing it in a natural way whereas women used different strategies to overcome social control and to maintain the reputation of the family as well. Lastly, Iranian women gained personal autonomy by getting some control over their own self-presentation to fulfil their needs through Facebook.

*Table 3: Autonomy and Social media: Extant studies*

Authors	Type of research	Antecedents	Consequences	Mediators/Moderators	Findings
Joly, 2016	Two social intervention groups of	N/A	N/A	N/A	Autonomy of Muslim women is surrounded by multiple tensions and contradiction within and between their reference groups. If Muslim women want to form their own groups then they have to face their religious, gender, and racial disadvantage.
Akbari et al., 2015	Quantitative field experiment	Autonomy, competence, relatedness	students' feelings of competence	Gender, language, age	Student act more freely in an online environment rather than traditional environment where face to face interaction is compulsory. Online environment is friendly and student use it according to their preferences. Online class rooms are free from time and space limitations. And use of internet can help in extra learning material and interaction with their friends online. It seems that in online environment it is easier to gain autonomy.
Masur et al., 2014	Online survey	Autonomy, competence, relatedness	SNS addiction (Loss of control, tolerance, withdrawal syndrome, social relation, work and performance)	Self-presentation, Escapism, information seeking, meeting new people.	Lack of autonomy motives individual to use social networking websites to self-disclose.

Hajin, 2013	Focus group interviews	N/A	N/A	N/A	Males and females both use Facebook for the self-presentation. But women are more restricted than men.
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The purpose of this study is to review the existing literature critically on autonomy and to measure the level of autonomy Muslim women can get from Facebook to choose well, to have a say, and to do holiday decision-making. Lastly, how autonomy on Facebook helps Muslim women in making choices and utilising social capital in holiday decision-making.

## **2.10 The Theoretical underpinning of Self-disclosure: Social Penetration Theory**

“Self-disclosure refers to the process of making self-known to others; “target persons” are persons to whom information about the self is communicated” (Jourard & Lasakow, 1958). It includes evaluative, descriptive, and affective information about individual’s attitude, opinions, and self, which one can communicate with others. Moreover, more disclosure will lead to greater disclosure in response (Cozby, 1973).

According to the researchers of social sciences, self-disclosure is a process of social exchange in which one evaluate the cost and benefit before communicating with others. Moreover, it is found that self-disclosure is governed by the norm of reciprocity. People only self-disclose to those people from whom they receive disclosure. Similarly, self-disclosure is positively associated with liking. People only disclose themselves to those people whom they like. Secondly, in the study self-disclosure is seen as a social reward (Worthy, Gary, & Kahn, 1969).

Self-disclosure was also investigated in the context of the online environment such as Chou, Teng, and Lo (2009) found that when company website discloses more of its information to its

consumers, then consumers will more likely trust the company and will be ready to disclose their personal information to the company. Findings also differentiate between interpersonal self-disclosure and B2C self-disclosure. In the context of interpersonal self-disclosure, more disclosure will lead to more disclosure in response (Cozby, 1973). Still, this study finds that this relationship is only possible with the mediation of trust. H. Li, Sarathy, and Xu (2011), found that information privacy is a tension between companies and its consumers. Malhotra, Kim, and Agarwal (2004), found in the research that privacy risks online have a negative effect on disclosing information to the seller online. However, some groups do not pay any attention to these risks. Hugl (2011), found that adults take more care of privacy issues of disclosing information online than younger users. Moreover, it has also found that there is a need to focus on an interrelationship of many approaches when trying to analyse privacy-related issues for online social networking websites' users. The rapid growth and interactive nature of social networking websites make it interesting and imperative to investigate what influence self-disclosure in social networking websites (Cheung, Lee, & Chan, 2015).

### **2.10.1 Social Penetration Theory**

In this study, the role of this construct 'self-disclosure' of Muslim women is explained in the interpersonal relationship on Facebook for holiday decision-making. Self-disclosure is positioned in the context of two theories; social penetration theory and social exchange theory. According to social penetration theory, the growth of an interpersonal relationship hypothetically depends on factors of interpersonal reward/cost, characteristics of personality, and situational determinants (Altman & Taylor, 1973; Taylor, Altman, & Sorrentino, 1969). There is an exchange in relationships, which moves from non-intimate to intimate. It involves verbal, non-verbal communication, and activities. Furthermore, this movement of relationship from non-intimate to intimate is determined by the factors of reward or cost of exchanges in

past, present, and future. This theory of social penetration is similar to social exchange theory because of emphasis reward/cost factors (e.g., (Homans, 1961; Thibaut & Kelley, 1959). Theory of social penetration emphasises the time, which is not crucial in social exchange formulation. Moreover, the theory of social penetration focuses on the mutual effects of verbal and non-verbal communication.

According to Simmel (1964), every individual who has a relationship with someone is based on his/her knowing something about each other. Cozby (1973), based on this statement says that there is very less research on self-disclosure and it is apparent that everyone is different in self-disclosing. However, there is very limited research about these differences. Furthermore, (Cozby) found that there are two forces behind the self-disclosing behaviour. First force encourages disclosure and extensive studies by the researcher. On the other hand, other force inhibits disclosure. There can be several factors behind this inhibition such as discretion and privacy. For example, this is a being studied extensively in the context of disclosure on social media websites in upcoming researches. In addition, Cozby (1973) found that self-disclosure has been seen as a group encounter movement, which focuses on the need to develop the relationship, to communicate, and be honest and open with others. Bennett (1967) also expresses it; there is a need to develop a trustworthy and confident environment in which individuals can freely express their personal affairs as they discuss other topics such as experiences about automobiles and weather. This was the theory behind self-disclosure. Following it is discussed how self-disclosure can be reciprocal in the light of literature.

#### ***2.10.1.1 Reciprocity of self-disclosure***

Many researchers investigated the reciprocity of self-disclosure and results were different. Jourard (1959) found that the amount of disclosure given is positively correlated with the amount of disclosure received. In 1960, Jourard and Landsman replicated the above finding



with a different sample. Then in 1963, Jourard and Richman found a level of disclosure input and output for mother, father, best female friend, and best male friend. However, other researchers investigated disclosure in different relationships and types. For example, in 1967, Levinger and Senn investigated the input and output disclosure from the same person was high whereas between husband and wife which was lower.

Levin and Gergen (1969) found that the more one individual will disclose his/her information the greater the return would be from the other individual. However, if one individual exaggerates in disclosing then the other individual will disclose less because the former will be considered untrustworthy. Likewise, in the same year 1969, Worthy, Gary, and Kahn suggested that receiving a self-disclosing information is a reward because one is considered trustworthy. Receiving information that is more intimate is a bigger reward for the receiver. Worthy et al., tested many predictions based on social exchange theory.

In 1972, Cozby tried to extend the research of Worthy et al., on social exchange theory. Cozby argued that a higher level of disclosure reduces the level of reciprocity. However, lower and medium level of self-disclosure will increase the level of reciprocity.

### **2.10.2 Self-disclosure in online networking websites**

People express their thoughts and feeling to seek closeness in their relationships with people (Fisher, 2010). Self-disclosure is a part of social interaction. People get a chance to share their identity on social networks easily (Glac, 2014). The popularity of social media websites is increasing rapidly. Research has found that people tend to have more positive vs. negative experiences on Facebook than in real life (Qiu, 2012) such it helps in presenting better emotional well-being on Facebook than in real life. Similarly, Green et al. (2016) found that socially anxious people place more value on the communication on Facebook because there

are fewer cues and controllability both on public and private communication. Moreover, due to the privacy, trust, the permanence of the communication, and the feeling of disinhibition have an effect on self-disclosure. Moreover, Błachnio et al. (2016) found that Facebook helps lonely people to interact with other people and can reduce their loneliness, however, adolescents' awareness should be raised about disclosing their information online. Similarly, another found that self-disclosing information can be a risk for the adolescents (Qiu, 2012).

Chantler et al., 2018; Gov. UK, 2018; Joly (2016), found in the research that women from Muslim communities are subdued, passive, and subordinated because they have no autonomy or capacity of action because of multiple tensions and contradictions within and between their reference groups. Yet, they are bringing up their issues by taking part in societies, which a clear sign of autonomy and control they are gaining in the UK.

As Green et al. (2016) found that Facebook has been a platform inhibition for the anxious people. The researcher will measure the influence of self-disclosure on the empowerment of Muslim women on Facebook.

*Table 4: Social media and Self-Disclosure: Extant studies*

Authors	Type of research	antecedents	consequences	Mediators/moderators	Findings
Green et al., 2016	Online survey	Social anxiety	Facebook self-disclosure (in public and private)	Reduced cues, controllability, disinhibition. (Public and private)	There is a positive relationship among computer mediated communication, social anxiety, and friendship. Socially anxious people place more value on the online environment because of the control.
Aharony, 2016	Questionnaires	Facebook intensity, Facebook	Facebook Disclosure	Gender, age, education	It was found that attachment theory, social capital on

		importance, personality, attachment.			Facebook, personality traits and age show the self-disclosure on Facebook.
Blachnio et al., 2016	Questionnaire	Issue of privacy, Facebook use, Facebook habit, loneliness	Facebook self-disclose	demographic.	Adolescents were the group with high level of disclosure. Young people's awareness should be raised in order to show them the results and possible consequences of sharing private information.
Zlatolas et al., 2015	Online questionnaire	Privacy awareness, privacy social norms, privacy policy, privacy control	Self-disclosure	Privacy value, privacy concerns, gender, education, age, Facebook friends, Facebook use	There is a positive relationship between self-disclosure privacy concerns, privacy self-disclosure and privacy awareness, privacy social norms and privacy value/self-disclosure, privacy policy and privacy value/privacy concerns/self-disclosure, privacy control and privacy value/privacy concerns.
Cheung et al., 2015	Online questionnaire	Perceived benefits, perceived cost, social influence	Self-disclosure	Cost-mitigating factors, perceived cost.	Self-disclosure leads to trust building and forming good relationships. Perceived benefits and social influence determine the self-disclosure.
Hollenbaugh and Ferris, 2015	Questionnaire survey	Individual variables, sociological variables	Self-disclosure	Facebook motives	Facebook users motivated by relationship maintenance were more honest, intentional, and positive. Self-esteem and self-disclosure

					has a positive relation.
Gool et al., 2015	Questionnaire survey	Attitude, SN friends, SN parents, SN teachers,	Behaviour	Intention, willingness,	Adolescent self-disclose their information rationally but it can be an emotional decision as well after a spontaneous situation on Facebook.
Seidman, 2014	Questionnaires	True self, Facebook use behaviour, Facebook use motivation	General Self-disclosure, emotional self-disclosure, acceptance-seeking, connection/caring	Number of Facebook friends, post per day on own wall, post on others wall.	True self positively associated with posting on other walls on Facebook but not one's own wall. People who expose their true self online are more active on Facebook posting different types of posts.
Kwak et al., 2014	Questionnaire	Curiosity, Enjoyment, Focused attention, Telepresence, Time distortion	Self-disclosure on Facebook.	Gender, Age, Facebook experience, Daily Facebook use on Mobile, Daily Facebook use by PC, Post-hoc interpersonal change, SNS flow	It was found that there is appositive relationship between self-disclosure on Facebook and post hoc interpersonal relationship.
Limperos et al., 2014	Questionnaire	Self-disclosure	Interpersonal affinity, social attraction, physical attraction, friendship attraction, (Interpersonal liking)	Gender, age, duration, Facebook usage,	High self-disclosure will lead to great interpersonal liking between male and female participants. Male participants view the self-disclosure of females more than the male participants.

Al-Saggaf and Nielsen, 2014	Data was collected from the profiles of females on Facebook.	N/A	N/A	N/A	Lonely people disclose their information, relationship information and address than the connected people similarly connected people disclose their views and wall than the lonely people.
Wang and Stefanone, 2013	Questionnaire survey	Extraversion, Narcissism	Check-in intensity	Facebook self-disclosure, Exhibitionism, Gender, age, education, occupation, internet use/day, Facebook use experience, Facebook friends, smartphone use experience, mobile internet use experience	Personality traits improve the self-presentation of an individual on Facebook. There is a positive relationship between self-disclosure and check-in on Facebook.
Special and Barber, 2012	Questionnaire survey	Specific motives	Self-disclosure, satisfaction	Age, gender, current Facebook user	The most purpose of using Facebook is maintaining relationships, passing time and entertainment. There is difference in males and females in self-disclosing their information.
Forest and wood, 2012	Questionnaire	Self-disclosure	Self-esteem	Age, gender, Facebook usage	This study has found that although people with low self-esteem considered Facebook an appealing venue for self-disclosure, the low positivity and high negativity of their disclosures elicited undesirable responses from other people.

Stutzman, 2011	Questionnaire survey	Privacy attitudes	disclosure	Privacy behaviour, Privacy policy consumption	The relationship between privacy attitudes and certain types of disclosures (those furthering contact) are controlled by privacy policy consumption and privacy behaviours. This provides evidence that social network sites could help mitigate concerns about disclosure by providing transparent privacy policies and privacy controls.
Park et al., 2011	Online survey	Needs for affiliation	intimacy	Motivation for relationship maintenance, Motivation for relationship initiation, self-disclosure	There is appositve relationship between self-disclosure, positivity and intimacy.
Ledbetter et al., 2011	Online questionnaire	Self-disclosure, social connection	Relational closeness	Facebook communication, offline communication	Self-disclosure and social connection is positively associated with Facebook communication.

Studies in this section talk about self-disclosure and privacy issues. Similarly, there is a discussion on the development of social capital through self-disclosure of information on Facebook and high self-disclosure leads to better social capital. Lonely and socially anxious people self-disclose more than the normal people, which helps them to develop a good social capital. Similarly, people self-disclose their information according to their attitudes. This literature helps us to hypothesise that Muslim women can develop their social capital by self-disclosing their holiday related information and this process of self-disclosure on Facebook can

empower Muslim women in their holiday decision-making. The next section talks about the theoretical underpinning of the empowerment.

## **2.11 The Theoretical underpinning of Empowerment: Empowerment Theory**

Empowerment is defined as ‘a process, a mechanism by which people, organisations, and communities gain mastery over their affairs (Rappaport, 1987). Empowerment is even easier through new Media (Castells, 2007). Empowerment of Muslim women in holiday decision-making is a dependent variable in this research. It is an understanding of processes and outcomes of efforts, which affect the life of an individual by influencing decisions (Zimmerman & Warschausky, 1998). There are following definitions of empowerment. The first definition is to the individual level of analysis: It is a process where individuals learn to link their goals and way of achieving them, and connections between their efforts and results (Mechanic, 1991). The second definition is incorporating person-environment interaction: it is process focused in the local community, having mutual respect, group participation, critical reflection, and caring through which people lacking an equal share of valued resources gain greater access and control over those resources (Cornell Empowerment Group, 1989). Lastly, empowerment is a process by which individuals, organisations, and communities gain mastery over their lives (Rappaport, Rappaport, Swift, & Hess, 1984). All these definitions are suggesting that empowerment is a process in which effort is made to exert control, participation with other to meet goals, and efforts to access resources. Following there is a discussion on the theory of empowerment.

### **2.11.1 Empowerment theory**

This theory of empowerment includes processes and outcomes (Swift & Levin, 1987). This theory says that actions or structures can be empowering and the outcome of these actions and structures result in a level of being empowered. Both processes and outcomes are different in their nature because one standard cannot be applied to all the people in all contexts (Rappaport et al., 1984; Zimmerman, 1995). For example, Empowerment of a young mother is different from a widowed middle-aged man. Empowerment varies according to the context and people. It takes different forms for different people in different contexts. Such as in this research, empowerment (Dependent variable) will change according to the education, income, and age (Moderating variables) of the Muslim women.

It is very critical to separate between the empowerment process and outcomes in order to define the empowerment theory. First, empowering processes entails; gain control, obtain needed resources, and critically understand the social environment. A process is only empowering when it is developing the skills of individuals, so they can be an independent problem solver and decision makers. Secondly, empowering outcomes mentions the implementation of the empowerment so the efforts of the individuals to gain control of their community can be measured. Empowerment outcomes vary according to the level of analysis. It will be different when studying individuals, organisation, or community respectively. Each level of analysis; individual, organisations, and communities are inter-dependent and have a causal relationship. Elements in one level of analysis are somehow affecting other levels of analysis. For example, empowered individuals form responsible and participatory organisations and communities (Zimmerman, 2012).

Empowerment at the individual level of analysis is psychological (Zimmerman, 1990; Zimmerman & Rappaport, 1988). It includes one's competence, efforts to exert control, and an



understanding of the socio-political environment. Understanding the social and political environment (Critical awareness) is very important in order to identify those with power, associated resources to them, their connections, and those entire factors, which can influence their decision-making. It is also a process to understand casual agents (Sue & Zane, 1980). A critical awareness means the understanding of right time to engage and avoid a conflict, and the ability to identify and cultivate resources needed to meet desired goals (Kieffer, 1984).

Participation in activities and organisations can develop the analytical skills of individuals. These activities will allow them to model others and it allows them to get experience by organising people, identifying resources associated with the people, and making strategies for social change. More opportunities to participate in community organisations will reduce a sense of powerlines, exclusion from community, and unfriendliness (Berger & Neuhaus, 1977). The mediation of these organisations helps in skill development, and builds the sense of community, control and confidence, and improving community life.

An empowered individual might show personal control, critical awareness of his/her environment, and behaviours that are necessary to apply control. There are three components of empowerment: Intrapersonal, interactional, and behavioural (Zimmerman, 1995). Intrapersonal includes perceived control, which has few aspects; personality, cognitive, and motivational aspects (Zimmerman & Rappaport, 1988). An interactional component refers to the influence of individuals over their environment using their analytical skills such as problem solving. Lastly, behavioural component refers to the participation of individuals in organisations and community groups to take action to exert control.

This was the theory of Empowerment. However, with the emergence of social media, this concept of offline empowerment has been shifted to online empowerment. People take part in online communities, develop their social capital, and consume the resources associated with

their social capital. This research is focusing on the empowerment of Muslim women through Facebook. Following discussion is on literature on the empowerment through Facebook.

### **2.11.2 Empowerment through Facebook**

Facebook is one of the largest social networking website (Facebook, 2015). It allows people to develop their social ties online. These ties can be weak and strong. But every tie can have useful information (Burke et al., 2010). These informative ties give confidence and help in constructing a competent online identity. Moreover, online role-playing can be an empowering process. Zhao et al. (2008), found that Facebook is a platform where people claim their identities, to express their true selves, to better situate in the social environment whether it is online or offline. Moreover, Facebook helps users to create hoped-for possible selves they are unable to do in the offline world. These digital identities of them are real and can help to reshape their self-images and identities accordingly in an offline world. Facebook is a platform for digital empowerment for minority groups (Zhao, Grasmuck, & Martin, 2008). Further, it was found that some users on Facebook do not have fully established identities in their offline world comparing to their online identity. For example, Muslim women are subdued, passive, and subordinated because of their lack of autonomy (Joly, 2016). However, Muslim women gained online autonomy through Facebook for self-presentation to fulfil their needs (Hajin, 2013). Kumar (2014), found that Facebook allows internet-enabled mobile users to develop international ties in cross-cultures. Moreover, it changes their sense of the wider world and their position in it. Facebook brings different meanings for them as a source of entertainment, the source of developing their social network, and as a source of self-development and many more. However, (Kumar) further found that these meanings are denied towards their women. As social factors, stop the access of internet and activities on it for women in the following

ways: First, parents are scared of negatives influences of the internet on their daughters. Therefore, they are more inclined to stop their daughters to spend time online for safety reasons. Secondly, male members in the family get first right to use technology such as laptops and smartphones. Lastly, physical spaces that allow participating culture and growing in the career is not the same for women. There is a need for new avenues for self-expression and self-empowerment for less privileged. There is an unequal division of resources for men and women. It can be deduced from the finding of this study that those people who use Facebook or other technologies are more likely to self-empower and self-express themselves.

In some cultures do not permit women to be as productive as men (Hajin, 2013; Kumar, 2014). Islam provides the full right to Muslim women. Yet, this is labelled to Muslim women that they are suppressed, subdued, and oppressed (Joly, 2016) because of their hijab compulsion and other familial pressures (MCB, 2011). Researcher now will measure the influence of Facebook on the empowerment of Muslim women in their holiday decision-making in the UK.

This section has discussed all the key variables in the study. All the variables have been defined in the light of existing literature. Moreover, the theoretical background of each variable has been discussed. Similarly, each variable is discussed in the light of existing literature in the context of Muslim women and Facebook.

*Table 5: Social media and Empowerment: Extant studies*

Authors	Type of Research	Antecedents	Consequences	Mediator/Moderator	Findings
Kumar, 2014	Semi-structured interviews and Participant observation	N/A	N/A	N/A	Facebook allows developing international ties and understanding the concept of the wider world. Facebook is

					also a source of entertainment, networking, and self-development. However, its access to the women is restricted.
Hajin, 2013	Focus group interviews	N/A	N/A	N/A	Males and females both use Facebook for the self-presentation. But women are more restricted than men.
Onyejekwe, 2011	Detailed literature review	N/A	N/A	N/A	Internet has accelerated the women's empowerment. Women from whole world are being empowered from the internet. Women are mobilising and making their voices heard.
Zhao et al., 2008	Focus group interviews	N/A	N/A	N/A	Constructions of identities developed in nonymous environment are different from developed in anonymous online environment. Facebooks users claim that their identities are implicit rather than explicit.

Next section will be discussing the family decision-making. Different models of family decision-making and consumer behaviour are discussed to understand the roles of family members.

## **2.12 Summary and Link**

This chapter shed light on the existing literature on the key variables used in this study. This chapter is divided into following sections: social media websites, Facebook, Key variables (Social capital, Self-disclosure, Reciprocity, Autonomy, and Empowerment), family decision-making, theoretical framework, and research questions. The first section introduces the social media websites and their uses through reviewing the literature. This study is on Facebook, therefore, it was very important to explain the concept of social media websites to understand the basic concepts used about these websites in the previous studies. Next section shed light on Facebook. This was discussed to better understand the past studies and to develop strong grounds. In the next section, there is a discussion of the main variables used in this study. Reciprocity is a first key variable used in this research. Reciprocity is defined in the light of existing research. In addition, relevant theory, which is social exchange theory, has been discussed. This is also the underpinning theory in this research. Then reciprocity is discussed in the context of the internet and specifically in the context of Facebook. Self-disclosure is the second main variable in this study. It is defined and then the relevant theory which 'Social penetration theory' is discussed. Then there is a discussion on how people self-disclose on Facebook critically. Similarly, autonomy is defined and its relevant theory, which is self-determination theory, is discussed in the light of existing research. Moreover, the autonomy of Muslim women is discussed in an online, offline, and specifically in the context of Facebook. Reciprocity, self-disclosure, and autonomy are the independent variables in this study. After this, there is a literature review on social capital. It is also a very important and mediating

variable. It also has a theoretical background and its relevant theory is the social capital theory. Then it is debated how people accumulate their social capital offline and online and how they use resources associated to these people. Finally, there is a discussion on the dependent variable in this research, which is empowerment. This variable is viewed in the light of existing literature. Then empowerment theory is discussed. Finally, empowerment is seen in the context of Facebook and Muslim women. Next section in this chapter is about family decision-making and its different models. The following section describes the theoretical framework of this study and explanation of each hypothesis developed by the researcher using past studies. In the final section is about research questions of the study.

*Table 6: Underpinning Theories in the Research*

<b>Variables</b>	<b>Theories</b>
Reciprocity	Social Exchange Theory
Autonomy	Self-determination Theory Social Exchange Theory
Self-disclosure	Social Penetration Theory Social Exchange Theory
Empowerment	Empowerment Theory Social Exchange Theory
Social capital	Social Capital Theory Social Exchange Theory

The next chapter will be about the research methodology used in this study to meet the research aim and objective

## **3 Conceptual Model and Hypotheses Development**

### **3.1 Introduction**

This chapter explains the model and hypotheses development. The researcher explains the development of model and hypotheses in the light of the literature review. There are the following variables underpinning the theoretical framework: Reciprocity, Autonomy, Self-disclosure, and empowerment on Facebook in their holiday decision-making. Social bonding and social bridging are mediating variables. Similarly, age, marital status, and employment status are moderating variables in this research. There are the following variables in the research.

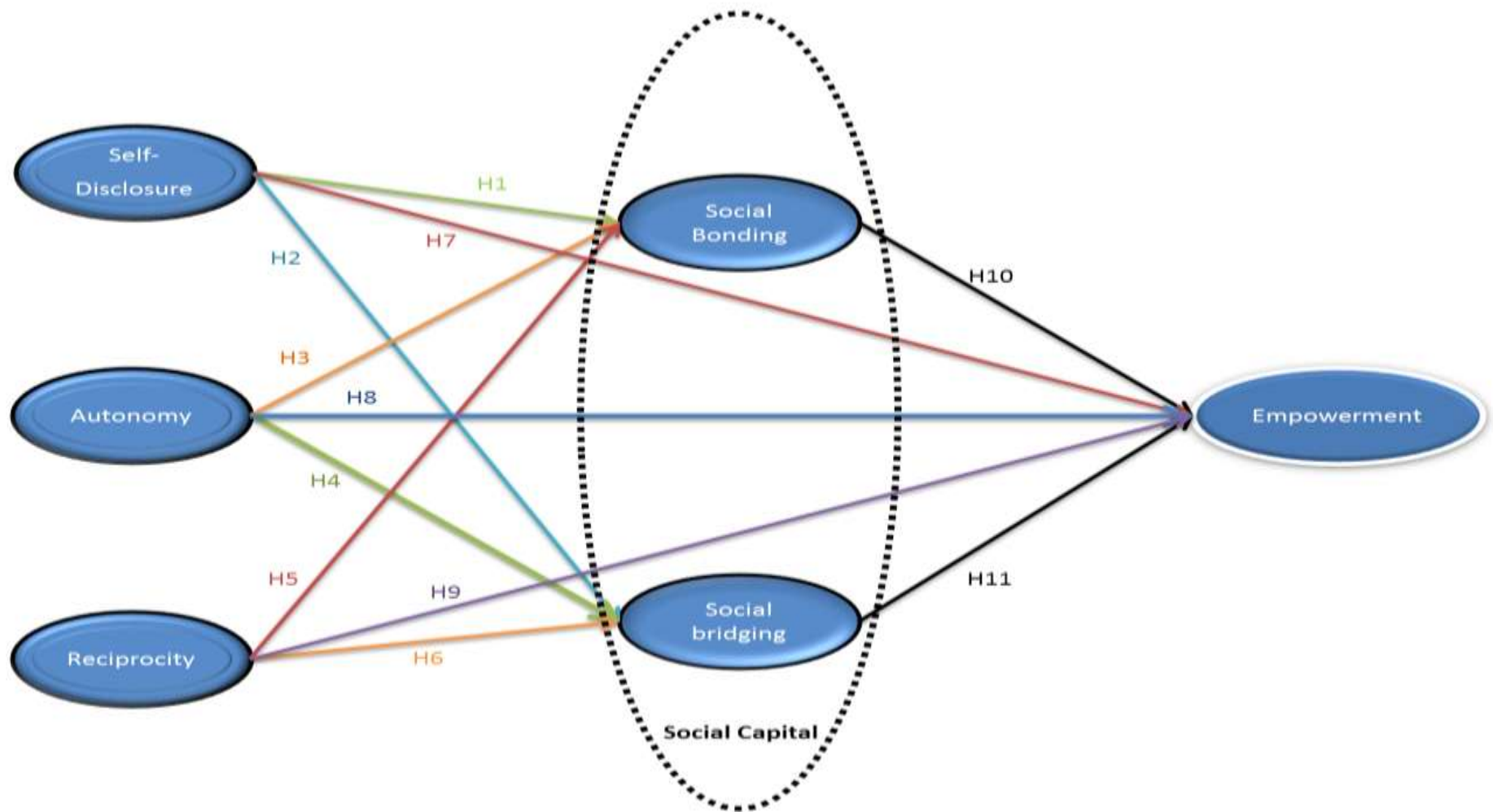


Figure 4: Conceptual Model



## **3.2 Main theory used in the theoretical framework**

In this research, the main theory is ‘social exchange theory’. It is a frame of reference, in which many theories argue or support each other (Emerson, 1976). There are sub-theories in this research as well as, for example, social capital theory, social-penetration theory, self-determination theory, and empowerment theory. These sub-theories are in support of the main theory ‘social exchange theory’ in this research.

## **3.3 Independent variables**

There are three independent variables in this study: Reciprocity, Autonomy, and Self-disclosure. All these variables have been explained in detail with supporting theories in chapter 2. Following, there is a discussion on the development of the hypotheses.

### **3.3.1 Self-disclosure**

Self-disclosure of Muslim women on Facebook affects their social capital on Facebook and empowers them (Hajin, 2013). Self-disclosure of holiday-related information could get the attention of strong ties (social bonding) and weak ties (social bridging) on Facebook. This attention seeking of ties on Facebook strengthens the relationship of Muslim women. If Muslim women do not self-disclose their information then Muslim women might develop a strong bond with their ties on Facebook. According to Simmel (1964), every individual who has a relationship with someone is based on his/her knowing something about each other. Cozby (1973), based on this statement says that there is very less research on self-disclosure and it is apparent that everyone is different in self-disclosing. If we put it in the context of Muslim

women, articulating the Islamic identity, women's rights strategies are evident. Moreover, these Islamic identity strategies are the distinct tool for Muslim women in the UK. (Brown, 2006) found in their research that Muslim women are not like other groups in the UK. Similarly, by developing an articulated 'Islamic' identity in both the public and the private sectors, Muslim women negotiate and obtain their rights in innovative ways. People express their thoughts and feeling to seek closeness in their relationships with people (Fisher, 2010). Self-disclosure is a part of social interaction. People get a chance to share their identity on social networks easily (Glac, 2014). Błachnio et al. (2016), found that Facebook helps lonely people to interact with other people and can reduce their loneliness, however, adolescents' awareness should be raised about disclosing their information online. Green et al. (2016), found that Facebook has been a platform, which reduces the inhibition of the anxious people. Jin (2015) found that social presence helps to acquire social capital on Facebook.

Joly (2016), found in the research that women from Muslim communities are subdued, passive, and subordinated because they have no autonomy or capacity of action because of multiple tensions and contradictions within and between their reference groups. Yet, they are bringing up their issues by taking part in social groups, which is a clear sign of autonomy and control they are gaining in the UK. British Muslim women are the most disadvantaged faith group in the UK labour market (Bungwala, 2008; Chantler, 2018; Joly, 2016; María-Mercedes, 2018) and Muslim women face social mobility challenges in the UK. They are mainly inactive economically than all other women (Gov.uk, 2017). Lastly, Sandikci and Rice (2011), suggested that one of the best ways to get to Muslim women is online media rather than using traditional offline media.

By self-disclosing holiday related information on Facebook Muslim women can develop good relationship with their strong ties such as Family and immediate friends who can provide

holiday related information, comment, and like on the provided information on Facebook. This interaction can lead to the empowerment. Thus, based on the above literature, the researcher has developed the following hypothesis:

**H1:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between self-disclosure and social bonding.*

**H2:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between self-disclosure and social bridging.*

### **3.3.2 Autonomy**

Self-determination theory defines autonomy as a regulation by the self (Deci & Ryan, 1985, 2000). Autonomous people are self-endorsed and harmonious in their values and interests (Weinstein et al., 2012). Low autonomous people are less initiative and under the pressure of other's expectations. Individuals who have lesser experiences of tension and pressure are self-regulated or autonomous. Whereas, regulations from others lead to higher internal pressure (Ryan & Connell, 1989). Women from Muslim communities are subdued, passive, and subordinated because they have no autonomy or capacity of action because of multiple tensions and contradictions within and between their reference groups (Joly, 2016). British Muslim women are the most disadvantaged faith group in the UK labour market (Bungwala, 2008; Chantler, 2018; Joly, 2016; María-Mercedes, 2018) and Muslim women face social mobility challenges in the UK. They are mainly inactive economically than all other women (Gov.uk, 2017). The mission of Facebook is to "give people the power to share and make the world more open and connected" (Facebook, 2015). Privacy is very important for people and it is one of their needs as well. People use privacy for their identity, autonomy, and individuality (Agata Błachnio, 2016). People disclose themselves on social networking sites for social interaction (Glac, 2014) and they also express their thoughts and feeling to seek closeness in their

relationships with people (Fisher, 2010). These relationships make a source of information. People take autonomous decisions based on trusted information from online sources. Iranian women gained personal autonomy by getting some control over their own self-presentation to fulfil their needs through Facebook. Role of women in the society has changed because of her education, income, and occupation. These changes have also changed shopping patterns as well as power and position of women in a family (Lee & Beatty, 2002; Xia et al., 2006). South Asian Muslim women have less control over decision-making and access to family resources (Jejeebhoy & Sathar, 2001). However, Ahmad (2011) British South Asian Muslims are increasingly getting the higher education. Higher education is influencing British South Asian Muslim women to negotiate their culture, religious, and personal identities again and again (Ahmad, 2001). Muslim women also play an important role in holiday decision-making (Koc, 2011). Autonomous behaviour has been connected with creative learning and engagement (Roth et al., 2007), lesser stress and higher happiness (Weinstein et al., 2011), greater energy and strength (Ryan & Frederick, 1997), and engaged in rewarding socialisation and relationships (Knee et al., 2005; Niemiec et al., 2006). Based on this researcher has developed following hypothesis:

**H3:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between autonomy and social bonding.*

**H4:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between autonomy and social bridging.*

### **3.3.3 Reciprocity**

Reciprocity is defined as a rule of exchange. It is an exchange, which is dependent on both parties. If one favours other, then other will be expected to reciprocate. This reciprocation in exchanges will keep the relationship alive. Otherwise, the relationship will not survive if the

other individual does not repay the favour (Blau, 1964; Cropanzano & Mitchell, 2005; Gouldner, 1960; Homans, 1958; Molm, 1994). Similarly, researchers have investigated the reciprocity on the social media as well particularly (N. B. Ellison et al., 2014; Nicole B Ellison et al., 2013; Nicole B. Ellison et al., 2014; Surma, 2016a). Similarly, the relationship between reciprocity and self-disclosure is developed because the relationship from non-intimate to intimate is determined by the factors of reward or cost of exchanges in past, present, and future. This theory of social penetration is similar to social exchange theory because of emphasis reward/cost factors e.g., (Homans, 1961; Thibaut & Kelley, 1959). Self-disclosure is governed by the norm of reciprocity. People only self-disclose to those people from whom they receive disclosure. Similarly, self-disclosure is positively associated with liking. People only disclose themselves to those people whom they like. Secondly, in this study self-disclosure is seen as a social reward (Worthy et al., 1969). Jourard (1959), found that the amount of disclosure given is positively correlated with the amount of disclosure received. Based on the above researches, the researcher has developed the following hypothesis:

**H5:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between reciprocity and social bonding.*

**H6:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between reciprocity and social bridging.*

This section discussed the development of the hypotheses from the independent variables. Next section will discuss the hypotheses from the dependent variable in the research.

### **3.4 Dependent Variables**

Empowerment is defined as ‘a process, a mechanism by which people, organisations, and communities gain mastery over their affairs (Rappaport, 1987). Empowerment is even easier

through new Media (Castells, 2007). Empowerment is a process where individuals learn to link their goals and way of achieving them, and connections between their efforts and results (Mechanic, 1991). Empowerment is process focused in the local community, having mutual respect, group participation, critical reflection, and caring through which people lacking an equal share of valued resources gain greater access and control over those resources (Cornell Empowerment Group, 1989). An empowered individual might show personal control, critical awareness of his/her environment, and behaviours that are necessary to apply control. Facebook is a platform where people claim their identities, to express their true selves, to better find in the social environment whether it is online or offline. Moreover, Facebook helps users to create hoped-for possible selves they are unable to do in the offline world. These digital identities of them are real and can help to reshape their self-images and identities accordingly in an offline world. Facebook is a platform of digital empowerment for minority groups (Zhao et al., 2008). Some users on Facebook do not have fully established identities in their offline world comparing to their online identity. For example, Muslim women are subdued, passive, and subordinated because of their lack of autonomy (Joly, 2016). British Muslim women are the most disadvantaged faith group in the UK labour market (Bungwala, 2008; Chantler, 2018; Joly, 2016; María-Mercedes, 2018) and Muslim women face social mobility challenges in the UK. They are mainly inactive economically than all other women (Gov.uk, 2017). However, Muslim women gained online autonomy and empowerment through Facebook for self-presentation to fulfil their needs (Hajin, 2013). Kumar (2014), found that Facebook allows internet-enabled mobile users to develop international ties in cross-cultures. Moreover, it changes their sense of the wider world and their position in it. However, (Kumar) further found that these meanings are denied towards their women. As social factors, stop the access of internet and activities on it for women. In some cultures do not permit women to be as productive as men (Hajin, 2013; Kumar, 2014). Islam provides the full right to Muslim women.

Yet, this is labelled to Muslim women that they are suppressed, subdued, and oppressed (Joly, 2016) because of their hijab compulsion and other familial pressures (MCB, 2011).

By reviewing the above literature, this study hypothesise that self-disclosure of holiday related information on Facebook to their ties can empower Muslim women. Self-disclosure of holiday related information would make ties to react on the provided information. Similarly, their interaction with their ties would lead to providing help to the connections and would result in expectations. This process of reciprocity on Facebook can empower Muslim women. Likewise, increase in autonomy on Facebook can empower Muslim women. Finally, developing relationship with strong and weak ties can empower Muslim women. These ties can provide holiday related information any time. Apart from the impact of autonomy, self-disclosure, and reciprocity on social bonding and social bridging, there is also a direct relationship between these variables and empowerment. Hence, this leads to the mediating relationships:

**H7:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between self- disclosure and empowerment.*

**H8:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between autonomy and empowerment.*

**H9:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between reciprocity and empowerment.*

**H10:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between social bonding and empowerment.*

**H11:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between social bridging and empowerment.*

### **3.5 Mediating relationships**

Social capital is a mediating variable in this study. It contains two sub-variables: social bonding and social bridging (Putnam, 2000). Social capital will mediate in the relationship between the independent and dependent variables. Social capital empowers individuals; social bonding on Facebook decreases the loneliness and provides life satisfaction and self-esteem (Burke et al., 2010). Similarly, social bridging helps in increasing the self-esteem and provides self-confidence (Ellison et al., 2007; Steinfield et al., 2008). People who take part in online community and self-disclose themselves acquire social capital on Facebook (Sheng-Yi et al., 2012). Likewise, Jin (2015) found that social presence helps to acquire social capital on Facebook. Facebook makes it easier for its users to give and take benefits (reciprocate) from the social resources from their network and also access friends of friends, who might provide unique information (Ellison et al., 2014). Those people who involve more in online communication with already known friends (Social bonding) will form a better capital than those who are introverted (Weiqin et al., 2016). Similarly, Hajin (2013) found that Muslim women got better control over their decision-making with the use of Facebook. Based on the above literature researcher has developed the following hypothesis:

**H12a:** *Among Muslim women in the UK who use social media, Social bonding mediates the relationship between self-disclosure and empowerment.*

**H12b:** *Among Muslim women in the UK who use social media, Social bonding mediates the relationship between autonomy and empowerment.*

**H12c:** *Among Muslim women in the UK who use social media, Social bonding mediates the relationship between reciprocity and empowerment.*

**H13a:** *Among Muslim women in the UK who use social media, Social bridging mediates the relationship between self-disclosure and empowerment.*



**H13b:** *Among Muslim women in the UK who use social media, Social bridging mediates the relationship between autonomy and empowerment.*

**H13c:** *Among Muslim women in the UK who use social media, Social bridging mediates the relationship between reciprocity and empowerment.*

This section discussed the development of hypotheses for dependent and mediating variables.

Next section will discuss the mediating variables and moderating variables.

### **3.6 Moderating variables**

There are the following variables in the research: age, Employment status, marital status, income, and education. These moderating variables can change the effect of the independent variables on the dependent variable. For example, Muslim women in a family with higher income might have more control over their decision-making than those who have no income. The effect of moderating variables will be investigated with use of SPSS and AMOS. Further analyses is found using post-hoc analysis. In this study, researcher has divided Muslim women in three different age groups (Young adult Muslim women, Mature adult Muslim women, and Ageing adult Muslim women) to investigate the role of Facebook in the empowerment of different age groups in particularly holiday decision-making. Similarly, researcher has investigated Muslim women according to their marital status (Single Muslim women and Married Muslim women) to see the influence of Facebook in the holiday decision-making. Finally, researcher has investigated Muslim women according to their employment status (Student Muslim women, working Muslim women, and Muslim Housewives) to see the level of empowerment in holiday decision-making due to Facebook.

### **3.7 Summary and Link**

This chapter explained the research model development and hypotheses development of this study. This chapter describes the development of the hypothesis from the literature review. There is also a detail of the variables. First, there is a discussion on the independent variables. Independent variables: reciprocity, autonomy, and self-disclosure are explained in the light of the literature. Moreover, the developed hypotheses from the literature review regarding independent variables are discussed. Second, the role of the mediating variables: social bonding and bridging are explained and hypotheses developed from them are discussed in this chapter. Finally, the role of the moderating variables: age, employment status, marital status, income, and education are explained.

The following chapter is about the chosen methodology for this study. The methodology is chosen to meet the aims, objectives, and research questions of the research. The methodology is chosen according to the set aim and objectives of the study. However, there is a discussion on other methodological methods as well.

## **4 Research Methodology**

### **4.1 Introduction**

Chapter 2 critically reviews the relevant literature and critically reviews the role of social media, Facebook, Reciprocity on Facebook, Self-disclosure on Facebook, Autonomy on Facebook, Social capital (Social bonding and bridging) on Facebook, empowerment, and also looked at the relevant theories for example social exchange theory, social capital theory, self-determination theory, empowerment theory, and social penetration theory. Finally, chapter 3 presented the research model and hypotheses development of this research. Theoretical framework shows the hypothesis investigated in this research. Chapter 4 presents the methodology used in this study by the researcher. Moreover, it also explains the rationale for selecting the quantitative methodology. Finally, there is a detailed discussion on its validity and reliability. The main discussion in this chapter is about the rationale for choosing the research philosophies, research approaches, research strategies, data collection method, and finally, data collection techniques.

The methodology is essentially a strategy, a plan of action, process or design lying behind the choice and use of the specific methods and relating the choice and the use of methods to the desired results (Crotty, 1998). This research deals with the model of the influence of Facebook on the empowerment of Muslim women in their holiday decision-making. Research follows objectivism. Similarly, the research takes a positivist approach. Moreover, the research uses a deductive approach, and a survey strategy. Therefore, this study is based on the objectivism and positivism where the respondents are separate from the researcher. In Objectivism, the reality is objective. Reality is built from an ontological perspective. This is appropriate for this study (Alan Bryman & Bell, 2015)

## **4.2 Research Design**

The research design should take account of epistemology. This research takes the positivist approach. Therefore, the research design of this research is in the following steps: first, there is an explanation of the theoretical problem and literature review conducted to date. Theoretical framework and the research questions are defined in the light of literature review, which is explained in the form of the list at the end of the literature review. Second, the rationale of the study explains the main variables and their relationship with each other. Moreover, definitions of dependent and independent variables and their scales to measure the variables are discussed in the light of the literature (see chapter 2). The quantitative approach will be used for this study. It is suitable to meet the objectives of the research. Justification of sample size and its generalisability to the population is explained as following. Likewise, ethical approval is done for questionnaire instrument before distributing to the respondents. Unit of analysis is explained further in this chapter. Analysis, channel, and tools to analyse the collected data is explained in this chapter. Finally, it is explained how results will contribute to the existing theories.

## **4.3 Philosophical stance**

In social sciences, it is a big challenge for the researchers to choose among the variety of methodologies to solve the problem they are dealing with (Schulze, 2003). The chosen methodology depends on three things; (1) the nature of reality (Ontology); (2) the theory of knowledge, which provides information to the research (Epistemology); (3) the way knowledge, is processed (Methodology) (Tuli, 2010). Thus, in any social sciences research, the consideration of issues regarding ontology, epistemology, and methodology are essential

elements as these issues define the shape of any enquiry. Philosophy is ‘set or system of beliefs the study of the fundamental nature of knowledge, reality, and existence’ (Waite, 2009).

*Table 7: Philosophical Assumptions*

Ontology	This philosophical assumption is about the nature of reality.
Epistemology	This is about knowledge to inquire into the nature of the reality.
Methodology	This is about using the combination of techniques to understand a specific situation.
Methods and Techniques	Individuals techniques to inquire about a specific situation by collecting data and its analysis etc.

*Ontology* talks about the nature of the reality. It can take two positions either objective or subjective. Objective reality is independent and on the other hand, the results from social processes is called subjective reality (Neuman & Kreuger, 2003). Researcher believes that reality is independent and can be exposed by implementing different methodologies (Bassey, 1995); on the other hand, interpretivist believe reality as a human construct (Mutch, 2005). Knowledge is delivered and can be investigated by adopting different methodologies in positivist view. In contrast, interpretivist believes that everyone has a different reality according to their senses and can be investigated by using qualitative methodologies (Cohen, Manion, & Morrison, 2013). The qualitative methodology does not consider research participants as an object and does not maintain the distance but positivists consider them as an

object of the research and researcher keeps and maintains himself or herself distant from the research objects (Bassey, 1995; Mutch, 2005).

From the epistemological perspective, the researcher has adopted the positivist approach in this research. The main purpose of conducting this research is the scientific explanation according to the view of the chosen approach. Positive information is a source of knowledge because it can be proved. In other words, it is possible to give mathematical and valid evidence for every rationally justifiable claim (Walliman, 2011). Positivists believe that reality is independent and exploring social reality will have no effect on reality (J.W. Creswell, 2014). It is associated with quantitative methods. Therefore, in positivism deductive logic is combined through empirical observation of the behaviour of the individual to investigate causal effects (Neuman & Kreuger, 2003). It also believes that observed realities are different from the personal ideas and governed by laws of cause and effect. In this research, the researcher is adopting the positivist approach from an epistemological perspective. Therefore, the aim of this study is to discover the reality by using objective methods (Ulin et al., 2004). The quantitative term is used to explain the relationships (Tuli, 2010).

Lincoln and Guba (2000), argued that empirical means natural phenomenon is directly observed to generate reliable knowledge. This adopted approach in this research is contrary to interpretivism says that reality shaped by our own perception and highly subjective. Moreover, it says that people experience the world, which is a constructed and interpreted phenomenon (Maxwell, 2006). Researcher interacts with the researched thing because interpretivists think that it is impossible to separate reality from the researchers' mind (J.W. Creswell, 2014). Moreover, interpretivists say that investigation on reality will have an effect on it. It is associated with qualitative methods. Interpretivism is any research where data is not taken from the statistical analysis of quantitative method (Corbin, 2008). Moreover, in interpretivism

generalisation of results is not allowed to a particular topic or situation (Farzanfar, 2005). In this research, there will be an application of the results given its quantitative approach. Validity, reliability, and objectivity of the research will be checked to generalise the results. This study understands reality as objective. The main goal of this research is to test the model hypothesis based on the theories. This research will produce precise, reliable, and quantitative data, which will be generalised to the Muslim women in the UK (J Collis & Hussey, 2009).

The chosen method is based on the ontological and epistemological principles, which are central to this research (Marczyk, DeMatteo, & Festinger, 2005). Therefore, positivist (such as researcher in this research) uses quantitative methodology where the underpinning of the research is based on the objectivist ontology and empiricist epistemology. In this research, the main purpose is to test the hypothesis by measuring the relationship between the variables (Sotirios Sarantakos, 2005). Researchers own perceptions are more important than the participants' experiences in analysing the data (Merriam, 1998). The researcher uses a positivist approach based on quantitative method. The main purpose of the research is to test the hypothesis to know the causal relationship among variables.

Table 8: The Philosophical debate

Assumptions	Questions	Positivism	Interpretivism
<b>Ontological</b>	What is the nature of reality?	Reality is separate from the researcher and objective. There is the only one reality for everyone.	Each participant sees reality differently and it is subjective. There are more than one realities.
<b>Epistemological</b>	What is the theory or knowledge?	The researcher is separate from the respondents. If a phenomenon is observable and measurable only then it is considered valid knowledge.	Research interacts with the respondents. The researcher is not separate from the reality and beliefs will be determined as facts.
<b>Axiological</b>	What is the role of values?	The researcher is value-free and unbiased.	The researcher is value-laden and biased.
<b>Methodological</b>	What is the process of the research?	The deductive process is used. It is also 'cause and effect'. Results can be generalised. Accuracy checked through validity and reliability. The sample is large.	Inductive process is used. Theories are developed. Accuracy checked through verification. The sample is small.

## 4.4 Research Paradigm

There are mainly two research paradigms: Interpretivism and positivism. Over the last 150 years, this philosophy has advanced into the unique paradigm. S Sarantakos (1998), says that paradigm explains the perception of the world and it has a worldview which tells how to breaks the complexity of the real world. Patton says that paradigm is a set of ideas that explains how this world works and offers a way to understand it. Lincoln and Guba (1985), said that paradigm is a guide for a research problem. Researchers can use paradigms to make sense of the world,



however; they should carry on with caution as every paradigm has a different knowledge, methods, and procedures.

#### **4.4.1 Interpretivism**

This paradigm says that reality is subjective and external. It says that reality can be socially constructed and people give meanings to it by interacting with each other. People determine the social reality and it is not objective. Moreover, according to Interpretivism people make sense of this world by communication via language and by sharing their experiences with each other (Easterby-Smith, Thorpe, & Jackson, 2015). This paradigm suggests that social scientists should not just collect the data and measure the patterns of the social behaviours but also to consider the experiences of the individuals and meanings associated to them.

#### **4.4.2 Positivism (Adopted Paradigm in this research)**

Researcher adopts this approach in this research on the following reasons: Positivism is a the best way to investigate human and social behaviour created as a reaction to Philosophical assumption (Aiken, 1956). The main purpose of positivism is that the social world is out there, and it can be measured by adopting objective methods rather than adopting subjective methods (Easterby-Smith et al., 2015). French Philosopher Auguste Comte was the first person to capture this view. He said ‘All good intellects have repeated, since Bacon’s time, that there can be no real knowledge but that which is based on observed facts’ (Comte, 1853). There are two assumptions in this statement: (1) ontological assumption is that reality is external and objective; and (2) epistemological assumption is that the knowledge is only valuable if it is based on the observations of external reality (Easterby-Smith et al., 2015). Positivists believe that reality is independent and exploring social reality will have no effect on reality (J.W. Creswell, 2014). It is associated with quantitative methods. Positive information is a source of

knowledge because it can be proved. In other words, it is possible to give mathematical and valid evidence for every rationally justifiable claim (Walliman, 2011). The researcher will use positivism approach in this research because researcher will investigate at the cause and effect relationship of variables through the quantitative approach.

*Table 9: Difference between Positivism and Interpretivism (Jill Collis & Hussey, 2014; Easterby-Smith et al., 2015)*

<b>Positivism</b>	<b>Interpretivism</b>
Large samples are used	Small samples are used
It has an artificial location.	It has a natural location.
Hypotheses are tested.	Theories are generated.
Produced results have high reliability and low validity.	Produced results have low reliability however high validity.
Produced data is precise, objective, and quantitative.	Produced data is rich, subjective, and qualitative.
Results are generalised to the population from the sample.	Results are generalised from one setting to another similar setting.
The observer must be independent.	The observer is part of what is being observed.
Research development is via developing hypothesis and deductions.	Research progress is through the gathering of data from which ideas are induced.
Generalisation is through statistical probability.	Generalisation is through theoretical abstraction.

## 4.5 Research approach

Selection of research approach is based on the research aim, objectives, and questions. Selection of research approach is about appropriateness (Oppenheim, 2000). There are two main research approaches: qualitative approach and quantitative approach (Yin, 2009). If the in-depth information is required, then the qualitative approach is suitable. On the other hand, the quantitative approach is suitable that deals with a large amount of numerical data. In addition to it, findings from the quantitative approach can also be generalised (Hussey, 1997).

There are two types of elements in the research: theoretical elements and empirical elements. By combining these two elements of the research leads to two types of research strategies that are deductive approach and inductive approach. In the deductive approach, first, there will be a theory and then research. On the other hand, in inductive approach, first, there will be research and then theory (A Bryman & Bell, 2011). Research approach tells the use of theory in the research (Saunders, Lewis, & Thornhill, 2016). Moreover, any research will need a theory to interpret and analyse the collected data and theory needs research for modification and for more theoretical details (Finn, Walton, & Elliott-White, 2000). Generally, there are two research approaches: Inductive approach (generating theories) and deductive approach (testing theories).

Inductive approach is used to get the close understanding of the research context to build a theory. Attributes and relevant data of phenomenon is determined to generate a theory. In the inductive approach, the researcher conducts the research first to generate a theory (A Bryman & Bell, 2011).

Bassey (1995), said a technique to analyse quantitative data, directed by research objectives, is a deductive approach. Quantitative data is used in this research. This approach adopts the

strategy of hypothesis testing. In this study, which adopts the deductive approach, theories are studied by extensive literature review and hypothesis are deduced. Results testifies to the hypothesis and that leads to the formation of new theories (Alan Bryman & Bell, 2015; Saunder et al., 2016).

Finally, considering both approaches research decided to use a deductive approach. This theory does not aim to generate new theories but to use existing theories (Alan Bryman & Bell, 2015) to develop a new model and its application to investigate the role of Facebook in holiday decision-making of Muslim women in the UK. The deductive approach allows the researcher to build theoretical background for the developed model in the research and to find the research gaps. Based on the found research gaps researcher develops the research questions and hypothesis (see chapter 2). Moreover, to test the formed hypothesis, data collection technique and samples in this research are identified. It also allows the researcher to ensure validity and operationalise the concepts to clarify the definitions. The researcher has kept his independence in this research from the respondents to get effective results as mentioned earlier.

*Table 10: Difference between Deductive and Inductive Approaches (Saunder et al., 2016)*

<b>Deductive approach</b>	<b>Inductive approach</b>
The theory is tested.	Theories are generated.
Hypotheses are tested from theories.	Broad patterns, theories are investigated from themes.
Variables are defined and derived from the theories.	Data is analysed to form themes.
Researcher uses different methods to measure the variables to get scores.	Open-ended is used to collect data.

## 4.6 Research strategy

The research strategy is a general plan to measure the designed research questions of the research. There are several types of strategies that can be used in the research. The research strategy is chosen to meet research objectives and questions and its compatibility with the philosophical assumptions (Saunder et al., 2016). Several research strategies support both inductive and deductive approaches, as follows: Experiment, case study, Archival and documentary research, Ethnography, Action research, Grounded theory, Narrative Inquiry, Mix methods, and Survey (J.W. Creswell, 2014; Easterby-Smith et al., 2015; Saunder et al., 2016; Yin, 2009).

### *Experiments*

The aim of this strategy is to see the probability of change in independent variable causing the change to the dependent variable. There two types of hypothesis in this strategy: Null hypothesis and alternative hypothesis (Saunder et al., 2016). There are different types of experiments: classical experiments, Quasi-experiments, and within-subject experiments. In

*classical experiments*, a selected sample is assigned to a particular group to either a control group or experimental group (Easterby-Smith et al., 2015). In the experimental group, there is a planned manipulation or intervention. In the control group, there is no manipulation or intervention. In quasi-experiments, multiple measures are used over time to reduce the effect of control and experimental groups not being fully matched (Shadish, Cook, & Campbell, 2002). The researcher will not assign the sample to the random group because groups might be in groups already. In a with-in subjects' design, groups are not divided into a control group and experiment group. There is only one group. However, there is a pre-planned manipulation or intervention. Due to a series of intervention, this approach is also known as repeated measures (Saunders et al., 2016).

#### *Case study*

It is an in-depth investigation of any phenomenon (Yin, 2014). The case in the case study refers to a person, organisation, group, an event etc. the main factor in case study is choosing a case and deciding its boundaries (Flyvberg, 2011). When the researcher decides the case and its boundaries then there is a time to understand the dynamics of the case within its contexts (Eisenhardt, 1989; Eisenhardt & Graebner, 2007). Dynamics of the case refers to the interaction between the topic of the case and its context (Saunders et al., 2016). Through case study, intensive and in-depth insights of the phenomenon can be studied which can lead to theory development (Eisenhardt, 1989; Eisenhardt & Graebner, 2007; Yin, 2009). However, case study strategy has been criticised by the research because of its inability to produce generalisable, reliable, theoretical contribution to knowledge. Secondly, it uses qualitative research and the use of small samples (Flyvberg, 2011).

#### *Archival and documentary research*

Creation of online archives and digitalisation of data has increased the use of this strategy. Documents of the universities, government documents, documents of the organisations, and other documents are online and can be accessed through the internet (Saunders et al., 2016). Documents used in this research are generated for some other reason. However, the main purpose to generate the documents has nothing to do with the research (Hakim, 1982). It can be an effective strategy in a research. However, it depends on the nature of the research questions and objectives of the research. There are some disadvantages of this research strategy. First, some documents are highly confidential so sometimes there is no access to those documents. Secondly, there are documents of different quality. Sometimes data is missing from the documents (Saunders et al., 2016).

### *Ethnography*

This strategy is used to investigate the culture or social world of a particular group. Anthropologists used it to study the cultures. In this strategy, the researcher becomes the part of the setting, part of the group being studied to observe, to understand and to generate detailed account of their behaviours, shared beliefs, language, other things that shape their lives, in the better way (Cunliffe, 2010; Easterby-Smith et al., 2015; Saunders et al., 2016).

### *Action research*

In this strategy, the collaborative and participative approach is used to solve organisational problems using different kinds of knowledge, which will have implications on organisation and participants beyond the project (Coghlan, 2011; Coghlan & Brannick, 2014). There are five themes in the definition of action research: purpose, participation, knowledge, and implication. The purpose of action research is to enhance the organisation learning to generate practical results by identifying issues, planning, taking, and evaluation action (Saunders et al., 2016). Action research does not mean research about actions but it means research in action (Coghlan

& Brannick, 2014). The process of this strategy is iterative and emergent. In action research, the researcher works as a facilitator in an organisation with the members in the organisation. Similarly, this strategy has implications as well. Participants expect of future treatment and high involvement in decision-making (Greenwood & Levin, 2007).

### *Grounded theory*

This strategy is used to build theories by collecting and analysing data inductively. Theoretical explanations of social interactions and processes are developed in various contexts. It is the best example of inductive approach (Saunders et al., 2016). This strategy analyses the qualitative data to generate a theory from the collected data (Alan Bryman & Burgess, 2015). While using this strategy selection of cases is very important.

### *Narrative Inquiry*

This strategy also belongs to constructionist research design (Boje, 2001; Czarniawska, 1998; Daiute & Lightfoot, 2004). There are both ontological and epistemological perspectives in this strategy. From the ontological perspective, stories and myths develop the reality of the organisation. Any research that ignores stories and myths related to organisation is incomplete. Secondly, the epistemological perspective says that collection of stories and myths is the only ways that give researcher insights into the life of the organisation. This strategy may involve participant observation in which research will have to be a part of the process of constructing and spreading the stories and myths of the organisation. Secondly, stories and myths can also be collected by interviewing people who have heard of these stories and myths (Easterby-Smith et al., 2015)

### *Mix Methods*



Mix methods are used to address issues in a meaningful way by combining both quantitative and qualitative methodologies (Brewer & Hunter, 1989; John W Creswell & Clark, 2007; Hanson & Grimmer, 2007; Johnson, Onwuegbuzie, & Turner, 2007; Powell, Mihalas, Onwuegbuzie, Suldo, & Daley, 2008; Truscott et al., 2010). Mix method approach is defined as the mixture of both qualitative and quantitative methods in different ways. This method is used to get a better understanding, knowledge, and strengthen the findings of the research (Jennings, 2001).

### *Surveys*

The researcher used the survey method in this research. It fulfils the purpose of this research by allowing the researcher to collect data from a large audience (Muslim women). This study aims to investigate the relationship of variables used in this study. The aim can be achieved by collecting data through survey strategy because it will suggest possible reasons to develop a model of the relationships of the variables and their relationship with each other (Saunders et al., 2016).

Survey method is linked with positivist and deductive research and commonly used in business research (Remenyi & Williams, 1998). Using survey strategy researcher will be able to collect data from a large sample by spending less money. The collected data may range from reciprocity, autonomy, self-disclosure, social capital, and empowerment to general background information, for example, age, income, and education (Hair, Black, Babin, Anderson, & Tatham, 2010).

There are some disadvantages of the survey strategy, for example, low response rate and chances of vagueness in items. However, advantages of this strategy are numerous (Jill Collis & Hussey, 2014; Easterby-Smith et al., 2015; Saunders et al., 2016):

- People easily understand this strategy because it is very popular.
- The researcher can collect responses from a large sample.
- It is cost-effective strategy.
- It is easier to analyse the results statistically and check the causal relationship among variables.

## **4.7 Data collection methods**

Research not only need to understand the research paradigm but also need to understand the methodology, which is essential for data collection (Jennings, 2001). The aim of the methodology is to give a model, which includes theoretical principles, and framework that guides the research in the context of a particular paradigm (S Sarantakos, 1998). Methodology helps the researcher in choosing a suitable method to meet the research objectives and validation of hypothesis. It provides the rationale and philosophical underpinning in any research.

There are two types of methodologies quantitative and qualitative. In quantitative research, research can examine many cases to understand the relationship (Baggio & Klobas, 2011; Ragin, 1994) and extend it among variables (J.W. Creswell, 2009). On the other hand, the qualitative method is used to get in-depth knowledge (Ragin, 1994). There is no strict research design in qualitative research (Locke, Silverman, & Spirduso, 2009). The qualitative method derives from interpretivist paradigm, whereas quantitative method is derived from positivist paradigm (Saunders, Lewis, and Thornhill, 1997).

## 4.8 Qualitative research

Qualitative methodology is usually associated with interpretivists. There are following research methods in qualitative research (Hussey, 2014): *Semi-structured interviews* refer to the context in which interviewer has a series of questions to ask but is able to change the sequence of the questions. While discussing topics researcher derives new questions. The questioner can add more questions to extend the discussion. *Unstructured interviews* are also known as interview guide because it has the only list of issues rather than a frame of questions. In this type of interviews, questions are not prepared at all but develop during the interview (Hussey, 2014). In *critical incident technique* researcher encourages the respondent to tell his/her story which sticking to the specific issues. In this type of interviews, the researcher tries to capture the detailed and authentic information about the researcher (Gubrium & Holstein, 2002). However, there are a few drawbacks of this method: if the researcher has limited knowledge then it can be problematic. Secondly, the participant might have forgotten key facts about the event (Hussey, 2014). *Focused group Interview* introduced by Merton et al., (1956). It states that questions are asked related to a specific situation in the one-focused interviews but the group of people is interviewed together. However, there are some problems associated with focus group methodology. It is expensive to conduct the focus group. Some participants do not participate properly so information cannot be collected from only a few participants. In order to collect very good results focus group should be conducted properly (Hussey, 2014). *Ethnography* is similar to participant observation but it focuses more for an extended period to observe more, unlike participation observation. It also includes a great amount of interviewing. *Structured observation* sets the rules to observe and record the behaviour. This technique is very useful for the study of team-working, managerial decision-making, and negotiations (Banks, 2008).

*Table 11: Difference between Qualitative and Quantitative Methods (Sarantakos, 1998)*

<b>Procedures</b>	<b>Quantitative Method</b>	<b>Qualitative Method</b>
Preparation	Definitions are precise, accurate, and specific. Hypotheses are formulated before research.	Definitions are general and loose. Hypotheses are formulated during or after study.
Design	The design is planned and prescriptive. Sampling is planned before study and representative.	The design is planned but not prescriptive. Sampling is planned but not prescriptive.
Data collection	Quantitative methods are used.	Qualitative methods are used.
Data processing	The mostly quantitative and statistical analysis is done. Generalisation is inductive.	Mostly qualitative analysis is done. Data collection and analysis is done simultaneously. Analytical generalisation.
Reporting	Findings are highly integrated.	Findings are mostly not integrated.

## 4.9 Quantitative research

The researcher has chosen quantitative methodology because it is suitable among all other methods to meet the objectives of present study. The term ‘Quantitative’ refers to the investigation of a problem empirically and systematically through statistical techniques (Given, 2008). In this methodology, reliance means to try to guarantee the validity, reliability, and generalisability of the research design. Quantitative methodology analyses and interprets the collected data objectively (Saunders et al., 2016). In quantitative methods, there are two ways of going about it: Primary data and secondary data. Primary data is first-hand data, which is

collected by the researcher. Secondary data is already collected data, which is stored in different archival databases.

### **4.9.1 Primary vs Secondary Research**

There are two ways to get data: Primary research and secondary research.

- *Secondary research* also known as desk research involves collecting existing data (methods, 2011). It includes both raw data and published data, which can be used for further analysis for further contribution to knowledge (Bulmer, 2009). There are three types of secondary data (Saunders et al., 2016): Document, Survey, and Multiple sources. Researcher has collected secondary data using google scholar, University of Salford library and other online sources provided by the University of Salford.
- *Primary research* involves collecting new data also known as first-hand data, which does not exist before (methods, 2011). Researcher has collected primary data in this research using questionnaire survey and it is explained in detail in following sections.

### **4.9.2 Questionnaire surveys**

The questionnaire survey is a method to collect primary data. There are the variety of definitions of the term 'questionnaire' (Oppenheim, 2000). The questionnaire is a set of structured questions in a predetermined order (De Vaus, 2014), which have been developed, tested and chosen carefully after checking the reliable responses from a particular group of people (Jill Collis & Hussey, 2014). There is another alternative term used for the questionnaire is the instrument (Ekinici, 2015). Likewise, when the questionnaire is used in an interview it is called an interview schedule. These both terms questionnaires and interview schedule are also called research instrument (Jill Collis & Hussey, 2014). The instrument includes both telephone

and face-to-face questionnaire where the interviewer is present. It also includes those questionnaires where the interviewer is not present (Saunders et al., 2016).

### ***Types of Questionnaires***

The questionnaire survey is a good way of collecting opinion and behaviours of a large audience. Survey data can be collected in two ways: (1) by conducting interviewer-administered interviews which are either face-to-face or over the telephone; (2) through the self-completion questionnaire (Easterby-Smith et al., 2015).

Interviewer-administered questionnaires has two types: *Structured interview surveys (Face-to-face questionnaires)* entails exactly the same context of questions. Survey researchers prefer structured interviews to ask standardised questions and standardised responses. Structured interviews are conducted to collect quantifiable information (Saunders et al., 2016). However, this method is very expensive because the interviewer has to be present with the respondent to record the answers. It is also very time consuming as well because it covers initial training, setting up interviews, traveling, and allowances for each interview (Easterby-Smith et al., 2015). *Telephone questionnaire/Telephone interview survey* is commonly being used in research projects. This way of collecting method is very effective as research does not need to travel to the respondents and it is also very time consuming as well (Easterby-Smith et al., 2015). However, for this technique, complete information of the respondents should be present. Questions usually in structured interviews are close-ended (Jill Collis & Hussey, 2014). There are following things, which can be done to reduce the interviewer bias in the positivist study (Brenner, 1985):

1. Read the exact wording of the question written in the questionnaire.
2. Read questions slowly to make it understandable, using the same notations and emphasis.

3. Do not change the order of the questions.
4. Do not miss any question.
5. Words of the respondent should be exactly recorded what the respondent says.
6. Let the respondent answer the question. Do not answer for the respondent.
7. Pay attention when the respondent is answering by showing neither approval nor disapproval.
8. Make sure every answer of the respondent is understood clearly.

### Self-completion questionnaires

Current research uses self-completion questionnaires. Many academics have used questionnaire surveys as their main data collection instrument for a wide range of tourism research (Chen & Chen, 2010; Illum, Ivanov, & Liang, 2010; Rittichainuwat & Mair, 2012; Tsai & Chen, 2011). ‘Self-completed questionnaires’ means respondents will complete it by themselves without any help from the researcher. It is also known as ‘self-administered questionnaire. Respondents themselves complete the questionnaires. It is usually sent by mail, post, or internet. There are following distribution methods of questionnaires:

*Postal or mail questionnaire surveys* is suitable when respondents are highly dispersed. However, the response rate can be very low in this method. But there is no personal contact with the respondent that can encourage respondent for the cooperation (Easterby-Smith et al., 2015). If the survey is external then research has to bear the cost of the printing, postage, and stationery. It is very expensive and time-consuming (Jill Collis & Hussey, 2014).

The researcher will deliver *delivery and collection questionnaires* to the research participants and the researcher will collect them later. This way of collecting data is very expensive because the researcher needs to print out the questionnaires and deliver it to potential respondents. This method is very time consuming and expensive as well. Moreover, the entry of data to

spreadsheets for analysis will be done manually, which is again very time to consume and chances of error are very high. *Internet questionnaire* is a modern form of questionnaire survey using modern communication technology. *Web questionnaire* survey is placed on a website and researcher sends a link to the respondent or *mobile questionnaire* can be sent via a QR (quick response) code that can be scanned on their mobile devices (Saunders et al., 2016). Response automatically saves in the online database that can be statistically analysed later (Easterby-Smith et al., 2015). Customisation of internet-based surveys is very easy. Moreover, different other functions can be used to make it easy for the respondent such as skip over topics etc. Finally, data can be downloaded directly to the analysis programs such as SPSS etc. Researcher uses this technique in this research to collect the responses. Researcher sends the questionnaire using the social media channels mainly Facebook, LinkedIn, What's app etc. Responses directly goes back to Google Forms when respondents fill in the questionnaire and submits.

### ***Questionnaire Design***

Jill Collis and Hussey (2014), said questionnaire design includes different type of questions, the wording of the questions, the order of the questions, and validity and reliability of the responses on each question in the questionnaire. Moreover, (Jill Collis & Hussey) said it is very important to conduct pilot testing before the distribution of the questionnaires and also gave some general rules while designing the questionnaire:

1. There should be a brief explanation of the research.
2. Only those questions should be asked that are important for the analysis.
3. Questions should be simple and short.
4. There should be no jargons, ambiguity, and negativity in questions.
5. Questions should not be offensive.



To design the question, it is very important to know for the researcher that what type of data s/he needs. There three things to keep in mind while designing questions (Bourque & Clark, 1992):

1. Adopt questions used in other instruments
2. Adapt questions used in different instruments
3. Develop new questions

If the researcher wants to replicate or compare findings with other studies, then it is better for the researcher to adopt or adapt questions used in other questionnaires. It is also efficient than developing new questions. However, before adopting the questions used in other questionnaires researcher should be very careful because of the weak questions in circulation. Secondly, before adopting the questions it should be checked if they are under the copyrights of the author (Saunders et al., 2016). If this is so then the researcher needs the permission of the author if it is not, then the researcher should adopt the questions. Researcher in this research adopted the questions used in other studies.

Initially, the researcher should focus on the wording, length, and type of the question rather than the order of the questions on the questionnaire. If the wording of the questionnaire is easy and clear, terms used in the questionnaire are familiar, and short sentences are used then the respondent can increase the validity of the questionnaire. Shorter questions are easy to understand and there should not be more than 20 words excluding possible answers (Uma Sekaran, 2013).

There are different types of questions in questionnaires:

Positivist approach recommends *Close-ended questions*. These questions allow the respondent to choose from the given answers. For example, questions asking age etc. some close-ended

questions require respondents to seek opinion by choosing from the given answers in the form of statements (Jill Collis & Hussey, 2014; De Vaus, 2014). *Open-ended questions* Interpretivist approach requires open-ended questions. These types of questions are usually used in interviews. However, they can also be used in questionnaires to get a detailed answer when the researcher is unsure about the answer (Saunders et al., 2016). These questions allow respondents to answer in their own way (Fink, 2013).

There are following issues in open-ended questions:

1. Respondents need more time to provide an appropriate answer and that may result in a low response rate or inadequate responses that cannot be analysed appropriately (Orams, 2000; Veal, 1997).
2. These type of questions are also avoided because the bias and inaccuracy of responses because of the respondents' different level of involvements and different abilities to respond in writing. Respondents' can also suppress responses from subjects who are not concerned with the topic (Frans, 2002).
3. Open-ended questions require more thought from the part of the respondents (Vincent, 2010).

#### **4.10 Time horizon**

In every research, there are two types of time horizons: The 'snapshot' (Cross-sectional-sectional time horizon and the 'diary' (Longitudinal) time horizon (Saunders et al., 2016). In the *cross-sectional time horizon*, the positivist design is used to collect data for the research at a single point of time. In addition, any study with these characteristics (positivist design and single point of time) strongly fall in the context of quantitative research (Alan Bryman & Bell, 2015; Jill Collis & Hussey, 2014). On the other hand, *longitudinal time horizon* is a positivist

strategy and investigation of variables is done over a long period of time (Jill Collis & Hussey, 2014). Researcher uses cross-sectional time horizon in the current study because of the following reason: first, the researcher is not considering changes in the relationship among variables over a long period of time but at a particular time. Second, the researcher has to consider the time constraints to collect data (Saunders et al., 2016).

#### **4.11 The rationale of using quantitative methodology**

The researcher will use the quantitative methodology in this research in order to meet the objectives, research questions, and to the understanding of the relationship among variables and to advance those relationships (J.W. Creswell, 2009). This approach has been chosen because: first, the most important reason to use this approach is that it is the best suitable approach to philosophy (positivism), and approach (deductive) of the study achieves the nature of the objectives and research questions of the research. Second, it is also very important and relevant to investigate the relationship among variables being used in the study. Third, ethical issues associated with the research such as most Muslim women will not feel comfortable while giving interviews because of their religious and cultural restrictions, which are embedded in their behaviours. Finally, to overcome above-mentioned issues, quantitative approach is suitable for this research in order to reduce the chances of error in responses and reduction in response rate; the researcher has decided to use this approach.

Reason not to use structured interview in this study is the social interaction with Muslim women could bring the biasness. The researcher will use self-administered internet questionnaires because of the mode of study. Participants of this study are Muslim women only those who are using Facebook. Respondents will be found via Facebook. Personal contacts will also be used. Likewise, different approaches will be used (Snow bowling etc.) to find the

potential respondents and increase the response rate. These strategies will be discussed in the following sections.

Web-based tool ‘Google Forms’ is used to develop the questionnaire. Preliminary results are seen as they are received back through Microsoft Excel, SPSS (SPSS) and other software packages (Jill Collis & Hussey, 2014). The researcher used Google forms to develop the questionnaire because it shows the real-time responses. Furthermore, it is very easy to open collected responses in the spreadsheet such as on SPSS to analyse it. Virtual communities have flourished online, and hundreds of thousands of people regularly participate in discussions about almost every conceivable issue and interest (B. Wellman, 1997; B. Wellman, & Haythornthwaite, 2002). The previous researchers found that people share high-quality information on Facebook. Likewise, behaviour of the people is reliable on Facebook (Acquisti, 2006; C. Dwyer, Starr, H. and Passerini, K. , 2007; Zhou, 2011).

#### **4.11.1 Nature of the data**

There was a separate section for every variable in the questionnaire. The first section was about demographic information. All the questions in the questionnaire were close-ended. Ordinal data were used in the research (Rietveld & Ouwersloot, 1992). The researcher chose Likert scale (Gob et al., 1932) for this research. Other researchers in the field of social sciences commonly use it (Akbari et al., 2015; Nicole B. Ellison et al., 2014). In the current study, the researcher used this scale to record all the answers. The likert scale also allows the researcher to check internal consistency (Likert, 1932). The researcher used five-point scale and many other researchers argued that using five-point scale is as good as using others (Churchill & Iacobucci, 2006; Garland, 1991) because five-point scale reduces the confusion in responding the questions.

#### 4.11.2 Sampling strategies

It is important for the researcher to know if there is a need for sampling according to the research questions and objective. Sometimes, it is possible to include every respondent in the research called the *census*. However, it is impossible for this study because of the nature of the research questions and objectives to collect data from every single Muslim woman in the UK because of the restrictions such as time, money etc. It allows reducing the number of respondents instead of all possible respondents. Some research questions need a sample data to generalise the results to the entire population from which *sample* has been selected (Saunders, 2016). This population is the actual focus of the research called the target population. Such as in this research, the researcher is using a sample of Muslim women from the population but the results of this study will be generalised to the entire population.

There are two types of sampling: Probability and non-probability sampling:

##### *Probability sampling*

Elements are chosen completely at random, independent from each other, and without any replacement. It is concerned with commonly with survey research strategies where research inference forms the sample to meet the objectives and research questions (Saunders, 2016). It has some types such as simple random sampling, systematic sampling, complex random sample (Cluster sampling, stratified sample, multi-stage sample) (Paskota, 2016). There are following types of probability sampling (Alan Bryman, 2012): A *simple random sample* is selected from a full list of the population. This sampling allows the researcher to choose sample without bias and results can be generalised to the population. However, chances of error are still there. This technique is best when sampling frame available and easily accessible preferably in electronic form. *Systematic sampling* starts choosing sample randomly at a point then choose a frequency (like every 3<sup>rd</sup>) depending on the population size. A regular interval is used to select the sample;

the only first sample will be chosen at random after that sampling fraction will be calculated to find out the interval. *Stratified Random Sample* sampling frame is divided such as class, race, sex etc. and then the sample will be chosen randomly. It is the modification of simple random sampling. When the sample is divided into strata, it means it can be generalised to the population a better way. *Cluster sampling* looks like stratified sampling as the researcher needs to divide his/her target population into groups. In this sampling researcher full list of clusters instead of the full list of individuals. *Multi-stage cluster sampling* development of cluster sampling. Samples are drawn from within the clusters, for example, sampling by age, sex from within the young adults identified through cluster sampling.

*Non-probability sampling (Chosen sampling for this research)*

Researchers who cannot ensure that every unit in their population has an equal chance of being selected, or who simply do not need a sampling frame, often use non-probability sampling techniques (Caputi, 2001). There are following types of non-probability sampling:

- ***Convenience sample*** select sample based on availability.
- ***Snowball sample*** selected sample identify additional potential members.
- ***Quota sample*** selected sample yields the same proportion as the known population.

*Table 12: Advantages and disadvantages of probability and non-probability sampling*

<b>Probability sampling</b>	<b>Non-probability sampling</b>
Every sample has an equal chance to be selected.	Not every sample has an equal chance to be selected.
Findings can be generalised.	Findings can be generalised to only that target population from which sample is taken.
Selection chances of a sample are fixed and known.	Chances are neither fixed nor known.
Results are not biased.	Results are more or less biased.

#### ***4.11.2.1 Non-probability sampling***

Researcher uses non-probability sampling in this research. Researchers who cannot ensure that every unit in their population has an equal chance of being selected, or who simply do not need a sampling frame, often use non-probability sampling techniques (Caputi, 2001). The researcher is only considering Muslim women Facebook users in the UK. This view will make this research bias and results cannot be generalised to the whole Facebook users. However, results of this research can be generalised to the Muslim women on Facebook in the UK. The researcher will use non-probability sampling in this research with the following techniques:

#### *Quota sampling*

According to Bryman (2012), some practitioners have claimed that quota sampling is almost as good as a probability sample. The aim of quota sampling is to produce a sample that reflects a population in term of relative proportions of people in different categories, such as gender, ethnicity, age group, socio-economic groups, and region of residence, and combinations of these categories. However, unlike a stratified sample, the sampling of individuals is not carried out randomly. But, in quota sampling population will be divided into strata in a manner similar to stratified sampling in terms of, for example, gender, social class, age, and ethnicity (Alan Bryman, 2012). This often involves selecting individuals as they come. The objective is to contact a numerical quota of persons with specific characteristics (Black, 1999).

The researcher will make quotas mainly according to the use of Facebook, age, employment status, marital status, education, and income of Muslim women because these are the major demographic moderating variables in this study (MCB, 2011).

### *Snowball sampling*

Snowball sampling is a technique for finding research subjects. One respondent gives the researcher the name of another respondent, who in turn provides the name of a next respondent, and so on. Snowball sampling through Facebook is one of the cheap ways of obtaining potential research participants (Goodman, 1961) and persuading them to ask about their ties to participate in the research. If most of the respondents' act upon, then it will help in increasing the sample size. For example, the 'my Personality project' was shared with the author's 150 Facebook friends, but it went viral and attracted over 6 million participants in four years (Kosinski, Matz, Gosling, Popov, & Stillwell, 2015). Snowball sampling techniques offer an established method for identifying and contacting hidden populations. Snowball-based methodologies are a valuable tool in studying the lifestyles of groups often located outside



mainstream social research (Flint, 2001). Therefore, the researcher will use this technique in this research to get more potential respondents.

#### **4.11.2.2 Sample size**

The sample size is very important. Sample size also represents the precision that can be increased by increasing the size of the sample. However, a large sample cannot guarantee precision, so that it is better to say that increasing the sample size increases the likely precision of a sample. It also means that sample size increase, sampling error decreases (Alan Bryman, 2012). The sample size for this research is minimum 300 Muslim women on Facebook. However, the researcher managed to get 1041 responses from Muslim women.

#### **4.11.3 Measurement Scales Used in this Study**

<b>Autonomy</b>
Self-determination theory defines autonomy as a regulation by the self (Deci & Ryan, 1985, 2000)
<ol style="list-style-type: none"> <li>1. (La Guardia, Ryan, Couchman, &amp; Deci, 2000)</li> <li>2. (Tania Burchardt, 2012)</li> </ol>
<b>Self-Disclosure</b>
“Self-disclosure refers to the process of making self-known to others; “target persons” are persons to whom information about the self is communicated” (Jourard & Lasakow, 1958).
<ol style="list-style-type: none"> <li>1. (Kwak, Choi, &amp; Lee, 2014)</li> <li>2. (N. Park, Jin, &amp; Annie Jin, 2011)</li> <li>3. (Nemec Zlatolas, Welzer, Heričko, &amp; Hölbl, 2015)</li> </ol>
<b>Reciprocity</b>
Social exchange theory is defined as an assumption: that social exchange theory is a movement of resources through a social process and resources will keep on flowing if they there is a contingent valued return.
<ol style="list-style-type: none"> <li>1. (M. M. W. a. S. Faraj, 2005)</li> </ol>

<b>Empowerment</b>
Empowerment is defined as ‘a process, a mechanism by which people, organisations, and communities gain mastery over their affairs (Rappaport, 1987).
1. (Schuler, Islam, & Rottach, 2010)

<b>Social bonding and Social Bridging</b>
Putnam (2000), saw social capital as a process through which communities join together and flourish. Putnam introduces the concept of social bonding and bridging.
(D. Williams, 2006)

## 4.12 Pilot testing of the questionnaires

A pilot test should always be conducted in a survey research before sending the main questionnaire out to the respondents (Litwin, 1995). A pilot study tests the following things (Johns & Lee-Ross, 1998; Saunder et al., 2016):

- Questions are relevant to the sample.
- Respondents understand all the questions.
- Questions do not give double meanings.
- Useful ideas can come to develop the questionnaire.

Pre-tests of questionnaires were conducted in order to discover how respondents interpret questions and whether they are able to answer the questions with no problems (Hawkins, 1994). Pre-testing is the most efficient way to check how well the participants understand the instructions and the questions, it is also good for the researcher to receive feedback on whether the questions are appropriate or not.

A pilot study was conducted on the Muslim women on Facebook to check if they understand every question clearly. The questionnaire was also shown to professors, lecturers, and peers to

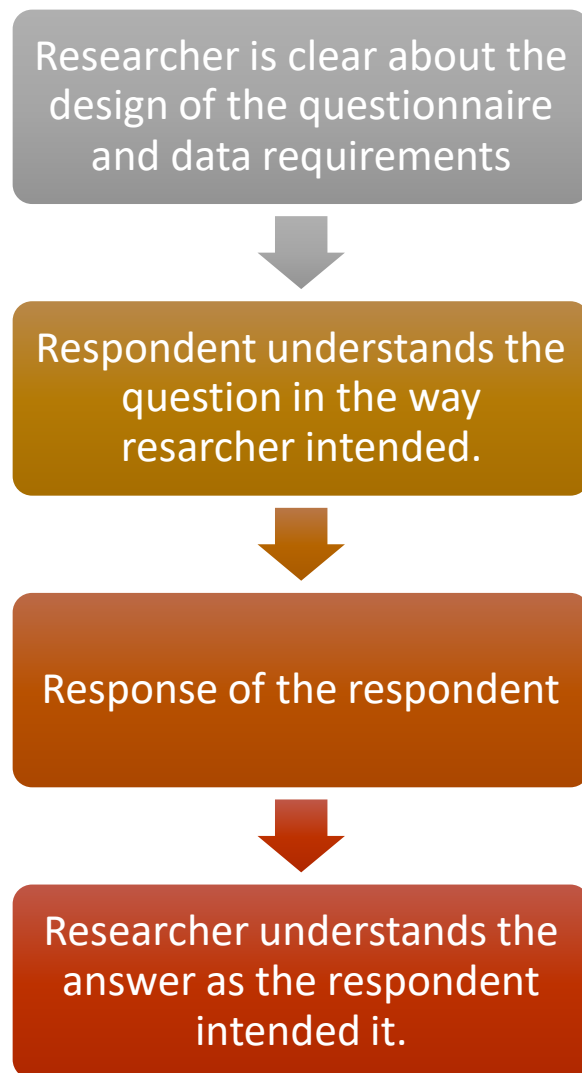
identify the mistakes and remove ambiguity. Data collection through pilot testing was then used to check the internal consistency reliability through the item to total correlation and Cronbach's alpha. Few items were taken out because of their scores in negative.

#### **4.12.1 Results from Pilot testing**

Questionnaires were distributed to the 14 Muslim women (who fulfilled the criteria) on Facebook living in the UK. Face validity of every single item was checked through verbal interaction with the respondents to check their understanding of the questions. Second, after collection of data, researcher checked the reliability of the questionnaire. The researcher checked the internal consistency reliability by checking the item-to-total correlation between items and Cronbach's alpha. While doing item-to-total correlation, those items that scored less than 0.5 were removed from the questionnaire. Secondly, Cronbach's alpha was from 0.75 to 0.95.

#### **4.13 Validity and Reliability**

Research instruments either it is in the form of interview or questionnaire instrument, it is supposed to provide valid and reliable measures of the research hypothesis because reliability and validity test the quality of any research (Yin, 2009). Response rate and internal validity and reliability of collected data depend on the design of the questions, Validity the way questionnaire is structured, and the rigour of pilot testing Valid questionnaire will provide the results researcher wants to get. Similarly, reliability will ensure that data is collected consistently (Saunders et al., 2016). Respondent must understand questions in the way the researcher intended it. Similarly, the researcher must understand the response of the respondent in the way respondent intended it (Foddy, 1994).



*Figure 5: Stages to check the Validity (Foddy, 1994)*

#### **4.13.1 Validity**

The matter of assessing the validity is a construction of a theoretical relationship between an idea and its indicators (Alan Bryman & Bell, 2015; Treiman, 2009; Yin, 2009). Validity refers to the degree to which research findings are accurately reflecting the phenomena under research (Hussey, 2014). It also refers to the issue of whether a scale that is developed to measure a concept really measures that concept. There are several ways of establishing validity are explored in the text; face validity; concurrent validity; predictive validity; construct validity; and convergent validity (Alan Bryman, 2012; Saunder et al., 2016). It is proposed that for quantitative research to flourish in explaining causal relationships, the survey instrument must

ask the right questions, in the right way (Gable, 1994). There are the number of ways to measure the validity:

#### *Face validity*

This type of validity ensures that questions used by the researcher are actually measuring what they are supposed to measure and questions represent the reality of what the researcher is going to measure. However, if researcher actually knows the reality of what he is measuring then there was no point of developing this questionnaire and collecting data through it. Researcher look for the other shreds of evidence that support the results of the research found using questionnaire. For this study researcher showed the instrument to Muslim women on Facebook, Professors, Senior lecturers, and peers.

#### *Content Validity*

This type of validity refers to the degree to which a questionnaire measures all the aspects of the construct (Heale & Twycross, 2015). There are things as well which can be done to provide adequate coverage of the investigative questions such reviewing the literature properly and asking other members of the panel if questions in the questionnaire are useful (Saunders et al., 2016). Again For this study researcher showed the instrument to Muslim women on Facebook, Professors, Senior lecturers, and peers.

#### *Criterion-related validity*

This type of validity sometimes is known as *predictive validity* as well. It refers to the extent to which measures in the questionnaire makes the accurate predictions. This type of validity is often conducted using some statistical analysis for example correlation. This is found out using AMOS in findings chapter 5.

### *Construct validity*

This type of validity refers to the extent to which questions in the questionnaire actually measures the constructs (Reciprocity, social capital etc. in this research) which research intends to measure. Used scales are pre-validated.

### *Convergent validity*

This type of validity refers to the degree to which different scales are used to measure the same constructs. The correlation or overlap between these scales is known as convergent validity.

### *Discriminant validity*

This type of validity is contrary to the convergent validity. In this type of validity, different scales are used to measure the theoretically different constructs. When there is no overlap or correlation in scales it means the validity is discriminant.

Any research has to conduct two types of validity for research measures: content validity and construct validity (Sekaran & Bougie, 2010). Content validity ensures that research methodology effectively measures the concept in the research (Sekaran & Bougie, 2010). Content validity can also be developed if constructs are already validated by other researchers in their research (Nunnally, 1978). In this research, after an extensive literature review, the questions in the questionnaire for the constructs were selected from existing studies where the questions were already pre-validated. Therefore, in this research content validity of the questions in the questionnaire is achieved. Construct validity is checked to know if the questions in the questionnaire are measuring the concept they are designed for (Alan Bryman & Bell, 2015).

This study finds validity using AMOS and discussed in detail in chapter 5.

### 4.13.2 Reliability

Reliability refers to the differences in the findings if the researcher repeats the research (Hussey, 2014). It also refers to the consistency of results from respondents (Treiman, 2009). For a valid questionnaire, reliability is necessary. Only validity of the questionnaire is not sufficient on its own. Respondent might be interpreting questions in a different manner when research means something else. The following are three prominent factors involved when considering whether a measure is reliable (Alan Bryman, 2012; Mitchell, 1996; Saunder et al., 2016; Treiman, 2009):

#### *Stability/Test re-test*

This type of reliability entails asking whether a measure is stable over time. This means if we administer a measure to a group and then re-administer it, there will be little variation in results over time. If results vary it means the method is unreliable (Treiman, 2009). Questionnaire needs to be filled in by the respondent twice to check the reliability. However, it is problematic because it is very difficult to persuade the respondent to fill in the questionnaire twice (Saunder et al., 2016).

#### *Internal reliability/Internal consistency*

This reliability refers to the extent to which respondents' score on any indicator tends to be related to their scores on other indicators. In this reliability, researcher correlate the responses to the questions with each other (Treiman, 2009). There are various methods to check the internal consistency reliability such as by conducting a test '*Cronbach's alpha Coefficient*' which is a commonly used test of internal reliability (Jill Collis & Hussey, 2014). Internal reliability can also be checked through split-half reliability coefficients. A computed alpha coefficient will vary between one and zero (Alan Bryman, 2012). If the alpha value is from 0.5

to 0.6 then it is sufficient reliability (Nunnally, 1978). If the alpha value is 0.7 or higher, then it is good (Hair et al., 2010). It can also be checked by conducting item to total correlation (Heale & Twycross, 2015). The researcher used internal-consistency reliability for this study- using item to total correlation and by checking the Cronbach's alpha.

#### *Alternative form*

This type of reliability can be checked by the comparison of responses of alternative forms of same questions (Saunders et al., 2016). These questions are called check questions. However, this makes the questionnaire longer that can make respondents tired. Respondents can also find similar questions and they just give the previous answers.

In this research, the researcher has investigated internal consistency reliability due to the practical difficulty of the other two kinds of reliability. The researcher has checked item-to-total correlation while doing pilot testing (Heale & Twycross, 2015) by comparing each item with other. Secondly, the researcher has checked Cronbach's Alpha which is also widely used by the researchers (Litwin, 1995; Miles, 2001; Treiman, 2009). The researcher used SPSS and AMOS to check the reliability and explains it in detail in chapter 5.

## **4.14 Validation of hypothesized Model**

Path analysis is done to check the validity of the model. This analysis is an extension of multiple regressions. The main objective of this analysis is to estimate the importance and degree of the causal relationship between variables. This analysis is conducted using SPSS and AMOS.



## **4.15 Common Method Variance**

Method biases are the one of the main sources of measurement errors and researchers should take any steps to control it as measurement errors can seriously affect the validity of the findings of the relationship between measures (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). There can be both random and systematic components (Bagozzi, Yi, & Phillips, 1991; Nunnally, 1978). Both types of errors are problematic however, systematic error can be more problematic because it provides a completely different explanation of the observed relationship between measures of different constructs and it is independent to the one hypothesised (Podsakoff et al., 2003). Bagozzi et al. (1991), noted that method variance is one of the main sources of systematic error. Method variance is a variance in which it is attributable to the method of the research at different levels such as the content of scales in research, type of the scale in the research. Common method variance is a subset of method bias (Burton-Jones, 2009). For example, in this research researcher measures the relationship of self-disclosure on Facebook and empowerment. Based on theoretical consideration, the researcher expects that self-disclosure on Facebook will correlate with the measures of empowerment. However, if measures of self-disclosure and measures of empowerment share common methods then those methods can apply the systematic effect on the observed correlation between the measures of self-disclosure on Facebook and empowerment.

To control common method variance researcher uses the marker variable ‘Consumer ethnocentrism’. This marker indicator is included in the research questionnaire while collecting the data but it is not included in the model being tested. Other items in the questionnaire should be as close as possible to the marker variable (L. J. Williams, Hartman, & Cavazotte, 2010). Marker variable should not correlate with the variables in the study except correlation caused by common method variance (Lindell & Whitney, 2001).

Consumer ethnocentrism is used as a marker variable in this research. The only use of this variable is to control in common method variance. This variable is included in the research questionnaire as well.

#### **4.16 Ethical Consideration associated with Internet-mediated research**

Ethical policy of the university requires the researcher to get the ethical approval before sending the questionnaire out to the respondents. Research ethics are the norms of the behaviours that tell people about the moral choices of behaviours and relationships with other people (Cooper & Schindler, 2008). Research instrument is ethically approved by the University of Salford.

In social sciences, there are usually some ethical issues are associated with the research because of data collection about people and from the people (Punch, 2000). Ethics is to behave appropriately with the people who become the subject of your work (Saunders et al., 2016). There are few things which should be strictly followed (Sekaran & Bougie, 2010):

- Collected data should be kept confidential.
- The researcher should not tell lie to the respondents about the research.
- No respondents should be forced to take part in the research.
- Results should not be misrepresented.

## **4.17 Chapter and Link**

This chapter discussed the research philosophies and rationale of using positivism in this research. Moreover, in this chapter, there is a detailed discussion of the methodological approaches. The researcher also provided the rationale of using the quantitative methodology in this study. Similarly, the chapter talks about the different sampling techniques researcher will use in this research, for example, snow bowling etc. lastly, the researcher has discussed the common method variance to avoid any problems in the results.

## **5 Findings & Analysis**

### **5.1 Introduction to the analysis**

The previous chapter talks about the methodology used in this research. This chapter discusses the results and analysis of the collected data executed in SPSS, Microsoft Excel, and AMOS.

The researcher presents results in two phases:

In the first Phase, the researcher explains the validation of the measurement model and finding from it. Researcher covers reliability in the form of internal consistency and Cronbach alpha. Researcher discusses the confirmatory factor analyses (CFA). The use of CFA helps researcher to find out whether the used items are appropriate to meet the objectives of the study.

In the second phase, the researcher talks about the sample of 1006 out of 1041. Then researcher discusses the CFA, measurement model, invariance tests, validity checks, common method bias and fitness of the developed model. Furthermore, researcher checks the multicollinearity, mediation analysis, and post-hoc analysis.

### **5.2 Survey response analysis**

#### **5.2.1 Number of respondents**

The questionnaire survey was sent online to Muslim women using different channels. The main channels were Facebook, LinkedIn, Twitter, and What's app. Researcher used these channels to increase the sample size because there are some women other platforms than Facebook and still using Facebook. Therefore researchers used different channels than Facebook to find the respondents. The researcher used snow bowling and convenience sampling approach to collect the data. The researcher also spoke to Muslim women in shopping centres if they fulfil the

criteria to participate in the research. The researcher sent the questionnaire to the Muslim women via channels mentioned above then those Muslim women forwarded it further to their connections. Researcher managed to collect 1041 responses from the Muslim women who use Facebook in the UK. Very few women refused to participate in the research because of their religious issues and some of them refused because they do not share their information. Response rate, in general, could be considered very well. Most of the women were very happy to share their views. The questionnaire was developed using google forms because It gives you live response and prepares initial results itself for example pie charts for the different age, marital status, education, employment, and income, and bar chart for the response of each item etc.

## **5.2.2 Demographic details of the respondents**

The Muslim women were asked about their age, marital status, education, employment status, and income to see the level of moderation due to these variables.

### **5.2.2.1 Age**

Muslim women were classified into seven age groups. It was done to measure the influence of the Facebook on all age groups. The following table shows the responses from seven age groups of Muslim women:

Table 13: Responses from different age groups of Muslim women

<b>Responses from different Age groups of Muslim women (Total responses 1041)</b>	
<b>Age</b>	<b>Responses</b>
16-19	66 responses (6.3%)
20-24	279 responses (26.8%)
25-28	152 responses (14.6%)
29-32	176 responses (16.9%)
33-36	104 responses (10%)
37-40	109 responses (10.5%)
41-Over	155 responses (14.9%)

This study has combined Muslim women from 16-24 in one age group of Young Adult Muslim women. Muslim women from 25-40 are Mature Adult Muslim women. Muslim women from 41- over are ageing adult Muslim women. According to Yougov.co.uk (2018), most people below 25 consider then young; people over 40 start considering them old.

#### 5.2.2.2 *Marital status*

Muslim women were also classified according to their marital status, which can be seen in the following table:

Table 14: Marital status of Muslim women

<b>Different Marital statuses of Muslim women (1041 responses)</b>	
<b>Marital Status</b>	<b>Responses</b>
Single	429 responses (41.2%)
Married	524 responses (50.3%)
Divorced	43 responses (4.1%)
Separated	22 responses (2.1%)
Widow	3 responses (0.3%)
Living with other	3 responses (0.3%)
Rather not mention	17 responses (1.6%)

It can be seen the use of Facebook by Muslim women having different marital status in the above table. Married women topped by responding to the questionnaire by 524 responses followed by single Muslim women by 429 responses. Similarly, widowed Muslim women and those who are living with others responded least by providing 3 responses each. The researcher has considered only two groups (married and single Muslim women) for further analyses because of the low response level from other groups.

### 5.2.2.3 *Employment*

Muslim women were also classified on the basis of their Employment. There were seven groups, which can be seen, in the following table:

*Table 15: Employment of Muslim women*

<b>Employment status of the Muslim women</b>	
<b>Employment</b>	<b>Responses</b>
Full-time	370 responses (35.5%)
Part-time	227 responses (21.8%)
Retired	6 responses (0.6%)
Self-employed	74 responses (7.1%)
Student	199 responses (19.1%)
Not employed	54 responses (5.2%)
Housewives	111 responses (10.7%)

Above table shows that 370 responses are from Muslim women who work full-time, followed 227 responses by those Muslim women who work part-time. Then student Muslim women responded to 199 questionnaires. Housewives filled in 111 questionnaires. Least responses were from the retired Muslim women. In this study, the researcher has combined Full-time and Part-time Muslim women because of the similar responses. Researcher only considered three groups of Muslim women: working Muslim women, Student Muslim women and Muslim housewives for further analyses. Responses from other groups were very low to run in the software (AMOS).

#### 5.2.2.4 Education

Education was used to classify Muslim women in this research. Response rate can be seen in the following table:

*Table 16: Education of Muslim women*

<b>Education of Muslim women</b>	
<b>Education Level</b>	<b>Responses</b>
None	9 responses (0.9%)
High/Secondary school	59 responses (5.7%)
Some college or associate degree	253 responses (24.3%)
Bachelor's degree	411 responses (39.5%)
Master's degree	229 responses (22%)
Doctorate	45 responses (4.3%)
Other	35 responses (3.4%)

Table shows that Muslim women with Bachelor degree responded the most, followed by those women who have some college or associate degree. The researcher was happy to see the ratio of the Muslim women with Master degree were quite high with 229 responses. There were 45 responses from Muslim women with the doctorate degree. Similarly, 35 responses from Muslim women who had some other education and least responses were from Muslim women who had no education.

#### 5.2.2.5 Income

There was a classification of income as well. There were eight categories according to the income that can be seen in the following table:



*Table 17: Income of the Muslim women*

<b>Income of Muslim women</b>	
<b>Income</b>	<b>Responses</b>
£0-£14000	314 responses (30.2%)
£15000-£25000	175 responses (16.8%)
£26000-£36000	109 responses (10.5%)
£37000-£47000	57 responses (5.5%)
£48000-£58000	18 responses (1.7%)
£48000-£58000	3 responses (0.3%)
£70000-over	8 responses (0.8%)
Rather not mention	357 responses (34.3%)

The table shows that most women did not want to show their income. 357 Muslim women did not disclose their income, followed by Muslim women who earn from £0 - £14000. Then 175 responses were from Muslim women who earn from £15000 - £25000. The least responses were from those Muslim women who earn from £48000 - £58-000. There were only 8 Muslim women who between £70000-over.

## **5.3 Case Screening**

### **5.3.1 Missing data in rows**

There is no missing data in rows. The researcher used COUNTBLANK options on Microsoft (MS) excel to check if there are any missing values in the data.

### **5.3.2 Unengaged responses**

Researcher checked unengaged responses on Microsoft Excel using the standard deviation command. Researcher moved the data from SPSS to MS Excel. The standard deviations of the questions is checked using SPSS (Gaskin, 2017). Any question with a standard deviation

of less than 0.48 is removed (Gaskin, 2017). Researcher checked the responses of the respondents for every item in the questionnaire. If the answer was the same for every question then the researcher removed those responses. Researcher removed 35 cases due to being not engaged (they answered somewhat same answer to every Likert scale item).

## **5.4 Outliners (on continuous variables)**

Researcher replaced the age groups and income range with the numerical values and assigned numbers from 0-6 for continuous variables (Age and Income). Therefore, It can be run in the software.

## **5.5 Variable screening**

### **5.5.1 Missing values in columns**

The collected data are checked for any missing observations as part of case screening for the substantive sample for this research. This is done after data are imputed into SPSS software. In order to make the process, east data are exported to MS Excel (Gaskin, 2017). The data is checked and passed as completed by physical inspection across data set in MS Excel. This result is only possible because of the decision to involve research assistants in the data collection process. The importance of this to the entire process is that respondents give the response to all points covered in the questionnaires. The operation to detect missing variables is performed in SPSS using the ‘frequency’ option (Gaskin, 2017). This operation confirms that there are no missing variables in the data. The fact that there are no missing data means there is no further action required (Gaskin, 2017; Kenny et al., 2014; Meyers, 2005). Researcher checked the missing values through SPSS however; the researcher did not observe any missing values.

### **5.5.2 Skewness and Kurtosis**

Researcher used SPSS and MS Excel to measure the skewness and kurtosis. Researcher use MS excel for the results because it is easier to find out values less than -2 and values greater than 2 (Gaskin, 2017). Central tendency towards the median confirmed the operation (gaskin, 2017). Similar test was run for the kurtosis to see if there is any value less -2 or greater than 2. Researcher found fairly normal distribution of skewness for indicators and variables. On the other hand, there was mild kurtosis for independent variables (Self-disclosure and Reciprocity) and for mediating variables (Social bonding and social bridging). These kurtosis values range from benign to -1.304. Sposito et al., (1983) suggested 3.3 as the upper threshold for normality.

### **5.5.3 Confirmatory factor analysis (CFA)**

Researcher did not perform EFA because all the constructs used in the model in this study are well tested in terms of reliability and validity. This is why researcher have used CFA directly.

In CFA, the researcher must state the number of the factors that exist within a set of variables and which factor each variable load highly on before results can be computed. Therefore, the technique does not assign variables to factors. Instead, the researcher must be able to make this assignment before any results can be obtained. Structure equation modelling (SEM) researcher applied to test the extent to which a researcher's a-priori pattern of factor loadings represents the actual data.

Researcher removed following items due to model fit discrepancies: Social bridging 1, social bridging 2, social bridging 4, social bridging 5, and social bridging 7; Reciprocity 1; Social bonding 4, social bonding 5, and social bonding 6; Autonomy 2 and Autonomy 3; and Empowerment 2. Researcher felt justified in doing this as these items belong to large latent reflective factors and were thus somewhat redundant.

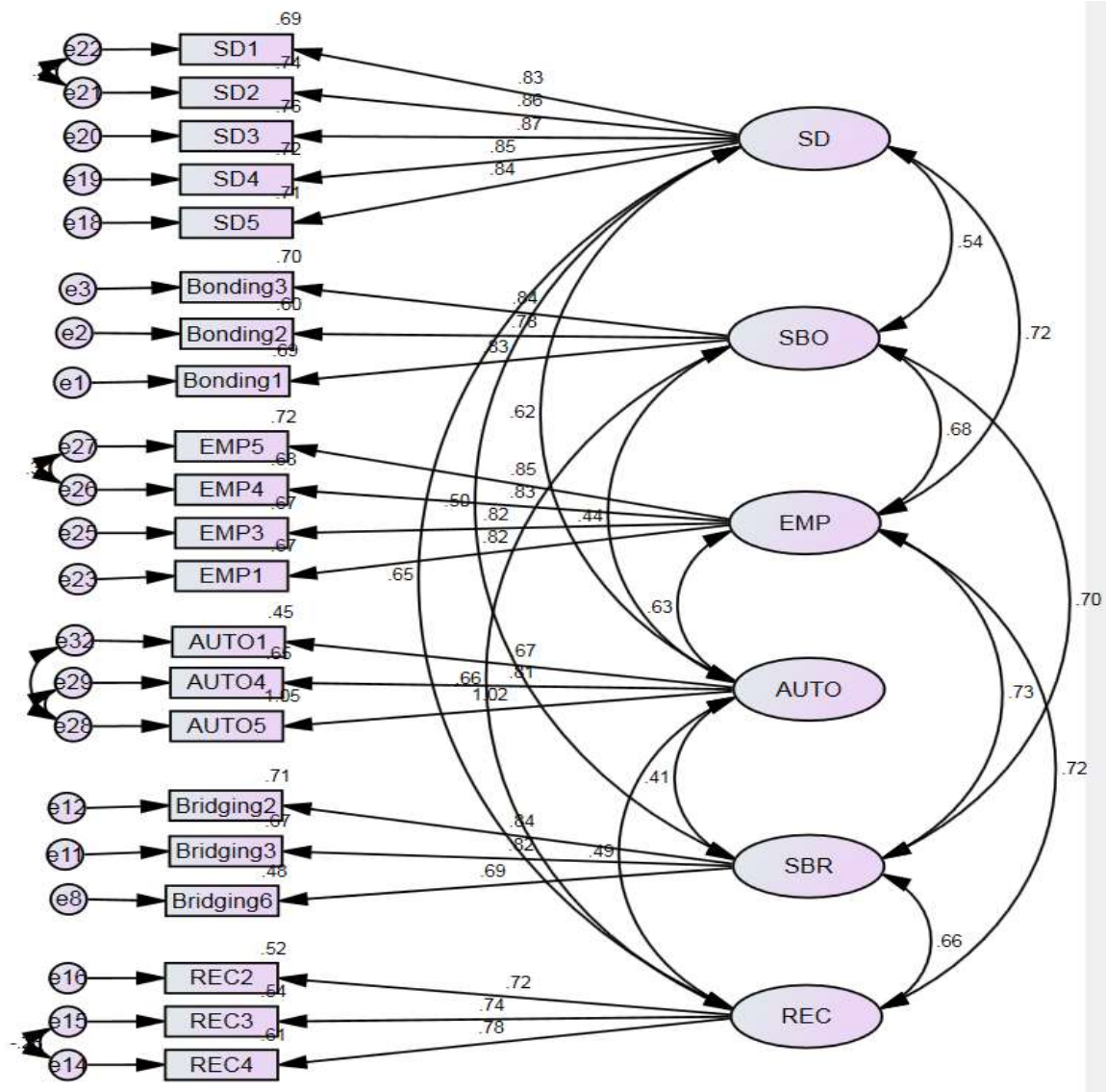


Figure 6: Confirmatory Factor Analysis (CFA)

### 5.5.3.1 Result

The following table discusses the abbreviations used in the Confirmatory Factor analysis (CFA).

Table 18: List of Abbreviations

SD	SBO	EMP	AUTO	SBR	REC
Self-disclosure	Social bonding	Empowerment	Autonomy	Social bridging	Reciprocity

The results show a good model fit. Table 20 shows the chi-square, CFI, SRMR, RMSEA and other fit indices in acceptable ranges (Kline, 2010). The chi-square should be less or equal to 3, however in some cases it can go to 5 (Gaskin, 2017; Kline, 2010; Hu and Bentler, 1999). In table 22, the computed chi-square (4.637) satisfies the decision criteria. The SRMR (0.0389), CFI (0.956), and RMSEA (0.060) all meeting their model fit conditions. This means that going forward there is no further action is required with respect to model fit for the measurement model.

*Table 19: The model fit estimates for the measurement model*

<b>CMIN/DF</b>	<b>RMR</b>	<b>SRMR</b>	<b>CFI</b>	<b>NFI</b>	<b>RFI</b>	<b>IFI</b>	<b>TLI</b>	<b>GFI</b>	<b>AGFI</b>	<b>RMSEA</b>
4.637	0.059	0.0389	0.956	0.945	0.932	0.957	0.946	0.928	0.901	0.060

### **5.5.3.2 Model Validity Measures**

Thresholds are taken from Bentler (1999). This model has no validity concerns. Reliability and Validity (Convergent and discriminant validity) has been checked using AMOS. The depiction in Table 21 is amplified by an alternative approach using the ‘Validity and reliability test’ in AMOS (Gaskin, 2018). This shows that there are no discriminant validity issues. The inter-construct correlation is less than the square root of the AVE (Field, 2009).

Table 20: The validity test for the measurement model

## Model Validity Measures

	CR	AVE	MSV	MaxR(H)	Socialbonding	Socialbridging	Reciprocity	Empowerment	Selfdisclosure	Autonomy
Socialbonding	0.856	0.664	0.495	0.859	<b>0.815</b>					
Socialbridging	0.829	0.620	0.532	0.844	0.704***	<b>0.787</b>				
Reciprocity	0.792	0.560	0.524	0.794	0.663***	0.659***	<b>0.748</b>			
Empowerment	0.896	0.683	0.532	0.897	0.680***	0.729***	0.724***	<b>0.827</b>		
Selfdisclosure	0.928	0.721	0.521	0.929	0.536***	0.505***	0.649***	0.722	<b>0.849</b>	
Autonomy	0.879	0.715	0.400	1.053	0.443***	0.411***	0.487***	0.633***	0.616***	<b>0.845</b>

### Validity Concerns

No validity concerns here.

### ***5.5.3.3 Common Method Bias (CMB) using Marker variable***

Consumer ethnocentrism is used as a marker variable in this research. The only use of this variable is to control in common method variance. This variable will be included in the research questionnaire as well. However, this variable will not be included in the research model. Scales to measure this variable are taken from (Shimp & Sharma, 1987), who developed CETSCALE to measure consumer ethnocentrism.

The common method bias (CMB) is checked in AMOS using a marker variable (Gaskin, 2018). Marker variable improves model fit and produces an another new set of standardised regression weights. These are called common method adjusted variables. This suggests that the marker variable must be retained moving into the actual model. This test is performed with the marker variable. There has been found a common method bias. Thus, Researcher will add marker variable in the actual model.

Table 21: Bias Test

## Specific Bias Tests

### Zero Constraints Test (is there specific bias?)

	$\chi^2$	DF	Delta	p-value
<b>Unconstrained Model</b>	790.620	212	$\chi^2=299.793$ DF=21	0.000
<b>Zero Constrained Model</b>	1090.413	233		

### Equal Constraints Test (is bias evenly distributed?)

	$\chi^2$	DF	Delta	p-value
<b>Unconstrained Model</b>	790.620	212	$\chi^2=297.681$ DF=20	0.000
<b>Equal Constrained Model</b>	1088.301	232		

The chi-square test for the zero constrained model was significant (i.e., measurable bias was detected). Therefore, a bias distribution test was made (of equal constraints). The chi-square test is significant on this test as well (i.e., unevenly distributed bias), you should retain the SB construct for subsequent causal analyses. “A test of equal specific bias demonstrated unevenly distributed bias”.

#### 5.5.3.4 The results for multicollinearity test



Researcher checked multicollinearity using SPSS by looking at variance inflation factor (VIF). VIF less than 3 is acceptable. In some cases VIF is greater than 3, however, VIF less than 5 is also acceptable. In rare cases less 10 is also acceptable (Gaskin, 2018; Kenny et al., 2010).

Table 22: A Multicollinearity test

Coefficients								
Model	Unstandardized Coefficients		Standard ized Coefficients	t	Sig.	Collinearity Statistics		
	B	Std. Error	Beta			Tolerance	VIF	
(Constant)	-.180	.121		-1.489	.137			
Self-disclosure	.206	.026	.226	7.995	.000	.456	<b>2.193</b>	
Reciprocity	.163	.028	.156	5.890	.000	.523	<b>1.913</b>	
Autonomy	.204	.026	.195	7.759	.000	.575	<b>1.740</b>	
Social bonding	.149	.026	.156	5.756	.000	.499	<b>2.005</b>	
Social bridging	.284	.026	.282	10.906	.000	.545	<b>1.835</b>	
Ethnocentrism	.070	.021	.067	3.279	.001	.885	<b>1.129</b>	
Age	.024	.012	.044	2.068	.039	.794	<b>1.260</b>	
M.S	-.021	.024	-.019	-.871	.384	.785	<b>1.274</b>	
E.S	-.010	.009	-.020	-1.059	.290	.975	<b>1.026</b>	
a. Dependent Variable: EMPMean								

## **5.6 Theoretical Model**

The researcher analysed model on AMOS. After running the analysis, the researcher found these values. In this diagram, SD (Self-disclosure); AUTO (Autonomy); REC (Reciprocity) are the Independent variables. SBO (Social bonding) and SBR (Social bridging) are the mediating variables. Finally, EMP (Empowerment) is the only dependent variable.

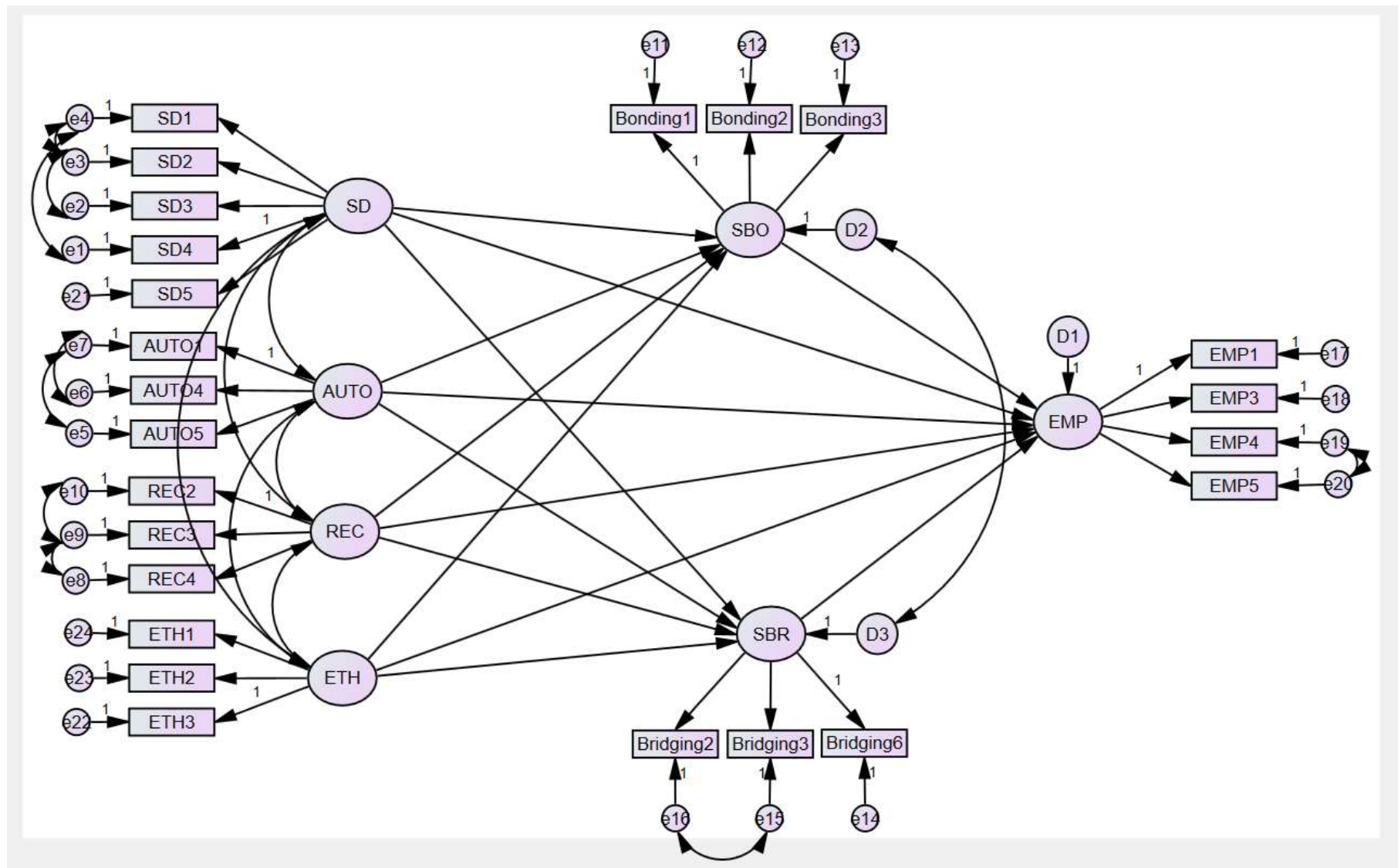


Figure 7: Theoretical Model

The table 24 shows the results: Chi-square (3.608), SRMR (0.0394), CFI (0.963), TLI (0.954), and RMSEA (0.051) with a PCLOSE (0.335). The results show that there is an excellent fit for the structural. Chi-square assesses overall fit and the discrepancy between the sample and fitted covariance matrices. It is sensitive to sample size.

*Table 23: The results for model fit for the structural model*

<b>CMIN/DF</b>	<b>RMR</b>	<b>SRMR</b>	<b>GFI</b>	<b>AGFI</b>	<b>NFI</b>	<b>RFI</b>	<b>IFI</b>	<b>TLI</b>	<b>CFI</b>	<b>PCLOSE</b>	<b>RMSEA</b>
3.608	0.060	0.0394	0.935	0.913	0.950	0.938	0.963	0.954	0.963	0.335	0.051

The following model fit measures and cut off criteria recommends combinations of measures. According to Hu and Bentler (1999), "Cut off Criteria for Fit Indexes in Covariance Structure Analysis: Conventional Criteria versus New Alternatives". However, Gaskin (2017) prefers a combination of CFI > 0.95 and SRMR < 0.08, in addition to strengthen it more add RMSEA < 0.06.

### **5.6.1 Model Fit Measures and Cut off criteria**

Model fit measures show the thresholds and Interpretation of the values in this model. If the chi-square is greater than 5 then it is terrible. If it is greater than 3 then it is Acceptable and if it is greater 1 then it is excellent. This can be seen in figure 11 and figure 12.

Table 24: Model Fit Measures

## Model Fit Measures

Measure	Estimate	Threshold	Interpretation
CMIN	801.017	--	--
DF	222.000	--	--
CMIN/DF	3.608	Between 1 and 3	Excellent
CFI	0.963	$>0.95$	Excellent
SRMR	0.041	$<0.08$	Excellent
RMSEA	0.051	$<0.06$	Excellent
PClose	0.335	$>0.05$	Excellent

Congratulations, your model fit is excellent!

Table 25: Cutoff Criteria

## Cutoff Criteria\*

Measure	Terrible	Acceptable	Excellent
CMIN/DF	$> 5$	$> 3$	$> 1$
CFI	$\leq 0.90$	$\leq 0.95$	$> 0.95$
SRMR	$> 0.10$	$> 0.08$	$\leq 0.08$
RMSEA	$> 0.08$	$> 0.06$	$\leq 0.06$
PClose	$\leq 0.01$	$\leq 0.05$	$> 0.05$

The researcher has excellent chi-square and degree of freedom. If CFI is  $< 0.90$  then it is terrible, if it is  $< 0.95$  then it is Acceptable, and if it is  $> 0.95$  then it is excellent. If SRMR is  $> 0.10$  then it is terrible, if it is  $> 0.08$  then it is Acceptable, and if it is  $< 0.08$  then it is excellent. Similarly, if RMSEA is  $> 0.08$  then it is terrible, if it is  $> 0.06$  then it is acceptable, and if it is  $< 0.06$  then it is excellent. Finally, if PCLOSE is  $< 0.01$  then it is terrible, if it is  $< 0.05$  then it is acceptable, and if it is  $> 0.05$  then it is excellent. Thus, Researcher has an excellent model fit.

#### ***5.6.1.1 Regression Weights***

Regression weights show that there is a positive significant relationship between self-disclosure and social bonding with p-value of  $< 0.001$ . It means Muslim women self-disclose themselves to their strong ties on Facebook such as family and immediate friends and it helps in the development of social bonding on Facebook. However, there is an insignificant relationship between social bonding and Empowerment. Which shows that self-disclosure of holiday related information Facebook leads to the development of the social bonding but does not leads to the empowerment in their holiday decision-making. One of many possible reasons behind it could be privacy issues etc. Social bonding seems to have no mediation between Self-disclosure and Empowerment. Moreover, a direct relationship between Self-disclosure and Empowerment is positive and significant with a p-value of  $< 0.001$ .

Table 26: Regression weights

	Paths		Estimate	S.E.	C.R.	P	Hypotheses	Support
SD	→	SBO	.196	.053	3.695	***	H1	Yes
SD	→	SBR	.075	.044	1.708	.088	H2	Yes
AUTO	→	SBO	.350	.092	3.810	***	H3	Yes
AUTO	→	SBR	.247	.075	3.299	***	H4	Yes
REC	→	SBO	.491	.051	9.576	***	H5	Yes
REC	→	SBR	.461	.045	10.277	***	H6	Yes
ETH	→	SBO	-.300	.035	-8.471	***	----	----
ETH	→	SBR	-.100	.029	-3.492	***	----	----
SD	→	EMP	.160	.040	4.014	***	H7	Yes
AUTO	→	EMP	.503	.080	6.262	***	H8	Yes
REC	→	EMP	.055	.039	1.428	.153	H9	NO
SBO	→	EMP	-.012	.050	-.234	.815	H10	NO
SBR	→	EMP	.590	.082	7.152	***	H11	Yes
ETH	→	EMP	.041	.028	1.476	.140	----	----

Regressions weights show the significance of the paths in the Model. There is a positive significant relationship between self-disclosure and social bonding with a p-value of  $< 0.001$ . Similarly, self-disclosure has a positive significant relationship with social bridging with a p-value of 0.088. This finding show that self-disclosure holiday related information of Muslim women helps in the development of social bridging. Moreover, the researcher finds a positive significant relationship between social bridging and Empowerment with a p-value of  $< 0.001$ . This shows that disclosing of holiday related information on Facebook empowers Muslim women; however, this empowerment is only through weak ties (Social Bridging). It means weak ties on Facebook are providing novel information, which helps Muslim women in their holiday decision-making. There is also a positive significant relationship between Self-disclosure and Empowerment with a p-value  $< 0.001$ . Self-disclosing in term of holidays on Facebook itself is an empowering process for Muslim women.



There is also a positive significant relationship of autonomy with social bonding. This shows that higher level of control over decision-making in terms of sharing and gaining holiday related information on Facebook helps Muslim women to increase social bonding. Similarly, there is a positive significant relationship between autonomy and social bridging with a p-value of  $< 0.001$ . This means Muslim women level of autonomy on Facebook helps Muslim women to increase their social bridging to gain and share their holiday related information. Similarly, there is a positive significant relationship between autonomy and empowerment with a p-value of  $< 0.001$ . This study finds that Muslim women use Facebook to increase their capacity of taking decisions and engage in all the actions in the realisation of the holiday plans of their lives using their both strong and weak ties on Facebook.

Muslim women also use Facebook to exchange holiday related information in form of liking, commenting, sharing picture and videos etc. with their friends and family because there is a positive significant relationship between Reciprocity and social bonding with a p-value of  $< 0.001$ . This also means that Muslim women believe that their close ties will help them in their holiday decision-making if they ever need any help. Furthermore, Muslim women do not help any of their close ties in holiday decision-making, so they can ask for any favour in return. Similarly, Muslim women also use Facebook to reciprocate holiday related information in form of liking other peoples' posts and commenting on other peoples' posts and sharing other peoples' posts who are not a part of their family or even immediate friends. There is a positive significant relationship between Reciprocity and social bridging with a p-value of  $< 0.001$ . This finding shows that Muslim women helps anyone of Facebook in holiday decision-making regardless. They do not expect anything in return as a favour. However, a direct relationship between reciprocity and empowerment is insignificant. This means social bonding and social bridging have a mediation between Reciprocity and Empowerment. Researcher discusses

mediating effect of social bonding and social bridging in the Mediation analysis section in detail.

The researcher finds that Facebook plays an important role in the empowerment of Muslim women. Researcher also finds that Muslim women are being empowered from their weak ties on Facebook. Similarly, Muslim women have an insignificant relationship with strong ties on Facebook. This means that strong ties on Facebook do not empower Muslim women.

To find more details about the empowerment of Muslim women researcher conducts different tests to check the moderation and mediation effects.

**H1:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between self-disclosure and social bonding.*

This study finds that there is a significant relationship between self-disclosure and social bonding with a p-value of  $< 0.001$ . Muslim women self-disclose their holiday-related information on Facebook with their close ties such as family and immediate friends. This finding shows that by self-disclosing holiday related information strengthens and develops the social bonding of Muslim women. Muslim women, they get a different idea where to go on holiday and what activities they should do on holiday from their strong ties. Muslim women also trust holiday-related information provided by their strong ties on Facebook such as friends and family. This hypothesis is true.

**H2:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between self-disclosure and social bridging.*

There is a significant relationship between self-disclosure and social bridging with a p-value of 0.088. Muslim women self-disclose their holiday-related information with their weak ties on Facebook, which develops and strengthens the social bridging of Muslim women on

Facebook. Muslim women get to know about new holiday pages of different companies on Facebook and they get to know about activities, excursions, and other leisure activities to do on holiday. Muslim women might not be sharing their personal information such as their personal pictures, family pictures but giving reviews and sharing experiences about holidays etc. However, this relationship is not highly significant. There can be many possible reasons behind it, for example, privacy issues, cultural barrier etc. Further research is required to investigate this issue.

**H3:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between autonomy and social bonding.*

There is also a significant relationship of autonomy with social bonding with a p-value of  $< 0.001$ . This study finds that Facebook provides Muslim women better control over their holiday decision-making, which leads in the development of the social bonding on Facebook. Muslim women gain control over their holiday decision-making from their close ties on Facebook such as family and friends. Muslim women act freely, share their holiday experiences and provide holiday-related information. By performing these activities on Facebook and interacting with strong ties on Facebook increases and strengthens the control of Muslim over their holiday decision-making. This hypothesis is true.

**H4:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between autonomy and social bridging.*

There is also a significant relationship between autonomy and social bridging with a p-value of  $< 0.001$ . Autonomy of Muslim women on Facebook helps in the development of social bridging. Muslim women act freely on Facebook and they get to know about new friends of their friends, other random people, holiday pages, and new ideas of activities and excursion through these weak ties on Facebook. Muslim women, they freely act to interact these pages to

gain or provide holiday-related information. They also share their experiences with these ties. These weak ties help Muslim women to make better decisions about their holidays. This hypothesis is true.

**H5:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between reciprocity and social bonding.*

There is a positive significant relationship between Reciprocity and social bonding with a p-value of  $< 0.001$ . Muslim women think that their close ties (Family and immediate friends) help them in their holiday decision-making and they can utilise them when they need help. Muslim women also think that when their close ties on Facebook help them in their holiday decision-making and respond to their holiday-related posts on Facebook then it is fair to respond back to their holiday-related posts and provide them holiday-related help if they need it. This process of reciprocation helps Muslim women to develop their Social bonding on Facebook. However, mostly Muslim women do not believe or expect any help from their family and friends if they help them ever. Muslim women are generous in providing holiday-related help to their close ties on Facebook. This hypothesis is true.

**H6:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between reciprocity and social bridging.*

There is a positive significant relationship between Reciprocity and social bridging with a p-value of  $< 0.001$ . Muslim women believe that they will get holiday-related help from other sources apart from their family and friends such as friends of friends, other people on Facebook, different holiday pages on Facebook etc. Muslim women also use Facebook to react to the responses of Muslim women in form of liking other peoples' posts, commenting on other peoples' posts, also sharing other peoples' posts, giving reviews on holiday pages etc. This

process of reciprocation on Facebook helps Muslim women to develop their social bridging. This hypothesis is true.

**H7:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between self-disclosure and empowerment.*

There is also a positive significant relationship between Self-disclosure and Empowerment with a p-value of  $< 0.001$ . Facebook is a platform, which provides an opportunity of self-disclosure to Muslim women. Muslim women get awareness from different sources on Facebook about disclosure of holiday-related information. The online mobility of Facebook such as seeing holiday places online, contacting people online for holiday-related information make them disclose their holiday-related and personal information required. For example, booking a holiday on Facebook or signing up for a holiday page etc. This process empowers Muslim women. This process of self-disclosure on Facebook empowers Muslim women in their holiday decision-making. This hypothesis is true.

**H8:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between autonomy and empowerment.*

There is a positive significant relationship between autonomy and empowerment with a p-value of  $< 0.001$ . Facebook is a platform, which provides Muslim women freedom to make holiday decisions. They freely interact with their ties to improve their holiday decisions. Facebook increases the awareness of Muslim women about the sources to improve the holiday decision-making. Likewise, online mobility on Facebook increase their power of decision-making because they are seeing new places and meeting new people etc. This hypothesis is true.

**H9:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between reciprocity and empowerment.*

A direct relationship between reciprocity and empowerment is insignificant. Reciprocity is a process of exchange. Just being on Facebook does not empower Muslim women because reciprocity requires exchange of resources among connections on Facebook. In this study, reciprocity empowers Muslim only through their strong and weak ties on Facebook. Therefore, this hypothesis is not true.

**H10:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between social bonding and empowerment.*

Muslim women have an insignificant relationship with strong ties on Facebook. This means that strong ties on Facebook do not empower Muslim women. The possible reason could be the novel information, which Muslim women are getting from their weak ties. There is a need for further research to find more about this relationship. This hypothesis is not true.

**H11:** *Among Muslim women in the UK who use social media, there is a positive significant relationship between social bridging and empowerment.*

This study finds a positive significant relationship between social bridging and Empowerment with a p-value of  $< 0.001$ . This study finds that Facebook plays a very important role in the empowerment of Muslim women. This study also finds that Muslim women are being empowered from their weak ties on Facebook. Muslim women believe that they have increased the number of holiday pages and many other people to enquire about the holidays. Muslim women also get ideas, excursions, and other leisure activities to do on holidays from their weak ties on Facebook. Muslim women believe that these weak sources improve their holiday decision-making. Furthermore, these sources make Muslim women take better decisions about their holiday and interestingly increase their involvement in family holiday decision-making. These sources are also uplifting the role of Muslim women as a good decision maker in their families. This is the main and important finding of this study. These findings fill the gap in

previous research. Weak ties are the main source of empowerment for Muslim women in the UK who use Facebook.

## 5.7 Mediation Analysis:

Mediation analysis will show if the indirect relationships are stronger than the direct relationships between the independent and the dependent variables.

### 5.7.1 The mediation test result for direct effects without the mediator

Before testing the mediation, mediators should be removed (i.e. social bonding and social bridging) and run the model with Common method bias-adjusted marker variable (i.e. Ethnocentrism) (Gaskin, 2018).

*Table 27: The model fit estimates for the path model without the mediator*

<b>CMIN/DF</b>	<b>RMR</b>	<b>SRMR</b>	<b>GFI</b>	<b>AGFI</b>	<b>NFI</b>	<b>RFI</b>	<b>IFI</b>	<b>TLI</b>	<b>CFI</b>	<b>PCLOSE</b>	<b>RMSEA</b>
4.088	0.058	0.0388	0.950	0.926	0.960	0.947	0.969	0.960	0.969	0.041	0.055

The model fit estimates without the mediating variables are; chi-square (4.088), SRMR (0.0388), CFI (0.969), TLI (0.960) and the RMSEA (0.055) with a PCLOSE (0.04). Thus, the model fit authorises the appropriateness of the structural model to describe the mediation effect of social bonding and social bridging on self-disclosure, autonomy, reciprocity, and empowerment.

#### 5.7.1.1 The results for direct effects without mediator

Table 26 shows to check the direct effects without mediator, the estimates to be extracted after establishing a model fit. In this process, standardised regression weights and regression weights are observed in table 11.



### 5.7.1.2 Regression Weights

Table 28: The standardised regression weights for the path model without the mediator

	Paths		Estimate	S.E.	C.R.	P
SD	→	EMP	.168	.044	3.787	***
AUTO	→	EMP	.637	.089	7.195	***
REC	→	EMP	.352	.042	8.328	***
ETH	→	EMP	-.015	.026	-.579	.563

The significant relationships with p – values and estimates are extracted to describe the direct effects without mediator. It is shown in Table 26 these are compared with indirect effects when mediator variables are added on. Table 26 shows that all the direct relationships are significant.

### 5.7.2 The mediation results for direct effects with the mediator

The structural model is run to test the direct mediation effect with the mediator. This process is done to test for indirect effects. This is followed by confirmation of model fit shown in table 27.

Table 29: The model fit estimates for the structural model with the mediator

CMIN/DF	RMR	SRMR	GFI	AGFI	NFI	RFI	IFI	TLI	CFI	PCLOSE	RMSEA
3.608	0.060	0.0394	0.935	0.913	0.950	0.938	0.963	0.954	0.963	0.335	0.051

The model fit results are; Chi-square (3.608), SRMR (0.0394), CFI (0.963), TLI (0.954), and RMSEA (0.051) with a PCLOSE (0.335). This approves that the structural model is fit to describe the mediation effect of social bonding and social bridging on self-disclosure, autonomy, reciprocity, and empowerment.

### 5.7.2.1 The test results for direct effects with the mediator

The next stage is the extraction of significant estimates (p-value of < 0.05) to check if there are direct effects with the mediator.

### 5.7.2.2 Regression Weights:

Table 28 shows that all the relationships are positive except the relationship between reciprocity and empowerment was significant without the mediator. It means bringing in the mediators this relationship has become insignificant. There is also an insignificant relationship between social bonding and empowerment. It means no relationship mediates through social bonding. However, social bridging seems a good mediator in the case of Muslim women.

Table 30: The standardised regression weights and regression weights

	Paths		Estimate	S.E.	C.R.	P
SD	→	SBO	.196	.053	3.695	***
SD	→	SBR	.075	.044	1.708	.088
AUTO	→	SBO	.350	.092	3.810	***
AUTO	→	SBR	.247	.075	3.299	***
REC	→	SBO	.491	.051	9.576	***
REC	→	SBR	.461	.045	10.277	***
ETH	→	SBO	-.300	.035	-8.471	***
ETH	→	SBR	-.100	.029	-3.492	***
SD	→	EMP	.160	.040	4.014	***
AUTO	→	EMP	.503	.080	6.262	***
REC	→	EMP	.055	.039	1.428	.153
SBO	→	EMP	-.012	.050	-.234	.815
SBR	→	EMP	.590	.082	7.152	***
ETH	→	EMP	.041	.028	1.476	.140

The mediation effects without and with the mediator are conducted to see the effects of social bonding and social bridging on self-disclosure, autonomy, reciprocity, and empowerment using the Baron-Kenny (1986) approach (Kenny, 2014).

### 5.7.3 The mediation tests: indirect effects using the bootstrap approach

The indirect effects using the bootstrap approach (Bollen and Stine, 1990; Preacher and Hayes, 2004; Shrout and Bolger, 2002) paint a different from that under the Baron-Kenny (1986) approach. Baron and Kenny method has been around for much longer, there are quite a few paper talks that it lacks the power of newer methods (Preacher and Hayes, 2003, 2008). There is evidence (Table 26 and 27) that the mediators, social bridging mediate the relationship between 2 dimensions of reciprocity, autonomy, self-disclosure, and empowerment. This uploads the theoretical proposition of Leventhal (1976), Demerouti et al., 2004, and Demerouti et al., 2003).

### 5.7.4 Standardized Indirect Effects – Two-Tailed Significance (BC) (Total Mediation)

Table 31: The standardised indirect effect -two-tailed significance

	Age	ETH	REC	AUTO	SD	SBR	SBO	EMP
SBR	...	...	...	...	...	...	...	...
SBO	...	...	...	...	...	...	...	...
EMP	.874	.002	.001	.029	.340	...	...	...

There is mediation found for Reciprocity and Autonomy. However, there is no mediation found for Self-disclosure.

In Amos, It shows total mediation through both mediation variables Social bonding and social bridging. However to calculate each mediation researcher we use estimand option in AMOS.

### 5.7.5 Mediation using Estimand

Mediation using estimand is possible (Gaskin, 2017; Mackinnon and Pirlott, 2015; Preacher, 2015). By using estimand researcher measured the mediation through social bonding and social bridging separately. The researcher conducted a bootstrapping test and found that only social bridging mediates between reciprocity and empowerment. This means that Muslim women are being empowered mainly from weak ties on Facebook. Social bonding and social bridging both do not mediate between self-disclosure and empowerment. There is no mediation found. Only a direct relationship between Self-disclosure and Empowerment is significant.

#### 5.7.5.1 Mediation of Social bonding

**H12a:** *Among Muslim women in the UK who use social media, Social bonding mediates the relationship between self-disclosure and empowerment.*

*(Self-disclosure → social bonding → Empowerment)*

Table 30 shows that social bonding does not mediate the relationship between self-disclosure and empowerment. The p-value is insignificant. The researcher found that self-disclosing holiday related information develops and strengthens the social bonding of Muslim women on Facebook; however, this relationship does not lead to the empowerment. There can be many reasons such as privacy issues, cultural issues, religious issues etc. Further research is required to know more about it.

Table 32: mediation of social bonding between self-disclosure and empowerment

Parameter			Estimate	Lower	Upper	P
A x B			-.002	-.027	.019	.916

**H12b:** Among Muslim women in the UK who use social media, Social bonding mediates the relationship between autonomy and empowerment.

(Autonomy → **Social Bonding** → Empowerment).

Researcher finds out if social bonding mediates between autonomy and empowerment. Table 31 shows that the p-value is insignificant. Thus, social bonding does not mediate between autonomy and empowerment. It shows that mobility of Muslim women on Facebook develops social bonding (close ties) and do increase control over their decision-making. However, it does not lead to the empowerment, increase the capacity of taking the decision, and engage in all the actions in the realisation of the plans of their lives publicly and privately.

Table 33: Mediation between Autonomy and social bonding

Parameter	Estimate	Lower	Upper	P
A x B	-.004	-.046	.029	.890

**H12c:** Among Muslim women in the UK who use social media, Social bonding mediates the relationship between reciprocity and empowerment.

(Reciprocity → **Social Bonding** → Empowerment)

Table 32 shows that social bonding does not mediate the relationship between reciprocity and empowerment. P-value is insignificant. The researcher found that Muslim women on Facebook do not be empowered by sharing holiday-related information with their strong ties on Facebook. Exchange of information on Facebook develops social bonding on Facebook; however, this relationship does not lead to the empowerment of Muslim women.

Table 34: Mediation of social bonding between reciprocity and empowerment

Parameter	Estimate	Lower	Upper	P
A x B	-.005	-.062	.044	.904

### 5.7.5.2 Mediation of social bridging

**H13a:** *Among Muslim women in the UK who use social media, Social bridging mediates the relationship between self-disclosure and empowerment.*

*(Self-disclosure → social bridging → Empowerment)*

Table 33 shows that even social bridging does not mediate between self-disclosure and empowerment. The p-value is insignificant. The researcher found that Muslim women share their identity; views, mood, or anything related to themselves to their weak ties on Facebook, however, this relationship does not lead to the empowerment of the Muslim women.

*Table 35: mediation of social bridging between self-disclosure and empowerment*

Parameter			Estimate	Lower	Upper	P
A x B			.044	-.025	.130	.273

**H13b:** *Among Muslim women in the UK who use social media, Social bridging mediates the relationship between autonomy and empowerment.*

*(Autonomy → Social bridging → Empowerment)*

Table 34 shows that social bridging mediates between autonomy and empowerment. P-value is significant. Muslim women on Facebook increase control over their decision-making, increase the capacity of taking the decision, and engage in all the actions in the realisation of the plans of their lives and it helps them to develop their weak ties on the Facebook. The researcher found that weak ties empower Muslim women in their holiday decision-making.

Table 36: Mediation of social bridging between autonomy and empowerment

Parameter			Estimate	Lower	Upper	P
A x B			.147	.042	.341	.001

**H13c:** Among Muslim women in the UK who use social media, Social bridging mediates the relationship between reciprocity and empowerment.

*(Reciprocity → Social bridging → Empowerment)*

Table 35 shows that social bridging mediates between reciprocity and empowerment. There is a significant p-value. The researcher found that Muslim women gain mastery over their affairs with the exchange of information with their weak ties on Facebook. Interestingly, this fills the gap in the previous research.

Table 37: Mediation of social bridging between reciprocity and empowerment

Parameter			Estimate	Lower	Upper	P
A x B			.271	.202	.410	.001

## **5.8 Post Hoc Analysis**

In moderation analysis, we see the effect of the moderating variables that change the effect of the independent variable on the dependent variable. We have five moderating variables:

- 1- Age
- 2- Marital Status
- 3- Education
- 4- Employment Status
- 5- Income

The researcher believes that these moderating variables can change the causal relationship between the independent and dependent variable. Following figures explain the effect of moderating variables:

### **5.8.1 Age**

Age is one of the moderating variables in this research. Age has an effect on Muslim family tourist motivation (Yohanis et al., 2018). Thus, it is very important to know the needs and wants of different age groups. Muslim women are divided into seven age groups to see the influence of Facebook on empowerment of different age groups is different or not. Researcher combined age groups into three main group as follows:

1. Young adults Muslim women
2. Mature adult Muslim women
3. Ageing adult Muslim women

Following figures depicts the moderation of Age:



### 5.8.1.1 Regression Weights: (Young adult Muslim women)

Regression weights show the significance of the paths. The researcher found that self-disclosure has an insignificant relationship with social bonding and social bridging. There is also an insignificant direct relationship between self-disclosure and empowerment. It means that young adult Muslim women do not self-disclose themselves on Facebook to their strong and weak ties and it does not develop their stronger or weaker ties on Facebook. Young adult Muslim women have a significant positive relation between Autonomy and social bonding with a p-value of  $0.072 < 0.1$ . There is also a significant positive direct relationship between autonomy and empowerment with a p-value of  $0.002 < 0.01$ .

Table 38: Young adult women

	Paths		Estimate	S.E.	C.R.	P
SD	→	SBO	.102	.111	.918	.359
SD	→	SBR	-.021	.079	-.262	.794
AUTO	→	SBO	.251	.139	1.801	.072
AUTO	→	SBR	.143	.097	1.482	.138
REC	→	SBO	.720	.136	5.306	***
REC	→	SBR	.618	.105	5.914	***
ETH	→	SBO	-.281	.066	-4.286	***
ETH	→	SBR	-.024	.045	-.540	.589
SD	→	EMP	.098	.071	1.390	.164
AUTO	→	EMP	.306	.098	3.106	.002
REC	→	EMP	.336	.109	3.080	.002
SBO	→	EMP	.067	.057	1.170	.242
SBR	→	EMP	.369	.086	4.301	***
ETH	→	EMP	.039	.043	.894	.371

Moreover, reciprocity has a positive significant relationship with social bonding and social bridging with a p-value  $< 0.001$ . There is also a positive direct relationship between reciprocity and empowerment with a p-value of  $0.002 < 0.01$ . This means that Young adult Muslim women exchange on Facebook with their strong and weak ties, which in result develops the social capital of young adult Muslim women. A relationship between social bonding and

empowerment has an insignificant relationship. That means social bonding does not empower young adult Muslim women in their holiday decision-making. On the other hand, a relationship between social bridging and empowerment is significant with a p-value of  $< 0.001$ . This means that young adult Muslim women are being empowered from their weak ties on Facebook in their holiday decision-making.

#### **5.8.1.2 Regression Weights: (Mature adult Muslim women)**

Regression weights show that there is a difference between young adult Muslim women and mature adult Muslim women. There is a positive significant relationship between social bonding and self-disclosure with a p-value of  $0.002 < 0.01$ . Similarly, self-disclosure has a positive significant relationship between social bridging with a p-value of  $0.074 < 0.01$ . That means mature adult Muslim women disclose their holiday related information with their ties on Facebook, which in result develops their social bonding (strong ties) and social bridging (weak ties). Moreover, mature adult Muslim women also have a positive significant relationship between self-disclosure and empowerment with a p-value  $< 0.001$ . Results show that mature adult Muslim women self-disclose themselves on Facebook and share their identity, views, mood, or anything related to themselves with their strong and weak ties and develops their social capital. However, the relationship with strong ties is strong.

Table 39: Mature adult women

	<b>Paths</b>		<b>Estimate</b>	<b>S.E.</b>	<b>C.R.</b>	<b>P</b>
SD	→	SBO	.230	.074	3.119	.002
SD	→	SBR	.082	.046	1.789	.074
AUTO	→	SBO	.224	.076	2.951	.003
AUTO	→	SBR	.105	.046	2.261	.024
REC	→	SBO	.510	.079	6.431	***
REC	→	SBR	.334	.052	6.415	***
ETH	→	SBO	-.324	.048	-6.755	***
ETH	→	SBR	-.066	.029	-2.250	.024
SD	→	EMP	.215	.050	4.327	***
AUTO	→	EMP	.233	.054	4.307	***
REC	→	EMP	.173	.058	2.992	.003
SBO	→	EMP	.136	.047	2.878	.004
SBR	→	EMP	.410	.080	5.097	***
ETH	→	EMP	.062	.034	1.821	.069

For mature adult Muslim women there is a positive significant relationship of autonomy with social bonding with a p-value of  $0.003 < 0.01$  and with social bridging with a p-value of  $0.024 < 0.05$ . There is also a positive significant direct relationship between autonomy and empowerment with a p-value  $< 0.001$ . This means that mature adult Muslim women increase their capacity of taking decisions and engage in all the actions in the realisation of the plans of their lives publicly and privately.

There is also a significant relationship between reciprocity and social bonding with a p-value  $< 0.001$ . Similarly, reciprocity has a positive significant relationship with social bridging with a p-value  $< 0.001$ . There is also a direct positive significant relationship between reciprocity and empowerment with a p-value of  $0.003 < 0.01$ .

Mature Muslim women have positive significant relationship between social bonding and empowerment with a p-value of  $0.004$ . Similarly, there is a positive significant relationship

between social bridging and empowerment with a p-value < 0.001. This shows that Mature Muslim women are being empowered from the weak ties on Facebook.

Unlike Young adult Muslim women, mature adult Muslim women self-disclose themselves on Facebook. Young adult Muslim women had an insignificant relationship between social bonding and empowerment, however; mature adult Muslim women have a positive significant relationship between social bonding and empowerment. Young adult Muslim women have an insignificant relationship between autonomy and social bridging but mature adult Muslim women have a positive significant relationship between autonomy and social bridging.

#### ***5.8.1.3 Regression Weights: (ageing adults)***

Unlike Mature adult women, ageing adult women have an insignificant relationship of self-disclosure with social bonding and social bridging. Young adult Muslim women also had insignificant relationship between self-disclosure and social bonding and bridging. A direct relationship between self-disclosure and empowerment is also insignificant. Similarly, autonomy has an insignificant relationship with social bonding and social bridging. However, there is a direct positive significant relationship between autonomy and empowerment. This means that ageing adult Muslim women do not develop disclose their holiday related information on Facebook and do not develop their social bonding and social bridging on Facebook. Similarly, their level of autonomy of Facebook does not help them to develop their social bonding and social bridging on Facebook. One of the main reasons with this group of Muslim women could be privacy issues, cultural barriers, and religious barriers. Further research is required to know more about this.

Table 40: Ageing adult women

	Paths		Estimate	S.E.	C.R.	P
SD	→	SBO	.135	.117	1.154	.249
SD	→	SBR	-.091	.134	-.681	.496
AUTO	→	SBO	.094	.149	.626	.531
AUTO	→	SBR	.195	.173	1.127	.260
REC	→	SBO	.722	.131	5.497	***
REC	→	SBR	.865	.146	5.920	***
ETH	→	SBO	-.226	.125	-1.810	.070
ETH	→	SBR	-.067	.140	-.482	.630
SD	→	EMP	.172	.118	1.455	.146
AUTO	→	EMP	.746	.183	4.081	***
REC	→	EMP	-.107	.156	-.685	.493
SBO	→	EMP	.127	.255	.497	.619
SBR	→	EMP	.549	.192	2.857	.004
ETH	→	EMP	.200	.121	1.652	.099

There is a positive significant relationship of reciprocity with social bonding and social bridging. However, the relationship between reciprocity and empowerment is insignificant. There seems to be a mediation relationship between reciprocity and empowerment. Researcher talks about mediation in the mediation section.

The relationship between social bonding and empowerment is insignificant; however, there is a significant relationship between social bridging and empowerment. This means that ageing adult women are being empowered from their weak ties on Facebook.

#### 5.8.1.4 Invariance

The researcher conducted this test using AMOS to check if there is any difference among groups.

*Young Muslim Women and Mature Muslim women*

The following figure shows that there is a difference between young adult Muslim women and mature adult Muslim women; although the following test is not significant. Researcher sees the difference between groups in some paths:

There is a positive relationship between Social bonding and Self-disclosure and it is only significant for mature adult women. It means that only mature Muslim women develops their social bonding by self-disclose themselves to their strong ties. There is also a positive relationship between self-disclosure and social bridging which is only significant for mature adults. This shows that mature Muslim women also self-disclose themselves by sharing their identity, views, mood etc. on Facebook to their weak ties as well. Similarly, the researcher found that there is a positive relationship between Self-disclosure and empowerment, which is again stronger for mature women. Finally, the researcher found that mature adult Muslim women have a positive relationship between social bonding and empowerment, which is only significant for mature Muslim women. It means that Mature Muslim women are being empowered from their strong and weak ties on Facebook.

## Invariance Tests

### Global Test

	$\chi^2$	DF
Unconstrained	1253.840	454
Constrained	1264.652	468
P-Value	0.701	

**Interpretation:** The p-value of the chi-square difference test is not significant; interpret local tests with caution.

### Local Tests

Path Name	young adults Beta	Mature adults Beta	Difference in Betas	P-Value for Difference	Interpretation
SD → SBO.	0.101	0.212**	-0.111	0.340	The positive relationship between SBO and SD is only significant for Mature adults.
SD → SBR.	-0.030	0.132†	-0.161	0.258	The positive relationship between SBR and SD is only significant for Mature adults.
AUTO → SBO.	0.174†	0.179**	-0.005	0.867	There is no difference.
AUTO → SBR.	0.145	0.147*	-0.002	0.723	The positive relationship between SBR and AUTO is only significant for Mature adults.
REC → SBO.	0.508***	0.392***	0.116	0.186	There is no difference.
REC → SBR.	0.636***	0.448***	0.188	0.011	The positive relationship between SBR and REC is stronger for young adults.
ETH → SBO.	-0.237***	-0.273***	0.036	0.602	There is no difference.
ETH → SBR.	-0.030	-0.097*	0.067	0.449	The negative relationship between SBR and ETH is only significant for Mature adults.
SD → EMP.	0.120	0.234***	-0.115	0.177	The positive relationship between EMP and SD is only significant for Mature adults.
AUTO → EMP.	0.261**	0.221***	0.041	0.512	There is no difference.
REC → EMP.	0.291**	0.156**	0.135	0.184	There is no difference.
SBO → EMP.	0.082	0.160**	-0.078	0.361	The positive relationship between EMP and SBO is only significant for Mature adults.
SBR → EMP.	0.311***	0.276***	0.035	0.730	There is no difference.
ETH → EMP.	0.040	0.062†	-0.022	0.674	The positive relationship between EMP and ETH is only significant for Mature adults.

Figure 8: Young and Mature Muslim women.

On the other side, young Muslim women have a positive relationship between Reciprocity and social bridging which is stronger for Young Muslim women. However, this relationship is also significant for mature women but it is strong for young Muslim women.

*Young adult Muslim women and Ageing adult Muslim women*

The researcher found the test significant, which means there is a difference between young adult Muslim women and Ageing adult Muslim women. The following table shows the difference between paths. On the other hand, there is a positive relationship between autonomy and empowerment, which is stronger for ageing Muslim women. Moreover, there is a positive relationship between Reciprocity and empowerment, which is stronger for young adult Muslim women.



## Invariance Tests

### Global Test

	$\chi^2$	DF
Unconstrained	1079.324	454
Constrained	1104.590	468
P-Value	0.032	

**Interpretation:** The p-value of the chi-square difference test is significant; the model differs across groups.

### Local Tests

Path Name	young adults Beta	ageing adults Beta	Difference in Betas	P-Value for Difference	Interpretation
SD → SBO.	0.101	0.156	-0.055	0.856	There is no difference
SD → SBR.	-0.030	-0.096	0.066	0.686	There is no difference
AUTO → SBO.	0.174†	0.074	0.100	0.464	The positive relationship between SBO and AUTO is only significant for young adults.
AUTO → SBR.	0.145	0.141	0.004	0.803	There is no difference
REC → SBO.	0.508***	0.691***	-0.183	1.000	There is no difference.
REC → SBR.	0.636***	0.753***	-0.117	0.184	There is no difference.
ETH → SBO.	-0.237***	-0.169†	-0.068	0.709	There is no difference.
ETH → SBR.	-0.030	-0.046	0.016	0.783	There is no difference
SD → EMP.	0.120	0.152	-0.032	0.605	There is no difference
AUTO → EMP.	0.261**	0.451***	-0.190	0.028	The positive relationship between EMP and AUTO is stronger for ageing adults.
REC → EMP.	0.291**	-0.078	0.369	0.025	The positive relationship between EMP and REC is stronger for young adults.
SBO → EMP.	0.082	0.097	-0.014	0.823	There is no difference
SBR → EMP.	0.311***	0.459**	-0.149	0.384	There is no difference.
ETH → EMP.	0.040	0.114†	-0.074	0.216	The positive relationship between EMP and ETH is only significant for ageing adults.

Figure 9: Young and Ageing Adult Muslim women

The researcher found that ageing adult Muslim women equally use Facebook for holiday decision-making. Findings show that Facebook plays an important role in the empowerment of ageing adult Muslim women. It is also found that weak ties on Facebook empower ageing adult Muslim women through Facebook. The researcher found that Facebook increases the control of aging adult Muslim women over their decision-making.

#### ***5.8.1.5 Mature adults and ageing adults Muslim women***

Results show that there is a difference between mature adult and Ageing adult Muslim women because difference test is significant.

There is a positive relationship between self-disclosure and social bonding which is only significant for mature adults. It means that only mature adult Muslim women disclose themselves to their strong ties on Facebook. There is also a positive significant relationship between self-disclosure and social bridging which is only significant for mature adult Muslim women. It means ageing adult women do not self-disclose themselves to their strong ties on Facebook. Similarly, young adult women do not self-disclose themselves to their close and weak ties on Facebook. Mature adult Muslim women also have a direct and strong relationship between self-disclosure and empowerment

## Invariance Tests

### Global Test

	X <sup>2</sup>	DF
Unconstrained	1240.059	454
Constrained	1281.189	468
P-Value	0.000	

**Interpretation:** The p-value of the chi-square difference test is significant; the model differs across groups.

### Local Tests

Path Name	Mature adults Beta	ageing adults Beta	Difference in Betas	P-Value for Difference	Interpretation
SD → SBO.	0.212**	0.156	0.056	0.546	The positive relationship between SBO and SD is only significant for Mature adults.
SD → SBR.	0.132†	-0.096	0.227	0.282	The positive relationship between SBR and SD is only significant for Mature adults.
AUTO → SBO.	0.179**	0.074	0.105	0.472	The positive relationship between SBO and AUTO is only significant for Mature adults.
AUTO → SBR.	0.147*	0.141	0.006	0.633	The positive relationship between SBR and AUTO is only significant for Mature adults.
REC → SBO.	0.392***	0.691***	-0.299	0.150	There is no difference.
REC → SBR.	0.448***	0.753***	-0.305	0.000	The positive relationship between SBR and REC is stronger for ageing adults.
ETH → SBO.	-0.273***	-0.169†	-0.104	0.492	There is no difference.
ETH → SBR.	-0.097*	-0.046	-0.051	1.000	The negative relationship between SBR and ETH is only significant for Mature adults.
SD → EMP.	0.234***	0.152	0.083	0.744	The positive relationship between EMP and SD is only significant for Mature adults.
AUTO → EMP.	0.221***	0.451***	-0.231	0.002	The positive relationship between EMP and AUTO is stronger for ageing adults.
REC → EMP.	0.156**	-0.078	0.234	0.104	The positive relationship between EMP and REC is only significant for Mature adults.
SBO → EMP.	0.160**	0.097	0.063	0.975	The positive relationship between EMP and SBO is only significant for Mature adults.
SBR → EMP.	0.276***	0.459**	-0.183	0.495	There is no difference.
ETH → EMP.	0.062†	0.114†	-0.052	0.278	There is no difference.

Figure 10: Mature and Ageing Adult Muslim Women

There is a positive relationship between autonomy and social bonding which is only significant for mature adult women. The researcher found that mature adult women are seeking control over their decision-making on Facebook and interacting with their strong ties and developing social bonding on Facebook. This relationship is also stronger for young adult Muslim women, however; it is stronger for mature adult Muslim women. Similarly, there is a positive significant relationship between autonomy and social bridging which is only significant for mature adult Muslim women. The direct relationship between autonomy and empowerment is stronger for ageing adult Muslim women. It means ageing adult Muslim women are seeking control over their decision-making on Facebook and being empowered. However, there seems no mediation. The researcher discusses it in mediation section.

Mature adult Muslim women have a direct relationship between social bonding and empowerment, which is stronger and significant only for mature adult Muslim women. It means that mature adult Muslim women are being empowered from their strong ties on the Facebook. This group of Muslim women also have a positive relationship between reciprocity and empowerment.

## **5.8.2 Marital Status**

Marital status is one of the moderating variables in this research that can change the causal effect of the independent variables on the dependent variable. The following figures explain the moderating effect of the marital status of the Muslim women:

### **5.8.2.1 Regression Weights: (Single Muslim women)**

Single Muslim women have an insignificant relationship of self-disclosure with social bridging and social bonding. This means that single Muslim women do not self-disclose themselves on Facebook by showing their identity, mood, and views and do not develop their social bonding

and social strong and weak ties on Facebook. However, this group of Muslim women has a positive significant relationship between self-disclosure and empowerment with a p-value of  $0.012 < 0.05$ . There seems no mediation between self-disclosure and empowerment. Researchers will discuss it in mediation section.

There is a positive significant relationship between autonomy and social bonding with a p-value of  $0.022 < 0.05$ . There is also a positive significant relationship between autonomy and social bridging with a p-value of  $0.029 < 0.05$ . There is also a significant relationship between autonomy and empowerment with a p-value of 0.001.

*Table 41: Regression weights*

	<b>Paths</b>		<b>Estimate</b>	<b>S.E.</b>	<b>C.R.</b>	<b>P</b>
<b>SD</b>	<b>→</b>	<b>SBO</b>	<b>.113</b>	<b>.089</b>	<b>1.268</b>	<b>.205</b>
<b>SD</b>	<b>→</b>	<b>SBR</b>	<b>.002</b>	<b>.060</b>	<b>.033</b>	<b>.974</b>
<b>AUTO</b>	<b>→</b>	<b>SBO</b>	<b>.270</b>	<b>.118</b>	<b>2.294</b>	<b>.022</b>
<b>AUTO</b>	<b>→</b>	<b>SBR</b>	<b>.172</b>	<b>.078</b>	<b>2.190</b>	<b>.029</b>
<b>REC</b>	<b>→</b>	<b>SBO</b>	<b>.675</b>	<b>.105</b>	<b>6.414</b>	<b>***</b>
<b>REC</b>	<b>→</b>	<b>SBR</b>	<b>.480</b>	<b>.075</b>	<b>6.354</b>	<b>***</b>
<b>ETH</b>	<b>→</b>	<b>SBO</b>	<b>-.287</b>	<b>.057</b>	<b>-5.082</b>	<b>***</b>
<b>ETH</b>	<b>→</b>	<b>SBR</b>	<b>-.031</b>	<b>.037</b>	<b>-.837</b>	<b>.403</b>
<b>SD</b>	<b>→</b>	<b>EMP</b>	<b>.152</b>	<b>.060</b>	<b>2.517</b>	<b>.012</b>
<b>AUTO</b>	<b>→</b>	<b>EMP</b>	<b>.284</b>	<b>.088</b>	<b>3.213</b>	<b>.001</b>
<b>REC</b>	<b>→</b>	<b>EMP</b>	<b>.243</b>	<b>.085</b>	<b>2.858</b>	<b>.004</b>
<b>SBO</b>	<b>→</b>	<b>EMP</b>	<b>.126</b>	<b>.055</b>	<b>2.278</b>	<b>.023</b>
<b>SBR</b>	<b>→</b>	<b>EMP</b>	<b>.387</b>	<b>.081</b>	<b>4.772</b>	<b>***</b>
<b>ETH</b>	<b>→</b>	<b>EMP</b>	<b>-.005</b>	<b>.040</b>	<b>-.115</b>	<b>.909</b>

Furthermore, single Muslim women reciprocate with their strong and weak ties on Facebook. There is a positive significant relationship between reciprocity and social bonding with a p-value  $< 0.001$ . Similarly, there is a positive significant relationship between reciprocity and social bridging with a p-value  $< 0.001$ . There is also a positive significant relationship between reciprocity and empowerment with a p-value of  $0.004 < 0.01$ .

Moreover, single Muslim women are being empowered by their strong and weak ties on Facebook. There is a positive significant relationship between social bonding and empowerment with a p-value of  $0.023 < 0.05$ . Similarly, there is a positive significant relationship between social bridging and empowerment with a p-value of  $< 0.001$ .

#### **5.8.2.2 Regression Weights: (Married Muslim women)**

Unlike single Muslim women, there is a positive significant relationship between self-disclosure and social bonding with a p-value of  $0.003 < 0.01$ . This means that Married Muslim women self-disclose themselves by showing their identity, mood, and their views etc. to their strong ties on Facebook and develop social bonding on Facebook. There is also a positive significant relationship between self-disclosure and empowerment with a p-value  $< 0.001$ . Similarly, married Muslim women have a significant relationship between autonomy and social bonding with a p-value of  $0.061 < 0.1$ .

Moreover, there is a positive significant relationship between reciprocity and social bonding with a p-value  $< 0.001$ . Similarly, there is a positive significant relationship between reciprocity and social bridging with a p-value  $< 0.001$ . However, there is an insignificant relationship between reciprocity and empowerment. It seems that there is mediation between reciprocity and empowerment. Research tests it mediation section. Unlike, single Muslim women, Married Muslim women have an insignificant relationship between social bonding and empowerment. However, they have a significant relationship between social bridging and empowerment with a p-value  $< 0.001$ . Researcher finds that married Muslim women are not empowered by their strong ties on Facebook, however; they are being empowered by their weak ties on Facebook.

Table 42: Regression weights

	Paths		Estimate	S.E.	C.R.	P
SD	→	SBO	.218	.074	2.968	.003
SD	→	SBR	.045	.056	.813	.416
AUTO	→	SBO	.156	.083	1.877	.061
AUTO	→	SBR	.060	.062	.962	.336
REC	→	SBO	.559	.084	6.623	***
REC	→	SBR	.552	.069	8.009	***
ETH	→	SBO	-.320	.050	-6.378	***
ETH	→	SBR	-.074	.037	-2.004	.045
SD	→	EMP	.190	.052	3.651	***
AUTO	→	EMP	.400	.066	6.021	***
REC	→	EMP	.114	.070	1.635	.102
SBO	→	EMP	.039	.058	.677	.499
SBR	→	EMP	.534	.089	5.996	***
ETH	→	EMP	.094	.038	2.505	.012

### 5.8.2.3 Invariance

The researcher conducts the invariance test to see if there is any difference between two groups of Muslim women.

#### *Single and Married Muslim women*

The following results show that different test is not significant, however; the researcher found out that there are some differences between the two groups on the local level. Following results show:

There is a positive relationship between self-disclosure and social bonding which is only significant for married women. It means that married Muslim women only self-disclose themselves to their strong ties on Facebook and develop social bonding on Facebook.

The relationship between autonomy and social bridging is positive and only significant for single Muslim women. It means single Muslim women seek autonomy on Facebook and develop their social bridging on Facebook.

## Invariance Tests

### Global Test

	X <sup>2</sup>	DF
Unconstrained	1300.471	454
Constrained	1317.357	468
P-Value	0.262	

**Interpretation:** The p-value of the chi-square difference test is not significant; interpret local tests with caution.

### Local Tests

Path Name	Single Beta	Married Beta	Difference in Betas	P-Value for Difference	Interpretation
SD → SBO.	0.113	0.215**	-0.102	0.369	The positive relationship between SBO and SD is only significant for Married.
SD → SBR.	0.003	0.063	-0.060	0.601	There is no difference.
AUTO → SBO.	0.193*	0.122†	0.070	0.432	There is no difference.
AUTO → SBR.	0.191*	0.067	0.124	0.262	The positive relationship between SBR and AUTO is only significant for Single.
REC → SBO.	0.502***	0.449***	0.052	0.407	There is no difference.
REC → SBR.	0.554***	0.627***	-0.074	0.501	There is no difference.
ETH → SBO.	-0.253***	-0.270***	0.017	0.669	There is no difference.
ETH → SBR.	-0.042	-0.088*	0.046	0.418	The negative relationship between SBR and ETH is only significant for Married.
SD → EMP.	0.177*	0.197***	-0.019	0.632	There is no difference.
AUTO → EMP.	0.238**	0.329***	-0.091	0.321	There is no difference.
REC → EMP.	0.212**	0.096	0.116	0.247	The positive relationship between EMP and REC is only significant for Single.
SBO → EMP.	0.148*	0.041	0.107	0.285	The positive relationship between EMP and SBO is only significant for Single.
SBR → EMP.	0.292***	0.395***	-0.103	0.223	There is no difference.
ETH → EMP.	-0.005	0.083*	-0.088	0.076	The positive relationship between EMP and ETH is stronger for Married.

Figure 11: Single and Married Muslim women



On the other hand, self-disclosure is only significant for married women. There is a positive relationship between self-disclosure and empowerment. The researcher found that there is a positive relationship between reciprocity and empowerment, which is only significant for single Muslim women. Similarly, there is a positive relationship between social bonding and empowerment, which is only significant for single Muslim women.

### **5.8.3 Employment status**

Employment status is one of the moderating variables in this research. It is to see the influence of Facebook on Muslim women having different employment status. Following figures will explain the moderating effect of the Employment status:

#### ***5.8.3.1 Regression Weights: (Working Muslim women)***

The researcher found that working Muslim women use Facebook differently from those who are students and housewives. Working Muslim women have a significant relationship between self-disclosure and social bonding with a p-value of 0.048. However, working Muslim women do not develop their social bridging (weak ties) on Facebook by self-disclosing their holiday related information.

Table 43: Working Muslim women

	Paths		Estimate	S.E.	C.R.	P
SD	→	SBO	.149	.075	1.975	.048
SD	→	SBR	.011	.054	.213	.831
AUTO	→	SBO	.316	.092	3.436	***
AUTO	→	SBR	.242	.067	3.635	***
REC	→	SBO	.647	.083	7.818	***
REC	→	SBR	.485	.062	7.864	***
ETH	→	SBO	-.339	.048	-7.036	***
ETH	→	SBR	-.078	.034	-2.316	.021
SD	→	EMP	.210	.052	4.080	***
AUTO	→	EMP	.364	.073	4.982	***
REC	→	EMP	.095	.065	1.462	.144
SBO	→	EMP	.134	.047	2.862	.004
SBR	→	EMP	.433	.071	6.068	***
ETH	→	EMP	.057	.035	1.617	.106

There is an insignificant relationship between self-disclosure and social bridging. It means working Muslim women do not develop their social bridging (strong ties) on Facebook by self-disclosing their holiday related information. The possible reason could be the privacy concerns, cultural and religious issues. Similarly, there is a positive relationship of Autonomy with social bonding with a p-value < 0.001 and with social bridging with a p-value of < 0.001. This shows that working Muslim women seek control over their decision-making and develop their social bonding and social bridging their strong and weak ties. Moreover, there is a significant relationship of Reciprocity with social bonding with p-value of < 0.001 and with social bridging with a p-value of < 0.001. This means that working Muslim women use Facebook to exchange holiday-related ideas with their strong and weak ties on Facebook. There is also a direct significant relationship of self-disclosure and autonomy with empowerment with a p-value of < 0.001. However, a direct relationship between reciprocity and empowerment is insignificant.

Finally, working Muslim women have a significant relationship of social bonding with empowerment with a p-value of 0.004 and significant relationship of social bridging with empowerment with a p-value of <0.001. This shows that Muslim women are being empowered from there weak and strong ties, however, relationship with strong ties is stronger.

#### **5.8.3.2 Regression Weights: (Student Muslim women)**

The researcher found that Student Muslim women self-disclose their holiday related information on Facebook, however, it does not results in developing their social bonding and social bridging. There is an insignificant relationship of self-disclosure with social bonding and social bridging, which is different from working Muslim women because working Muslim women have a significant relationship between social bonding and self-disclosure. Similarly, researcher found that student Muslim women have an insignificant relationship between self-disclosure and empowerment whereas, for working Muslim women, the relationship between self-disclosure and empowerment is significant. This means that working Muslim women are more open to the world and more experienced. Whereas student Muslim women are, still learning and less experienced. There can be another reason that student Muslim women are still controlled by their parents and have more pressure from the society.

Table 44: Student Muslim women

	Paths		Estimate	S.E.	C.R.	P
SD	→	SBO	.162	.133	1.211	.226
SD	→	SBR	.085	.088	.967	.334
AUTO	→	SBO	.263	.141	1.864	.062
AUTO	→	SBR	.019	.090	.211	.833
REC	→	SBO	.705	.147	4.799	***
REC	→	SBR	.443	.103	4.297	***
ETH	→	SBO	-.268	.071	-3.773	***
ETH	→	SBR	.002	.046	.034	.973
SD	→	EMP	.028	.088	.314	.754
AUTO	→	EMP	.306	.108	2.832	.005
REC	→	EMP	.388	.124	3.117	.002
SBO	→	EMP	.038	.099	.380	.704
SBR	→	EMP	.269	.128	2.094	.036
ETH	→	EMP	.048	.052	.924	.356

Moreover, student Muslim women have a significant relationship of reciprocity with social bonding with a p-value of  $< 0.001$  and with social bridging with a p-value of  $< 0.001$ . Student Muslim women also have a direct significant relationship between reciprocity and empowerment with a p-value of 0.002. Whereas, working Muslim women do not have a significant relationship between reciprocity and empowerment. Student Muslim women have a significant relationship between social bridging and empowerment with a p-value of 0.036 and have an insignificant relationship between social bonding and empowerment. Working Muslim women have a significant relationship of empowerment with both social bonding and social bridging. This means that student Muslim women are only being empowered from their weak ties on Facebook. This could be the possible reason why student Muslim women do not self-disclose themselves to their strong ties on Facebook.

### 5.8.3.3 Regression Weights: (Muslim Housewives)

The researcher found that Muslim housewives use Facebook differently from working women and students. The table shows that Muslim housewives have an insignificant relationship of self-disclosure with social bonding and social bridging. Student Muslim women also have these above-mentioned relationships insignificant. However, working Muslim women have these relationships significant. Muslim housewives have a significant relationship between self-disclosure and empowerment with a p-value of  $0.029 < 0.05$ . Similarly, Muslim housewives have an insignificant relationship of autonomy with social bonding and bridging.

*Table 45: Muslim Housewives*

	<b>Paths</b>		<b>Estimate</b>	<b>S.E.</b>	<b>C.R.</b>	<b>P</b>
<b>SD</b>	<b>→</b>	<b>SBO</b>	<b>.296</b>	<b>.191</b>	<b>1.546</b>	<b>.122</b>
<b>SD</b>	<b>→</b>	<b>SBR</b>	<b>.026</b>	<b>.180</b>	<b>.145</b>	<b>.884</b>
<b>AUTO</b>	<b>→</b>	<b>SBO</b>	<b>-.142</b>	<b>.211</b>	<b>-.671</b>	<b>.502</b>
<b>AUTO</b>	<b>→</b>	<b>SBR</b>	<b>.060</b>	<b>.200</b>	<b>.302</b>	<b>.763</b>
<b>REC</b>	<b>→</b>	<b>SBO</b>	<b>.194</b>	<b>.110</b>	<b>1.764</b>	<b>.078</b>
<b>REC</b>	<b>→</b>	<b>SBR</b>	<b>.368</b>	<b>.110</b>	<b>3.358</b>	<b>***</b>
<b>ETH</b>	<b>→</b>	<b>SBO</b>	<b>-.310</b>	<b>.104</b>	<b>-2.988</b>	<b>.003</b>
<b>ETH</b>	<b>→</b>	<b>SBR</b>	<b>-.087</b>	<b>.092</b>	<b>-.939</b>	<b>.348</b>
<b>SD</b>	<b>→</b>	<b>EMP</b>	<b>.318</b>	<b>.146</b>	<b>2.181</b>	<b>.029</b>
<b>AUTO</b>	<b>→</b>	<b>EMP</b>	<b>.237</b>	<b>.158</b>	<b>1.496</b>	<b>.135</b>
<b>REC</b>	<b>→</b>	<b>EMP</b>	<b>.056</b>	<b>.087</b>	<b>.639</b>	<b>.523</b>
<b>SBO</b>	<b>→</b>	<b>EMP</b>	<b>-.234</b>	<b>.139</b>	<b>-1.679</b>	<b>.093</b>
<b>SBR</b>	<b>→</b>	<b>EMP</b>	<b>.741</b>	<b>.147</b>	<b>5.048</b>	<b>***</b>
<b>ETH</b>	<b>→</b>	<b>EMP</b>	<b>.034</b>	<b>.079</b>	<b>.430</b>	<b>.667</b>

Muslim housewives have a significant relationship of reciprocity with social bonding with a p-value of  $0.078 < 0.1$  and with social bridging with a p-value  $< 0.001$ . This means that Muslim housewives are exchanging holiday-related information and developing their weak ties on Facebook. Moreover, the researcher found that Muslim housewives are being empowered from their strong and weak ties on Facebook. There is a significant relationship between social bonding and empowerment with a p-value of  $0.093 < 0.1$ . Moreover, there is a significant relationship between social bridging and Empowerment with a p-value  $< 0.001$ . This means

that Facebook is empowering Muslim housewives through their strong and weak ties on Facebook; however, the relationship with weak ties is strong for Muslim housewives.

The researcher finds that Muslim women are being empowered by their strong and weak ties on Facebook. However, weak ties are strong and play a very important role in the empowerment of Muslim women. Researcher finds that employment status moderates the effect of Self-disclosure, reciprocity, and autonomy on the empowerment of Muslim women. Researcher compares the results of working, student, and housewives Muslim women in the following section.

#### ***5.8.3.4 Invariance between Student Muslim women and Muslim Housewives***

The researcher conducted an invariance test using Amos and finds that there is a difference between Muslim Housewives and Student Muslim women because the p-value is (0.001) and chi-square difference test is significant which means there is a difference between two groups.

There is a positive relationship between Autonomy and social bonding which is only significant for Student Muslim women. This means that Student Muslim women increase their capacity of taking decisions and engage in all actions in the realisation of the plans of their lives publicly and privately.

## Invariance Tests

### Global Test

	X <sup>2</sup>	DF
Unconstrained	832.837	454
Constrained	869.211	468
P-Value	0.001	

**Interpretation:** The p-value of the chi-square difference test is significant; the model differs across groups.

### Local Tests

Path Name	Students Beta	House wives Beta	Difference in Betas	P-Value for Difference	Interpretation
SD → SBO.	0.157	0.369	-0.212	0.571	There is no difference
SD → SBR.	0.137	0.032	0.105	0.772	There is no difference
AUTO → SBO.	0.207†	-0.144	0.351	0.113	The positive relationship between SBO and AUTO is only significant for Students.
AUTO → SBR.	0.025	0.060	-0.036	0.852	There is no difference
REC → SBO.	0.536***	0.256†	0.279	0.007	The positive relationship between SBO and REC is stronger for Students.
REC → SBR.	0.557***	0.479***	0.077	0.634	There is no difference.
ETH → SBO.	-0.241***	-0.362**	0.121	0.738	There is no difference.
ETH → SBR.	0.002	-0.100	0.102	0.398	There is no difference
SD → EMP.	0.036	0.350*	-0.314	0.101	The positive relationship between EMP and SD is only significant for House wives.
AUTO → EMP.	0.321**	0.212	0.109	0.731	The positive relationship between EMP and AUTO is only significant for Students.
REC → EMP.	0.393**	0.065	0.328	0.025	The positive relationship between EMP and REC is stronger for Students.
SBO → EMP.	0.050	-0.206†	0.257	0.119	The negative relationship between EMP and SBO is only significant for House wives.
SBR → EMP.	0.217*	0.663***	-0.445	0.018	The positive relationship between EMP and SBR is stronger for House wives.
ETH → EMP.	0.058	0.035	0.023	0.882	There is no difference

Figure 12: Muslim female Student and Muslim Housewives

Similarly, there is a positive relationship between reciprocity and social bonding which is strong for student Muslim women. This means that student Muslim women share holiday-related information with their close ties and develop their social bonding on Facebook. Similarly, there is a direct positive relationship between autonomy and empowerment, which is only significant for Student Muslim women. Moreover, a positive relationship between reciprocity and empowerment is strong for student Muslim women.

Muslim housewives also have a direct positive relationship between self-disclosure and empowerment which is only significant for Muslim housewives. Similarly, a positive relationship between social bonding and empowerment is only significant for Muslim housewives. Finally, a positive relationship between social bridging and empowerment is strong for Muslim housewives.

#### ***5.8.3.5 Invariance test between Working Muslim women and Student Muslim women***

Researcher finds that invariance test is not significant the p-value of (0.146) of the chi-square is not significant. However, research finds a difference between groups in the local test. Researcher finds that there is a positive relationship between self-disclosure and social bonding which is only significant for working women. Moreover, a positive relationship between autonomy and social bridging is strong for working women. Likewise, a positive relationship between self-disclosure and empowerment is strong for working women. Working Muslim women also have a positive relationship between social bonding and empowerment that is only significant for working women. On the other hand, there is a positive direct relationship between reciprocity and empowerment for student Muslim women. This relationship is insignificant for working Muslim women.



## Invariance Tests

### Global Test

	X <sup>2</sup>	DF
Unconstrained	1038.595	454
Constrained	1058.127	468
P-Value	0.146	

**Interpretation:** The p-value of the chi-square difference test is not significant; interpret local tests with caution.

### Local Tests

Path Name	Working women Beta	Students Beta	Difference in Betas	P-Value for Difference	Interpretation
SD → SBO.	0.139*	0.157	-0.018	0.933	The positive relationship between SBO and SD is only significant for Working women.
SD → SBR.	0.016	0.137	-0.121	0.479	There is no difference.
AUTO → SBO.	0.213***	0.207†	0.007	0.758	There is no difference.
AUTO → SBR.	0.247***	0.025	0.222	0.055	The positive relationship between SBR and AUTO is stronger for Working women.
REC → SBO.	0.482***	0.536***	-0.054	0.739	There is no difference.
REC → SBR.	0.545***	0.557***	-0.012	0.739	There is no difference.
ETH → SBO.	-0.267***	-0.241***	-0.026	0.412	There is no difference.
ETH → SBR.	-0.092*	0.002	-0.095	0.171	The negative relationship between SBR and ETH is only significant for Working women.
SD → EMP.	0.222***	0.036	0.186	0.072	The positive relationship between EMP and SD is stronger for Working women.
AUTO → EMP.	0.277***	0.321**	-0.044	0.660	There is no difference.
REC → EMP.	0.080	0.393**	-0.314	0.029	The positive relationship between EMP and REC is stronger for Students.
SBO → EMP.	0.151**	0.050	0.101	0.384	The positive relationship between EMP and SBO is only significant for Working women.
SBR → EMP.	0.323***	0.217*	0.105	0.286	There is no difference.
ETH → EMP.	0.051	0.058	-0.007	0.893	There is no difference.

Figure 13: Working Muslim women and Student Muslim women

#### ***5.8.3.6 Invariance test between Working Muslim women and Muslim Housewives***

The researcher conducted an invariance test in AMOS to see if there is any difference between Working Muslim women and Muslim housewives. Researcher finds that the p-value of (0.002) of the chi-square difference test is significant. This means that there is a difference between the two groups.

Researcher finds that there is a positive relationship between social bonding and self-disclosure, which is only significant for working Muslim women. Similarly, there is also a positive relationship between autonomy and social bonding, which is strong for working women. However, the positive relationship between autonomy and social bridging is only significant for working women, which means the Muslim housewives do not increase their capacity of decision-making and engage in all the actions in the realisation of the holiday plans of their lives and develop their social bridging (weak) ties on Facebook.

## Invariance Tests

### Global Test

	X <sup>2</sup>	DF
Unconstrained	1108.522	454
Constrained	1143.231	468
P-Value	0.002	

**Interpretation:** The p-value of the chi-square difference test is significant; the model differs across groups.

### Local Tests

Path Name	Working women Beta	House wives Beta	Difference in Betas	P-Value for Difference	Interpretation
SD → SBO.	0.139*	0.369	-0.230	0.478	The positive relationship between SBO and SD is only significant for Working women.
SD → SBR.	0.016	0.032	-0.016	0.938	There is no difference
AUTO → SBO.	0.213***	-0.144	0.357	0.054	The positive relationship between SBO and AUTO is stronger for Working women.
AUTO → SBR.	0.247***	0.060	0.186	0.403	The positive relationship between SBR and AUTO is only significant for Working women.
REC → SBO.	0.482***	0.256†	0.225	0.003	The positive relationship between SBO and REC is stronger for Working women.
REC → SBR.	0.545***	0.479***	0.066	0.387	There is no difference.
ETH → SBO.	-0.267***	-0.362**	0.095	0.800	There is no difference.
ETH → SBR.	-0.092*	-0.100	0.007	0.929	The negative relationship between SBR and ETH is only significant for Working women.
SD → EMP.	0.222***	0.350*	-0.128	0.508	There is no difference.
AUTO → EMP.	0.277***	0.212	0.065	0.505	The positive relationship between EMP and AUTO is only significant for Working women.
REC → EMP.	0.080	0.065	0.015	0.724	There is no difference
SBO → EMP.	0.151**	-0.206†	0.358	0.011	The relationship between EMP and SBO is positive for Working women and negative for House wives.
SBR → EMP.	0.323***	0.663***	-0.340	0.052	The positive relationship between EMP and SBR is stronger for House wives.
ETH → EMP.	0.051	0.035	0.016	0.791	There is no difference

Figure 14: Working Muslim women and Muslim housewives

A positive relationship between reciprocity and social bonding is stronger for working Muslim women. There is a positive direct relationship between autonomy and empowerment, which is again only significant for working Muslim women. Moreover, the relationship between social bonding and empowerment is positive for working Muslim women and this relationship is negative for Muslim housewives. This means that working Muslim women are being empowered from their strong ties on Facebook whereas strong ties on Facebook do not empower Muslim housewives. Social bonding has a negative relationship with empowerment for Muslim housewives. On the contrary, social bridging has a positive relationship with empowerment and it is stronger for Muslim housewives. This means Muslim housewives are being empowered from their weak ties on Facebook.

## **5.9 Summary and Link**

The researcher analysed the findings in this chapter using SPSS and AMOS software. Researcher screened the collected data. Researcher addresses the Data management issues adequately with no missing data, no kurtosis, and skewness. After screening the data, researcher tested the measurement model, which has an excellent model fit, suggesting it is favourable for structural equation modelling after common method bias adjustments (Gaskin, 2017; Kenny, 2013). Similarly, the researcher tested the theoretical model, multi-group analysis, and mediation analysis. The researcher found a valid model. In the next chapter of discussion, the researcher discusses the findings and relating the findings to the literature.

## **6 Discussion on Research Findings**

### **6.1 Introduction to the research findings**

This chapter discusses the results discussed in the previous chapter. This chapter is organised in two parts:

1. Researcher discusses the results.
2. A discussion of results from the entire sample focusing on:
  - Research and its theoretical foundations
  - Research gap.

### **6.2 A discussion on the measurement validation data analysis**

The questionnaire used for data collection is developed through literature using pre developed and validated scales viewed in the literature review chapter. The reliability of the instrument is checked through internal consistency reliability and Cronbach's alpha following by pilot testing. The researcher collected data. The variables under review are; Self-disclosure, Reciprocity, Autonomy, Social bonding, Social bridging, and Empowerment. Similarly, Age, Employment status, and marital status have been used as control variables. The scales to measure the variables have been adopted from the previous research. The scales used to measured the variables are pre validated and good enough to used to collect the data (Bollen and Stine, 1990).

Internal consistency is done through Cronbach's alpha. It should be between 0.70 and 0.95. This segmented by the results from confirmatory factor analysis. The researcher adjusted the questionnaire after checking the Cronbach's alpha and confirmatory factor analysis results.

Before distributing the questionnaire researcher removed the values scored less than 0.70 and 0.95. Performing the reliability tests improves the model. This approach is consistent with Kenny et al (2014) and Kline (2010) to improve the results of the model.

### **6.3 A discussion on the data collection process through research**

The researcher collected 1041 responses from Muslim women living in the UK who use Facebook. Questionnaires were sent to Muslim women through different online channels such as Facebook, LinkedIn, Twitter, What's app, and Email. The researcher also used the convenience approach to get respondents. The researcher used snow-bowling approach to get more respondents. The researcher asked potential respondents if they know anyone who can be a potential respondent. The response was very good from Muslim women. Researcher tried to write the questions very clearly and I was ready for any support if required while completing the questionnaire so that errors and omissions can be reduced while completing the questionnaire (Gaskin, 2017; Podsakoff et al., 2003). The researcher also included a marker variable to minimise the risk using common method bias (CMB) (Kenny et al., 2013; Podsakoff et al., 2003). The researcher also minimised the common method bias by eliminating the number of unengaged respondents using Microsoft Excel (Gaskin, 2017). After eliminating, the unengaged responses total number of responses the researcher had were 1006.

### **6.4 A discussion on the research data analyses results**

The discussion in this section describes the collected data. The total sample is collected of 1006 responses out of 1041. This shows that the response rate is 96.63%. The 35 (3.3%) respondents were unengaged because they lost interest. 96.63% is good response (Gaskin, 2017; Kenny et al., 2003).

The discussion is divided in to following sections:

1. A discussion on descriptive data
2. A discussion on confirmatory factor analyses (CFA)
3. A discussion on the model.
4. A discussion on the mediation analyses.
5. A discussion on the post-hoc analyses, the effect of the moderating variables on the relationship between independent and dependent variables.

#### **6.4.1 A discussion of descriptive data analyses results for the research**

The results show that Muslim women 16-24 at 33.1% by giving in 345 responses. Similarly, Muslim women from 25-40 age range of 52% by giving 541 responses. Then there are Muslim women from 40-over at 14.9% by giving 155 responses. The response rate was very good 96.63% after elimination the unengaged responses. The descriptive statistics show that there are 429 (41.2%) from single and 524 (50.3%) responses from Married Muslim women. Similarly, there are 43 responses (4.1%) from divorced, 22 (2.1%) responses from separated Muslim women, 3 (0.3%) responses from Widowed Muslim women, 3 (0.3%) responses from Muslim women who are living with another, and 17 (1.6%) responses from Muslim women who chose the option rather not mention. Researcher only selected single and married Muslim women because of the number of responses. Results clearly describe that majority Muslim women are married who use Facebook or may rate of marriage is high in Muslim women. Moreover, descriptive results show that there are 411 (24.3%) Muslim women who have a Bachelor's degree. It is then followed by those Muslim women (253 responses, 24.3%), who have some college or associate degree. Then, there are 229 responses (22%) from Muslim women, who have a Master's degree. Similarly, there are 45 responses from Muslim women, who have a Doctorate (4.3%). Some descriptive results show that rate of education in Muslim



women (Ahmed, 2008; MCB, 2001). Moreover, descriptive results show that there are 370 responses from Full-time and 227 responses from Part-time Muslim women. Research classed both of the groups as one group of working Muslim women with 597 responses. Similarly, there are 199 (19.1%) responses from student Muslim women and 111 (10.7%) responses from Muslim housewives. Descriptive results show that employment rate has increased among Muslim women. Furthermore, there are 314 responses (30.2%) responses from Muslim women who earn £0-£14000. There are 279 responses from Muslim women are earning from £150000-£36000.

There were no issues with missing data tests, performed in SPSS (Gaskin, 2017; Preacher and Hayes, 2004). Researcher is grateful of those Muslim women who referred other potential Muslim women candidates or shared my questionnaire in their predeveloped groups on different platforms. Again, thanks go to Muslim women who referred other Muslim women and shared my questionnaire with other women and in their private ‘women-only’ groups. The process of screening is reliable and valid (Kenny et al., 2014). The results from MS Excel after checking for unengaged respondents are good. The attitude of the respondents towards the questionnaire is good (Gaskin, 2017; Kenny et al., 2010).

Respondents were highly engaged because the values generated are greater than 0.5. It indicates that items in the questionnaire were easy to understand. This also shows that the collected data is of good quality. There were minor issues with skewness and kurtosis. However, researcher allowed structure equation modelling to continue without risking further review for moderation and mediation analyses (Gaskin, 2017; Kenny et al., 2014).

#### **6.4.2 A discussion on confirmatory factor analyses results from research**

After conducting the CFA, standardised estimates were greater than 0.5 and a significant p value. This shows that values measuring items are greater than the average variance and

composite ratio. This shows that there are no validity concerns (Gaskin, 2017). Validity checks make conceptual framework valid and reliable (Bollen and Stine, 1990; Gaskin, 2017; Preacher and Hayes, 2008). The test of confirmatory factor analysis is supported by test of common method bias (CMB) (Hu and Bentler, 1999; Podsakoff et al., 2012).

Though data collection for all latent variables from all Muslim women is collected using different channels such as online channels; social networking websites (Facebook, LinkedIn, Twitter, What's app etc.) and through emailing; similarly researcher also used offline channels such as directly meeting Muslim women. The researcher also includes Marker variable to eliminate the risk of common method bias (CMB). The researcher collected data for all the variables at the same time from respondents so it creates the risk of common method bias (Podsakoff et al., 2012). The checks on Common method bias in AMOS improves the model fit results (Muthen and Muthen, 2007).

#### **6.4.3 A discussion of path analyses for the entire sample**

There is a discussion on number of tests. The results for multicollinearity computed on variables show that variables have no multicollinearity. Therefore, there are no issues in structural equation modelling (SEM) (Gaskin, 2017; Kenny et al., 2010). Researcher checked variance inflation factor (Gaskin, 2017; Kenny et al., 2014). The VIF values are less than 3 (Gaskin, 2017; Kenny et al., 2010). If there is multicollinearity between variables then there are issues with the effectiveness of variables (Kenny et al., 2014).

The results on path model fit are confirmed (Gaskin, 2018; Hu and Bentler, 1999; Kline, 2010). These model fit results approve that the path model is appropriate to test the mediation analyses of social bonding and social bridging on Empowerment and moderation effect of age,

marital status, and employment status between self-disclosure, autonomy, reciprocity, social bonding, social bridging, and empowerment.

#### 6.4.4 A discussion on mediation tests for the entire sample

Bootstrap approach (Bollen and Stine, 1990) is better than the Baron and Kenny (1986) approach. The Baron and Kenny (1986) approach is effective for secondary data. The bootstrap approach is appropriate for primary data (Preacher and Hayes, 2004). This is using mediating analyses so bootstrapping approach is best to measure the primary data. The same table shows the indirect effects computed using the bootstrap approach (Bollen and Stine, 1990; Preacher and Hayes, 2004).

Table 46: Bootstrapping Approach

	Age	ETH	REC	AUTO	SD	SBR	SBO	EMP
SBR	...	...	...	...	...	...	...	...
SBO	...	...	...	...	...	...	...	...
EMP	.874	.002	.001	.029	.340	...	...	...

##### 6.4.4.1 Social capital mediates the relationship between Autonomy and Empowerment

Autonomy as a regulation by the self and autonomy is opposite to control in which an individual is controlled by external forces such as social pressure, external uncontrollable factors (Deci & Ryan, 1985, 2000). Researcher discusses the mediation of Social capital between Autonomy and Empowerment.

Researcher looks at the mediation effect of the social bonding between autonomy and empowerment. Bonding social capital is provided by the emotionally close relationship such as family and close friends who provide specific mutual benefit, emotional support, and

friendship (Barry Wellman & Wortley, 1990). The researcher found that social bonding does not mediate the relationship between autonomy and empowerment. Autonomy represents the power of Muslim women in their decision-making whether it is online or offline.

Parameter		Estimate	Lower	Upper	P
A x B		-.004	-.046	.029	.890

*Figure 15: Mediating effect of Social bonding*

It is defined as a process in which women increase their capacity of taking decisions and engage in all the actions in the realisation of their plans of their lives publicly and privately (Deci & Ryan, 2000, 2005). The research found that Muslim women increase their capacity of taking holiday decisions through Facebook. Autonomy of Muslim women increases the social bonding (close relationship such as family, friends, and close friends). However, it does not lead to the empowerment in holiday decision-making. It means close ties on Facebook do not empower Muslim women in their holiday decision-making. Research finds that the power of Muslim women in taking their holiday decision-making is not through their close relationships such as family and close friends. If Muslim women are not being empowered from their strong ties on Facebook then it means social bonding is increasing the social pressure (Deci & Ryan, 2000) for Muslim women. Moreover, Muslim women use privacy for their autonomy on Facebook (Agata Blachnio, 2016) because the results show that Muslim women are not being empowered in their holiday decision-making through close ties that means Muslim women in the UK are using strategies to private the holiday decision-making from the close ties on Facebook. Gender plays an important role on Facebook in terms of one's presentation, interaction with each other, and it happened even in groups as well as on Facebook (Hajin, 2013). Moreover, Hajin found that for Iranian Muslim women it was different to maintain status quo because of the social control and familial responsibilities particularly reputation of the family can be effected through one's act on Facebook. The UK is very different from Iran

in terms of development, religion, and culture etc. however, this could be a possible reason for Muslim women that they are not being empowered from their holiday decision-making from social bonding (Close ties such as family and close friends on Facebook). The researcher found that the empowerment of Muslim women does not come from social bonding. Research findings support the literature review in this regard because familial responsibilities and social control (BBC, 2018; Bungwala, 2008; Chantler, 2018; Gov, 2017; Hajin, 2013; Joly, 2016; María-Mercedes, 2018; Nyhagen and Halsaa, 2016). However, Muslim women are developing their social bridging and being empowered from their weak ties in their decision-making on Facebook. Research explains in the next section how Muslim women in the UK are gaining autonomy on Facebook by getting control over their holiday-decision-making and developing their strong and weak ties on Facebook.

The researcher found that Muslim women are gaining autonomy on Facebook; Facebook is giving power to Muslim women to share, and making it this world, more open and connected (Facebook, 2015). Muslim women are gaining autonomy by getting control over their holiday decision-making through social bridging.

Parameter		Estimate	Lower	Upper	P
A x B		.147	.042	.341	.001

*Figure 16: Mediating effect of social bridging*

Social bridging consists of the large number of diverse and weak connections, which travel in different circles. Social bridging (weak ties) provide novel information and these connections represent a diverse perspective and external groups and have redundant information but not emotional support (Granovetter, 1983). The researcher found that Muslim women in the UK are being empowered on Facebook from social bridging. Muslim women are gaining autonomy on Facebook (Hajin, 2013) through their weak ties on Facebook. Research finding do not

support the literature that Muslim women have less control over decision-making (Jejeebhoy & Sathar, 2001) because Muslim women are getting control over their holiday decision-making through the use Facebook and developing strong and weak ties on the Facebook. Facebook allows freedom in actions than the traditional environment where face-to-face interaction is compulsory (Akbari et al., 2015). Muslim women act freely in deciding their holidays on Facebook. Social networking websites motive individuals with lack of autonomy. Research finds that Facebook increases the level of autonomy for Muslim women on Facebook through their weak ties. There is a positive relationship between computer-mediated communication, social anxiety, and friendship. Socially anxious people place more value on the online environment because of the control (Green et al., 2016). Similarly, the literature says that women from Muslim communities are subdued, passive, and subordinated (Bungwala, 2008; Chantler, 2018; Joly, 2016; María-Mercedes, 2018; Nyhagen and Halsaa, 2016) because they have less autonomy or capacity of action (BBC, 2018; Bungwala, 2008) because of multiple tensions and contradictions within and between their reference groups (Joy, 2016). Research findings support literature that Muslim women are gaining control over their holiday decision-making with the use Facebook.

#### ***6.4.4.2 Social capital mediates the relationship between Self-disclosure and Empowerment***

Researcher discusses the mediation of the social bonding and social bridging between self-disclosure and empowerment.

People express their thoughts and feelings to seek closeness in their relationships with people (Fisher, 2010). Self-disclosure is a part of social interaction. However, the research found that Muslim women do not self-disclose themselves to their family and close friends on Facebook.

Parameter			Estimate	Lower	Upper	P
A x B			-.002	-.027	.019	.916

Figure 17: Mediating effect of social bonding

Social control and familial responsibilities particularly the reputation of the family can be effected through one's act on Facebook (Hajin, 2013). This could be a reason why Muslim women are not being empowered from their close ties on Facebook. Muslim women on Facebook disclose their true self to their close ties on Facebook and this help is developing the social bonding however, these strong ties do not empower Muslim women in their holiday decision-making. True self positively associated with posting on others walls on Facebook but not one's own wall (Seidman, 2014). Similarly, there is a positive relationship between self-disclosure and privacy concerns (Zlatolas et al., 2015). Muslim women share their identity with strong ties on Facebook and developing their social bonding; however, do not empower in holiday decision-making. The possible reasons could be religious reasons; social pressure; and familial pressure. Research findings contradict with literature because Muslim women do not have a positive relationship self-disclosure and empowerment through the mediation of social bonding. On the other hand, Muslim women are not being empowered by their weak ties as well.

Parameter		Estimate	Lower	Upper	P
A x B		.044	-.025	.130	.273

Figure 18: Mediating effect of social bridging

There was mediation through social bridging between autonomy and empowerment. However, social bridging does not mediate the relationship between self-disclosure and empowerment.

#### **6.4.4.3 Social capital mediates the relationship between Reciprocity and Empowerment**

Research finds that Muslim women are being empowered and there is a positive relationship between reciprocity and empowerment through social bridging. However, this relation between reciprocity and empowerment is insignificant through social bonding. Researcher discusses it as follows:

Social networking websites such as Facebook are reshaping access to social capital and this website is useful is one send use to send a request to gain information or to provide help from their social capital (Ellison et al., 2013). Researcher finds that Muslim women are being empowered from their social capital on Facebook. However, Muslim women are seeking empowerment from social bridging particularly.

Parameter			Estimate	Lower	Upper	P
A x B			.271	.202	.410	.001

*Figure 19: Mediating effect of social bonding*

Facebook also serves as a powerful platform that is not only for asking help but also for providing help, gaining information, linking up with friends, and with friends to friends (Ellison et al., 2014). Muslim women are exchanging holiday-related information with their connections on Facebook. However, they are gaining information and linking up and being empowered from weak ties on Facebook instead of strong ties.

Parameter			Estimate	Lower	Upper	P
A x B			-.005	-.062	.044	.904

*Figure 20: Mediating effect of social bonding*

Results show that Muslim women are being empowered through social bridging on Facebook. Muslim women are maximising the strength of their relationships on Facebook (Surma, 2016) by using their weak ties in holiday decision-making. It is also helping Muslim women to reduce the cost of communication for example ‘liking’ feature on Facebook is very low-cost reciprocal activity and this liking can be considered as a reward in form of praise or respect (Surma, 2016).



It is very important to manage, groom, and maintain one's social capital network. It is not only developed by having connections on the social networking website but rather is developed by meaningful efforts on the part of users as they engage in the relationship maintenance behaviours (reciprocal actions) such as responding to questions, congratulating and sympathising ties (Ellison et al., 2014). Researcher finds that Muslim women have developed their social bridging capital very well on Facebook and they are being empowered through social capital.

#### **6.4.5 Summary and Link**

Researcher finds that Muslim women are being empowered from their social bridging capital on Facebook that represents their weak ties on Facebook. It is very hard to seek empowerment from their weak in the traditional way (Offline manner) because of different factors such as religious barriers, social pressure, and familial pressure (BBC, 2018; Bungwala, 2008; Chantler et al., 2018; Joly, 2016). However, research finds that Muslim women are developing a very good relationship with their weak ties on Facebook. Muslim women are also being empowered through their weak ties on Facebook. Results show that mostly Muslim women are fulfilling their religious obligations on Facebook by not self-disclosing themselves to their both close and weak ties on Facebook. However, they are exchanging holiday-related information to plan their holidays with their ties on Facebook. Results show that Muslim women are exchanging information with their weak ties on Facebook to seek empowerment.

This section discussed the mediation effect of social capital between self-disclosure, autonomy, reciprocity, and empowerment. The next section discusses that moderation effects on age, employment status, and marital status on the empowerment of Muslim women. The research discusses it through performing the multi-group analysis.

## **6.5 Discussion on Post hoc Analysis**

In this section, there is a discussion on moderating effects of Age, Employment status, marital status, and education. Muslim women are divided into different groups to see whether there is any significant difference between groups or not. For example, the researcher has divided Muslim women into three different age groups to see whether there is any difference in the behaviour of Muslim women in different age groups. This section discusses every moderating variable individually to discuss the effect.

### **6.5.1 Discussion on Age**

In this study, Muslim women are divided into three segments to see the effect of Facebook on the empowerment of Muslim women in their holiday decision-making. Three groups of Muslim women are:

- Young adult Muslim women
- Mature adult Muslim women
- Ageing adult Muslim women

This division in groups will show the difference in behaviour. In this section of the multi-group analysis, there is a discussion on every single hypothesis in the light of literature to see the difference or similarity of the behaviour of Muslim women and the effect of Facebook in the empowerment of Muslim women in their holiday decision-making. This study finds that Facebook increases the autonomy (Facebook, 2015) of Muslim women. However, the level of empowerment varies for different age groups. Thus, this study also finds the moderation of age.

This section of multi-group analyses now presents the discussion:

### **Age moderates the relationship between Autonomy and social bonding**

Age moderates the relationship between autonomy and social bonding. This study finds that the relationship between autonomy and social bonding is significant with a p-value of  $< 0.001$ . However, the level of autonomy is different in different age groups. It is also found in previous research that level of autonomy can differ in human beings. Self-determination theory defines autonomy as a regulation by the self (Deci & Ryan, 2000). Autonomous people are self-endorsed and harmonious in their values and interest (Weinstein et al., 2012). Autonomy is opposite to control in which an individual is controlled by external forces such as social pressure, external uncontrollable factors. Previous studies also say that autonomy involves motivated attention in which individual is receptive to both positive and negative experiences (Weinstein & Ryan, 2011). Similarly, this research supports previous literature by finding that level of autonomy is different in different age groups. Researcher discusses the moderation of age in different age groups.

Previous research says that Muslims have the youngest age structure of all the religious groups: 46 percent of Muslims are less than 25 years old. Within the next ten years, Muslims will account for one-quarter of the growth in the working age population in the UK (BBC, 2018; Bunglawala, 2008). The relationship between autonomy and social bonding is significant for young adult Muslim women with the p-value of  $0.072 < 0.1$ . Young adult Muslim women are strengthening the relationship with close ties and seeking help from close ties on Facebook. Young adult Muslim women are in the era of technology. By using the technology, they are developing their relationship with their close ties on Facebook. Previous research finds that Facebook makes it easier for people to take benefit from their online resources and develop social bonding (Aurbrey & Rill, 2013; Ellison et al., 2014; Steinfield et al., 2008). However, Muslim women in this segment are still young and they usually take part in the information

collection phase of holiday decision-making by linking with their close ties. This study supports the results of the previous study that talks about teen internet mavens who are always on the internet collecting holiday-related information and provides useful information. These internet mavens take part in the information search phase of the holiday decision-making (Belch et al., 2005).

This study finds that mature adult Muslim women have a significant relationship between autonomy and social bonding with p-value of  $0.003 < 0.05$ . Mostly women in this age group are working. Mature Muslim women are educated, married and they have money to spend on their holidays. They use Facebook to interact with their close ties about holidays. This study supports previous research, which says that Muslim women have been changed due to some factors such as increasing age of marriage, equal education, rapid increase of working women, smaller families, high standard of living, and high contribution in family decision-making have changed the lifestyle of Muslim women (Aghasibeig, 2010). This study finds that Facebook helps mature Muslim women to develop the relationship with their close ties.

Ageing Muslim women have an insignificant relationship between autonomy and social bonding with p-value of  $0.531 > 0.1$ . Some women in this group are in the first generation who immigrated in the UK as it was said by Bungwala in 2008 in research that first generation is now also in their late forties and fifties and soon will no longer be within the working-age population. Many Muslim women in the group of ageing adult Muslim women are in the first generation who immigrated to the UK. They might be retired, however; they are still using the Facebook to interact with people. Many researchers have talked about Muslim women in their studies, however, no study talks about the empowerment of ageing adult Muslim women, which also have first generation Muslim women who immigrated to the UK.

**Age moderates the relationship between Autonomy and social bridging**

Age moderates the relationship between autonomy and social bridging. This study finds that the relationship between autonomy and social bonding is significant with a p-value of  $< 0.001$ . However, the level of autonomy is different in different age groups.

This study found that there is an insignificant relationship between autonomy and social bridging for young adult Muslim women with a p-value of  $0.138 > 0.1$ . There can be several reasons for this insignificance. The pressure of the family, society, and religion can stop Muslim women (BBC, 2018; Bungwala, 2008; Hajin, 2013; Joly, 2016; Kumar, 2014; Nyhagen and Halsaa, 2016). The second reason of this insignificance could be the trust in weak ties on Facebook. It could be a reason why young adult Muslim women have a strong relationship with strong ties because it is easy to trust someone who is known.

The relationship between autonomy and social bridging is significant with a p-value of  $0.024 < 0.05$ . It is interesting to know that young adult Muslim women do not include their weak ties in their holiday decision-making whereas mature adult Muslim women are having a significant relationship between autonomy and social bridging. It means they are gaining control over their decision-making by increasing the capacity of taking decisions and engaging in all the actions in the realisation of the holiday plans of their lives with their weak ties on Facebook. Relationship of autonomy and Social bridging is insignificant for young adult Muslim women, whereas it is significant for mature adult Muslim women. Thus, it is induced from the findings that young adult Muslim women might have the familial and societal pressure that is stopping them to develop the relationship with their weak ties on Facebook. Another reason could be financial barriers; they depend on their families to plan holidays, and sharing and getting holiday-related ideas from close ties only. On the other hand, mature adult Muslim women are mainly working women that makes easy to develop the relationship with weak ties on Facebook e.g. friends of friends from work etc.

The relationship between autonomy and social bridging is insignificant with a p-value of  $0.260 > 0.1$ . This study found that young adult Muslim women also have an insignificant the relationship between autonomy and social bridging. However, they had significant relationship between autonomy and social bonding. On the other hand, ageing adult Muslim women have an insignificant relationship of autonomy with both social bonding and social bridging. Most of the women in this group of ageing adult Muslim women belong to the first generation who immigrated into the UK (Bungwala, 2008). This study found that strong and weak ties on Facebook do not increase the decision-making power for holidays. As previous research stated that first-mover, Muslim women have fewer communication skills, education, and unemployment (MCB, 2011). This can be a possible reason why this group of Muslim women does not engage with their close and weak ties on Facebook. However, this group is still has a significant relationship between autonomy and empowerment. This study finds that there is no mediation through social bonding and social bridging for this relationship there is a direct strong and significant relationship between autonomy and empowerment. This study discusses it under the next heading.

### **Moderating effect of Age on Autonomy and Empowerment**

Some groups of Muslim women use autonomy for developing their social bonding and social bridging and get empowered by these strong and weak ties on Facebook. On the other hand, some groups have a direct significant relationship between autonomy and empowerment and do not develop their social capital on Facebook. However, all the groups are using their autonomy either directly or indirectly from Facebook and being empowered.

Young adult Muslim women are using autonomy to develop their close ties on Facebook such as close friends however family and this group do not use autonomy to develop their weak ties on Facebook such as friends of friends etc. On the other hand, this group of Muslim women

has a significant direct relationship between autonomy and empowerment. This also means that the mediating effect is the weak and the direct effect is strong. There can be many reasons for the significance of this direct relationship such as the dependency of the young adult Muslim women on their parents and family. The second possible reason could be the familial, societal, and religious pressure on the Muslim women that reduces the interactions with weak ties on Facebook.

According to this study, mature Muslim women are the most active group among the three groups discussed in this study. Mature adult Muslim women are seeking autonomy by interacting with their close and weak ties on Facebook and being empowered with the mediation of social bonding (Close ties) and social bridging (weak ties). However, the direct relationship is again strong for this group as it was for young adult Muslim women. Previous studies have found that Facebook is a source of empowerment for Muslim women and increases the autonomy of Muslim women (Hajin, 2013). This study found the same results that British Muslim women are being empowered for holiday decision-making through Facebook.

This study finds that Ageing adult Muslim women are being empowered through Facebook. The previous literature stated that Mostly women in this group are those who first immigrated into the UK (Bungwala, 2008). Moreover, the literature says that ageing adult Muslim women are less educated, mostly unemployed, and have fewer communication skills (MCB, 2011) which makes them less effective in decision-making. This study finds that ageing adult Muslim women who are mostly retired (Bungwala, 2008) gain control over their holiday decision-making using Facebook.

### **Moderating effect of Age on Reciprocity and Social bonding**

This study found that age moderates the relationship between reciprocity and social bonding. All three groups of Muslim women have a different relationship with their strong ties on Facebook.

Literacy of Young adult Muslim women is higher than mature adult Muslim women and Ageing adult Muslim women (MCB, 2011). Young adult Muslim women are interacting with their strong ties on Facebook to seek help and to provide help. Findings of this study support the literature. The previous study found that Facebook serves as a powerful platform, which is not only for asking help but also for providing help, gaining information, linking up with friends, and with friends of friends (Ellison, 2014). This study finds that Young adult Muslim women also reduce the search cost of the holiday by discussing it with their close ties on Facebook. These findings support the literature that says that Facebook users can maximise the strength of their relationships online and minimise the cost of communication for example, 'liking' feature on Facebook is a very low-cost reciprocal activity (Surma, 2016).

This study found that mature Muslim women are interacting with strong ties on Facebook to gain or share holiday-related information. It is easier for mature adult Muslim women to interact with their ties on Facebook because women in this group are employed, educated, and have good communication skills (Bungwala, 2008; MCB, 2011). Education, employment, and good communication skills make mature adult Muslim women confident to participate in online communities on Facebook to discuss holidays. These skills also help them to develop and utilise their strong resources on Facebook. Findings of this study support the literature.

This study finds that Ageing adult Muslim women are being empowered through Facebook. The previous literature stated that Mostly women in this group are those who first immigrated into the UK (Bungwala, 2008). Moreover, the literature says that ageing adult Muslim women



are less educated, mostly unemployed, and have fewer communication skills (MCB, 2011), which makes them less effective in decision-making. This study finds that ageing adult Muslim women who are mostly retired (Bungwala, 2008) exchange holiday-related information with their close ties (family and friends) on Facebook. The researcher has not found any study, which talks about the holiday decision-making of Muslim women. This study will help the researcher and marketers to discuss more ageing adult Muslim women consumers in the UK.

### **Moderating effect of Age on Reciprocity and social bridging**

Age is an important factor when we talk about the relationship between reciprocity and social bridging. All three age groups of Muslim women in this study have different attributes. When attributes are different then the relationship between reciprocity and social bridging will be different for different age groups.

Young adult Muslim women reciprocate with their weak ties on Facebook to share holiday-related information. As we discussed before there was an insignificant relationship between autonomy and social bridging for young adult Muslim women however now this group have a significant relationship between reciprocity and social bridging. This study finds that this group of young adult Muslim women share and gain holiday-related information with their strong and weak ties on Facebook, however, these women only use autonomy to develop their strong ties on Facebook. A possible reason could be the familial, societal, and financial pressure, which reduces the level of control over their holiday decision-making. However, young adult Muslim women utilise their weak resources on Facebook to gain and share holiday-related information. Findings of this research support the literature; belch found in 2005 that teen internet mavens participate in the early stages of holiday decision-making because they are always on the internet, however; final decision to purchase the holiday is with the parents because of their low financial power.

There is a positive relationship between reciprocity and social bridging for mature adult Muslim women. This relationship was also positive and significant for young adult Muslim women. The difference is that mature adult Muslim women have a better network because women in this group are working people. Their network is broad and they have purchasing power.

This study finds that ageing adult Muslim women also exchange holiday-related information for their weak ties on Facebook. Either they provide holiday-related information to their weak ties or they ask for holiday-related information from their weak ties on Facebook. These findings do not support the literature because most women in this group belong to the first generation that moved. The previous study said that Muslim women in this group could not communicate because of educational, cultural, religious barriers. However, these women are exchanging holiday-related information with their weak and strong ties on Facebook.

### **Moderating effect of Age on Reciprocity and Empowerment**

Subsection a, b, and c discusses the direct relationship between reciprocity and empowerment for three different age groups of Muslim women investigated in this group.

There is a significant relationship between reciprocity and empowerment, however, relationship through social bonding and social bridging is strong. This shows that young adult Muslim women seek and share holiday-related information with strong and weak ties on Facebook. The findings of this study support the literature, which says that Facebook is a powerful tool not just for asking help but also for providing help (Ellison, 2014).

The relationship between reciprocity and empowerment is also positive and significant for mature Muslim women; however, mediation effect through social bonding and social bridging is strong. Results of this study show that mature adult Muslim women like sharing holiday-

related information with their strong and weak ties on Facebook. Findings support previous studies (Ellison, 2014; Jung, 2013; Surma, 2016).

Ageing adult Muslim women are the only group in this study, which has an insignificant relationship between reciprocity and empowerment. It means they are empowering only through the mediation of the social bonding and social bridging. These finding again do not support the literature (Bungwala, 2008; MCB, 2011). Because these studies talk about that Muslim women in this group are less educated, have less employment, and their communication skills are weak. Whereas these results show that, they are only being empowered through the interaction with their strong and weak ties. There is a need to investigate this consumer segment of Muslim women. Marketers need to approach this consumer segment through Facebook and other digital platforms.

### **Moderating effect of Age on Self-disclosure and Social bonding**

Previous studies say that people get a chance to share their identity on social networks easily (Glac, 2014). Moreover, Fisher (2014) says that people express their thoughts and feelings to seek closeness in their relationships with people. Section a, b, and c discusses the relationship between self-disclosure and social bonding for three different age groups of Muslim women.

This study finds that there is an insignificant relationship between self-disclosure and social bonding for young adult Muslim women. It means that young adult Muslim women do not share their identity, thoughts, and feeling to seek closeness with their close ties. It can be due to religious or cultural reasons. However, further investigation can be done to find out more about it. Young adult Muslim women do not share their identity with their close ties it could be due to privacy and trust (Green et al, 2016). This study finds that Young adult Muslim women do not share their information quickly which saves them from the risks of sharing information with others (Blachnio et al., 2016; Qui, 2012).

This study finds that mature adult Muslim women share their identity and holiday-related information with their close ties on Facebook. The relationship is significant between self-disclosure and social bonding for mature adult Muslim women. These women have a risk of disclosing information with close ties on Facebook (Blachnio et al., 2016; Qui, 2012). However, these women have greater chances to develop better relationships with their close ties on Facebook.

This study finds that ageing adult Muslim women do not disclose their identity to their close ties on Facebook. There can be many reasons behinds this. One of the possible reasons could be the religious or cultural affiliation that this group of ageing adult women do not show their identity online. However, as we discussed in the previous section that ageing adult Muslim women are still exchanging holiday-related information. Further research can be conducted to investigate it.

### **Moderating effect of Age on Self-disclosure and social bridging**

Three different age groups show different relationships between self-disclosure and social bridging.

This study shows that young adult Muslim women do not self-disclose their information with their weak ties on Facebook. Sharing identity with weak ties on Facebook can be risky (Qiu, 2012). There can be some other reasons too such as religious, societal, and familial barriers (BBC, 2018; Chantler et al., 2018; Joly, 2016). Moreover, the most important reason can be the trust issues (Blachnio et al., 2016) that it is hard to trust someone on Facebook whom you have not met in the offline environment. There is a need to conduct further research to find out more about this insignificance between self-disclosure and social bridging. However, this group will change into mature adult Muslim women in the future.

This is the only group out of three that are sharing their identity and developing their weak ties on Facebook although the significance level is higher for close ties on Facebook. Results show that young adult Muslim women do not self-disclose to their weak or close ties on Facebook. However, mature adult Muslim women are self-disclosing their identity, moods, and feelings with their close and weak ties. Now there are some possible reasons behind this. First, possible reason can be that mature adult Muslim women are working and are free to share their identity with their work colleagues and it is expected from their husbands. These research findings support literature. Bungwala (2008) found that British Muslim women want to succeed in education and at work. Most have positive attitudes to work and aspirations for a successful career and British Muslim women have support from their families or husbands. Majority of British Muslim women want to work after having children and want a good combination of family life with career. The other reasons why Muslim women do not self-disclose are some barriers for British Muslim women such as gender discrimination, inflexibility, and lack of childcare. But Muslim women face additional challenges, including discrimination based on clothing and Faith (Bunglawala, 2008). Muslim women experienced barriers to equal citizenship due to discrimination and Islamophobia within the larger society (Nyhagen and Halsaa, 2016).

Muslim women in this group do not self-disclose and develop both strong and weak ties on Facebook. It is the same as young adult Muslim women. Most interesting thing both direct and indirect relationship is insignificant for these groups. The reasons for ageing adult women could be the religious and cultural affiliation. Second, most women in this group are the first-movers who immigrated to the UK or second generation who are about to retire (Bungwala, 2008). On the other hand, reasons are different for young adult Muslim women that they were born in the UK; education rate is high; cultural adaption (Bungwala, 2008; MCB, 2011). However, young adult Muslim women will convert into and their participation will be even

better in the society than the mature adult women are. Previous research says the new generation of British Muslim women want to succeed in education and at work. Most have positive attitudes to work and aspirations for a successful career (Bungwala, 2008).

### **Moderating effect of Age on Self-disclosure and Empowerment**

This study discusses whether there is any direct relationship between self-disclosure and empowerment for three groups of Muslim women.

This study discusses if young adult Muslim women are being empowered by self-disclosing their holiday-related information on Facebook. As it is discussed in previous sections that two group of Muslim women, (Young adult Muslim women and ageing adult Muslim women) self-disclose their holidays however do not develop their strong and weak ties on Facebook. It is interesting to know that young adult Muslim women have an insignificant relationship between self-disclosure and empowerment. The possible reasons can be familial and societal pressure. Possible reason of being controlled can be the young age, financial barriers, and student life. Belch (2005) found that teen internet mavens only take in the initial stages of holiday decision-making because of less financial power. There can be societal and religious pressure because literature says that Iranian Muslim women faced the same issue (Hajin, 2013).

This group of Muslim women has a significant relationship between self-disclosure and empowerment. There are many reasons, for example, Muslim women in this group are married and they have permission to work; they have financial power; they have education power (Bungwala, 2008). In recent years, the role of Muslim women have been changed due to some factors such as increasing age of marriage, equal education, the rapid increase of working women, smaller families, high standard of living, and high contribution in family decision-making have changed the lifestyle of Muslim women (Aghasibeig, 2010). Moreover, previous research found that Mothers, who work outside, have more influence in the family decision-

making than a mother who stays at home. There are a large number of women who are motivated to succeed in their careers and are contributing in the family income. This contribution leads to a change in the patterns of family purchase decision-making and family expenditures. This is known as a comparative resource contribution theory (Lee & Beatty, 2002). This study finds that mature adult Muslim women self-disclose their holiday-related information and seek empowerment. Muslim women have been playing a vital role in holiday decision-making. Koc (2004) found that Muslim women have an influential role at the following stages of decision-making especially in holiday decision-making: information search, information processing, and determination of specific holiday package.

Relationship between self-disclosure and Empowerment is insignificant. Mostly women in this group are first movers into the UK and some women belong to the second generation who were born in the UK but had significant influence of first movers (Bungwala, 2008). The possible reason for the insignificance of this relationship could be the strong affiliation with religion and culture. However, further research needs to be conducted to find out more about the reason of this insignificance.

### **Moderating effect of Age on Social bonding and Empowerment**

The relationship between social bonding and empowerment is different for three different groups of Muslim women. Some groups are being empowered from their close ties and some are being empowered from their weak ties.

Facebook allows people to develop their social ties online (Facebook, 2015). These ties can be weak or strong (Burke et al., 2010). Young adult Muslim women are active online and they play an important role online. Online role-playing can be an empowering process (Burke et al., 2010). This study finds that young adult Muslim women are not being empowered from their close ties on Facebook. The possible reason for this insignificance could be the familial and

societal pressure. Previous research identified that British Muslim women have multiple tensions and contradictions within and among their reference groups (Joly, 2016). Family and society could be one of the reference groups on Facebook for young adult Muslim women. Other possible reason could be the dependency of the young adult Muslim women on the family because of the young age, financial resources. Further research needs to dig into this issue because young adult consumer segment is one of the most important consumer segment regarding holidays.

Mature adult Muslim women are being empowered from their close ties on Facebook. Findings support the literature. Strong ties can have useful information (Burke et al., 2010) that is why mature adult Muslim women are being empowered from their close ties. Again, the reason behind the significance of this relationship between social bonding and empowerment are the qualities (education, employment, communication skills etc.) of mature adult Muslim women.

Ageing adult Muslim women are not being empowered from their close ties on Facebook like young adult Muslim women. Findings of this study support the literature. Reasons for insignificance for ageing adult Muslim can be the generation Gap (Lack of communication skills) and another reason can be the multiple tensions and contradictions within and between their reference groups. Yet, they are bringing up their issues by taking part in societies, which a clear sign of autonomy and control they are gaining in the UK (Joly, 2016). Ageing adult Muslim women are taking part in online societies such as Facebook get empowerment from their weak ties, which are discussed following.

### **Moderating effect of Age on Social bridging and Empowerment**

The most interesting finding of this study is the empowerment of Muslim women through their weak ties on Facebook. All three age groups of Muslims are being empowered from their weak ties on Facebook.



Young adult Muslim women are being empowered from their weak ties on Facebook. Young adult Muslim women share and receive holiday-related information from their weak ties because the relationship between reciprocity and social bridging is significant and positive. Moreover, the relationship between social bridging and empowerment is significant too. These findings of this research support the literature that Muslim women are getting education and employment (MCB, 2011).

According to this study, strong and weak ties on Facebook empowered mature adult Muslim women the most. It is all because of the features they have such as education, employment, communication skills, and support from their families (Bungwala, 2008; MCB, 2011). This study finds that this group of student Muslim women and mature adult Muslim women can be a potential consumer segment to target. It can give a lot of revenue if companies make special holiday plans for them keeps their needs in mind.

According to previous research, most women in this group are those who are first movers into the UK and the rest of the women in this group belong to the second generation. These women had a strong connection with their religion and culture (Bungwala, 2008; Harriet et al., 2007). Which is the reason for less employment and socialisation in the society. However, this study finds that ageing adult Muslim women are being empowered from their weak ties on Facebook for holidays. These women are sharing and receiving holiday-related information with their strong and weak ties on Facebook, however, the empowerment only comes from the weak ties on Facebook. Further research should be conducted to know more about these different groups of Muslim women.

### **6.5.2 Discussion on Employment status**

The previous section looks at three different age groups of Muslim women to analyse if the influence of Facebook is different in the empowerment of different age groups of Muslim women. This study found that the influence of Facebook is different in the empowerment of three age groups of Muslim women. This section discusses the Employment status of Muslim women, which is one of the moderating variables to determine the empowerment of Muslim women. This study discusses three types of employment statuses Muslim women have; Working Muslim women; Student Muslim women and Housewives Muslim women. This study discusses all the hypotheses again from the perspective of the Employment status of Muslim women.

This study finds that the influence of Facebook is different on working Muslim women than those who are students or housewives. Muslim women, who are working, use Facebook differently than students and housewives because the findings show different results for each group. There is a positive significant relationship between autonomy and social bonding it means that this group of Muslims women gain control in their holiday decision-making from their close ties on Facebook (Family and Friends). Findings of this research support the literature. Koc (2004) found that Muslim women play an important role in holiday decision-making in every stage of it. Moreover, it was found that strong ties could have useful information (Burke et al., 2010) that is why this group of Muslim women is being empowered from their close ties.

This group of Muslim women has a positive significant relationship, however, the p-value is  $0.062 > 0.05$ . Usually, student Muslim women are mainly student and have financial barrier until they start working. Secondly, because of religious and cultural reasons student Muslim women are dependent on their families. Muslim women also face societal pressure (Joly, 2016).

Yet, student Muslim women are strengthening the relationship with close ties and seeking help from close ties on Facebook. Muslim women in this group are in the era of technology. By using the technology, they are developing their relationship with their close ties on Facebook. Previous research finds that Facebook makes it easier for people to take benefit from their online resources and develop social bonding (Aurbrey & Rill, 2013; Ellison et al., 2014; Steinfield et al., 2008). However, Muslim women in this segment are still young and they usually take part in the information collection phase of holiday decision-making by linking with their close ties. This study supports the results of the previous study that talks about teen internet mavens who are always on the internet collecting holiday-related information and provides useful information. These internet mavens take part in the information search phase of the holiday decision-making (Belch et al., 2005).

Findings of this research show that there is an insignificant negative relationship between autonomy and social bonding for Muslim housewives. This group of Muslim women does not gain any control over their holiday decision-making from their family and friends. The relationship is negative; it means they gain autonomy if close ties are not there. One of the reasons could be the privacy. Maybe Muslim housewives want to keep their holidays private from their family members on Facebook. People use privacy for their identity, autonomy, and individuality (Agata Błachnio, 2016). There is a need to conduct a research to know the purchase behaviour of the Muslim housewives. When women are working, they mostly share and receive their information with their work colleagues and exchange ideas to take better holiday decisions. Work life changes the living style of the Muslim women (Aghasibeig, 2010).

This research shows that there is a positive significant relationship between autonomy and social bridging for working Muslim women. The mission of Facebook is to “give people the power to share and make the world more open and connected” (Facebook, 2015). Findings of

this research support the literature because Muslim women are increasing control over their holiday decision-making by exchanging information with their weak ties (friends of friends) on Facebook. Weak ties can be friends of friends on Facebook. People disclose themselves on social networking sites for social interaction (Glac, 2014) and they also express their thoughts and feeling to seek closeness in their relationships with people (Fisher, 2010). These relationships make a source of information. People take autonomous decisions based on trusted information from online sources. This research finds that working Muslim women are taking autonomous decisions to include their weak ties in their holiday decision-making.

Student Muslim women have an insignificant relationship between autonomy and social bridging. Students do not gain any control over their holiday decision-making from their weak ties on Facebook. Usually, this group of Muslim women is dependent on their families. Therefore, their family members have control over their holiday decisions. There can be financial barriers for the students because they are not working full-time. These findings support previous studies. It was found that teen internet mavens only take part in the first stage (information search) of holiday decision-making because they are always on the internet. They do not take part in the final stage (purchase) of holiday decision-making because of lack of money, which make them dependent on their family (Belch et al., 2005).

This study finds that there is an insignificant relationship between autonomy and social bridging for Muslim housewives. It may be hard for Muslim housewives to trust someone on Facebook. People disclose themselves on social networking sites for social interaction (Glac, 2014) and they also express their thoughts and feeling to seek closeness in their relationships with people (Fisher, 2010). These relationships make a source of information. People take autonomous decisions based on trusted information from online sources. It must be hard for housewives to trust someone whom they have met on Facebook only. There is a need to conduct further research to know more about the purchase behaviour of Muslim housewives. This study

shows that there is a significant relationship between autonomy and empowerment for working Muslim women. Working Muslim women are being empowered from their autonomy on Facebook. Findings of this research support the literature. Facebook is a source of empowerment for Muslim women and increases the autonomy of Muslim women (Hajin, 2013).

There is a significant relationship between autonomy and empowerment for student Muslim women. This group of Muslim women is different from working women because they are not as free as the working class. Students are dependent on their families (Harriet et al., 2007) whereas working-class women are independent and have the support of their families (Bungwala, 2008). This group is being empowered and this level of empowerment will increase over time.

Findings of this study show that there is an insignificant relationship between autonomy and empowerment for Muslim housewives. The reason behind this can be the privacy. People use privacy for their identity, autonomy, and individuality (Agata Błachnio, 2016). However, further in-depth research is required to know more about it.

There is a positive significant relationship between reciprocity and social bonding. This study found that working Muslim women are interacting with strong ties on Facebook to gain or share holiday-related information. It is easier for working Muslim women to interact with their ties on Facebook because women in this group are employed, educated, and has good communication skills (Bungwala, 2008; MCB, 2011). Education, employment, and good communication skills make working Muslim women confident to participate in online communities on Facebook to discuss holidays. These skills also help them to develop and utilise their strong resources on Facebook. Findings of this study support the literature.

There is a positive significant relationship between reciprocity and social bonding for student Muslim women. The literacy rate of student Muslim women is higher than other groups of Muslim women (MCB, 2011). Student Muslim women are interacting with their strong ties on Facebook to seek help and to provide help. Findings of this study support the literature. The previous study found that Facebook serves as a powerful platform, which is not only for asking help but also for providing help, gaining information, linking up with friends, and with friends of friends (Ellison, 2014). This study finds that student Muslim women also reduce the search the cost of holiday by discussing it with their close ties on Facebook. These findings support the literature that says that Facebook users can maximise the strength of their relationships online and minimise the cost of communication for example, 'liking' feature on Facebook is a very low-cost reciprocal activity (Surma, 2016).

There is a positive significant relationship between reciprocity and social bonding for Muslim housewives. However, the significance level is not too high; it is moderate. It means Muslim housewives do not exchange holiday-related information with close ties a lot on Facebook. Further research is needed to know more about the purchasing behaviour of the Muslim women Muslim housewives.

This study shows that there is a positive significant relationship between reciprocity and social bridging. Working Muslim women tend to have a strong network than other groups of Muslim women because they are working and meeting with new people every day. They share and receive holiday-related information from their weak and strong ties on Facebook. Findings support the previous studies that it is easier for working Muslim women to interact with their ties on Facebook because women in this group are employed, educated, and have good communication skills (Bungwala, 2008; MCB, 2011). Education, employment, and good

communication skills make working Muslim women confident to participate in online communities on Facebook to discuss holidays.

There is a positive significant relationship between reciprocity and social bridging for student Muslim women. Women in this age might have the familial dependency. However, young adult Muslim women utilise their weak resources on Facebook to gain and share holiday-related information. Findings of this research support the literature; Belch found in 2005 that teen internet mavens participate in the early stages of holiday decision-making because they are always on the internet, however; final decision to purchase the holiday is with the parents because of their low financial power.

Results show that Muslim housewives Muslim women have a significant positive relationship between reciprocity and social bonding. Muslim housewives are not working although using Facebook they are developing their resources on Facebook and exchanging holiday-related information with them. Findings show that Facebook is enabling Muslim women who are housewives to connect with the outer world. Findings of this study support literature. These Muslim housewives have the support of their families (Bungwala, 2008) and developing their resources to gain new information for holidays. These findings also negate previous literature. Joly (2016) said that Muslim women are suppressed although these findings show that Muslim women are not suppressed. They are utilising their resources online to connect with the world.

This study shows that there is an insignificant relationship between reciprocity and empowerment. Results show that working Muslim women are being empowered only through the mediation process. It means people on Facebook are important for working Muslim women. Strong and weak ties on Facebook are empowering working Muslim women. Previous studies found the same results. Facebook serves as a powerful platform that is not only for asking help but also for providing help, gaining information, linking up with friends, and with friends of

friends (Ellison et al., 2014). Working Muslim women are using Facebook to seek and provide help in holiday decision-making. Furthermore, the previous study found that Facebook users can maximise the strength of their relationships online and minimise the cost of communication for example, 'liking' feature on Facebook is a very low-cost reciprocal activity (Surma, 2016). Findings of this study also support the findings of Surma (2016) because working Muslim women are reducing the cost of holiday search by exchange holidays with their strong and weak ties on Facebook.

Findings of this study show that there is a positive significant relationship between reciprocity and empowerment for student Muslim women. Student Muslim women are also utilising their resources on Facebook to gain and provide holiday-related information. Previous studies say that the younger generation of Muslim women is getting the education and have better communication skills (Bungwala, 2008; Harriet et al., 2007; MCB, 2007). Marketers should pay attention to this consumer segment of Muslim women with new strategies.

Muslim housewives are also exchanging holiday-related information with their strong and weak ties on Facebook. Now, this is the best way to get to this consumer segment of Muslim women. Otherwise, it is hard to approach Muslim women without digital technologies (Sandikci and Rice, 2011). Facebook is providing Muslim housewives with a facility to develop a large network to exchange information.

This study found that working Muslim women are disclosing their identity to their strong ties on Facebook and developing strong relationship with them. Findings of this study support the previous studies. People express their thoughts and feeling to seek closeness in their relationships with people (Fisher, 2010). Muslim women are expressing their thoughts and feelings related to holidays on Facebook with their strong ties on Facebook.



Student Muslim women do not disclose their holiday-related feelings and views with their strong ties on Facebook. The possible reason could be the familial pressure on student Muslims women. Further research is required to know more about student Muslim women. There is very less research on this consumer segment. It was found that young Muslims women are getting educated and have good communication skills (MCB, 2011). Marketers are missing out big consumer segment.

Muslim housewives disclose their holiday-related feelings and views however do not develop social bonding with their close ties on Facebook. There could be religious, societal and familial pressure on Muslim women (Joly, 2016). However, it is not definite because there is a very less research on Muslim housewives in the context of holidays. There is a need of further research to find out more about this segment of Muslim women.

This study found that working Muslim women disclose their holiday-related views and feelings to develop their weak ties on Facebook. There can be several reasons behind this: the first reason could be the cultural and religious reasons (Harriet et al., 2007). The second reason behind this can be the privacy. People use privacy for their identity, autonomy, and individuality (Agata Błachnio, 2016). However, further in-depth research is required to know more about it.

Student Muslims women do not disclose their holiday-related information to their weak ties on Facebook. The possible reason behind this could be the familial societal pressure (Harriet et al., 2007). Other possible reason could be privacy (Agata Błachnio, 2016) because of religious reasons (Joly, 2016). However, this group of Muslim women is getting educated and have excellent communication skills (MCB, 2011). There is not enough research on this consumer segment. There is a need to know more about so that this segment can be targeted properly.

Muslim housewives do not disclose their holiday-related information with their weak ties on Facebook. There can be many reasons. Familial pressure can be one of the possible reasons because Hajin (2013) found that Iranian Muslim women had difficulty in self-disclosing themselves on Facebook because of their male counterparts on Facebook. Another possible reason could be the privacy (Agata Błachnio, 2016). However, there has been a very less research on Muslim women. There is a need for further research on Muslim women.

Working Muslim women are being empowered by their holiday-related expressions of feelings and views on Facebook. They are sharing it with their close ties on Facebook. People express their thoughts and feeling to seek closeness in their relationships with people (Fisher, 2010). Self-disclosure is a part of social interaction. People get a chance to share their identity on social networks easily (Glac, 2014). However, working Muslim women do not self-disclose to their weak ties. There can be many reasons, which are discussed.

Student Muslim women are not empowered by self-disclosing on Facebook. There can be familial and societal pressure on them (Harriet et al., 2007) however, there can be privacy reasons (Agata Błachnio, 2016) that they do not want to share their holiday-related information with anyone else on Facebook. Further research is required to know more about student Muslim women and their holiday behaviour.

Muslim housewives are being empowered from self-disclosing their information on Facebook. It seems that they have a privacy issue (Agata Błachnio, 2016). They are not disclosing it to their both strong and weak ties on Facebook. However, it is still a source of empowerment for Muslim housewives. It was found by Joly (2016) that Muslim women have less control over their decision-making. Furthermore, it was found by Green et al (2016) that there are private ways of communication for socially anxious people. Other possible reason could be the

pressure of society and family on Muslim housewives (Harriet et al., 2007) which made Muslim housewives communicate privately.

This group of Muslim women is being empowered from their close ties. Results show that close ties (family and friends) are useful resources for working Muslim women. Strong ties can have useful information (Burke et al., 2010). Findings support previous studies.

Unlike working Muslim women, there is an insignificant relationship between social bonding and empowerment for student Muslims women. Student Muslims women are not being empowered from their close ties on Facebook. The main reason can be the familial and societal pressure on them (Harriet et al., 2007). This pressure can be a reason for their private communication (Green et al., 2016). Further research is required to know in detail.

Muslim housewives have a negative relationship between social bonding and empowerment. It means their level of empowerment decreases from their close ties. Findings support the literature; Muslim women have the familial and societal pressure, which can slow down their progress (Bungwala, 2008; Hajin, 2013). It leads to private communication on Facebook (Green et al., 2016). Further research is required to know more about this issue.

Working Muslim women are being empowered by their weak ties on Facebook such as friends of friends etc. Working Muslims women have education, employment, and good communication (Bungwala, 2008; Harriet et al., 2007) skills that help them to develop a new relationship on Facebook. Findings support the previous studies that links on Facebook empower (Ellison et al., 2014) Muslim women (Hajin, 2013).

Student Muslim women are being empowered from their weak ties on Facebook because these links do not put any pressure on them like close ties. This group of Muslim women is very

important because they have education, good communication skills, and confidence (MCB, 2011). Marketers should make new strategies to target this group in a better way.

Housewives are being empowered from their strong ties on Facebook. This study found that Facebook allows Muslim housewives to develop their connections on Facebook (Facebook, 2015) and avoid those who demotivate them. Now marketers can target Muslim housewives for holidays via Facebook or other digital channels (Sandikci and Rice, 2011). There is a still need to conduct further research to know more about the behaviour of the Muslim women.

### **6.5.3 Discussion on Marital status**

The previous section discusses the moderating effect on the empowerment of Muslim women. This section discusses the moderating effect of the marital status of Muslims women on their empowerment via Facebook.

Single Muslim women have an insignificant relationship between Autonomy and social bonding. Results show the difference in behaviour of single and married Muslim women. Previous research shows that single Muslim women are dependent on their parents and of religious and societal pressure (Harriet et al., 2007; MCB, 2011) and are being forced to do things. This research shows that single Muslim women are seeking autonomy from Facebook for their holiday decision-making. They seek autonomy from their close ties on Facebook. Like, Iranian women also gained autonomy from Facebook (Hajin, 2013).

Similarly, married Muslim women are also using autonomy on Facebook to develop their close ties on Facebook. The literature says that married Muslim women have the support of their husbands for work (Bungwala, 2008). This study found that employment could also increase the level of autonomy.

There is a positive significant relationship between autonomy and social bridging. Single Muslim women can access different companies and people through Facebook to know more about holidays. Facebook allows people to develop their resources on Facebook (Facebook, 2015). Majority single Muslim women are young and previous studies say that young Muslim women are getting the education and want to get employment (Harriet et al., 2007; MCB, 2011). In addition, this study finds that it can increase the autonomy of Muslim women.

On the other hand, married Muslim women are not gaining autonomy from their weak ties on Facebook. The literature says that Muslim women have religious barriers that reduce the control over their decision-making (BBC, 2018; Chantler et al., 2018; Joly, 2016). However, Facebook is increasing the autonomy of married Muslim women like Iranian women who gained autonomy through Facebook (Hajin, 2013) although it is not coming from the weak ties.

Single Muslim women are being empowered by Facebook and utilising their strong weak ties to gain control over their decision-making. Muslim women in Iran gain autonomy through Facebook (Hajin, 2013). Similarly, women in India gained autonomy using the internet (Kumar, 2014). Previous studies found that Muslim women are suppressed and their decision-making power is limited (Joly, 2016). This study found that Facebook is a platform where Muslim women are getting control over their holiday decision-making with the help of Facebook.

Married Muslim women are also being empowered by Facebook. Level of empowerment is double for married Muslim women. The previous study found that married women have support from their husband to work (Bungwala, 2008). This study found that employment could increase the level of autonomy on Facebook.

Facebook is beneficial if one uses it to send the request to gain information or to provide help from their social capital (Ellison et al., 2014). Both single and married Muslim women are

exchanging their holiday-related information with their close ties on Facebook. The previous literature says that British Muslim women have religious barriers, which stop the empowerment of Muslim women. However, platforms like Facebook are providing Muslim women an opportunity to take part in social activities (Hajin, 2013) to plan and share their holidays with their close ties on Facebook.

Facebook serves as a powerful platform, which is not only for asking help but also for providing help, gaining information, linking up with friends, and with friends of friends. This study further says that individual must engage in international behaviours for bridging social capital and get attention and reciprocal responses of those ties by contributing on social networks (Ellison et al., 2014). Facebook users can maximise the strength of their relationships online and minimise the cost of communication (Surma, 2016). Findings of this research support the literature of Muslim women both single and married are exchanging holiday-related information with their weak ties on Facebook and reducing the cost of searching holidays. However, the relationship is strong for married Muslim women. The possible reason could be the employment and support from their families (Bungwala, 2008), which increases their network offline and online.

Single Muslim women are being empowered from reciprocity. However, the indirect relationship is strong than the direct relationship. Single Muslim women love the exchange for the holiday on Facebook. Findings of this research support the previous research, which says that Facebook is beneficial if one uses it to send a request to gain information or to provide help from their social capital (Ellison et al., 2014).

On the other hand, married Muslim women have an insignificant direct relationship. They are being empowered only through their strong and weak ties on Facebook. Findings of this research support the previous literature. Previous studies found that Facebook is a powerful

platform not just for asking help but also for providing help (reciprocity), getting access to information, interacting with not only friends but also accessing friends of friends for novel information. All these processes help to realise people that they have very precious social capital (Ellison et al., 2014).

Results show that both single and married Muslim women love to exchange holiday-related information on Facebook. Single Muslim women do not self-disclose their holiday-related feelings and views to their close ties on Facebook. There can be several reasons: it could be their personal choice; privacy concerns (Green et al., 2016); religious barriers (Joly, 2016); familial and societal pressure (Harriet et al., 2007). Further research is required to know more about it.

On the other hand, married Muslim women are disclosing their holiday-related information to their strong ties on Facebook. Behaviour difference between married and single is because of the features associated to them. Married Muslim women are mostly employed and have the support of their husbands (Bungwala., 2008). Which makes married Muslim women autonomous than the single Muslim women. Whereas, single Muslim women have the familial and societal pressure (Harriet et al., 2007). Further research is required to know in detail.

The relationship is insignificant for both single and married Muslim women between self-disclosure and social bridging. It means both groups show their holiday-related feelings, views, and their identity; however, do not develop their weak ties on Facebook. The possible reason could be the privacy concerns (Blanchnio et al., 2016; Green et al., 2016; Qiu, 2012) because of religion (Joly, 2016). Another possible reason could be the familial and societal pressure on single Muslim women (Harriet et al., 2007). There is a need to conduct further research to find out the behaviour of this consumer segment.

Both single and married Muslim women are being empowered by self-disclosing their information on Facebook. The direct relationship between self-disclosure and empowerment is significant. It means Muslim women are disclosing their holiday-related information, which does not harm their privacy. Findings support the literature that self-disclosing can be a risk (Qiu, 2012). Further research is required know more about the holiday behaviour of the Muslim women.

Single Muslim women have a significant positive relationship between social bonding and empowerment. It means they are utilising their close ties for their holiday decision-making. One possible reason for the significance of this relationship could be the dependency of the single Muslim women (Harriet et al., 2007) on their families. Facebook is empowering Single Muslim women for their holiday decision-making. Previous studies have shown that Facebook empowered Muslim women in Iran (Hajin, 2013).

On the other hand, married Muslim women are not being empowered from their close ties. The reason behind this could be the privacy concerns. Married Muslim women are mostly employed (Bungwala, 2008); they have a better network than the single Muslim women do. Maybe they are utilising their weak ties to for holiday decision-making. Further research is required to find out more about the consumer segment.

Both single and married women are being empowered from their weak ties. However, married women have a strong relationship between empowerment and social bridging. The reason behind this could be the employment. This study finds that employment increase the autonomy and network of married Muslim women. Some single women are also working. Employment also increases their level of empowerment (Harriet et al., 2007)



#### **6.5.4 Summary and Link**

This chapter relates the findings chapter with the literature review chapter to analyse the gap. First, there is discussion of the research findings, measurement model and data collection. Then this section discusses the descriptive data analyses, confirmatory factor analyses (CFA), path analyses, and mediation analyses. Then this chapter discusses the multi-group analyses and discusses the moderating effect of the moderating variable in detail.

Next chapter concludes this research. The researcher also provides the recommendations and limitations of this research.

## **7 Conclusion and Recommendations**

### **7.1 Conclusion**

Chapter 5 presented the findings from the collected data. Chapter 6 presented the discussions on the findings. This chapter presents the conclusions to the study and is structured into the following sections: firstly, the objectives of the study are considered and a summary of key results are presented; the next section outlines the limitations of the research and highlights future research, and finally, the contribution of this study to the field of research is specified.

#### **7.1.1 Summary of the aim and objectives of the study**

The aim of this study was to understand and gain insight on the empowerment of Muslim women in their holiday decision-making. Aim of the study is divided into the following objectives:

1. To develop a conceptual model that maps out important constructs that explains the influence of Facebook use in holiday decision-making of the Muslim women in the UK.
2. To evaluate the impact of self-disclosure on Facebook interactions in generating empowerment in holiday decision-making for Muslim women in the UK.
3. To evaluate the impact of the level of Reciprocity on Facebook interactions in generating empowerment in holiday decision-making for Muslim women in the UK.
4. To evaluate the impact of the level of Autonomy due to Facebook interface in generating empowerment in holiday decision-making for Muslim women in the UK.
5. To explore the mediating mechanisms like level of social capital in holiday decision-making of Muslim women in the UK.

6. To evaluate the impact of moderating variables, in holiday decision-making of Muslim women in the UK.

### **7.1.2 Summary of key results**

1. With reference to the first objective of the study, namely to develop a conceptual model that maps out important constructs that explains the influence of the Facebook use in holiday decision-making of the Muslim women in the UK, findings emphasise that proposed model of this study can be used to investigate the empowerment of any consumer segment. Specially those consumer segments that are ignored and suppressed as it has been used in this study for Muslim women. Proposed model investigates the empowerment of Muslim women. It has three independent variables, two mediating variables, three moderating variables, and one dependent variable. These variables and their relationships have been selected by conducting intensive literature review. Furthermore, researcher looks at the effect of moderating variables on the proposed model such age, employment status, and marital status. Proposed model finds that some independent variables have a mediating effect whereas others have direct effect on empowerment of Muslim women in their holiday decision-making. Similarly, moderating variables are affecting the proposed model such as age, marital status, and employment status if changing the effect of the independent variables on dependent variables, which have been discussed in detail in chapter 5 and chapter 6. Proposed model has no validity concerns and it shows excellent model fit and fulfils the cut-off criteria. However, proposed model found to have common method bias and researcher has added a marker variable to reduce the biasness.
2. With reference to the second objective of the study, namely to evaluate the impact of self-disclosure in Facebook interactions in generating empowerment in holiday

decision-making for Muslim women in the UK. This study finds that Muslim women do not self-disclose their feelings, views or other personal holiday-related information to their weak ties on Facebook such friends of friends or other weak ties however they are self-disclosing this information to their close ties on Facebook. This study finds that there is a direct relationship between self-disclosure and empowerment. This relationship is not mediated through social bonding (Strong ties) and social bridging (weak ties). This study finds that Muslim women are self-disclosing; however, do not develop their social bonding and social bridging which can empower them. It could be because of societal and religious barriers. Literature supports these findings. Hajin (2013) found these barriers on Muslim women.

3. With reference to the third objective of the study, namely to evaluate the impact of the level of reciprocity on Facebook interactions in generating empowerment in holiday decision-making for Muslim women in the UK. This study finds that Muslim women exchange their information with their close ties and weak ties on Facebook. Relationship between reciprocity and empowerment is through social bonding and social bridging. This study finds Muslim women very generous in providing holiday-related information. They do not expect anyone to return them a favour in form of liking or commenting on their holiday-related post when they like or comment on anyone else holiday-related post. They also believe that if other people on Facebook respond to their holiday-related posts then they should also respond to their holiday-related posts on Facebook. However, Muslim women believe that if they need help in holiday decision-making then people on Facebook will help them. This study also finds that holiday-related posts of other people on Facebook increase their desires of going on holiday.
4. With reference to the fourth objective of the study, namely to evaluate the impact of the level of Autonomy due to Facebook interface in generating empowerment in holiday

decision-making for Muslim women in the UK. It is highly important to know the level of control of Muslim women over their holiday decision-making so that marketers can make right attractive holiday offers particularly for Muslim women in the UK to fulfil their needs and wants. This study finds that mostly Muslim women feel free to be who they are. However, some Muslim women feel restricted on Facebook. Further research is required to find out these factors, which are restricting the control of Muslim women on Facebook. This study also finds that majority Muslim women on Facebook do what they think is important, not of what people on Facebook think is important. It means majority Muslim women have control over their holiday decision-making and have high level of autonomy in their holiday decision-making. Moreover, mostly Muslim women feel free to form/develop a relationship with anyone to gain holiday-related information on Facebook. Similarly, many Muslim women share their holiday-related information on Facebook.

5. With reference to the fifth objective of the study, namely to explore the mediating mechanisms like level of social capital in holiday decision-making of Muslim women in the UK. Social capital is divided into two sub variables: Social bonding and social bridging. Social bonding talks about the strong ties such as family and close friends. On the other hand, social bridging talks about the weak ties such as friends of friends or companies etc. these ties play an important role in providing updated information about everything. This study finds that Muslim women seek help from both strong and weak ties on Facebook. This study finds that Mostly Muslim women believe that family and close friends help in searching for ideas where to go on holiday and Muslim women trust information provided by family and close friends. This study also finds that Mostly Muslim women share their holiday experiences with their family and friends. They share their holiday experiences, photos and check in. Mostly women say

that they find about their family members and close friends who often go holidays. Facebook makes it easier for Muslim women to find right people to help them in their holiday decision-making.

Social bridging also plays an important role in the holiday decision-making of Muslim women. Mostly Muslim women said that interacting with other people on Facebook makes them curious about other places in the world. Due to Facebook Muslim women, know more people and holiday pages of different companies they can consult for their holiday decision-making. These different holiday pages provide new ideas about holiday. Mostly Muslim women said that they get to know other people who tag their close friends in holiday-related posts on Facebook. Facebook is a platform, which is empowering Muslim women by providing resources in form of social capital. Interesting findings of this study is the empowerment of Muslim women is from social bridging (weak ties) instead of social bonding (weak ties) on Facebook. Age, employment, marital status seems to be important factors. These factors are discussed in chapter 5 and 6. Researcher conclude it in next section.

6. With reference to the sixth objective of the study, namely to evaluate the impact of moderating variables, in holiday decision-making of Muslim women in the UK. Three moderating factors seem to be highly effective: Age, Employment status, and marital status. This conducted multi-group analysis to investigate the influence of the age. This study finds that Facebook empowers three groups of Muslim women. However, mature adult Muslim women are highly empowered from Facebook for their holiday decision-making than young adult Muslim women and Ageing adult Muslim women.

Similarly, Facebook empowers singles and Married both groups of Muslim women however; level of empowerment is higher for single adult Muslim women. Facebook

also empowers Muslim Housewives and Muslim female students. However, level of empowerment is higher in working Muslim women.

### **7.1.3 Limitations of the research and future research**

This study quantitatively investigates the empowerment of Muslim women through Facebook in their holiday decision-making in the UK. This aim was based on the overall philosophical stance of the researcher, which addressed the research question objectively. Whilst quantitative nature of the study allowed for the application of the validity and reliability criteria, it also allowed for the application of the principle of the generalisability. However, the quantitative nature of the study and ethical issues associated with the Muslim women did not allow getting in depth information. However, this study opened path for future research to collect data by directly engaging with the Muslim women to gain insights.

This potential bias of this cross-sectional quantitative study is the collection of data from Muslim women at particular time. This study did not allow investigating the empowerment of Muslim women over a longer period. This study provides opportunity for future research to adopt longitudinal approach to investigate the longer-term implications.

This study also used of one social networking website ‘Facebook’ to measure the empowerment of Muslim women. However, this provides opportunity to investigate the role of other platforms over the empowerment of Muslim women in their holiday decision-making. Additionally, future studies can investigate other variables, which affect the empowerment of Muslim women such as religiosity etc.

Another limitation concerns the context of the research (UK) and the use of convenience sampling method, which may constrain the generalisation of the results, compared with other countries. No claim can be made, therefore, for the generalisation of the findings beyond these contexts. Further research is underway to extend this research to several other countries. Focusing on a country other than the UK will increase our understanding of empowerment of Muslim women in holiday decision-making through social media. Future research that



replicates this study in other contexts would be welcome and would further improve our understanding in this topic. Future research might investigate the role of religion as a moderator in holiday decision-making. This extremely important as there are significant cultural differences in the way different Muslim women make decisions on holiday and travel between countries and these may provide substantial insights into understanding the research results (Battour et al., 2017).

Finally, another limitation is related to the selection of the AMOS as a method for predicting relationships in the proposed theoretical model. Therefore, it is recommended to conduct this study by collecting new data and using other softwares such as MPlus, R etc. to confirm these relationships.

#### **7.1.4 Expected Research Contribution**

Muslim consumer segment has become a 'Fourth Billion Consumer Segment' after China, India, and women over all. Rapid increase in Muslim population in the Muslim minority countries and all around the world makes Muslim women a very strong consumer segment to be researched. Engagement of customer segment with social media is a newly emerging field. This research will help in understanding the relationship of Muslim women with social media in more depth. Moreover, this research will explore that social media is one of the best platform to get Muslim women consumer segment specifically by looking at the role of Facebook. This research helps to explore the process of information sharing through exploring the impact of Facebook interactions in holiday decision-making. This research also investigates the process through which social media interactions empowers a particular segment of consumer-Muslim women. This is an area which has received very little attention in past.

There is a very little research on Muslim women as a consumer segment but few studies have explored the role of Muslim women as a key decision maker in the family. This research contributes to a theoretical understanding of the behaviour of Muslim women as a potential consumer segment, specifically in the context of holiday decision-making. Findings of the study represent a significant advancement in the area of Muslim Women tourists in addition, their empowerment through social media. A previous research has ignored this consumer segment of Muslim women.

Previous literature mainly focus the socio-cultural context of the Muslim women with little significance attached to the Muslim women tourists which represent big and growing consumer segment in tourism industry in the UK. In this study, the empowerment of Muslim women in their holiday decision-making has provided significant influence in managing the channel to target Muslim women consumer segment. Moreover, this research demonstrates that variables

such as age, employment status, and marital status have an effect in the empowerment of Muslim women consumer segment. In addition, it was found that social bridging (weak ties) on Facebook plays an important role in the empowerment of Muslim women comparing to social (strong ties) on Facebook.

This study has provided an important body of knowledge to the empowerment literature, holiday decision-making, influence of Facebook, reciprocity, self-disclosure, autonomy, consumer behaviour as well as Islamic tourism. Lastly, this research will be useful for marketers to target a new emerging consumer segment of Muslim women i.e. different age groups of Muslim women with different needs, Muslim women with different marital status, and Muslim women with different employment status. Moreover, it will give researchers a new idea of research. Researcher can further dig into these consumer segments of Muslim women to help marketers to better fulfil their needs.

## **7.2 Recommendations**

### **7.2.1 Implications for the marketing Practitioners**

Findings of the influence of the socio-demographic and tourist travel characteristics on empowerment of Muslim women in their holiday decision-making have several implications. Age, marital-status, and employment status of Muslim women in the UK have an effect on the empowerment of Muslim women in their holiday decision-making. This provides indication that mature adult Muslim women are more empowered with Facebook in their holiday decision-making than young adult and ageing adult Muslim women. Similarly, working Muslim women are more empowered with the use of Facebook in their holiday decision-making than student and Muslim housewives. Moreover, married Muslim women are more empowered than the single Muslim women are in their holiday decision-making. This study also finds that Muslim women are mainly being empowered from their weak ties on Facebook than their close ties in their holiday decision-making.

Accordingly, it is crucial for the service provider and destination management organisations to differentiate their products and services for Muslim women so that the packages and experience will be more meaningful. For example, more domestic holiday packages can be designed according to the different types of Muslim women destination packages should be appropriately designed and positioned in the target in the target markets to meet the needs and wants of the different Muslim women consumer groups such as cheaper packages for students and luxury packages for working Muslim women. Communication can be done using social media channels such as Facebook and other social networking websites and should emphasise not only the most distinctive characteristics but also the most suitable holiday packages that

the Muslim women consumers can afford to pay. This would assist the Muslim women in their holiday decision-making process and choice processes.

In short, empowerment of Muslim women in their holiday decision-making is empirically supported in this study represent valuable inputs in the panning of the market strategy, segmenting and targeteting the right Muslim women consumer segment and defining the right holiday product with the right holiday package to suit the needs and wants of each targeted segment of Muslim women.

## 8 Appendix

Research questionnaire

<https://goo.gl/forms/P3jENo8ipjlyfNds1>

# Facebook and Muslim women in the UK

This is a PhD. Research at University of Salford to investigate the Influence of Facebook on the holiday decision-making of Muslim women in the UK.

\* Required

## Demographic details

Personal information

### 1. Age \*

*Mark only one oval.*

- ☐ 16-19
- ☐ 20-24
- ☐ 25-28
- ☐ 29-32
- ☐ 33-36
- ☐ 37-40
- ☐ 41-over

### 2. Marital status \*

*Mark only one oval.*

- ☐ Single
- ☐ Married
- ☐ Divorced
- ☐ Seperated
- ☐ Widow
- ☐ Living with other
- ☐ Rather not mention

### 3. Education \*

*Mark only one oval.*

- ☐ None
- ☐ High/Secondary school
- ☐ Some college or associate Degree
- ☐ Bachelor's Degree
- ☐ Master's Degree
- ☐ Doctorate Degree
- ☐ Other

**4. Employment status \***

*Mark only one oval.*

- ☐ Full-time  
☐ Part-time  
☐ Retired  
☐ Self-employed  
☐ Student  
☐ Not employed  
☐ House wife

**5. Income \***

*Mark only one oval.*

- ☐ £0-£14000  
☐ £15000-£25000  
☐ £26000-£36000  
☐ £37000-£47000  
☐ £48000-£58000  
☐ £59000-£69000  
☐ £70000-over  
☐ Rather not mention

## **Social Bonding on Facebook**

Social bonding means very close people on Facebook for example close friends and family.

**6. Friends and family on Facebook help in searching for ideas where to go for holidays. \***

*Mark only one oval.*

	1	2	3	4	5	
Strong agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

**7. I trust information provided by friends and relatives on Facebook about holidays. \***

*Mark only one oval.*

	1	2	3	4	5	
Strong agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

**8. Friends and family on Facebook provides ideas, excursions, and other leisure activities to do on holidays. \***

*Mark only one oval.*

	1	2	3	4	5	
Strong agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree



9. Facebook helps in sharing holiday experiences and photos with friends and families. \*

Mark only one oval.

	1	2	3	4	5	
Strong agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

10. Facebook helps me to share my 'check in' with friends and family during holidays. \*

Mark only one oval.

	1	2	3	4	5	
Strong agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

11. After using Facebook, I got to know about those friends and members of family, who often go on holidays. \*

Mark only one oval.

	1	2	3	4	5	
Strong agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

## Social Bridging

Social bridging means all weaker connections on Facebook For example friends of friends, people with less interaction, or pages of different companies or celebrities etc.

12. Interacting with people on Facebook makes me curious about other places in the world. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

13. Facebook has increased the number of people/Holiday pages, I can contact to inquire about holidays. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

14. After using Facebook, I got to know about new Holiday pages. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

15. After using Facebook, I get to know about other people who tag my friends in their holiday posts. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

16. I trust information provided by people on Facebook about holidays. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

17. Other people/Holiday pages on Facebook provides ideas, excursions, and other leisure activities on holidays. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

18. Pages promoting cultures and/or cities on Facebook provides ideas, excursions, and other leisure activities related to holidays. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

## Reciprocity

Reciprocity means any exchange on Facebook (for example liking, commenting, sharing etc.) with friends, family, or other people.

19. I feel like going on holiday when i see someone posting about their holidays. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

20. I know other people will respond to my holiday related posts, so its only fair to respond to their holiday related post. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

21. I believe that someone on Facebook will help me regarding holiday decision making if I need help. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

22. I expect other people to respond to my holiday related posts, when I respond to their holiday related posts. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

### Self-disclosure

Self-disclosure means sharing one's identity, views, mood, or anything related to oneself on Facebook.

23. I always post about my holidays on Facebook. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

24. I keep people updated on Facebook that what i am doing on holiday. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

25. When I have to say anything about holiday, I use Facebook. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

26. I feel empowered when I post about my holidays on Facebook. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

27. **Uploading holiday related posts on Facebook, makes me feel more connected to my community. \***

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

## Empowerment

Empowerment means 'a process, a mechanism by which people, organisations, and communities gain mastery over their affairs.

28. **Facebook provides awareness about the sources to improve holiday decision making. \***

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

29. **Facebook provides economic security because people on Facebook provides secure information. \***

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

30. **Online mobility such as seeing holiday places online, contacting people online for information etc. on Facebook empowers me for a holiday \***

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

31. **Information from Facebook increases my involvement in family holiday decision making. \***

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

32. **Information from Facebook, makes me able to take decisions about holidays. \***

*Mark only one oval.*

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

## Autonomy

Autonomy is a process in which People increase their capacity of taking decisions and engage in all the actions in the realisation of the plans of their lives publicly and privately

33. On Facebook, I feel free to be who I am. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

34. I still do what I think is important, not of what people on Facebook think is important. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

35. On Facebook, I feel free to form or maintain a relationship with someone. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

36. On Facebook, I feel free to share my holiday experiences with people. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

37. On Facebook, I feel free to plan my holiday. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

## Ethnocentrism

Belief that one's own group, culture, or nation is better than others.

38. British people should always buy British products. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

39. Non-British people should not be allowed to put their products on British markets \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

40. It is not right to purchase foreign products because it puts British people out of job. \*

Mark only one oval.

	1	2	3	4	5	
Strongly agree	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Strongly disagree

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Table 47: Attributes of different types of questionnaires (De Vaus, 2014; Dillman, Smyth, & Christian, 2014; Oppenheim, 2000)

Attributes	Web and mobile	Postal	Delivery and collection	Telephone	Structured interviews
Population's characteristics	Respondents on the internet. Usually, emails are used to contact them.	Questionnaires are given to the literate respondents. They are selected by their names, household, organisation etc.		Individual are contacted by telephone. Selection is made by their names, households, organisations etc.	Any respondent. Respondent is selected by their names, households, organisations, in the streets etc.
Length	6-8 A4 pages.	6-8 A4 pages		Up to half an hour	Depending on the location
Originality of response	High with email	Low	Low but the response can be confirmed at the time of collection	High	
Contamination or distortion of the response	Low	Others can contaminate the response.		Occasionally or invented by the participant.	Occasionally or invented by the participant.
Types of questions	Close-ended questions, easy to understand, and should be interested.	Close-ended questions, simple structure, should be interested in the respondent.		Open and close-ended questions. Complicated questions can be asked.	
Sample size	Large sample size. Respondents can be geographically dispersed.		It depends on the field workers.	Sample size depends on the number of the interviewers.	

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