A QUALITATIVE ANALYSIS OF THE FACTORS THAT AFFECT BRITISH SOUTH ASIAN MUSLIM WOMEN AND THEIR CONSUMPTION OF FASHION AND BEAUTY PRODUCTS

FARHANA KHAN

CENTRE FOR MARKETING AND STRATEGY RESEARCH

SALFORD BUSINESS SCHOOL

UNIVERSITY OF SALFORD, GREATER MANCHESTER, ENGLAND.

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ACKNOWLEDGEMENTS

ABSTRACT

From past research literature review on British South Asian consumerism, there have been some issues and problems found in literature review. Firstly, there have been generalisations about British South Asians as one homogenous group. It can be argued that not all British South Asians are one homogeneous group who all display similar consumer buyer behaviour characteristics. Here, it seems that British South Asians have been grouped together as one group. However, it needs to be stated that British South Asians as consumer buyers may display different types of behaviour according to their religion (Hindu, Muslim or Christian), cultural regional background and country of origin (India, Pakistan, Bangladesh).This concept was taken from the Literature Review and it was decided that this study wanted to explore this belief amongst a different group of consumers i.e. British South Asian Muslim Women.

The British South Asian community make up 4% of the British population and represent the 'brown' pound (Raheja, 2003). They are British citizens, are becoming increasingly university educated and hold highly qualified jobs with money available to spend on consumer goods but as yet have little advertising and marketing geared towards servicing their needs. British South Asian female consumers are an untapped market in terms of advertising catering for this type of consumer. Marketers have a considerable way to go to unfathom and understand in detail their consumer buying behaviour. Through this study it is hoped that the British South Asian Muslim female consumer's buying behaviour is understood in detail (in terms of their consumption of fashion and beauty product consumption) in an academic context and to examine to what extent culture, family, religion and popular culture influences their fashion and beauty product consumption. However, it would seem there has yet to have been a study done regarding British South Asian Muslim women's consumption of fashion and beauty products. The research focus is on the identification of the social factors and how they influence British South Asian Muslim female consumer buyer behaviour. This focus has resulted from possible gaps in the consumer buyer behaviour literature. This thesis hopes to address this.

The aim of this research is to analyse British South Asian Muslim female consumers and their consumption of fashion and beauty products. Specifically, the objectives of this study are to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products, examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products analyse the role of popular culture and its influence on British South Asian Muslim women's consumption of fashion and beauty products.

Data was gathered through in-depth interviews which were carried out with 38 British South Asian Muslim female consumers. The interviews were analysed using content analysis where common themes emerged from the semi-structured interviews conducted. The results showed that British South Asian Muslim female consumers are influenced by sociocultural factors such as links to country of origin, popular culture and strength of religious beliefs and socio-cultural influences such as: peer group pressure of family; in country of residence and peer group pressure of British Caucasian society, with regards to consumption of fashion and beauty products.

Regarding implementating this study, a new marketing model has been constructed from the data in order to deliver useful results for improving the current marketing strategies to target British South Asian female consumers, thereby influencing lucrative proposals geared towards British South Asian Muslim women as

consumers and develop and recognise British South Asian Muslim women as consumers in their own right.

The model's implications for retailers and media is that consumers, retailers and manufacturers need to know that in today's climate, there are now more emerging contemporary social factors, other than traditional buyer models such as socio-cultural influences which influence British South Asian Muslim female fashion and beauty product consumerism. This creates the need for marketing companies to extend their marketing strategy to target British South Asian Muslim female consumer's family and friends (as a social group) rather than just marketing to British South Asian Muslim female consumers as individuals. This is due to British South Asian Muslim female consumers being motivated to buy in clusters (as consumers they use family groups and friends as a reference groups) due to coming from a collectivist culture. The second and third generation of British South Asian Muslim female consumers are not as bound by tradition, religious or cultural factors, as the first generation of South Asian female consumers, as they buy 'modern' goods. 'Modern' goods, in this context, refer to Western influenced clothes or beauty products which still comply with religious and/or cultural requirements.

In conclusion, there is a growing market of British South Asian Muslim female consumers who now have money to spend as a result of being more financially solvent. There is a whole industry catering for British South Asian Muslim female consumers living in the western world who do not wear traditional Islamic clothes but who want to wear western clothes that conform to Islamic requirements. Western fashion and beauty companies is a growing sector of businesses which is now joining the halal market, which is rapidly increasing, in order to accommodate this rising number of halal consumers who want to consume halal fashion and beauty products.

1.0. INTRODUCTION

This chapter aids is an introduction to the entire study. It starts by delivering a setting to the research which focuses on British South Asian Muslim women and their consumption on fashion and beauty products. It presents an account of the fundamental aim, objectives and research questions of the study. The originality and contribution of the research are featured; followed by a short explanation of the research methodology. Lastly, the structure of the whole thesis and its justification is depicted at end of the chapter.

1.1. Background to the study

From past research literature review on British South Asian consumerism, there have been some issues and problems found in literature review. Firstly, there have been generalisations about British South Asians. According to Lindridge et al (2004), British South Asians are one homogenous group. It can be argued that not all British South Asians are one homogeneous group who all display similar consumer buyer behaviour characteristics. Here, it seems that British South Asians have been grouped together as one group. However, it needs to be stated that British South Asians as consumer buyers may display different types of behaviour according to their religion (Hindu, Muslim or Christian), cultural regional background and country of origin (India, Pakistan, Bangladesh).

According to Sekhon (2011), British Indian Punjabis are mostly influenced by their family in their consumption behaviour. If Sekhon (2011) found that family is a major influence on British South Asian Indian Punjabi's consumption behaviour, it could be that British South Asian Muslim women's family is a major influence on their consumption behaviour of fashion and beauty products? Is there a difference between British South Asian Indian Punjabi women and British South Asian Muslim

women with regards to their consumption behaviour?

Also in considering the literature, there seems to be little mention of popular culture and its role in shaping British South Asian Muslim women's consumption of fashion and beauty products. Popular culture such as Bollywood films, British South Asian fashion magazines (periodicals containing articles and illustrations, often on a particular subject or aimed at a particular readership) and South Asian TV cable channels exist in British South Asian culture.

Perhaps that popular culture influences British South Asian Muslim women in their consumption of fashion and beauty products.

1.1.2. Acculturation

The concept of 'acculturation' was a fundamental core notion in the study. Acculturation can be defined as:

1. Cultural change: Change in the cultural behaviour and thinking of a person or group of people through contact with another culture.

2. Absorption of culture: The process by which somebody absorbs the culture of a society from birth onwards (Encarta dictionary 2008).

1.1.3. Consumption Acculturation

Sekhon's (2007) research reveals that second generation Asian Indians' consumer behaviour is complex in nature. Consumption is directly affected by intergenerational influences. These influences can be linked to the strong Indian cultural value system that is part of the [British South Asian Indian] participants' daily lives. "Even though a second generation may be western in a number of different environments, certain consumption decisions [especially those in the 'public' life (viewed by the South Asian community and British Caucasian community] are still very much entrenched and influenced by Indian culture." (Sekhon, 2007)

This concept was taken from the Literature Review and it was decided that this study wanted to explore this belief amongst a different group of consumers i.e. British South Asian Muslim Women.

The British South Asian community make up 4% of the British population and represent the 'brown' pound (Raheja, 2003). They are British citizens, are becoming increasingly university educated and hold highly qualified jobs with money available to spend on consumer goods but as yet have little advertising and marketing geared towards servicing their needs. British South Asian female consumers are an untapped market in terms of advertising catering for this type of consumer. Marketers have a considerable way to go to unfathom and understand in detail their consumer buying behaviour. Through this study it is hoped that the British South Asian Muslim female consumer's buying behaviour is understood in detail (in terms of their consumption of fashion and beauty product consumption) in an academic context and to examine to what extent culture, family, religion and popular culture influences their fashion and beauty product consumption.

Many studies have been undertaken on fashion advertising's effect on consumer buyer behaviour and culture's effect on consumer buyer behaviour (Sekhon, 2007). Fashion advertising has been linked with perception of fashion models (Englis et al, 1994), perception of attractiveness amongst ethnic and mature aged models (Jackson and Ross, 1997) and to what degree fashion advertising involving thin/attractive endorsers is linked with chronic dieting and body dissatisfaction (Stephens et al, 1994). Sekhon and Szmigin (2005) have examined the role of acculturation of second generation South Asian Indian Punjabis regarding strong or weak ties with Punjab, India and its relation with strong or weak acculturation in UK. This will be explored further in this study. However, it would

seem there has yet to have been a study done regarding British South Asian Muslim women's consumption of fashion and beauty products. The research focus is on the identification of the social factors and how they influence British South Asian Muslim female consumer buyer behaviour. This focus has resulted from possible gaps in the consumer buyer behaviour literature. This thesis hopes to address this.

1.2. Definitions of Terminology

The following terms are used in this thesis.

1.2.1. Culture

Culture can be defined as the ideas, customs and social behaviour of a particular people or society (Oxford dictionary 2012). Culture is important in this study because the researcher wants to analyse the culture (original, current and/or newly formed) in the 'world' the British South Asian Muslim female consumer is experiencing. If there is a need to understand in detail the psychology behind British South Asian Muslim women's way of thinking; then it is essential to find out how their culture influences their consumption habits and the history, background and culture within which British South Asian Muslim women are socialised. In order to do this, it is vital to understand in detail the South Asian Muslim culture which they come from. British South Asian Muslim women learn about their culture from their immediate family and the South Asian Muslim community which they interact and mix with. From learning about their culture, this will in turn reveal and therefore give a detailed understanding of the way in which British South Asian Muslim women consume fashion and beauty products.

1.2.2. Family

The meaning of family is a group consisting of one or two parents and their children living together in a household (Oxford dictionary 2012). If there is a necessity to study

the mind of the British South Asian Muslim female consumer; then there is requirement to find out how their family influences their consumption habits. In order to do this, there is a need to understand in detail, the South Asian Muslim family which they come from and have everyday contact. British South Asian Muslim women learn from their immediate family with whom they interact and mix. From learning about their family, this should in turn reveal and therefore give us a detailed understanding of the way in which British South Asian Muslim women consume fashion and beauty products.

1.2.3. Religion

Religion is the belief in and worship of a superhuman controlling power, especially a personal God or gods (Oxford dictionary 2012). Religion is important in this study because the researcher wants to analyse how religion is formed in the 'world' the British South Asian Muslim female consumer is experiencing. If it is essential to understand in detail the British South Asian Muslim women's way of thinking; then we must find out how their religion influences their consumption habits within which British South Asian Muslim women are socialised. In order to do this, it is necessary to understand in detail the religion of Islam with whom they come and have everyday contact. British South Asian Muslim women learn about their religion from their immediate family and the South Asian Muslim community that they interact and mix with. From learning about their religion, this should in turn reveal and therefore give a detailed understanding of the way in which British South Asian Muslim women consume fashion and beauty products. This will give detailed knowledge of British South Asian Muslim female consumer behaviour.

1.2.4. Popular Culture

Popular culture can be defined as commercial culture based on popular taste (Oxford dictionary 2012). Popular culture is important in this study because the researcher

wants to analyse the popular culture in the 'world' the British South Asian Muslim female consumer is experiencing. To find out how popular culture such as Bollywood [Indian popular film industry, based in Mumbai (Bombay)] influences their consumption habits, we need to understand in detail how British South Asian Muslim women learn about popular culture from their immediate family and friends and from the Western, South Asian and British South Asian media (television/films/radio/newspapers) and Western, British Asian and South Asian magazines available from retail outlets. From learning about 'their' popular culture, this should in turn reveal and therefore give us a detailed understanding of the way in which British South Asian Muslim women consume fashion and beauty products. This will give further insight into British South Asian Muslim female consumer behaviour.

1.2.5. Areas

'Areas' as presented in this thesis are outlined as family, culture and popular culture. These areas resulted from finding the gaps in the literature review and from the pilot study. Family was an area under analysis due to Sekhon (2007)'s study which highlighted that family influences consumption of fashion and beauty products by British South Asian Punjabi female consumers. Culture was an area under examination due to Lindridge et al (2004)'s study which found that culture influenced consumption of fashion and beauty products by British South Asian Indian female consumers. Popular culture was an area under consideration and debate in this thesis due to porosity of mention in current consumer buyer literature in shaping consumption of fashion and beauty products by British South Asian female consumers.

1.2.6. Topics

The 'topics' came out from the areas under examination and were interview questions

put forward to the interviewees. The topics were used as material to fill the content of the interviews and are outlined as follows:

Topics (1 and 2) came out from the area of culture.

Interview Topic 1: Meaning of culture to participant

Interview Topic 2: Culture to which participant feels more aligned.

Topics (3-9) came out from the area of family. They are as follows:

Interview Topic 3: The participant's feelings of social factors when purchasing fashion and beauty products.

Interview Topic 4: The participant's view of the role of the family.

Interview Topic 5: The extent to which the family influences participants' consumption of fashion and beauty.

Interview Topic 6: If invited to a wedding or cultural function, the clothes or beauty products purchased by participants for that event. If so, the extent participants are influenced by people and by whom.

Interview Topic 7: The person whom the participant would need a second opinion from on an outfit for a wedding/cultural function and their reason for the person chosen.

Interview Topic 8: Any other person whom the participant would ask for a second opinion on their clothes or makeup.

Interview Topic 9: The person the participant would take shopping with them and their reason for the person chosen.

Topics (10-16) came out from the area of popular culture. They are as follows:

Interview Topic 10: The participant's feelings on fashion and beauty in Bollywood films.

Interview Topic 11: The participant's feelings on fashion and beauty in British South

Asian fashion magazines.

Interview Topic 12: The participants feelings of being influenced by Bollywood or Western media. Their reason for the media chosen.

Interview Topic 13: The participant's preference for the types of clothes and makeup of their liking. The participant's alignment with the 'particular' look they preferred for them self (South Asian or British).

Their reason for their preference of that 'particular' look (South Asian or British).

Interview Topic 14: The participants liking for any famous person in terms of style, fashion and beauty. The reason for their liking of the famous person's appearance.

Interview Topic 15: The participant's preference for either the Bollywood 'look' or the Western 'look'. Their reason for their liking of their preferential 'look'.

Interview Topic 16: The participant's source(s) of reference of fashion and beauty inspiration in their life.

Table 1.2.6: *Topics generated from the research*

1.2.7. Subthemes

The subthemes arose from the interview topics put forward to the respondents. The subthemes were as follows:

A New 'Islamic' Identity (from Topic 1)

Identity 'Confusion' and Acculturative 'Stress' (from Topic 1)

Identity of family's motherland (from Topic 2)

Identity of the British South Asian Muslim community (from Topic 2)

Border crossings in acculturation (from Topic 2)

Ethnicity and acculturation (from Topic 2)

Identity of the British Caucasian wider community (from Topic 2)

Islam and its construction of British South Asian fashion consumerism (from Topic 3)

Status (from Topic 3)

Family and how they influence British South Asian Muslim identity (from Topic 4)

Ethnicity and how it influences on British South Asian identity (from Topic 4)

Socialisation and conformity (from Topic 4)

Family and how they influence British South Asian consumption on fashion and beauty (from Topic 5, Topic 7, Topic 8 and Topic 16)

Consumer acculturation (from Topic 5 and Topic 16)

Fashion and beauty 'image' acculturation (from Topic 5)

Ethnicity and consumption (from Topic 6)

'Border crossings' in fashion and beauty product consumption (from Topic 6)

Friends and how they influence British South Asian identity and consumption on fashion and beauty consumerism (from Topic 7, Topic 8 and Topic 16)

South Asian Muslim diaspora acculturation (from Topic 9)

British South Asian 'Brasian' consumer acculturation (from Topic 9)

Bollywood and its construction on British South Asian fashion and beauty product consumerism (from Topic 10)

British South Asian fashion and beauty magazines and its construction on British South Asian fashion and beauty product consumerism (from Topic 11)

Media and how it influences British South Asian identity (from Topic 12)

Ethnicity and consumption (from Topic 13)

Bollywood (actresses) and how they influence the construction of British South Asian fashion and beauty consumerism (from Topic 14)

Image of fashion and beauty (from Topic 15)

Fusion of South Asian and Western aesthetics (from Topic 15)

Islam and how it influences the construction of British South Asian beauty

consumerism (from Topic 15)

Cultural representation in media discourse (from Topic 16)

Identity reconstruction (from Topic 16)

Brasian: the new culture of second and third generation British South Asians (from Topic 16)

Table 1.2.7: *Subthemes which arose from the research*

1.2.8. Themes

The themes constructed emerged from the subthemes, which came out from the topics discussed with the respondents in the format of semi-structured interviews. The themes were as follows:

Identity of South Asian country of origin (from subtheme 'Identity of family's motherland.')

Identity of British South Asian community (from subtheme 'Identity of the British South Asian Muslim community.')

Identity of Border Crossings (from subtheme 'Border crossings in acculturation.')

Identity Reconstruction (from subtheme 'Identity reconstruction.')

Imagery of South Asian country of origin fashion and beauty (from subtheme 'Bollywood (actresses) and how they influence the construction of British South Asian fashion and beauty consumerism.')

Imagery of British South Asian community's fashion and beauty (from subtheme 'British South Asian fashion and beauty magazines and its construction on British South Asian fashion and beauty product consumerism.')

Border crossings in imagery of fashion and beauty (from subtheme 'Border crossings' in fashion and beauty product consumption.')

Fashion and beauty image reconstruction (from subthemes 'Fashion and beauty

'image' acculturation' and 'British South Asian fashion and beauty magazines and its construction on British South Asian fashion and beauty product consumerism.')

Fashion and beauty product consumer acculturation of South Asian country of origin (from subtheme 'Bollywood and its construction on British South Asian fashion and beauty product consumerism.')

Fashion and beauty product consumer acculturation of British South Asian female consumers (from subthemes 'British South Asian 'Brasian' consumer acculturation, 'British South Asian fashion and beauty magazines and its construction on British South Asian fashion and beauty product consumerism' and 'Fusion of South Asian and Western aesthetics.')

Border crossings in fashion and beauty product consumer acculturation (from subtheme 'Fusion of South Asian and Western aesthetics.')

Reconstruction in fashion and beauty product consumer acculturation (from subthemes 'Fashion and beauty 'image' acculturation' and 'Fusion of South Asian and Western aesthetics.')

Table 1.2.8: *Themes which emerged from the research*

<u>**1.2.9. Threads**</u>

In the present study, the common threads were identity, imagery of fashion and beauty and consumer acculturation. The three threads of identity, imagery of fashion and beauty emerged from the themes, which came out from the subthemes constructed out of the semi-structured interviews. The threads were as follows:

Identity (from the themes 'Identity of South Asian country of origin', 'Identity of British South Asian community', 'Identity of Border Crossings' and 'Identity Reconstruction.')

Imagery of fashion and beauty (from the themes 'Imagery of South Asian country of

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origin fashion and beauty', 'Imagery of British South Asian community's fashion and beauty', 'Border crossings in imagery of fashion and beauty' and 'Fashion and beauty image reconstruction.')

Consumer acculturation (from the themes 'Fashion and beauty product consumer acculturation of South Asian country of origin', 'Fashion and beauty product consumer acculturation of British South Asian female consumers', 'Border crossings in fashion and beauty product consumer acculturation' and 'Reconstruction in fashion and beauty product consumer acculturation.')

Table 1.2.9: *Threads which transpired from the research*

Areas
↓
Topics
↓
Subthemes
↓
Themes
↓
Threads
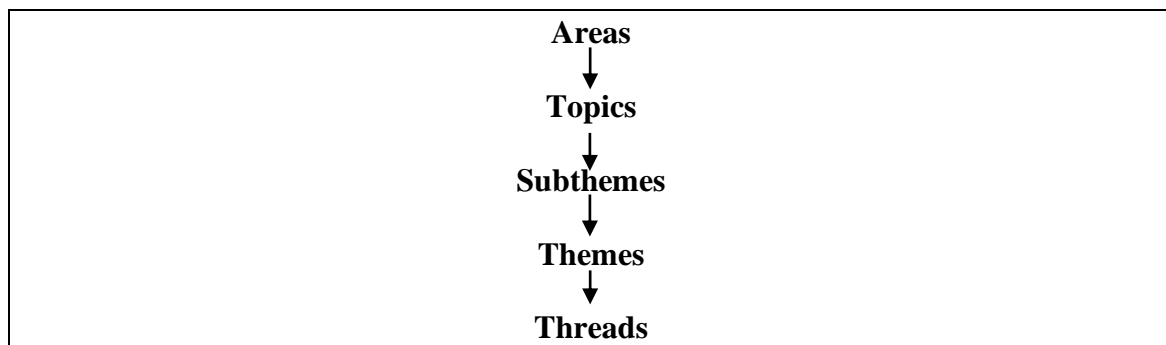
Table. 1.2.10: *How the information generated from this thesis was structured*

1.3. The Gap(s) in the Literature Review

An evaluation of British South Asian consumer buyer behaviour literature points towards a regard that British South Asian female consumers are and behave as an identical group. There is little clear and detailed concern to the variety that subsists between them as an outcome such as their religion or Bollywood media which they take into consideration before purchasing and which may in turn, influence their consumer buyer behaviour. The research focus is on the analysis of British South Asian Muslim female consumer buyer behaviour i.e. what are the social factors which influence British South Asian Muslim female consumer buyer behaviour?

This need for the research focus came out of the gaps in the consumer buyer behaviour literature; which can be found in the next chapter.

1.4. Thesis Aim and Objectives

As a result of the gaps identified, this in-depth study therefore aims to analyse British South Asian Muslim female consumers and their consumption of fashion and beauty products; in order to identify a new marketing model which can deliver useful results for improving the current marketing strategies, thereby influencing in a positive way, lucrative proposals geared towards them as consumers and develop and recognise British South Asian Muslim women as consumers in their own right. To enable this study to meet this aim, the following objectives has been developed:

1) To examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products.

2) To examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products.

3) To analyse the role of popular culture and its influence on British South Asian Muslim women's consumption of fashion and beauty products.

This was in order to fulfil the overall aim which is to analyse British South Asian Muslim female consumer behaviour.

1.4.1. Research Questions

1) Lindridge et al (2004) established that culture shapes British South Asian Punjabi's consumption behaviour. Does this mean that there is a difference between British South Asian Indian Punjabi women and British South Asian Muslim women with regard to their consumption behaviour of fashion and beauty products?

2) If Sekhon (2007) found that family is a major influence on British South Asian Indian Punjabi's consumption behaviour, does this means that British South Asian Muslim women's family is a major influence on their consumption

behaviour of fashion and beauty products?

3) To what extent does religion influence British South Asian female consumer buyer behaviour of fashion and beauty product consumption?

4) Popular culture such as Bollywood films, British South Asian fashion magazines and South Asian TV cable channels exist in British South Asian culture. Does this mean that popular culture influences British South Asian Muslim women on their consumption of fashion and beauty products?

1.4.2. Research Methodology

This study uses an interpretivist paradigm. The British South Asian Muslim female consumers being analysed are describing what is happening with regards to their British South Asian Muslim female consumer buyer behaviour. As a result of choosing a interpretivist paradigm, the research method would therefore be of a qualitative nature since there is a need to find meaning behind the authentic experience of the 'British South Asian Muslim female consumer's world.' Although there are many techniques and methods for producing qualitative information; semi - structured qualitative interview technique was deemed to be the most suitable approach for this research. The assembly of data began with the undertaking of ten preliminary pilot interviews and were tape recorded. They were conducted through the technique of snowballing. Questions were asked in terms of direct reference to subject area which needed to be discussed by the interviewer for their aims and objectives. In-depth interviews were regarded as effective to the research due to its vast benefits which incorporates the ability to gain trust and information rich data from interviewees such as being able to extract intimate sensitive experiences and poignant subject matters and concerns which may not be achievable through other practices such as email surveys or door to door interviewing. A total of thirty eight in-depth interviews were accomplished with British

South Asian Muslim female consumers in the North West of England. The respondents' interviews were performed in their own choice of venue, for example a public place such as a cafe / restaurant or private place such as their own home. The interview duration was typically for forty five minutes and were noted down during each interview and transcribed after each interview. The concern of privacy by interviewees were assured at the start of each interview. The examination of the information collected abides to the standard rule of qualitative analysis which involves data reduction, data display, conclusion drawing and evidence (Miles et al, 2013).

1.5. Structure of the Thesis

Chapter One – Introduction

This chapter introduces the whole thesis. It gives the background to the research which focuses on British South Asian Muslim female consumers and fashion and beauty product consumption. It also outlines the research aims and methodology, the input of research to knowledge in current academic literature and encapsulates the whole work by a chapter by chapter structure.

Chapter Two – Literature Review

This chapter is assigned to an analytical evaluation of existing literature and centres on British South Asian Muslim female consumers' history of immigration and diaspora, concepts of beauty in their native country and the West and history of South Asian apparel in South Asia to current day shifts in fashion in contemporary Great Britain. This gives us an insight into the psyche of the British South Asian Muslim female consumer and describing what is happening in their 'world' that they inhabit.

Chapter Three – Methodology

This chapter presents the methodology of the research. It demonstrates the study's philosophy and paradigms, the variety of data collections methods and the reasons

why the particular data collection method of this thesis was chosen as opposed to others which exist. Also, the sampling methods implemented and the argument as to the reasons why they were chosen in this study. More matters that appear in this chapter bring forward the data analysis method embraced by the researcher.

Chapter Four – Findings

This chapter puts forward the findings of the semi-structured, in-depth interviews. The common threads which emerged out of the themes under the method of in-depth-interviewing include identity, imagery of fashion and beauty and fashion and beauty consumer acculturation.

Chapter Five – Analysis

This chapter considers the common threads, from the themes, that materialised from the study in comparison to the current literature. Running parallel with the findings reported in chapter four, the common threads examined are identity, imagery of fashion and beauty and fashion and beauty product consumer acculturation.

Chapter Six – Conclusion

This chapter shares the conclusions that have been extracted from the research and the input of the study to existing knowledge. It also highlights limitations of the study and recommendations for further studies.

1.6. Summary of the Chapter

By presenting an outline of British South Asian Muslim female consumers and fashion and beauty product consumption, this chapter introduces the research, directing the reader to this study. In addition, a good reason for embarking on this study is given; as for the most part, little previous research has been carried out in this field and that the academic input proposed is noteworthy. The aims of this study and the research objectives are set out plainly, letting the reader observe and comprehend the course of

each part of the thesis.

2.0. BRITISH SOUTH ASIAN MUSLIM FEMALE FASHION AND BEAUTY CONSUMERISM

In this chapter, the growth and behaviour of British South Asian Muslim female consumerism and the different forms of influences are ascertained after their significance is examined. This chapter will look at this topic because this study aims to shed more light on British South Asian Muslim female consumers and their consumption habits of fashion and beauty products. This literature review identifies a gap in the literature in that British South Asian Muslim female consumers take their religion of Islam and South Asian media, such as Bollywood films, into consideration before purchasing fashion and beauty products. The section finishes with an evaluation of the considerations of these influences on British South Asian female consumers and their fashion and beauty product consumption.

The next segment explains the delineation of historical developments pertaining to the migration of British South Asians, determining the nature of settlement and community expansion.

2.1. Origins of British South Asian Culture(s)

South Asia is the southern region of the Asian continent, which comprises the sub-Himalayan countries and also includes the adjoining countries to the west and the east. The region of South Asia comprises the countries of Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan, and Sri Lanka. This region is home to well over one fifth of the world's population, making it both the most populous and most densely populated geographical region in the world.

The origins of British South Asians can be traced back to the history of the British empire when India, Pakistan and Bangladesh belonged to the 'Raj' (British rule of the Indian subcontinent from 1858 – 1947 under the rule of Queen Victoria). The

British empire in the Indian subcontinent lasted nearly 200 years. Beginning in 1757, all the areas of present-day India, Pakistan, Bangladesh and Burma were brought under British political control by the middle of the nineteenth century. Of this area, "British India" was defined as "all territories and places within Her Majesty's dominions which are for the time being governed by Her Majesty through the Governor - General of India"; the remaining areas were referred to as the "native states" or the "princely states" by the Colonial government and were ruled by hereditary kings. About six hundred and eighty native states were recognised by the Foreign Office in 1910. Native states constituted about 45% of the total area of British India (excluding Burma and Sind) and about 23% of the total population in 1911 (Iyer, 2004).

In 1947, the British Empire in India developed into India and Pakistan and in 1971, West Pakistan and East Pakistan split to become Pakistan and Bangladesh. The Partition of India at the end of the British Raj led to the movement of some 17.5 million people across the new borders (Spate, 1963). It is noticeable that the areas of the Indian and Pakistani Punjab and Pakistan- administered Kashmir greatly disturbed by Partition were major contributors to the emigrant flow to Britain. The region of Sylhet in Bangladesh also had a tradition of emigration over the northern border into the Indian state of Assam, a flow that was reversed after Partition. This point is reinforced in a quote by Peach (2006, pp.99) who states that "as the British retreated from the Indian, Pakistani and Bangladeshi waters, disturbed by Partition, [the South Asian immigrants] shipped into Britain."

South Asians have a long history in Britain. There has been a flow of princes, students, lawyers, servants and seamen stretching back to the 17th century and earlier (Ayahs, 1986). Indian (used here in the generic rather than the national sense) doctors staffed the surgeries of industrial Britain from the 19th century onwards and according

to British Medical Journal 2011, Indians accounted for 11 % and Pakistanis accounted for 5 % of the health professionals in England and Wales (British Medical Journal, 2011). Indians have permeated the highest reaches of British public life from the Royal society to the British Academy from the House of Commons to the House of Lords (Philips et al, 2007). This point is reinforced in a quote, (Johal, 1998, pp.5) which states that:

> *"Following the post-war industrial boom (1945-1960), the British government invited a number of its Commonwealth subjects, from the Caribbean and the Indian subcontinent, to British shores to share in the growing economic prosperity that the nation was then briefly enjoying. This was the 'fairy tale' sold to the people of the Caribbean, India and Pakistan-; it was a promise of wealth and mobility that many of these 'commonwealth' subjects willingly bought into. The reality of this invitation to 'a better life' could be said, however, to be firmly shaped by discrimination, subordination and enforced toil. For many of the South Asians who relocated to Britain, such prejudice was viewed as being part and parcel of their new status. Migration was, above all, an entrepreneurial activity. The chance to work in Great Britain represented a major opportunity to attain a relative degree of financial stability, even affluence."*

Some South Asian immigrants intended to acquire as much wealth as possible from working in Britain and then return to their homeland to provide for their families. This idea of return proved for the majority to be little more than the *Myth of Return* (Anwar, 1979). Instead, first generation South Asian migrants established firm roots and identifiable cultural forms in many of Britain's industrial cities such as Birmingham, Leicester, Coventry, Leeds and Manchester (Gale, 2013; Osella and Osella, 2013; Werbner, 2013).

However, in the post-war years, the migration assumed a volume and scale not hitherto seen and although the 'skilled flow' continued, it was numerically eclipsed by that from peasant backgrounds. In the 50 years, since the major flow started in the early 1950s, the Indian, Pakistani and Bangladeshi communities and indeed the South Asian Muslim, Hindu and Sikh communities have developed in very different ways- with

Hindus and Sikhs following an assumption and path of middle class values while the Pakistani and Bangladeshi Muslims occupy more vulnerable areas of the economy (Peach, 2006; Philips et al, 2007).

With the chain of migration which saw other family members enter this country during the late 1960s, the various South Asian migrant communities had begun to affect a major reconstitution of the British social, cultural and political landscape. However, these communities remained as invited outsiders; as non- indigenous foreigners, they were both tolerated and persecuted on the grounds of their non - Britishness. This was after all, the first generation of South Asian immigrants in Britain. They were the pioneering generation of peoples from the Indian sub-continent who had left behind the land of their birth. For their children who either came to Britain at a young age or who were born here, the task of reconciling a culture into which they were born and another into which they were thrust has been negotiated with verve, innovation and no small amount of courage (Johal, 1998). This point is reinforced in a quote, (Parekh, 1997, p.67), which states that:

> *"South Asian experiences are too raw and intense to permit detached exploration. Some of the profoundest South Asian experiences in Britain remain inchoate, confused and without a public voice. As a result, the communities lack a common pool of ideas and images, a shared emotional space and a common subject of conversation."*

The following section explains how the South Asian Muslim population settled and adjusted into their new life in Britain and coped with their role as diaspora.

2.2. South Asian Muslims in Britain

Muslims are regarded to be the largest 'minority religious group' in Britain. Estimates suggest that about 55% of the Muslim population has originated from the Indian subcontinent, primarily from Pakistan and Bangladesh (Anitha, Pearson and MacDowell, 2012; McIntosh, 2012; Gale, 2013).

Concentrations of South Asian Muslims are found in the South East, Yorkshire-Humberside, South Lancashire and the West Midlands conurbations of England. 60% of all South Asian Muslims are settled in the South East, mainly in Greater London. Furthermore, Pakistanis are more likely to be found in places such as Birmingham, Bradford, Manchester and Greater London. Bangladeshis, however, are concentrated predominantly in the East End of London (Abbas, 2001).

Muslims in Britain have principally emanated from peasantry circumstances found within the South Asian subcontinent (Shaw, 2009). Approximately, 70% of all British South Asian Muslims are from the Azad Kashmir region of the Indo-Pak subcontinent (Modood, 1994). They all play a symbolic role in modern British society- as consumers, agents and social actors. South Asians dominate the Muslim population profile in Britain (Clarke & Drinkwater, 2010).

The next section explains South Asian Muslim immigrants' economic status and how this leads to the dilemma of their decision of whether to go back to their South Asian country of origin or reside in Britain on a permanent basis.

2.3. Economic Migrants

Historically, the majority of the South Asian Muslim population in Britain, arriving as economic migrants, came in search of employment and savings from their earnings in the hope that they would return to their home countries soon afterwards (Dayha, 1974). Because of certain government immigration legislation in 1962 and 1968, Muslim settlement became more family orientated with wives, children and fiancées becoming the new arrival from the South Asian subcontinent (Modood, 1991). The settlement was specific, in that it was located in older, industrial towns where Muslim migrants had to compromise into taking up work in declining manufacturing and textiles industries, in essence jobs that their Caucasian English counterparts would not do (Castles and

Kosack, 1984). It is currently second, third and fourth generation British Muslims that are seen in abundant numbers in specific areas throughout Great Britain, remaining in those same key places to this day (Robinson, 1998). For example, 70% of all Pakistanis were located in eight wards (Anwar, 1996). Nearly four decades since the original periods of chain migration, South Asian Muslims are currently living and working in degenerated inner city areas much to the same extent that they were when they initially arrived (Modood, 1997).

As a result of bias and prejudice in the labour market, far less of the Muslim community are managerial or professional in socio-economic status (Nielson, 2000). It is generally, the Indians (including East African Asian Muslims) that have been able to realise upward economic advantage by becoming self-employed- having recognised that prejudice hindered their progression in the labour market. These few have made a valuable contribution to the British economy through their entrepreneurial activities (Srinivasan, 2001). It is the inner cities, however, where the largest proportions of South Asian Muslims reside and it is there that they experience severe impoverishment and alienation (Abbas, 2001, Clarke & Drinkwater, 2010).

The following section illustrates the diversity of the subdivisions of South Asian Muslim communities who reside in Britain and how they make up the distinctions of a 'new' Islamic identity in Great Britain.

2.4. The Variety of Sects in British South Asian Islam

There are many variations of South Asian Islam practised by Muslims in Britain (Robinson, 2008). Often, they are based on extended and joint family ties to the local community (Lewis, 1994). For example, there are a range of distinct Sunni Muslim 'organisations' in Britain. They are the 'Deobandis', the 'Jama'at-i-Islami' and 'Ahl-i-Hadith', the 'Brewlis' and the 'Sufis'; with a degree of overlap between each of the

former two and latter two. Another set would be the various 'Shia' groups (Nielson, 1991). This fragmentation weakens a Muslim impact - a divided voice emerges, often conflicting with the Muslim expression of 'ummah' (a global 'brotherhood'). Wilkinson (1998, pp.39) goes on to state that:

> *"As areas of Islamic influence become ever-present in everyday social life; it could be argued that Islam is political in its innate formation and as such, there are issues of representation as many diversified and diverging regional and political realms. Coupling this with the functioning of post-modernity and from living in a seemingly alien society, one effect for South Asian Muslims living in Britain has been to re-evaluate the roles of the family and women in Islamic society whilst it is also leading to religious observance, particularly of daily prayers and festivals, being limited due, at least in part, to the pressures of the dominant culture. Living in Britain is also leading to a questioning of 'sectarian' religious allegiances [In Islam, sectarianism is most often related to Sunni and Shia divisions within Islam and the bigotry that manifests itself through abusive actions and words] and South Asian customs as against Islamic customs."*

Being uprooted from their country of origin and from practising their religion in their country of origin, British South Asian Muslims are feeling displaced and lost in Britain in terms of their identity, ethnicity and nationality. This results in them asking questions such as 'Am I South Asian, Muslim or British?' What is the meaning of Islam to me as a British citizen? How does being of South Asian ethnicity affect people's perception of me as a British citizen? What is more important to me? Being Muslim? Being South Asian? Being British? Do I define myself primarily as a Muslim, South Asian or British? Does how I dress and how I look control what I am and how I am perceived by society? Or do I control how I dress and how I look as perceived by society? As a result, British South Asian Muslims are having to re-evaluate and 'reinvent' their own British Asian 'culture' and British Muslim 'religion' through practising their faith, consuming clothing and cosmetics and practising 'new' consumption habits in Britain.

The next section highlights all the differences between the subdivisions of South Asian Muslim communities who reside in Britain and how this illustrates a need for

awareness of different types of behaviour exhibited by this study's niche group of British South Asian Muslim female consumers.

2.5. Intergenerational Differences between British South Asian Muslims

Given that the socio-economic and demographic nature of Muslims in Britain and that the type of Islam practised is differentiated, it is important to state that a further disparity exists between generations of Muslims in the West (Jacobson, 2004). As the generations evolve, younger individuals increasingly disconnect from their parental perceptions of Islam. The younger generation is more likely to allude to a revivalist Islam; a global Islam that is determined more by 'Quranic' (from the Holy book of the Quran) principles rather than socially interpreted understandings of them (Gardner and Shakur, 1994). The advances of second and third generation British South Asian Muslims need to be seen in the light of these wider developments; they are especially important in relation to identification with Islam (Samad, 2004).

The following segment debates how South Asian culture has been deconstructed (broken down) and reconstructed (rebuilt) through the process of British acculturation (cultural modification of an individual or group of people by adapting to or borrowing traits from another culture) by the South Asian waves of immigration. This has resulted in the culmination of 'British South Asian culture(s)'.

2.6. British South Asian Culture(s)

British South Asian is a term used to describe British citizens who descended mainly from South Asia (consists of India, Pakistan, Bangladesh, Sri Lanka, Nepal and Maldives).Prior to the formation of the United Kingdom, immigration of South Asian people to Great Britain began with the arrival of the East India Company to the Indian subcontinent. This continued during the British Raj and increased in volume after the independence of India, Pakistan, Bangladesh and Sri Lanka from British rule, chiefly

for educational and economic pursuits. A major influx of South Asian immigrants, mostly of Indian and Pakistani origin, also took place following the expulsion of Indian communities (then holders of a British passport) from Uganda and other East African nations by President Idi Amin in 1972 (Twaddle, 2011).

The diversity amongst South Asian women in Britain is to be stressed. When there is "speak of South Asian in Britain, we are referring to a very heterogeneous category of people" (Brah, 1987, p.39). South Asian women have come to Britain from different parts of the world, most notably from India, Pakistan, Bangladesh, Uganda, Kenya and Tanzania. While those who have migrated from the South Asian subcontinent are predominantly from the independent proprietor class of peasants, their counterparts from East Africa are overwhelmingly urban, middle-income families. South Asian women are further differentiated according to religion, linguistic group, caste and sect. There are three main religions – Islam, Hinduism and Sikhism – and five major languages – Punjabi, Gujarati, Bengali, Urdu and Hindi – represented among Asians in Britain. India practices Hinduism and Sikhism whilst Pakistan and Bangladesh practice Islam. India's national language is Hindi, Pakistanis national language is Urdu and Bangladesh's national language is Bengali. Gujarati is the language spoken by people from the state of Gujarat in India and Punjabi is the language spoken by people from the state of Punjab, a state straddling the border between India and Pakistan. Each religious and linguistic group is in turn differentiated along various castes (classes) and sects. The cultures of these groups and the sex/gender systems of which they are a part are correspondingly different (Brah, 1987).

Although India, Pakistan and Bangladesh were all ruled by the British, it can however be reasoned that there are many differences between India, Pakistan and Bangladesh in many terms. Although British South Asians initially shared and continue

to share many common features, the differences between them are beginning to emerge in several areas of life, making it increasingly misleading to refer to them as a homogeneous group (Brah, 1987; Parekh, 1997).

In Britain, the mean household size is smaller among Indians (3.7 %) than among Pakistanis (4.7%) and Bangladeshis (5.26%). More Indian women (62%) are economically active than their Pakistani (22%) and Bangladeshi (21%) counterparts. Indians have a lower level of semi-skilled and unskilled groups (24%) as opposed to Pakistanis (29%) and Bangladeshis (34%).Unemployment among Indians runs at 12% as opposed to Pakistanis (26%) and Bangladeshis (33%). 15% of Indian men and 7% of Indian women have university degrees compared to 8% of Pakistanis men, 3% of Pakistani women, 7% of Bangladeshi men and 2% of Bangladeshi women (Abbas, 2001; Philips et al, 2007).

 All three communities consider religion a far more significant part of their lives than do whites or other ethnic minorities (Parekh, 1997). There are important differences among them: 47% of Indians consider it 'very important' compared to 73% of Pakistanis and 76% of Bangladeshis and 43% of Hindus and 46% of Sikhs compared to 74% of Muslims. While 14% of Sikhs and 11% of Hindus consider it 'unimportant', only 4% of Muslims take that view. Again, 27% of Hindus attend religious service once a week compared to 39% of Sikhs and 62% of Muslims. 6% of Hindus and 9% of Sikhs prefer religious schools for their children as opposed to 28% of Muslims and in each case, the figure is generally higher among those without educational qualifications (Brah, 1987; Peach, 2006; Philips et al, 2007).

There are also important differences in their attitudes to marriages. All three South Asian communities accept mixed raced marriages, an important indicator of social integration, Indians and Bangladeshi (both 52 %) more than Pakistanis (41%),

though they all think that others in their communities would be unhappy about these [again more Pakistanis taking the view (64%) than Indians (52%) and Bangladeshis (35%)]. Parentally arranged marriages among those between sixteen and thirty four are most common among Pakistanis (57%), less so among Bangladeshi (45%) and much less among Indians (18%). Also correspondingly more Indians in this age group make the matrimonial decision themselves than do Pakistanis and Bangladeshis. All three communities in their own different ways strive to combine individual freedom with some form of parental involvement and most marriages today satisfy all the parties involved (Abbas, 2001; Philips et al, 2007, Clarke & Drinkwater, 2010).

The differences between these communities are striking and offer valuable insights into their structures and modes of operation (Parekh, 1997). Far more Pakistanis (63%) enter business as an escape from poor employment prospects than do Indians (8%) and the desire to improve their standing within the family and community also weighs much more with them than with Indians. By contrast, Indians set up businesses largely to increase their earnings (52%) and to be their own boss (47%). It is, at first sight, surprising that Indians are far more averse to taking risks (75%) than Pakistanis (40%). This seems to be partly because of the differences in their motivations and partly because fewer Indians think that business success has anything to do with the 'Will of Allah (God)' (40% as opposed to 100% among Pakistanis). Being generally better educated and more able to draw on their own savings, family loans and financial institutions, Indians have fewer financial problems and worries (9%) compared to Pakistanis (36%) and build up more successful businesses (Abbas, 2001; Peach, 2006; Philips et al, 2007).

British South Asian women have been focused on as a homogeneous group (Lindridge et al, 2004; Sekhon, 2007) but there could be differences between these

women from different ethnic backgrounds (Brah, 1987; Abbas, 2001).

This could mask the particularities of British South Asian Muslim women - a topic which the researcher considers to have received modest attention in the marketing or consumer behaviour literature. This study seeks to identify and rectify this matter by bringing focus on this issue and to shed light on this area of marketing.

The next section defines culture and how it influences the British South Asian Muslim female consumer in their everyday life and their consumer buyer behaviour of fashion and beauty products.

2.7. Culture

If there is a need to understand the psychology behind British South Asian Muslim women's way of thinking; then it is vital to find out how their culture influences their consumption habits and how the history, background and culture within which British South Asian Muslim women are socialised. In order to do this, it is important to understand the culture from where they come and with whom they have daily contact. British South Asian Muslim women learn about their culture from their immediate family and the South Asian Muslim community with whom they interact and mix. From learning about their culture, this will in turn reveal and therefore give an understanding of the way in which British South Asian Muslim women consume fashion and beauty products.

Indeed previous academic analysis demonstrates that culture is important in shaping the consumer behaviour of British South Asians (Jamal, 1996; Jamal and Chapman, 2000; Jamal, 2003; Lindridge et al, 2004).

The following segment discusses various key scholars' definitions' of culture, issues relating to the theme of culture and Hofstede's dimensions of culture and how this may be used to understand generational and culture clashes between first generation

South Asian Muslim parents and their British South Asian Muslim children.

2.7.1. What is culture?

Culture has many definitions, and it affects everything people do in their society because of their ideas, values, attitudes, and normative or expected patterns of behaviour. Culture can be defined as the integral sum total of learned behavioural traits that are shared by members of a society (Hoebel, 1960). It is based on three fundamentals. Firstly, it is a total pattern of behaviours that are related. Secondly it is learned, not biologically transmitted. Thirdly, it is behaviour shared by a group of people (Hoebel, 1960). Culture is not genetically inherited, and cannot exist on its own, but is always shared by members of a society (Hall, 2010).

Culture can be defined as 'the collective programming of the mind which distinguishes the members of one group from another', which is passed from generation to generation and is changing all the time because each generation adds something of its own before passing it on (Hofstede, 2010, pp.1339). It is usual that one's culture is taken for granted and assumed to be correct because it is the only one, or at least the first, to be learned (Mulholland, 1991). Culture is a complex concept, and no single definition of it has achieved consensus in the literature. The following definition guides this study: 'culture is a set of shared and enduring meaning, values, and beliefs that characterise national, ethnic, or other groups and orient their behaviour' (Belshek, 2006, pp.3). This definition was chosen as most relevant to this study as it is thought that the culture British South Asian female consumers are born into is ingrained and instilled into them from a young age so this orients their psychological behaviour and their consumer buyer behaviour in relation to the purchase and consumption of fashion and beauty products. This definition is considered by the researcher to be able to be used to explain how the British South Asian Muslim female consumers share the South Asian

culture, Islamic religion and British nationality with each other. As a consequence of this shared background, circumstances and social factors (which constitutes shared meaning, values and beliefs), it characterises their consumer buyer behaviour of fashion and beauty products which are unique to this ethnic consumer group as a British South Asian Muslim fashion and beauty 'consumer tribe'. Examples of tangible goods this consumer tribe may purchase may be apparel such as hijabs, and specific brand designer names due to word of mouth in their consumer tribe. This depicts the British South Asian Muslim female consumer and positions their consumer buyer behaviour of fashion and beauty products which is distinctive to this 'consumer tribe'.

According to Adam et al (2009) cultural framework (Fig.2.7.1), culture is believed to be determined by six cultural determinants: religion, education, language, social structure, economic philosophy and political philosophy. It is these determinants, their variations and how they are viewed by other nationalities which define 'culture'.

Figure. 2.7.1. The Determinants of Culture
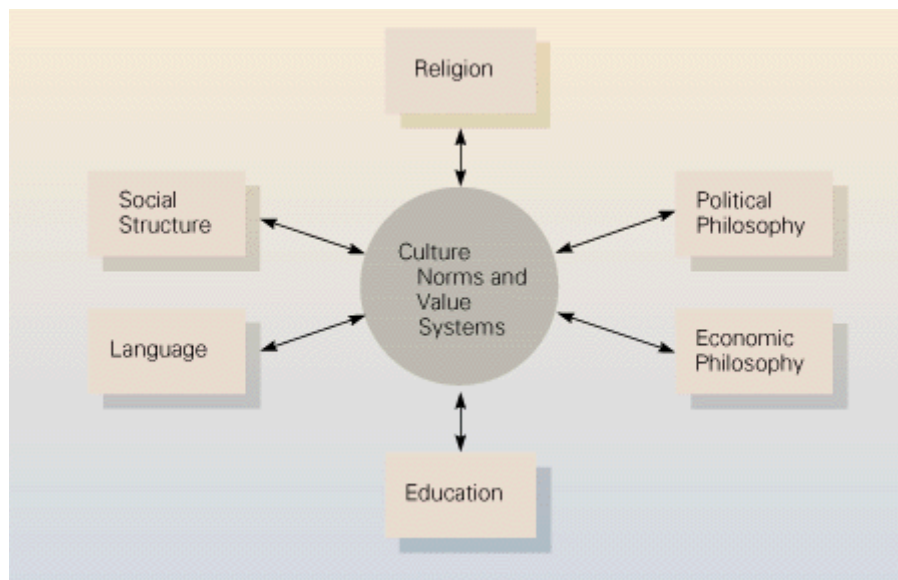
Source: *(Adam et al, 2009, pp. 69)*

Religion can be defined as action or conduct indicating belief in, obedience to, and reverence for a god, gods, or similar superhuman power; the performance of religious

rites or observances (Oxford dictionary, 2013). Religion can be described as 'shared beliefs and rituals concerned with the realm of the sacred or supernatural agents' (Cohen, Mundry and Kirschner, 2013). The main religions around the world are: Islam, Christianity, Hinduism, Atheism, and Buddhism. Religion's impact on a nation's culture, depends on the values and beliefs taught in the religion, that may permit actions in that culture, that other religions would forbid. An example would be no alcohol consumption (one of the values taught in Islam) in Saudi Arabia (an Islamic country) which forms the backbone of Saudi Arabian culture.

Language can be defined as the system of spoken or written communication used by a particular country, people, community, typically consisting of words used within a regular grammatical and syntactic structure (Oxford dictionary, 2013). Language provides the means of communicating the customs and beliefs of a culture. Marketers must be aware of the meaning and subtleties of languages and dialects when selling in foreign markets. Many marketing blunders have resulted because of a lack of awareness of language. For example, Pepsi had to change its slogan "Come alive with Pepsi" in certain Asian countries because the theme translated into "Bring your ancestors from the dead" (Assael, 1998).

Education can be defined as the culture or development of personal knowledge or understanding, growth of character, moral and social qualities as contrasted with the imparting of knowledge or skill (Oxford dictionary, 2013).

According to Wells and Prensky (1996), there are seven components of culture consisting of values, myths, rituals, material artefacts, language, customs and laws. 'Values' mean how to behave and act in society. Examples of 'values' may be the concept of freedom and individualism in America and the wider society in China. 'Myths' can be defined as stories, legends and heroes such as Father Christmas who

symbolises reward and achievement in Western culture. 'Rituals' are patterns of behaviour such as a family enjoying Christmas dinner or a South Asian husband and wife exchanging flower garlands during their wedding. Examples of material artefacts are wedding rings or confetti, which signifies symbolism to form rituals. Language can be defined as the system of spoken or written communication used by a particular country, people, community, typically consisting of words used within a regular grammatical and syntactic structure (Oxford dictionary, 2013). Language can be misinterpreted such as a 'flat' is a punctured tyre in America yet in Britain the word 'flat' means single floor property accommodation. 'Customs' include, for example, bowing in Japan or tipping after a meal in America. 'Laws' can be age of marriage consent which is eighteen in Britain and ten years old in Africa. Here values (society's acceptable behaviour) have been codified into numerical ages of what is regarded as the acceptable age in which one can enter into marriage in that particular country's cultural norms.

In the world of business, organisational culture is important for running the organisation of a business and influences organisational behaviour (Buch and Wetzel, 2001; Martin and Terblanche, 2003; Sherwood and DePaolo, 2005; Bhaskakan and Gligorovska, 2009). Many studies have understood that national culture is essential (Li and Guisinger, 1991; Barkema and Vermeulen, 1997; Steensma et al, 2000; Kumar and Nti, 2004; Meschi and Riccio, 2008) on impacting and influencing the culture of the business whereas others have challenged this importance relative on the culture of business (Pothukuchi et al, 2002; Sirmon and Lane, 2004).

Culture is the implicit beliefs, norms, values and customs that underlie and govern conduct in a society. It is the norms, beliefs and customs learned from society. Culture leads to common patterns of behaviour (Assael, 1998). Culture is recognised as

the most profound influence on consumer behaviour (Cleveland et al, 2009). Since Lindridge et al (2004) found culture influencing consumption of fashion and beauty products amongst British Indian Punjabi female consumers, the intent of this study is to examine if this is the case for this group of British South Asian Muslim female consumers in their consumption of fashion and beauty products.

In 1980, Hofstede presented the results of his extensive study of national cultures. Based on the data from one hundred and seventeen thousand International Business Machines (IBM) employees from forty different countries, he extracted four dimensions of culture: individualism-collectivism, masculinity-femininity, power distance and uncertainty avoidance (Magnusson et al, 2008). Subsequently and in collaboration with Bond and a group of South East Asian scholars, a fifth dimension, long term orientation (LTO) was added to the framework (Hofstede and Bond, 1988).

As there are differences between cultures of different countries and different cultures within a country, it is easy for culture to be misinterpreted (Agar, 2012). The researcher argues that Hofstede's (2011) model, sheds light on these differences. Hofstede's (2011) model can be used as a tool to give a general overview and an approximate understanding of other cultures, expectations from them and behaviour from groups from other countries.

In this thesis, it is believed that Hofstede's (2011) model can be used to explain the differences between the South Asian mentality that the British South Asian are born into (South Asian family, South Asian culture) and the problems British South Asian female consumers face when learning and taking on the British values and beliefs of the British environment they are brought up in (the British wider world such as school, college, university and workplace) (Sekhon and Szmigin, 2011). This demonstrates that British South Asian female consumers understand that behaviour which works in one

culture (South Asian) does not necessarily work in another (Great Britain) and vice versa. Therefore, in order to counteract and balance this out, this involves alternating and switching 'behaviour' and a negotiation of the bicultural 'worlds' in which they exist (Phinney and Devich- Navarro, 1997; Burton et al, 1999; Robinson, 2009; Collie et al, 2010; Sekhon and Szmigin, 2011).

The next section analyses the role of family using Hofstede's (2011) model (Fig.2.8) to explore the two cultures i.e. South Asian and British, to see where there are likely to be generational and/or culture clashes between the second/third generation British South Asian Muslim women and their first generation South Asian Muslim parents.

2.8. The Role of Family

There are five dimensions of national culture (Hofstede, 2011) (Figure 2.8, This indicates the potential for intergenerational clashes).

Fig 2.8: Hofstede's Five Cultural Dimensions

Value Dimension	Value Description	High Score	Low Score
Power Distance Index (PDI)	The degree of equality, or inequality, between people in the country's society	Indicates that inequalities of power and wealth have been allowed to grow within the society. These societies are more likely to follow a caste system that does not allow significant upward mobility of its citizens.	Indicates the society de-emphasizes the differences between citizen's power and wealth. In these societies equality and opportunity for everyone is stressed.
Individualism (IDV)	Degree to which a society reinforces individual or collective achievement and interpersonal relationships.	Indicates that individuality and individual rights are paramount within the society. Individuals may tend to form a larger number of looser relationships.	Typifies societies of a more collectivist nature with close ties between individuals. Reinforce extended families and collectives where everyone takes responsibility for fellow members of their group.
Masculinity	Degree to which a	Indicates the country	Indicates the country

Value Dimension (MAS)	Value Description	High Score	Low Score
	society reinforces, or does not reinforce, the traditional masculine work role model of male achievement, control, and power	experiences a high degree of gender differentiation. Males dominate a significant portion of the society and power structure, with females being controlled by male domination.	has a low level of differentiation and discrimination between genders. Females are treated equally to males in all aspects of the society.
Uncertainty Avoidance Index (UAI)	Level of tolerance for uncertainty and ambiguity. Within the society – i.e. unstructured situations.	Indicates the country has a low tolerance for uncertainty and ambiguity Creates a rule-oriented society that institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty.	Indicates the country has less concern about ambiguity and uncertainty and has more tolerance for a variety of opinions. Reflected in a society that is less rule-oriented, more readily accepts change, and takes more and greater risks.
Long-Term Orientation (LTO)	Degree to which a society embraces, or does not embrace, long-term devotion to traditional, forward thinking values.	Indicates the country prescribes to the values of long-term commitments and respect for tradition. This is thought to support a strong work ethic where long-term rewards are expected as a result of today's hard work. However, business may take longer to develop in this society, particularly for an "outsider".	Indicates the country does not reinforce the concept of long-term, traditional orientation. In this culture, change can occur more rapidly as long-term traditions and commitments do not become impediments to change.

Source: *(Hofstede, 2011, Culture's Consequences, pp.87,151, 215, 286)*

Hofstede's (2011) cultural framework consists of five cultural dimensions:

individualism versus. collectivism (the extent an individual is emphasised over the

group, power distance: the extent and acceptance of unequal distribution of power),

uncertainty avoidance (the extent people are comfortable dealing with the unknown),

masculinity versus. femininity (the extent of emphasis on competitiveness,

assertiveness, achievement and money versus. a preference for cooperation, modesty,

caring for the weak and quality of life) and long term orientation (the extent of emphasis on thrift and perseverance) (Hofstede, 2011).

The table below shows the disparity between the cultural differences between the South Asian countries (of India, Pakistan and Bangladesh) and Great Britain as it showcases the disparities of the cultural index scores between the South Asian countries (of India, Pakistan and Bangladesh) and Great Britain. It is argued in this thesis that it is the disparity between these sets of cultural dimensional index numbers which cause British South Asian Muslim females to have a juxtaposition in their clothes and beauty product consumption as a result of them having to 'switch' between two cultures (South Asian culture and British culture) depending in which 'world' (South Asian 'world' or British 'world') they are inhabiting in at that time period and circumstance.

Table 2.8.1: Comparison of Hofstede's cultural dimensional index scores between

India, Pakistan, Bangladesh and Great Britain

		Country			
		India	Pakistan	Bangladesh	Great Britain
Hofstede's Cultural Dimension Scores	Power Distance Index	77	55	80	35
	Individualism	48	14	20	89
	Uncertainty Avoidance Index	40	50	55	35
	Masculinity/Femininity	56	70	60	66
	Long term orientation	61	Not given	40	25

Source: *(Hofstede, 2011, Culture's Consequences, pp.87, 151, 215, 286)*

Power Distance Index (PDI) is the degree of equality, or inequality, between people in the country's society. A high score of power distance index indicates that inequalities of power and wealth have been allowed to grow within the society. These societies are more likely to follow a caste system that does not allow significant upward mobility of its citizens. A low score of power distance index indicates the society de-emphasizes the differences between citizen's power and wealth. In these societies equality and

opportunity for everyone is stressed.

Individualism (IDV) is the degree to which a society reinforces individual or collective achievement and interpersonal relationships. A high score of individualism indicates that individuality and individual rights are paramount within the society. Individuals may tend to form a larger number of looser relationships. A low score of individualism typifies societies of a more collectivist nature with close ties between individuals. It reinforces extended families and collectives where everyone takes responsibility for fellow members of their group.

Masculinity (MAS) is the degree to which a society reinforces, or does not reinforce, the traditional masculine work role model of male achievement, control, and power. A high score of masculinity indicates the country experiences a high degree of gender differentiation. Males dominate a significant portion of the society and power structure, with females being controlled by male domination. A low score of masculinity indicates the country has a low level of differentiation and discrimination between genders. Females are treated equally to males in all aspects of the society.

Uncertainty Avoidance Index (UAI) is the level of tolerance for uncertainty and ambiguity within the society – i.e. unstructured situations. A high score of uncertainty avoidance index indicates the country has a low tolerance for uncertainty and ambiguity It creates a rule-oriented society that institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty. A low score of uncertainty avoidance index indicates the country has less concern about ambiguity and uncertainty and has more tolerance for a variety of opinions. Reflected in a society that is less rule-oriented, more readily accepts change, and takes more and greater risks.

Long Term Orientation (LTO) is the degree to which a society embraces, or does not embrace, long-term devotion to traditional, forward thinking values. A high long

term orientation score indicates the country prescribes to the values of long-term commitments and respect for tradition. This is thought to support a strong work ethic where long-term rewards are expected as a result of today's hard work. However, business may take longer to develop in this society, particularly for an "outsider". A low long term orientation score indicates the country does not reinforce the concept of long-term, traditional orientation. In this culture, change can occur more rapidly as long-term traditions and commitments do not become impediments to change.

The researcher believes that Hofstede's (2011) model can be linked to the role of family in this section of the thesis in order to explain intercultural clashes and intergenerational clashes between the second/third generation British South Asian Muslim women and their first generation South Asian Muslim parents. This is due to the role of family being investigated as a possible influence on British South Asian Muslim female fashion and beauty product consumerism as a second objective in this thesis. In this particular area of this thesis, Hofstede's cultural dimensions has been used to attempt to explain why there is misunderstanding and conflict between first generation South Asian parents who have moved to Britain and their second-third generation British born South Asian children.

The parents, who represent first generation South Asian immigrants, come from either India (where the power distance index is 77, the individualism index is 48, the masculinity index is 56 and uncertainty avoidance index is 40), Pakistan (where the power distance index is 55, the individualism index is 14, the masculinity index is 70 and the uncertainty avoidance index is 50) and Bangladesh (where the power distance is 80, the individualism index is 20, the masculinity index is 60 and the uncertainity avoidance index is 55). The second generation British born South Asians Muslims grow up in Britain (where the power distance index is 35, the individualism index is 89, the

masculinity index is 66 and the uncertainty avoidance index is 35). Here, the British born South Asian Muslim second or third generation absorb the values, language and habits of Great Britain, a country which has significantly different cultural dimensions to the country of their origin.

India, Pakistan and Bangladesh have power distance indexes of 77, 55 and 80 compared to Great Britain power distance of 35. India and Pakistan's higher power distance index compared to Great Britain's lower power index meaning that India and Pakistan higher power distance index "indicates that inequalities of power and wealth have been allowed to grow within the society. These societies are more likely to follow a caste system that does not allow significant upward mobility of its citizens (Hofstede, 2011) (Figure 2.8.). The caste system of India is shown in more detail in the next Figure 2.8.1.

India's Traditional Corporate Ladder

Rooted in Hinduism, India's complex caste system includes 3,000 castes and 25,000 sub-castes, all traditionally related to occupation. They fall under four basic "varnas" or categories:

BRAHMINS:
Priests, scholars and teachers.

Famous members include:
Jawaharlal Nehru: First prime minister of independent India
Rahul Dravid: captain of India's cricket team
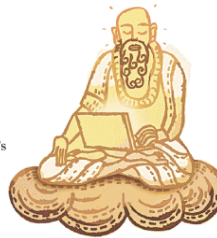
KSHATRIYAS:
Warriors and rulers

Famous members include:
Vasundhara Raje Scindia, chief minister of the Indian state of Rajasthan

VAISHYAS:
Traders

Famous members include:
Lakshmi Mittal: chief executive, Arcelor Mittal steel company
Mohandas Gandhi: Independence leader, the "father of the nation"

SUDRAS:
Manual workers and servants

DALITS:
Formerly known as 'Untouchables,' Dalits perform unpleasant jobs like cleaning or leather tanning. With changes in India, some Dalits are now becoming entrepreneurs or getting jobs in high-tech.

Famous members include:
KR Narayanan: Former President of India
BR Ambedkar: Political leader and chief architect of the Indian Constitution

Richard Downs

Source: (Google images, 2008)

50

Great Britain's lower power distance index indicates that "the society de-emphasizes the differences between citizen's power and wealth. In these societies equality and opportunity for everyone is stressed " (Hofstede, 2011, pp.9). Therefore the South Asian parents coming from a culture evolved from the caste system and their British born South Asian children coming from a culture where equality is stressed, clash upon rules and regulations adhered to them by their parents.

The parents expect rules to be followed without question (this is part of a high power distance index culture) whereas their British South Asian Muslim children want to negotiate rules with more of an equal status (part of a low power distance index culture).

India, Pakistan and Bangladesh have considerably lower individualism indexes of 48, 14 and 20 respectively compared to Great Britain's individualism index of 89. A low individualism index score "typifies societies of a more collectivist nature with close ties between individuals. Reinforce extended families and collectives where everyone takes responsibility for fellow members of their group." (Hofstede, 2011, pp.11). Great Britain's high individualism index score "indicates that individuality and individual rights are paramount within the society. Individuals may tend to form a larger number of looser relationships"(Hofstede, 2011, pp.11).

Therefore the South Asian Muslim parents coming from a collectivist society (from the Indian subcontinent) and their British born South Asian Muslim children being brought up in an individualistic society could be at conflict with regards to restrictions on their freedom placed upon them by their South Asian Muslim parents (who come from a collectivist society) thereby resulting in conflict.

This is reinforced by Birman (2006) whose notion that an acculturation gap is a cause of conflict and misunderstanding between generations in immigrant families has

received increasing attention in the literature on acculturation and adjustment (Dinh, Sarason, and Sarason, 1994; Gil and Vega, 1996; Kwak, 2003).

India, Pakistan and Bangladesh have uncertainty avoidance index scores of 40, 50 and 55 compared to Great Britain's uncertainty score of 35. India, Pakistan and Bangladesh's higher uncertainty avoidance index score compared to Great Britain's indicates that the country has a low tolerance for uncertainty and ambiguity creating a rule-oriented society that institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty (Hofstede, 2011, Figure 2.8).Whereas Great Britain's low uncertainty avoidance indicates the country has less concern about ambiguity and uncertainty and has more tolerance for a variety of opinions. Reflected in a society that is less rule-oriented, more readily accepts change, and takes more and greater risks (Hofstede, 2011, Figure 2.8).Therefore the South Asian Muslim parents coming from a rule-regulated society and their British born South Asian Muslim children being brought up in a country with more tolerance for a variety of opinions would be in conflict upon rules and regulations adhered to them by their parents. The South Asian Muslim parents expect rules to be followed without question (this being part of a high uncertainty avoidance culture) whereas their British South Asian Muslim children want to negotiate rules with more of an equal status (part of a low uncertainty avoidance culture).

Acculturation is the process of cultural change that occurs as a result of contact between members of two or more cultural groups (Berry, 2011). It has been noted that children acculturate to a new culture at a faster rate in comparison to their parents (Costigan and Koryzma, 2011; Telzer, 2011), picking up the new language and behaviourally participating in the new culture particularly quickly. In contrast, adults tend to retain aspects of their culture of origin and their acculturation to a new culture is slower (Liebkind, 1996).

Long-Term Orientation is the fifth dimension of Hofstede (2011) which was added after the original four dimensions to try to distinguish the difference in thinking between the East and West. From the original IBM (International Business Machines Corporation) studies, this difference were something that could not be deduced.

Therefore, Hofstede (2011) created a Chinese value survey which was distributed across 23 countries (including India and Great Britain although not Pakistan). From these results, and with an understanding of the influences of the teaching of Confucius on the East, long term vs. short term orientation became the fifth cultural dimension. There are some distinguishable characteristics of the two opposing sides of this dimension. For long term orientation, the characteristics are persistence, ordering relationships by status and observing this order, thrift and having a sense of shame. On the other hand, for short term orientation, the characteristics are personal steadiness/stability, protecting your 'face', respect/tradition and reciprocation of greetings, favours, and gifts.

India and Bangladesh have a long term orientation index of 61 and 40 compared to Great Britain long term orientation index of 25. A high long term orientation score such as India and Bangladesh indicates the countries India and Bangladesh prescribes to the values of long term commitments and respect for tradition. This is thought to support a strong work ethic where long term rewards are expected as a result of today's hard work. However, business may take longer to develop in this society particularly for an "outsider." A low long term orientation score such as Great Britain indicates the country Great Britain does not reinforce the concept of long term, traditional orientation. In this culture of Great Britain, change can occur more rapidly as long term traditions and commitments do not become impediments to change (Hofstede, 2011).

In this thesis, Hofstede's cultural dimensions has been used to attempt to explain

why there is misunderstanding and conflict between first generation South Asian parents who have moved to Britain and their second-third generation British born South Asian children.

This thesis argues that South Asian parents coming from a long term orientation culture (from the Indian subcontinent) and their British born South Asian children being brought up in a short term orientation country of Great Britain would not understand each other when adhering to traditions. The South Asian parents expect respect and adherence to traditions to be followed without question (this being part of a high long term orientation culture) whereas their British born South Asian children want to negotiate modifications and new structure to old school Indian sub continental values and traditions (part of a low scoring long term orientation culture).

Despite its significance and apparent strong theoretical basis, Hofstede's (2011) framework has received abundant criticism (Magnusson et al, 2008). First, some have questioned the validity of Hofstede's dimensions since they were extracted from an existing internal company survey that was developed with limited theoretical grounding (McSweeney, 2002). Second, some of the dimensions did not emerge statistically in all countries; the validity of uncertainty avoidance has been questioned in some Asian cultures which led to the development of Long Term Orientation (Hofstede and Bond, 1988). Finally, the contemporary relevance of Hofstede's data have been questioned given the data were collected in the late 1960s. These conceptual and methodological limitations have motivated other scholars to develop more theoretically sound cultural frameworks (Magnusson et al, 2008).

Others do have similar conceptual view of culture which is shared with Hofstede (2011) in that they consider each culture, i.e. country, to have a shared set of core values and norms guiding their member's behaviour (Schwartz, 1994; Trompenaars and

Hampden-Turner, 2012). However, they differ in which values they believe capture these national differences (Magnusson et al, 2008). Both Schwartz's (1994) and Trompenaar's (1994) frameworks have been praised as modern, hypothetically complete and for using complex and methodical sampling techniques (Uhlenbruck, 2004; Drogendijk and Slangen, 2006).

The identification of forty five individual values were felt to recognise across all cultures (Schwartz, 1994). Following this conceptualisation, a survey of teachers and students was conducted around the world. Data analysis revealed that the forty five values could be reduced to seven independent cultural dimensions. A cultural framework was comprised of seven cultural dimensions: conservatism (the extent the status quo is emphasised), intellectual autonomy (the extent of emphasis on curiosity, creativity and independent intellectual ideas), affective autonomy (the extent of emphasis on affective stimulation and hedonism), hierarchy (a society's acceptance of unequal distribution of power), mastery (a society's desire to control its own environment), egalitarian commitment (the desire to forfeit selfish interests in favour of the group) and harmony (the ability to harmonise with nature) (Schwartz, 1994).

Another study procured data collection of managers throughout the 1980s-1990s in fifty four countries (Trompenaars and Woolliams, 2013). The cultural dimensions stem from Parsons' (1951) sociological work (Trompenaars and Woolliams, 2013). In addition to Parsons' five dimensions, it added attitude toward the environment and time for a total of seven cultural dimensions (Trompenaars and Woolliams, 2013). The cultural framework involves seven cultural dimensions: universalism versus. particularism (whether a universal set of rules always apply or if cases can be dealt with on an individual basis), individualism versus. communitarism (society's emphasis of the individual or the community), neutral versus. emotional (the amount of feelings that is

deemed acceptable to display publicly), specific versus diffuse (the extent to which one engages others in specific areas of life), achievement versus. ascription (the extent certain members of society is given higher status), attitude towards time (how members of a society view the past, present and future) and attitude toward environment (whether individuals have an urge and ability to control nature or whether nature control individuals) (Trompenaars and Woolliams, 2013).

Inspired by the work of Hofstede (1980), the GLOBE research program was designed to conceptualise, operationalise, test and validate relationships between culture and leadership effectiveness (House et al, 2004). GLOBE developed their cultural dimensions based on a review of extant organisational and cultural theory, interviews and focus groups in several cultures, leading to nine independent dimensions of culture (House et al, 2004). An additional advancement in the GLOBE study is the attempt to capture both a culture's values i.e. how members of a society believe that it should be and current practices in their society i.e. as is (House et al, 2004).

GLOBE (2005) cultural framework entails of nine cultural dimensions: uncertainty avoidance (the extent uncertainty is avoided by relying on established social norms), power distance (the extent and acceptance of unequal distribution of power), institutional collectivism (the degree collective distribution of resources is rewarded), in-group collectivism (the degree individuals express pride, loyalty and cohesiveness in society), gender egalitarism (the degree the society minimises gender role differences), assertiveness (the degree individuals are assertive, confrontational and aggressive in social relationships, future orientation (the degree the society engages in future planning, investing and delaying gratification), performance orientation (the degree individuals are rewarded for performance improvements) and humane orientation (the degree individuals are rewarded for being fair, altruistic, friendly and kind) (House et al,

2004).

Based on the review of these 'newer and more theoretically sound' cultural frameworks, it is clear that other viable value based cultural frameworks are available to aid researchers in their efforts to capture the degree of cultural differences between two markets. Still, a number of researchers argue that the inconsistent findings caused by the Hofstede based cultural dimensions index are produced by relevant differences besides national culture values that are excluded by the traditional cultural dimensions index. The differences on Scott's (1995) three pillars of the institutional environment i.e. the regulative, normative and cognitive environments, may better capture the differences that drive firms' behaviour in international markets (Kostova, 1996). The regulatory component comprises the existing laws and rules in a country which promotes certain behaviours and restricts others. The normative component refers to values and norms that govern people's behaviour, whereas the cognitive environment refers to schemas, frames and infererential sets defined as 'the shared conceptions that constitute the nature of social reality and the frames through which meaning is made' (Scott, 1995).

Institutional Distance (ID) is defined as the sum of differences on the three pillars and it is theorised that increased Institutional Distance (ID) serves as a barrier to the flow of information (Kostova, 1996). However, Kostova's (1996) procedure was context specific and to overcome this limitation, some scholars provide more generalised Institutional Distance (ID) constructs, and exclude the cognitive component (Xu et al, 2004; Gaur et al, 2007). Xu et al (2004) suggest that regulative and normative distance reflect the institutional perspective's roots in economics and sociology whereas Gaur et al (2007) suggest that the conceptual similarity between the normative and cognitive environments justify one measurement (Magnusson et al, 2008).

The Institutional Distance (ID) cultural framework contains of three cultural

dimensions: regulative environment (the laws and rules in a country), normative environment (the general norms and values held by a country's people) and cognitive environment (the inferential sets or ways individuals notice and interpret environmental stimuli (Xu et al, 2004; Gaur et al, 2007). Regulative Distance (RD) entails six cultural dimensions: anti-trust laws, legals system, impartiality of arbitration, dispute settlement, institutional stability and police force effectiveness (Xu et al, 2004; Gaur et al, 2007). Normative Distance (ND) cultural dimensions comprises of product design, customer orientation, staff training, willingness to delegate, performance-related pay, professional managers and effectiveness of corporate boards (Xu et al, 2004; Gaur et al, 2007). Institutional Distance (ID) consists of fourteen cultural dimensions: political transparency, anti-trust regulation, intellectual property protection, judicial system efficiency, fiscal policy, inflation, market dominance in key industries, responsiveness of the political system, bureaucratic corruption, attitude towards economic realities, transparency towards citizens, political risk, bureaucratic hindrance to economic development and independence of local authorities (Xu et al, 2004; Gaur et al, 2007).

This section introduced the broadest environmental influence on consumer behaviour: culture. Cultural influence is transmitted through societal values, which are learned from childhood through socialisation and form permanent guides to understanding consumer behaviour. Cultural values are terminal values or desirable end states to be attained. Another category of values, instrumental values, are the means of achieving these end states (Kotler, 2011; Schiffman and Kanuk, 2011).

Cultural values have five key characteristics: they are learned, they are guides to behaviour, they are permanent, they are dynamic and they are widely held by members of society. Four such widely held values in Western society are materialism, individualism, youthfulness and a work ethic (Assael 1998; Brassington and Pettitt,

2006).

There are various means of identifying cultural inventories such as Rokeach's Value Survey, research services that conduct consumer surveys to determine changes in values such as the Monitor Service, field studies and observation and content analysis of a society's mass media and literature (Schiffman and Kanuk, 2009; Kotler, 2011).

In marketing terms, consumers seek to attain cultural values through a means-end chain in which product attributes are a means for achieving consumption goals that are instrumental in attaining cultural values. The effect of culture on consumer behaviour is reflected in its impact on the way products are portrayed and consumed. The means of portraying products in cultural terms is through symbols such as Chanel's interlocked C logo. Marketers sometimes attempt to create myths and fantasies for products to strengthen their symbolism (Assael 1998, Kotler, 2011).

Culture is also important in defining a ritualistic role for many products. Consumers often purchase and consume products associated with grooming, gift giving and holidays in a series of symbolic acts that reflect cultural values. One way to better understand the impact of culture on consumption is to view consumption as sacred or secular. Sacred consumption emphasises beauty and the preservation of nature, whereas secular consumption emphasises technology and the conquest of nature (Brassington and Pettitt, 2006; Schiffman and Kanuk , 2011).

Several significant changes occurred in the Western consumer's value system during the last thirty years. The most important is a new reality that modifies the Western dream of unimpeded growth and recognises future limits on purchasing power and spending. Other changes extending into the last twenty years are a shift in values from emphasising youth to emphasising youthfulness among older consumers; a new traditionalism, reflecting in a shift from a 'me' to a 'we' orientation; a greater emphasis

on self-fulfillment and the emergence of a new materialism that views wealth as a means of enhancing self-fulfillment rather than social status (Assael 1998; Kotler, 2011).

Cultural values can have both positive and negative effects on consumers and society. Some of the negative effects are addictive consumption, compulsive purchasing behaviour and antisocial behaviour such as shoplifting or insurance fraud. Overall, cultural values have a positive impact on consumers by directing their behaviour into constructive channels (Brassington and Pettitt, 2006; Schiffman and Kanuk, 2009).

Acculturation is the adoption of the social and behaviour patterns of an outside culture from the host culture (Lokpez, 2010). The following segment discusses how culture is deconstructed and reconstructed by acculturation through waves of immigration - this study concentrates specifically on the British South Asian Muslim diaspora and the acculturation process they have undergone in Britain. As a result, this thesis argues that as a consequence of British South Asian Muslim acculturation; British South Asian Muslim female consumers' presence in Britain has caused an impact on fashion and beauty product consumerism.

2.9. Acculturation

Acculturation is the adoption of the social and behaviour patterns of an outside culture from the host culture. To simplify, acculturation is the time between arrival to a new culture and assimilation into that culture. The acculturation process takes an estimated ten to fifteen years and varies from individual to individual (Lokpez, 2010) . Some cultures may have longer acculturation periods because they choose to keep their values, celebrate their heritage, and pass those values and that heritage from generation to generation (Lokpez, 2010).

Berry's Acculturation model (1997) proposed a fourfold acculturation model

which distinguished four different acculturation 'strategies' or 'attitudes'. It focuses on the strategies with respect to three major cultures: cultural maintenance, contact and participation.

Fig. 2.9.1: Berry's Acculturation Model

Culture of host country		Culture of country of origin	
		High level of attachment	Low level of attachment
	High level of attachment	Integration	Assimilation
	Low level of attachment	Rejection	Marginalisation

Source: *(Berry, 2011, pp.10)*

Four possible strategies applied by a new culture entering into a host country (Berry, 2011) are as follows:

Integration: Individuals want to maintain their identity with home culture, but also want to take on some characteristics of the new culture.

Assimilation: These people do not want to keep their identity from their home culture, but would rather take on all of the characteristics of the new culture.

Separation: They want to separate themselves from the dominant culture.

Marginalisation: These individuals do not want anything to do with either the new culture or the old culture.

With regards to Berry's (2011) acculturation theory, it is reasoned that the outside culture is forced to conform to the host country's culture (Hart, 2005). On the other hand, it can be disputed that the dominant culture may also be influenced by the outside culture (Hazuda et al, 1990). From Berry's (2011) acculturation model, an interactive acculturation model (IAM) has been developed (Bourhis, Moise, Perrault and Senecal, 1997). Essentially, it takes both host and immigrant sides into account. So the issue of contact and participation is replaced by the issue of culture adoption. By a combination of the attitudes towards culture maintenance and culture adoption, the interactive acculturation model (IAM) differentiates the same acculturation orientations

as Berry (2011): integration, assimilation, separation and marginalisation (Bourhis, Moise, Perrault and Senecal, 1997).

The Bidimensional Identification Model was also developed to explain acculturation (Hutnik, 1991). It describes four strategies of self-categorisation that are determined by the degree to which individuals define themselves within the bounds of the minority and the majority group (Hutnik, 1991).

It contends that although, different conceptualisations of acculturation orientations are provided by previous authors, it is clear that for the outside culture, needs to find the balance of their country of origin's culture and their host country's culture (Tadmor and Tedlock, 2006).

Of course there is increased complexity or at least significant difference in the case of British South Asian women because they are *born* here. These British South Asian Muslim female consumers do not undergo acculturation since they are born and/or brought up in Great Britain. So a key issue here is what is the *mother culture* of British born South Asian female consumer? This study hopes to address this issue.

The next section explains the process of acculturation and how this process changes the British South Asian identity of the second/third generation diaspora and is thus illustrated by British South Asian Muslim female consumers in this study.

2.10. Acculturation and British South Asian Identity

Immigration is a world-wide phenomenon involving many millions of people and most countries (United Nations population fund, 2009). It has been portrayed as both a source of problems and as an opportunity for individuals and societies (Baubock, Heller and Zolberg, 1996). Two consequences of immigration are the experience of acculturation by groups and individuals (Sam and Berry, 2006) and the emergence of culturally plural societies (Kymlicka, 1995). In such societies, individuals and groups need to work out

how to live together, adopting various strategies that will allow them to achieve a reasonably successful adaptation to living interculturally.

Acculturation may be defined as the process an individual undergoes in order to modify himself or herself to a new dominant culture ranging from rejection to full assimilation (Phinney, 2003). Cultural changes include alterations in an individual's customs and in their economic and political life. Psychological changes include alterations in individuals' attitudes toward the acculturation process, their cultural identities (Phinney, 2003) and their social behaviours in relation to the groups in contact. The eventual adaptations also have core psychological features including a person's well-being and social skills that are needed to function in their culturally complex daily world (Ward, Bochner and Furnham, 2001).

Identity is a person's conception and expression of their individuality or group affiliations (such as national identity and cultural identity). Identity may be defined as the distinctive characteristic belonging to any given individual, or shared by all members of a particular social category or group. The term is comparative in nature, as it emphasises the sharing of a degree of sameness or oneness with others in a particular area or on a given point (Rummens, 1993). Identity may be distinguished from identification; the former is a label, whereas the latter refers to the classifying act itself. Identity is construed as being both relational and contextual, while the act of identification is viewed as inherently as a process (Rummens, 1993).

Past research on second generation British Indian Punjabis has recognised that identities are in constant negotiation. This negotiation is dealt with by harnessing economic, social and cultural capital. This capital is self-acquired as well as passed on by the first generation (Sekhon and Szmigin, 2011).

Regarding ethnicity and intergenerational influences on consumption amongst

British South Asian Indians Punjabis, [South] 'Asianness' is referred to as a form of personal stereotyping. Often phrases such as: 'that is typically Asian' and 'well that's what Asians do' are stated. There appears to be an acceptance that there are certain [South] 'Asian' stereotypes and there are references to these stereotypes in discussions (Sekhon, 2007).

The need for status is a fundamental part of South Asian Indian Punjabi identity. Status plays a central role in their consumption and identity formation. The second generation of South Asian Indian Punjabis in the study closely linked status and material wealth as a natural part of being Asian. Status and material wealth are closely associated with being Asian and defining actual South Asian identity (Sekhon, 2007).

Identity is thus linked to wealth, possessions, being children of immigrants, achieving, belonging and symbolic consumption (Sekhon and Szmigen, 2011; Bevan-Dye et al, 2012; Ericksen et al, 2012). Hence parading material wealth through possessions is regarded as an integral part of a consumer's identity (Sekhon, 2007).

The study of ethnicity and intergenerational influences on consumption among British Asian Indian Punjabis confirms a regard to status-orientated consumer buyer behaviour commonly exhibited by South Asians (Parekh, 1997; Sekhon and Szmigen 2011). This stance is reinforced (Parekh, 1997, p.66):

> *"South Asians share several features in common. They are prone to conspicuous consumption. Indians more than Pakistanis and Bangladeshis and their marriage receptions are a veritable display of wealth and social connections, again among Indians far more than the rest and among them, East African Indians more than those coming directly from India."*

Lindridge et al (2004, p.213), quoting Bhatia (2002, p.57), states that

> *"the dialogical model of identity focuses on explaining how immigrant parents and their native born children are constantly negotiating their multiple, often conflicting dialogical voices, histories and 'subject to new determinations and new forces while offering as well as new possibilities, styles, models and forms"* (Kellner, 1992).

Identity construction thus becomes a continuous daily task (Jamal and Chapman, 2000) that embraces multiple levels, depending on changes in the environment (Horowitz, 1975). It is these conflicting dialogical voices and multiple role obligations that Lindridge *et al* (2004) explored. Identity 'border crossings' is illustrated in Lindridge *et al*'s (2004) model of British born Asians' multiple identities and worlds in Fig.2.10.1.

Fig.2.10.1: Model of Conceptualising British born South Asians' multiple identities within
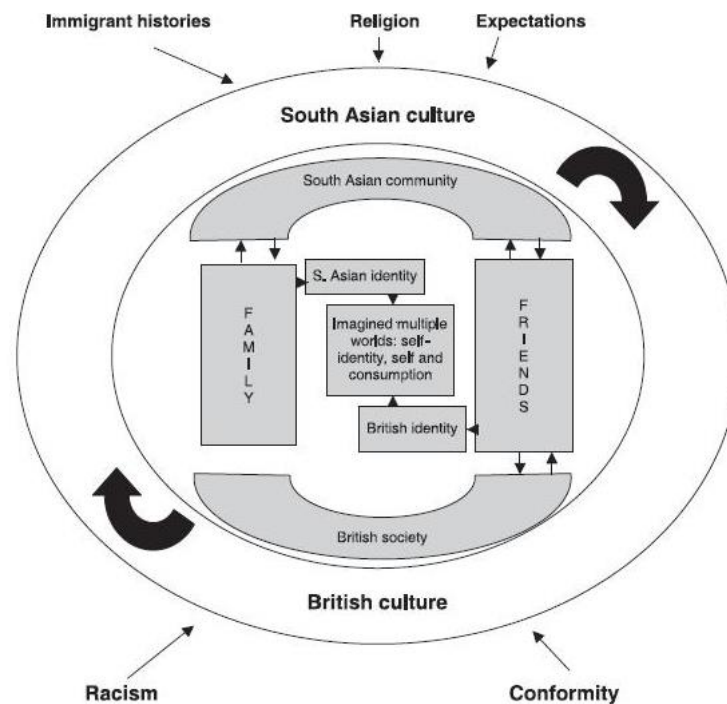
their "imagined…multiple worlds"

The model (Fig.2.10.1.) shows firstly how South Asian women in Britain perceive their cultural worlds and secondly how family and friends within different cultural contexts interact within these perceptions. The framework combines emergent themes from research findings that conceptualises and tries to understand British South

Asian women's multiple identities. A circle is used to represent culture to indicate the permeable boundaries between the cultures within which both British and South Asian communities exist (Lindridge et al, 2004).

For South Asian women in Britain, their communities may exert influences based upon their shared immigrant histories, expectations and religion combined with their experiences of being accepted within British society i.e. conformity and racism. Acceptance or rejection may result in a weakened or heightened sense of ethnic identity respectively. Within these cultures, the immediate family is associated with South Asian culture and values and friends are usually associated with wider acceptance of British culture and values (Lindridge et al, 2004). The effect of these family and friendship groups on individuals within the cultural framework are multiple identities formed as a coping mechanism to deal with living within two worlds (of 'British society' and 'South Asian society'). Similar situational ethnicity behaviour and dual identity are exhibited by both the Mexican Americans and British South Asians community (Penaloza, 1994; Sekhon, 2007). Penaloza (1994, p.33) states:

> *"Mexican immigrant informants assimilated consumption patterns associated with U.S. consumer culture yet they also maintained aspects of the consumption patterns they had acquired in Mexico. At times their consumption patterns suggested assimilation yet the products and services were used in ways that maintained ties to their previous culture."*

Similarly, Sekhon (2007, p.165) states that:

> *"Research reveals that second generation Asian Indians' consumer behaviour is complex in nature. Consumption is directly affected by intergenerational influences. These influences can be linked to the strong Indian cultural value system that is part of the British South Asian Indian participants' daily lives. Even though a second generation may be western in a number of different environments, certain consumption decisions (especially those in the public domain) are still very much entrenched and influenced by Indian culture."*

A difference between the two communities is highlighted by a suggestion of a class difference between the two ethnic communities (Penaloza, 1994, p.34):

> *"Mexican immigrants differ from [South Asian] Indian immigrants in their social class, geographical proximity and migration history. Whereas [South Asian] Indian immigrants' consumer acculturation processes reflect their upper to middle class background and relatively small numbers, Mexican immigration has been characterised as primarily working class."*

Lindridge *et al* (2004, p.212) draws on Penaloza's (1994) concept of 'border crossings' making a contribution to theory building when describing how British South Asian women as cultural navigators negotiate a series of "border crossings" between their immediate family, friendship groups and different cultural communities within the context of their "imagined…multiple worlds".

'Border crossings' are referred to with regard to Mexican immigrants' initiation in the consumer acculturation process by physically crossing the national border between America and Mexico. Once in America, sub cultural relations again come into play. Intranational boundaries within America that delineate Latin and Anglo "market segments" are evident. Yet transnational similarities characteristic of a borderless world are also evident in that Mexican immigrants gravitated to physical sites in America where there are other Mexican people and a thriving Mexican consumer culture (Penaloza, 1994). A homogeneous group called British South Asian women (Lindridge et al 2004; Sekhon 2007) have been focused in on and it is argued that there could be differences between women from different ethnic backgrounds (Brah, 1987; Parekh, 1997). This could disguise the idiosyncrasies of British South Asian Muslim women - a matter which seems to have obtained insignificant consideration in consumer behaviour literature.

Although this research is not replicative of previous scholars' studies; it does, however, seek to compare behaviour exhibited by second generation British Indian Punjabis (Lindridge et al, 2004; Sekhon, 2007; Sekhon and Szmigin, 2011) and see if this holds true with this study's behaviour of British South Asian Muslim female

consumers with regards to fashion and beauty product consumption.

Acculturation is directly interconnected with identity for British South Asia Muslim females as their ethnicity, mother tongue and religion are different to the British Caucasian consumers.

The following segment defines consumption acculturation, how it evolved in consumer behaviour theory and how it can be linked to the purchasing behaviour of British South Asian Muslim female fashion and beauty consumerism.

Consumer acculturation refers to the adaptation of immigrant consumers to the consumer environment in the host country (Yuping, 2001). Consumer acculturation examines movement and adaptation of consumers into a new culture (Penaloza, 1994). Acculturation involves consumer socialisation processes during long term mobility or relocation to a foreign country. 'Consumer acculturation' is a subset of acculturation and socialisation. While acculturation is more general, 'consumer acculturation' is specific to the consumption process. 'Consumer acculturation' can be seen as a socialisation process in which immigrants or members of marginalised consumer groups, in this case British South Asian Muslim female consumers, learn the behaviour, attitudes and values of a consumer buyer behaviour culture that is different from those of the consumer buyer behaviour culture of their own origin (Lee, 1988).

According to Barnard et al (1996), consumption is the need (natural) or desire (cultural) for and subsequent obtaining (usually through purchase) and use of commodites produced in capitalist societies. What one consumes and desires to consume is generated by culture. This may be theorised as 'passive', in which consumers participate in already created meanings or 'active' in which consumers generate new, alternative meanings.

A number of acculturation studies can be found in fashion acculturation

(Upchurch, 2008; Xu, 2010; Gbadamosi, 2012) and food acculturation (Britten et al, 2006; Batis et al, 2011; Hartwell et al, 2011). These are tangible consumer goods and are part of a consumer lifestyle which can easily be observed and examined.

In attempting to understand how apparel conveys meaning, studies have found that the process of acculturation by immigrant groups affects fashion choices, especially as language competency grows (Hu, 2010) and that during the integration stage of acculturation, fashion satisfaction with both original fashion choices and dominant culture fashion choices may be low (Potts, 2009). There would seem to be a need for some form of intermediate fashion offerings – the case involved Muslim women who were looking for more modest clothing choices than are generally found in North American fashion outlets. This research attempts to shed more light on this concept of modesty dressing.

The next section explains the process of 'border crossings' in both acculturation and 'border crossings' in fashion and beauty consumerism which is exhibited by British South Asian Muslim female consumers.

2.11. 'Border Crossings' in Acculturation and Fashion/Beauty Product Consumption

A 'border crossing' is a place on the border (a line separating two countries, administrative divisions, or other areas) between two countries where people can cross, have their passports checked and go through customs (Macmillan dictionary, 2013).

For migrants, border crossings typically initiate an intricate process of socio-cultural adaptation to unfamiliar economic (income, status), biological (food, health), physical (urbanisation), social (family, friendships, discrimination) and cultural (clothing, religion, language) conditions that often creates significant psychological stress (Marsh and Sahin-Dikmen, 2002; Berry and Sam, 2006; Rudmin, 2009).

The following section proposes an analytical study of the extant literature on consumer behaviour theories/models and their assessment in comprehending the British South Asian female consumer. In view of the spotlight of the study, an extensive review of the British South Asian female consumer was conducted and this covers issues such as characterising British South Asian female consumers, fashion and beauty product consumerism and the extent of South Asian female fashion and beauty consumerism in Britain. Owing to the important nature of comprehending their religion of Islam and South Asian popular culture such as Bollywood as criterion to fathoming their consumer behaviour of fashion and beauty product purchasing, the final portion of the chapter considers the subject of consumers' approach and behaviour within the setting of significant marketing incentives as proposed in a consumer behaviour 'model' for this specific group of 'niche' consumers.

2.12. Consumer Behaviour

Consumer behaviour is an attempt to understand and predict human actions in the buying role. It has assumed growing importance under market-oriented or customer oriented marketing planning and management. It can be defined as "all psychological, social and physical behaviour of potential customers as they become aware of, evaluate, purchase, consume and tell others about product and services" (Grae, 2010, pp.3)

Consumer behaviour involves both individual (psychological) processes and group (social) processes. It is reflected from awareness right through post-purchase evaluation indicating satisfaction or non-satisfaction, from purchases. Consumer behaviour includes communication, purchasing and consumption behavior. It is basically social in nature. Hence social environment plays an important role in shaping buyer behaviour. It includes both consumer and business buyer behavior (Grae, 2010).

The next section will explain in-depth understanding of consumer behavior. In consumer behavior, there is consideration to not only why, how, and what people buy but other factors such as where, how often, and under what conditions the purchase is made. This is important if we are to understand the niche group consumer behaviour of British South Asian Muslim female fashion and beauty product consumerism.

Consumer buying behaviour refers to the buying behaviour of final consumers – individuals and households who buy goods and services for personal consumption. It is a complex process involving the activities consumers engage in when seeking for, choosing, buying, using, evaluating and disposing of products and services with the goal of satisfying needs, wants and desires (Belch and Belch, 2004).

Fig.2.12.1. The five dimensions of consumer buyer behaviour
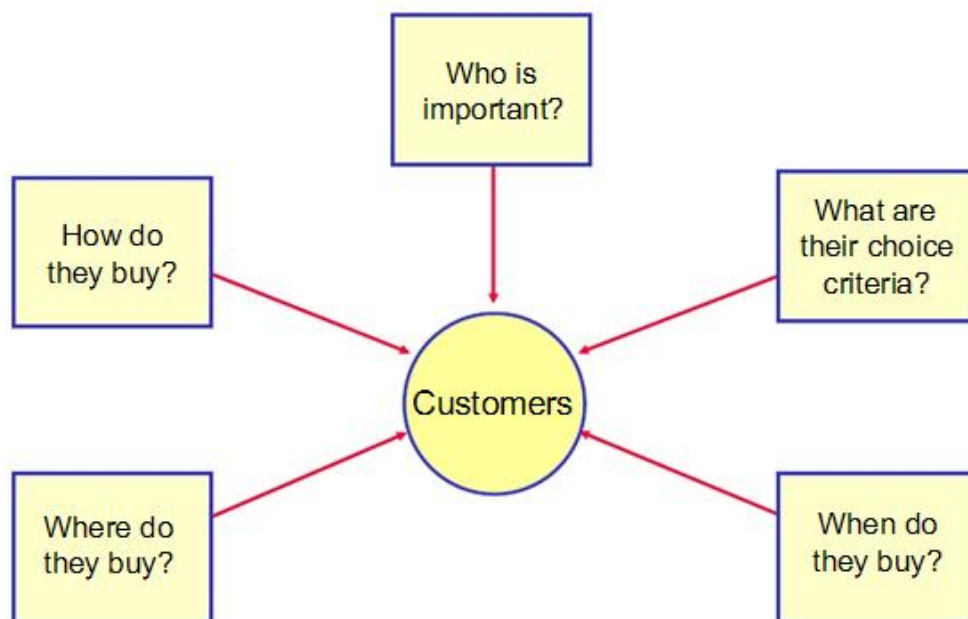
Source: *(Grae, 2010, p.4)*

The following segment will go on to elucidate the factors influencing consumer purchasing behaviour. This is of imperative value to this research since this study seeks to analyse the social factors which shape British South Asian Muslim female fashion and beauty consumerism.

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2.13. Factors Influencing Consumer Behaviour

The nature of consumer psychology is such that it influences consumers to spend money on purchases that are not needed or not wanted (Tan,2010). It studies the impact of marketing and a number of factors on whether people do or do not buy items. Understanding the process of how a purchase decision is reached is fundamental as this forms the foundation that can be used to analyse any given product or service (Tan, 2010). Consumer behaviour, especially how consumers relate to products and brands and how they make choices, is influenced by a number of factors. These factors range from short term to long term emotional concerns (Hirshman, 1985; Hoch and Loewenstein, 1991). This thesis seeks to find out the factors which influence British South Asian Muslim fashion and beauty product consumerism.

2.13.1. External Factors

External factors are social factors which influence the consumer from the outer environment. Examples of external factors can be culture, social class, reference groups, opinion leaders and family. Culture is believed to be the set of shared values, customs and beliefs of the larger societal group with which the consumer identifies. Cultural influence is transmitted through societal values which are learned from childhood through socialisation and form permanent guides to understanding consumer behaviour (Kotler, 2011). Culture is being analysed as the first objective in this thesis to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products.

Social class refers to consumers' positions on a social scale based on three key demographic factors: occupation, income and education. Consumers are classified by these criteria into social class groupings. The most frequently used classification is a five part designation of upper, upper-middle, middle, working and lower class

consumers. Each of these groups has distinctive norms, values, family roles and patterns of purchasing behaviour. On this basis, social classes vary markedly in the purchase of such items as clothing. These differences permit marketers to use social class criteria to identify market segments, select the language and symbols used in advertising, develop in-store strategies and indicate appropriate product characteristics and styles (Brassington and Pettitt, 2006).

Reference groups are the specific groups within the consumer's immediate environment of which the consumer is a member or aspires to belong. Reference groups provide consumers with roles and standards of conduct that directly influence consumers' needs and purchasing behaviour. The group such as the family or the peer group provides the individual with information on how to act and often pressures the individual to conform to group norms. In adapting to group norms, consumers not only subscribe to the values established by the family, peer group or organisation but consumers also use them to define themselves. The influence a reference group exerts on a consumer's purchasing behaviour depends on three factors: the consumer's attitude toward the reference group, the nature of the reference group and the nature of the product of consumption (Schiffman and Kanuk, 2011).

Opinion leaders are the significant people in the reference group who shape the consumer's opinions about consumption, products and brands. Individuals who influence the purchasing behaviour of other consumers are the opinion leaders; the consumers being influenced are the followers. The process of word of mouth communication can best be described as a transmission of information between opinion leaders and followers. The influence of word of mouth communication is tied closely to the concept of opinion leadership. Opinion leaders are likely to both transmit and receive information to and from others for specific product categories (Assael, 1998).

This thesis seeks to find out who are the opinion leaders amongst British South Asian Muslim female consumers with regards to their fashion and beauty product consumption.

Family are one of the influences that can shape a consumer's beliefs and values about consumption choices. Family members have prescribed roles in the decision process. Family members can perform the roles of information gatherer, influencer, decision maker, purchasing agent and consumer. Joint decisions invariably produce some conflict in purchase objectives. As a result, families develop strategies to resolve purchase conflicts through persuasion, problem solving or bargaining (Kotler, 2011). Family is being analysed as the second objective in this thesis to see how the family plays a role in British South Asian Muslim women's consumption of fashion and beauty products.

2.13.2. Internal Factors

What are internal factors?

Motivations are the consumer's desire to fulfil specific needs and wants through consumption choices. Psychologists applying Freud's theories to marketing believe the id (or the libido which controls the individual's most basic needs and urges such as hunger, sex and self-preservation) and superego (the leash on the id and works against its impulses. It does not manage the id but restrains it by punishing unacceptable behaviour though the creation of guilt. Like the id, it operates in the unconscious and often represses behaviour that would otherwise occur based on the id. The superego represents the ideal rather than the real. It motivates individuals in a moral way) operate to create unconscious motives for purchasing certain products. Although, these motives are extremely hard to determine, they might be central to explaining certain purchasing behaviours. Because the focus is on developing means to uncover these unconscious

motives, applications of psychoanalytic theory to marketing are known as motivational research (Brassington and Pettitt, 2006).

Motivational researchers believe that deep seated purchasing motives can best be determined through indirect methods by researching a small number of consumers. Two techniques derived from psychoanalytic theory and applied to marketing-depth interviews and projective techniques - have been used frequently in marketing studies (Brassington and Pettitt, 2006). This thesis pursues the motivation behind the consumption of British South Asian Muslim fashion and beauty female product consumption.

The next section demonstrates consumer purchasing behaviour in the form of the 'Kotler and Bliemel's factors influencing consumer behaviour model'.

2.13.3. Culture and the Consumption of Fashion and Beauty Products

'Kotler and Bliemel's factors influencing consumer behaviour model' (Fig.2.13.3) is a model of consumer behaviour which helps in the understanding of consumer purchasing behaviour and what encourages consumers to buy products and is believed to be the most appropriate preferred model in the Literature Review to describe British South Asian Muslim female fashion and beauty consumerism.

Fig.2.13.3. Kotler and Bliemel's Factors Influencing Consumer Behaviour
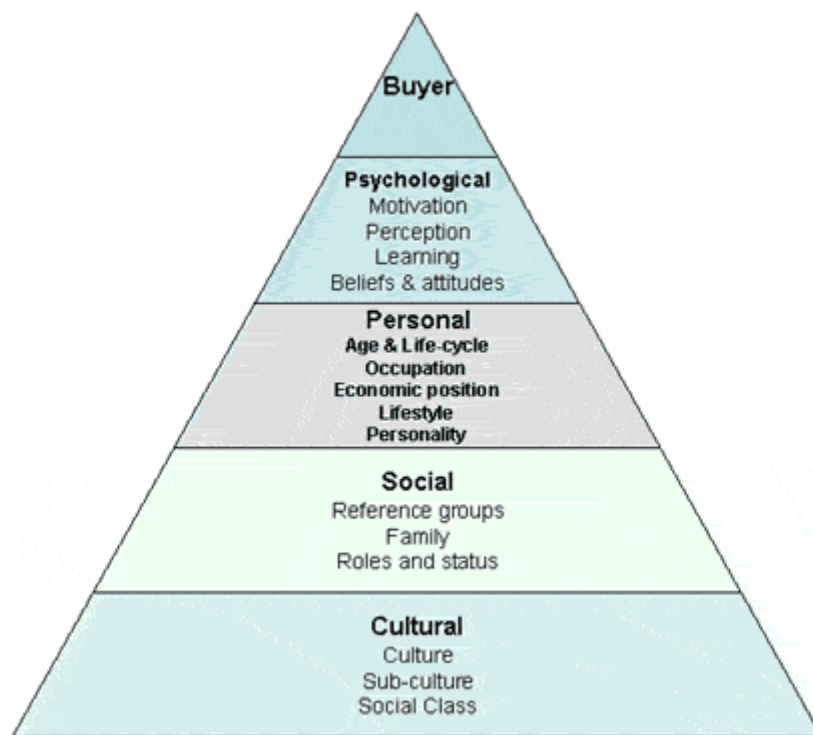
Major Factors Influencing Buyer Behaviour

Cultural Factors

Cultural factors exert the broadest and deepest influence on consumer behavior. The

roles played by the buyer's culture, sub culture and social class are particularly

important. Culture is the most fundamental determinant of a person's wants and

behaviour. The growing child acquires a set of values, perceptions, preferences, and

behavior through his or her family or other key institutions.

Sub-culture includes nationalities, religions, racial groups, and geographical regions.

Many sub-cultures make up important market segments, and marketers often design

marketing programs tailored to their needs.

Social class are relatively homogenous and enduring divisions in a society,

which are hierarchically ordered and whose members share similar values, interests, and

behaviour. Social classes do not reflect income alone but also other indicators such as occupation, education, and area of residence.

Social Factors

A consumer's reference groups consist of all the groups that have a direct or indirect influence on the person's attitudes or behavior. Groups having direct influence on a person are called membership groups.

The family is the most important consumer buying organization in society, and has been researched extensively. Family members constitute the most influential primary reference group.

A person's position in each group that he participates throughout his life – family, clubs, and organizations can be defined in terms of role and status. A role consist of activities that a person is expected to perform. Each role carries a status. Marketers are aware of the status symbol potential of products and brands.

Personal Factors

A buyer's decisions are also influenced by personal characteristics. These include the buyer's age and stage in the life cycle, occupation, economic circumstances, lifestyle, personality and self-concept.

People buy different goods and services over their lifetime. They eat baby food in the early years, most foods in the growing and mature years and special diets in the later years. People's taste in clothes, furniture and recreation is also age related.

A person's occupation also influences his or her consumption pattern. Marketers try to identify the occupational groups that have above – average interest in their products and services. A company can even specialize its products for certain occupational groups. Product choices are greatly affected by one's economic circumstances. Economic stability consist of their spend able income (its level, stability

and time pattern), saving and assets (including the percentage that is liquid), debts , borrowing power, attitude toward spending versus saving.

People coming from the same subculture, social class and occupation may lead quite different lifestyles. A person's lifestyles the person's pattern of living in the world as expressed in the persons activities, interests and opinions.

Each person has a distinct personality that influences his or her buying behavior. By personality, we mean a person's distinguishing psychological characteristics that lead to relatively consistent and enduring responses to his or her environment. Personality can be a useful variable in analysing consumer behavior, provided that personality type can be classified accurately and that strong correlations exist between certain personality types and product or brand choices.

Psychological Factors

A person's buying choices are influenced by four major psychological factors – motivations, perception, learning, beliefs and attitudes. A person has many needs at any given time. A need becomes motive when it is aroused to a sufficient level of intensity. Motivational researchers hold that each product is capable of arousing a unique set of motive in consumers.

When people act they learn. Learning involves changes in an individual's behavior arising from experience. Learning theory teaches marketers that they can build up demand for a product by associating it with strong drives, using motivating cues and providing positive reinforcement from operant conditioning (Skinner, 1948).

Perception is the process by which an individual selects, organizes, and interprets information inputs to create a meaningful picture of the world. A motivated person is ready to act. How the motivated person actually acts is influenced by his or her perception of the situation.

A belief is a descriptive thought that a person holds about something. Through doing and learning, people acquire beliefs and attitudes. These in turn influence their buying behaviour. Particularly important to global marketers is the fact that buyers often hold distinct disbeliefs about brands or products based on their country of origin. An attitude is person's enduring favorable or unfavorable evaluations, emotional feelings, and action tendencies towards some object or idea. People have attitude toward almost everything: religion, politics, clothes, music, food, and so on. Attitude put them into a frame of mind of liking or disliking an object , moving toward or away from it.

A model based on the theory of planned behaviour in which an individuals's beliefs are also considered suggests precursors of attitudes and behavioural intentions (Bray et al, 2011). Two types of factors are identified as affecting consumers belief structures: information especially that embedded in trustworthy labels and normative social factors including the influence of peers, family and religion (Shaw, 2006; Shaw and Charsley, 2006).

As what has been discussed in the previous sections, numerous prevailing models offer a direction to the various influencing variables upon consumer behaviour, therefore it can be contended that such models present a basis from which to examine consumer decision making and purchase behaviour of fashion and beauty products. Nevertheless, when assessing three of the most commonly referenced models [Howard-Seth Buyer Model (1969), Engel, Kollat and Blackwell Five Stage Consumer Buying Decision Process Model (1995) and Kotler's Black Box Consumer Behaviour Model (2010)], their significance in aiding to contribute to this research is considered insufficient. Notwithstanding, all three models combining the prospective influence of marketing stimuli and the consumer's purchase experience/learning process, their importance lies upon mainstream Western customers' purchases. Consequently as

methodical and meticulous as these models look, their main restriction in terms of their applicability to this research is that they do not unequivocally contemplate the British South Asian Muslim female consumers circumstances and environments.

Another constraint of these three major models of consumer behaviour is that they all consider consumers as a 'standardised' crowd. It is generally acknowledged throughout consumer behaviour literature that the consumption process commences long before the actual product procurement. Consequently, purchase behaviour or intention to purchase is mainly formed and altered by a consumer's approach towards a behaviour, considering individual principles, knowledge viewpoints and choice building methods.

The next section demonstrates consumer purchasing behaviour in the form of the 'psychological model', which aids in the comprehension of consumer purchasing behaviour and what sways British South Asian Muslim female consumers to buy fashion and beauty products.

2.14. The Psychological Model

Maslow's hierarchy of needs: Motivation

Maslow was an American psychologist who developed a model shaped like a pyramid called 'Maslow's hierarchy of needs' to help explain how people are motivated. According to Maslow, people seek to have their physical needs such as warmth, food and shelter satisfied first. Once these are satisfied they then want their security needs satisfied e.g. a home, a family, safety. At the next level are the social needs of love, being part of a group, a sense of belonging and then the ego needs of doing work, being congratulated, being successful and at the top, self-fulfillment needs i.e. a sense of achievement, responsibility and personal growth (HarperCollins 2009).

Once a need is satisfied, it no longer motivates and people look towards the next

higher need. If a need is not satisfied, then it can lead to frustration and aggression (HarperCollins, 2009).

Fig. 2.14.1. Maslow's Hierarchy of Needs

Source: *(McKenzie and Tullock, 2012, p.44)*

Psychologists have been investigating the causes which lead to purchases and decision-making. This has been answered by Maslow in his hierarchy of needs. The behaviour of an individual at a particular time is determined by her strongest need at that time. This also shows that needs have a priority. First, they satisfy the basic needs and then go on for secondary needs.

The purchasing process and behaviour is governed by motivational forces. Motivation stimulates people into action. Motivation starts with the need. It is a driving force and also a mental phenomenon. Need arises when one is deprived of something. A tension is created in the mind of the individual which leads him to a goal directed behaviour which satisfies the need. Once a need is satisfied, a new need arises and the process is continuous. This thesis strives to find out the motivation for British South Asian Muslim female consumers with regards to their purchasing behaviour of fashion and beauty products. What motivates them to buy certain products and their reasoning for it.

Attitude is a willingness or predisposition of the consumer to react positively or negatively to a stimulus pattern of a product offer and can also be seen as the consumer's evaluation or image of a product. They are the consumer's psychological stance towards specific consumption choices; these could be positive or negative. In a marketing context, attitudes are predispositions towards specific brands, products or companies that cause consumers to respond favourably or unfavourably towards them. Attitudes towards brands are consumers learned tendencies to evaluate brands in a consistently favourable or unfavourable way, that is consumers' evaluation of a particular brand on an overall basis of poor to excellent. Brand belief is composed of three components of attitudes: the cognitive (or thinking) component of attitudes; brand evaluations, the affective (or feeling) component; and intention to buy, the conative (or behavioural) component (Schiffman and Kanuk, 2009).

These three attitudinal components play a central role in marketing strategy towards British South Asian Muslim female fashion and beauty product consumerism. This psychological stance is linked with self-identity, personality and past experiences of the British South Asian Muslim female consumer which builds the identity of the South Asian Muslim woman. This study strives to find out the attitudes of British South Asian Muslim female consumers towards fashion and beauty product consumption, in order to find their attitudes.

Perception is the process by which people select, organise and interpret sensory stimuli into a meaningful and coherent picture. It is the way consumers view an object. For example, their mental picture of a brand or the traits they attribute to a brand. Perceptions are the consumer's awareness and understanding of external stimuli including advertisements by marketers. Perception constitutes of the first three steps of information processing (exposure, attention, interpretation). (Kotler, 2011). This study

strives to find out the perceptions of fashion and beauty product consumerism by British South Asian Muslim female consumers in order to gain a broader and deeper perspective of their psychology as a consumer and identity as a woman.

A consumer's personality represents another set of characteristics that contributes to an understanding of consumer behaviour. Personality characteristics can be valuable guides to marketers. It is when a consumer's self-concept causes the individual to see herself through the eyes of other persons. In doing so, a consumer takes into account the other person's behaviour, feelings and attitudes. This evaluation is closely related to the perceptions of whether other persons in the reference group will approve or disapprove of the 'self' presented to the reference group (Schiffman and Kanuk, 2011). Self-concept is the totality of the individual's thoughts and feelings having reference to herself as an object. Self-concept or self-image theory holds that individuals have a concept of self-based on who they think they are (the actual self) and a concept of who they think they would like to be (the ideal self). Self concept theory is related to two key concepts of psychoanalytical theory: the ego and the superego. Since the ego is a reflection of one's objective reality, it is similar to the actual self. The superego is defined by the way things should be and is therefore a reflection of the ideal self. Self-concept theory is governed by two principles: the desire to attain self-consistency and the desire to enhance one's self-esteem. Attaining self-consistency means that consumers will act in accordance with their concept of actual self (Kotler, 2011). For example, a British South Asian Muslim female consumer may see herself as a practical and self-controlled individual. She buys conservative salwa kameezs or saris, drives a large four door saloon family car and spends quiet evenings at home. Deep down, however, she would like to be more carefree and reckless. If she were to act more like her ideal self, she might own a small sports car, dress in brightly coloured clothes

and go to music venues. Such actions would enhance her self-esteem by drawing her closer to her ideal self.

Buying to achieve an unrealisable self-image can lead to compulsive purchasing behaviour. Frequent purchasing is a means to overcome the discrepancy between the real and ideal selves and to relieve a sense of low self-esteem. If a British South Asian Muslim female consumer has a low sense of self-esteem and identity (that is, if there is a greater disparity between the actual and ideal selves), they are more likely to buy based on what they would like to be rather than on what they are. As a result, British South Asian Muslim female consumers are more likely to be swayed by appeals to fantasy that portray an idealised self in television, films and magazines.

Lifestyle is a consumer's mode of living as identified by her activities, interests, opinions, attitudes, values and choices made that reflect the consumer's way of life. Lifestyle is about how we lived, based on past experiences, innate characteristics, current situation. Lifestyle variables are measured by identifying a consumer's day to day activities and interests (Brassington and Pettitt, 2006). The researcher is interested in the lifestyle of British South Asian Muslim female consumers with regards to their fashion and beauty product consumption in order to understand their fashion and beauty consumer buyer behaviour and to find out why they purchase particular fashion and beauty products and favour certain brands.

2.14.2. Situational Factors

Situational influences are temporary conditions or settings that occur in the environment at a specific time and place. Physical environment is the consumer's physical environment when exposed to marketing, stimuli and context, whether at home or at the store, influences choices. The purpose of purchase (consumer choices) may be determined by whether the intended purchase is for self, family member or as a gift to

others. Situational involvement is when there is temporary involvement only in specific situations such as when a purchase decision is required such as for a particular event such as a South Asian wedding or cultural event. Time constraints are consumer search behaviour choices which may be shaped by the extent of time they have for shopping and their perception of the money value of their time (Tan, 2010). These are all possible social factors which may influence fashion and beauty product consumption of British South Asian Muslim female consumers.

The next section explains consumer behaviour models in current marketing literature. The study's British South Asian Muslim female consumer behaviour may fall under the pattern of a conventional consumer behaviour model or their consumer behaviour pattern may be different to a conventional consumer behaviour model. This study hopes to form a model of British South Asian Muslim female fashion and beauty consumerism.

2.15. Consumer Behaviour Models

The principle purpose of this study is to help marketers improve their marketing strategies towards British South Asian Muslim female consumerism by the construction of this thesis' model. This is achieved by an understanding of internal influence (own personality, motivations, attitudes and opinions) of an individual (the British South Asian Muslim female consumer) and external environmental influences from social factors (friends, family, media, signs, subliminal messaging and much more).

Consumer sociology can be defined as "the process and activities people engage in when searching for, selecting, purchasing, using, evaluating, and disposing of products and services so as to satisfy their needs and desires" (Belch and Belch, 2009, pp.186). There are many factors which influence the decision making of consumers. There are various academic models which help in the understanding of consumer

behaviour and what influences consumers to buy items.

The following segment demonstrates consumer purchasing behaviour in the form of the 'economic model', which aids in the grasp of consumer behaviour and what persuades consumers to purchase products.

2.16. The Economic Model

In this model, consumers follow the principle of maximum utility based on the law of diminishing marginal capacity. The consumer wants to spend the minimum amount for maximising her gains (Tan,2010). The 'economic man' model is based on:

Price effect: Lesser the price of the substitute product, lesser will be the utility of the original product bought.

Income effect: When more income is earned, or more money, is available, more will be the quantity purchased (Tan, 2010).

This model is not complete as it assumes the homogenity of the market, similarity of buyer behaviour and concentrates only on the product or price. It ignores all the other aspects such as perception, motivation, learning, attitudes, personality and socio-cultural factors. It is important to have a multi-disciplinary approach as human beings are complex entities and are influenced by external and internal factors. Thus, price is not the only factor influencing decision making and the economic model according to social scientists have short comings (Tan, 2010).

The following segment demonstrates consumer purchasing behaviour in the form of the 'Pavlovian Learning Model', which helps in the understanding of consumer behaviour and what induces consumers to buy items.

2.17. The Pavlovian Learning Model

Learning is the extent to which the consumer obtains and retains knowledge and skills on consumption choices; learning often results in a change in behaviour. Consumer

learning, habit and brand loyalty are closely linked concepts. Habitual purchasing

behaviour is the result of consumer learning from reinforcement from operant

conditioning (Skinner, 1948). Concepts of learning are necessary to understand habit.

Behavioural learning focuses on the stimuli that affect behaviour that affect behaviour

and on behaviour itself. Cognitive learning focuses on problem solving and emphasises

the consumer thought variables that influence learning. Learning leads to repetitive

buying and habit. In a model representing habitual purchasing behaviour, a consumer's

need arousal leads directly to an intention to buy, a subsequent purchase and

postpurchase evaluation. Information search and brand evaluation are minimal (Assael,

1998).

Fig.2.17.1. Pavlovian Learning Model
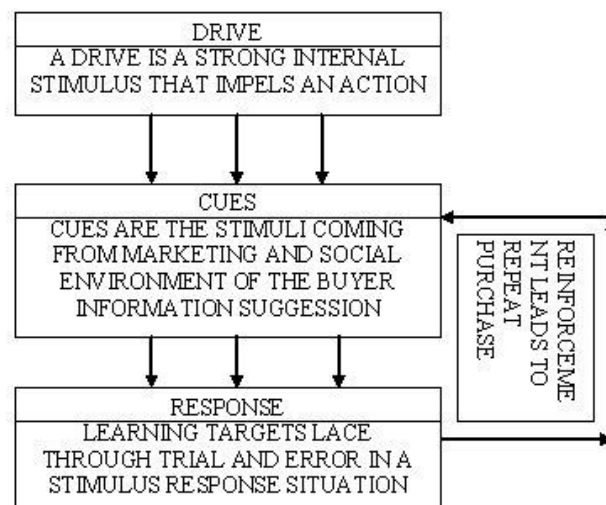
Source: *(Lantos, 2010, p.376)*

This model (Fig.2.17.1) is named after the Russian physiologist Ivan Pavlov. Pavlov

experimented on a dog and observed how it responded on the call of bell and presenting

it with a piece of meat. The responses were measured by the amount of saliva secreted

by the dog. Learning is defined as the changes in behaviour which occur by practice and

based on previous experience. This is important to marketers as well. The learning

process consists of the following factors of drive, drives, causes (triggering cues, non-triggering cues) and reinforcement from operant conditioning (Skinner, 1948). The drive is a strong internal stimuli which impels action. Because of the drive, a person is stimulated to action to fulfill her desires. Drives can be innate (in-born) which stem from physiological needs such as hunger, thirst, pain, or cold. Learned drive is such as striving for status or social approval. Causes are weak stimuli that determine when the buyer will respond. There are triggering cues (these activate the decision process for any purchase) and non-triggering cues (these influence the decision process but do not activate it). These non-triggering cues are of two kinds: product cues (external stimuli which provide information about the product such advertisement, sales promotion, word of mouth or suggestions of sales personnel) and response (what the buyer does i.e. buys or does not buy). The last learning process factor is reinforcement from operant conditioning (Skinner, 1948). This is when a person has a need to buy, say clothing and passes by a showroom and is attracted by the display of clothing, their colour and style which acts as a stimulus and she makes a purchase. She uses it and if she likes it, an enforcement takes place and she is happy and satisfied with the purchase. She recommends it to her friends as well and visits the same retail shop again. Learning part, this is an important part of buyer behaviour and the marketer tries to create a good image of the product in the mind of the consumer for repeat purchases through learning.

This thesis examines how British South Asian Muslim female consumers 'learn' what fashion and beauty products to purchase in order to find out the psychology (her self-identity, personality and her past experiences) of the British South Asian Muslim female consumer which in turn helps find out the identity of the British South Asian Muslim female consumer.

The next section demonstrates consumer purchasing behaviour in the form of

the 'input, process and output model'.

2.18. The Input, Process and Output Model

The 'input, process and output' model' (Figure.2.18.1) is a simple model of consumer

behaviour which helps in the comprehension of consumer purchasing behaviour and

what convinces consumers to procure items.

Fig. 2.18.1. The input, process and output model
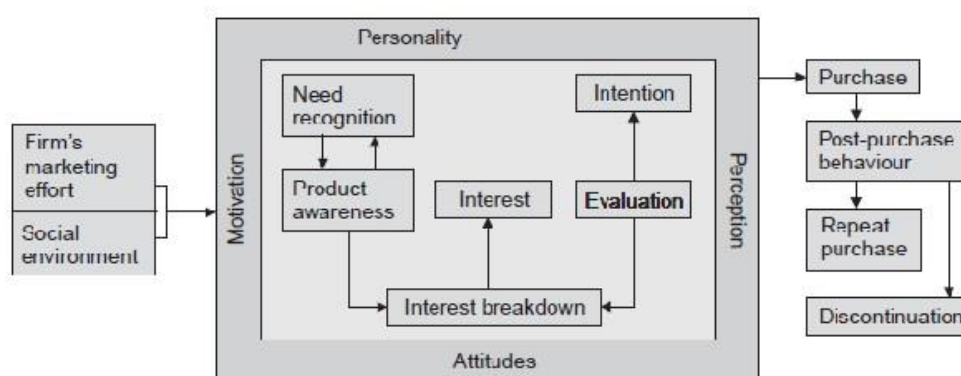
Source: *(Chan, 2011, p.494)*

This is a model in which the input for the customer is the firm's marketing effort (the

product, price, promotion and place) and the social environment. The social

environment consists of the family, reference groups, culture and social class which

influences the decision-making process. Both these factors together constitute the input

in the mind of the consumer. This may prove to be reflective of the social environmental

influences on British South Asian Muslim female fashion and beauty consumerism in

this thesis.

Figure 2.18.2. shows three stages in terms of stimuli buyer's black box and

buyer's response. The consumer receives the input from the marketing effort of the firm

(the four P's-product, price, promotion, place) and the other stimuli. This input is

processed in the mind (Black Box) which constitutes the characteristics of the buyer and

the process of decision-making. Once the buyer has decided to buy then she responds in

terms of his choice of product, brand, dealer, timing and amount.

The post-purchase behaviour of being satisfied or dissatisfied is also important and is shown in the decision-making process. It is possible that this model may be demonstrative of British South Asian Muslim female consumer buyer behaviour of fashion and beauty products.

The following segment demonstrates consumer purchasing behaviour in the form of the 'Kotler Black Box Model (2010)', which facilitates in the understanding of consumer behaviour and what stimulates consumers to acquire products. Fig.2.18.2. (below) shows this model.

Fig. 2.18.2. Kotler's Black Model of Buyer Behaviour Characteristics
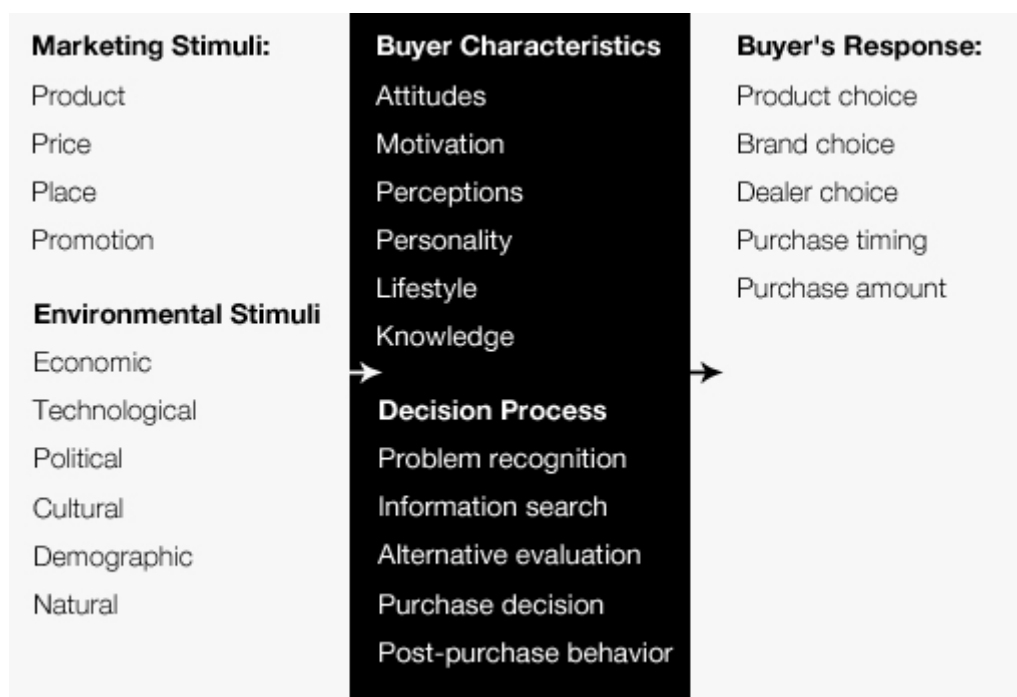
Source: *(Kotler et al, 2010, pp.163)*

It is named the 'Black Box' model because little is known about what actually goes in the consumer's mind. It is known that processes occur in the brain, but very little idea as to how, why, when and where. Therefore, it is compared to a black box.

The external factors (on the left of Fig.2.18.2) are influenced by everything

perceived. It includes the product itself, and the environment. If for example, a dress is being considered for consumption – the product. It is assumed the consumer loves fashion. The place, price and promotion may be influences to a large extent. If a dress is being bought priced at eighty pounds from a retailer in a crime ridden location, it is assumed the consumer would perhaps reconsider due to the increased prospect of it being stolen. If the consumer is in TopShop, a well-known British clothing retailer, looking at a brand new dress for fifteen pounds, which is heavily promoted – the consumer may be heavily tempted. It is 'inexpensive', a product that is being sought after and looks aesthetically pleasing. The consumer may find themself delving for their money with little thought.

The other external factors include demographics such as ethnicity race and age. For example, a sixty year old male consumer would not purchase a Barbie doll made for a five year old female (unless they are buying it for their grandchild). Similarly, a Christian consumer would not purchase a Guru Granth Sahib (Holy book for Sikhs) or Qu'ran (Holy book for Muslims). Such social factors are important and are considered by the consumer, and affect their consumer buyer behaviour. Other external factors include the situation, whether it is feasible for the consumer to buy the item now. A consumer may not buy a washing machine because they cannot get the item home, and delivery is not offered. Also, taken into consideration whether it is socially acceptable to buy the item. Also, whether or not, the lifestyle permits the purchase of an item. All these external factors are considered – often subconsciously. Regarding the "Black Box" – the consumer's mind. The consumer makes many decisions when considering whether to buy a product. Internal influences include: perception (whether the item looks good); needs (whether the item is needed or wanted); learning (what is known about the product); beliefs (what is believed about or the attitude towards the

product) and lifestyle (whether the item is acceptable to the consumer's lifestyle and whether it appeals to the consumer's interests). Many of these decisions are done unconsciously. Although, when faced with a decision, the consumer may find themselves asking questions – especially the question of whether they really need the product. When going through the decision making process, any problems the consumer may encounter is solved in the consumer's mind and the process of buying the product is considered through the consumer's thought patterns. These thoughts may be what will happen during and after the consumer has purchased the item. The consumer will try to gather information about the item to decide whether it is worth the effort and money.

The black box will then output one of two behaviours: purchase or no purchase. The latter signals that the consumer does not purchase the product and saves their money. However, if the consumer is ready to purchase the item, they may consider a few final factors. This includes the amount to buy (with food particularly) and how they will pay.

The next section demonstrates consumer purchasing behaviour in the form of the 'sociological model'.

2.19. The Sociological Model

The 'sociological model' (Figure. 2.19.1) is a model of consumer behaviour which helps in the understanding of consumer purchasing behaviour and what sways consumers to attain products.

Fig. 2.19.1. The sociological model

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            FEEDBACK                    FEEDBACK
    ┌──────────────────────────────────────────────────┐
    ↓                                                    ↓
┌────────────────┐  ┌──────────────────┐  ┌────────────────────┐
│ 1. PURCHASING  │  │ PERSON MAKING    │  │     RESPONSE       │
│    POWER       │  │ DECISIONS        │  │                    │
│ 2. INTERNAL/   │  ├──────────────────┤  ├────────────────────┤
│    IMDIVIDUAL  │  │                  │  │ PERSON TO BUY/     │
│    FACTORS     │  │                  │  │ NOT TO BUY A       │
│ 3. SOCIAL AND  │  │ THE PROBLEM      │  │ GOODS OR           │
│    CULTURAL    │  │ SOLVING PROCESS  │  │ SERVICES           │
│    FACTORS     │  │                  │  │                    │
│ 4. MARKETING   │  │                  │  ├────────────────────┤
│    MIX         │→ │ 1. PERCEIVED     │→ │ PRODUCT USE        │
│ 5. ENVIRONMENT │  │    WANT/DESIRE   │  │ BEHAVIOUR          │
│    AL FACTORS  │  │ 2. INFORMATION   │  │                    │
│                │  │    SEARCH        │  ├────────────────────┤
│                │  │ 3. ALTERNATIVE   │  │ POST PURCHASE      │
│                │  │    EVALUATION    │  │ REFLECTION         │
│                │  │ 4. PURCHASE/ NO  │  │                    │
│                │  │    PURCHASE      │  │                    │
│                │  │    DECISION      │  │                    │
└────────────────┘  └──────────────────┘  └────────────────────┘
│ STIMULI(INPUTS)│  │PROCESSING(ANALYSIS)│ │RESPONSE(OUTPUTS)  │
    ┌──────────────────────────────────────────────────┐
    │        BUYER BEHAVIOURAL MODEL (SOCIOLOGICAL)     │
    └──────────────────────────────────────────────────┘
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Source: *(Kumar, 2009, p.33)*

This is concerned with the society. A consumer is a part of the society and she may be a member of many groups in a society. Her buying behaviour is influenced by these groups. Primary groups of family friends and close associates exert a lot of influence on her buying. A consumer may be a member of a political party where her dress norms are different. As a member of an elite organisation, her dress requirements may be different, thus she has to buy products that conform to her lifestyles in different groups.

The following segment demonstrates consumer purchasing behaviour in the form of the 'Howard - Sheth Model', which facilitates in the understanding of psychological and sociological consumer buyer behaviour in one model and what stimulates consumers to acquire items.

2.20. The Howard - Sheth Theory of buyer behaviour

The Howard-Sheth model brings together the psychological and sociological models of buyer behaviour together in one model. Howard and Seth introduced their buyer model in 1969. It explains the complex decision making process a consumer goes through and attempts to explain rational brand choice behaviour within the constraints of limited individual capacities and incomplete information (Howard and Sheth, 1969). A

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diagram of the Howard- Sheth buyer behaviour model is shown in Fig. 2.20.1. below.

Fig.2.20.1. Howard - Sheth Theory of Buyer Behaviour
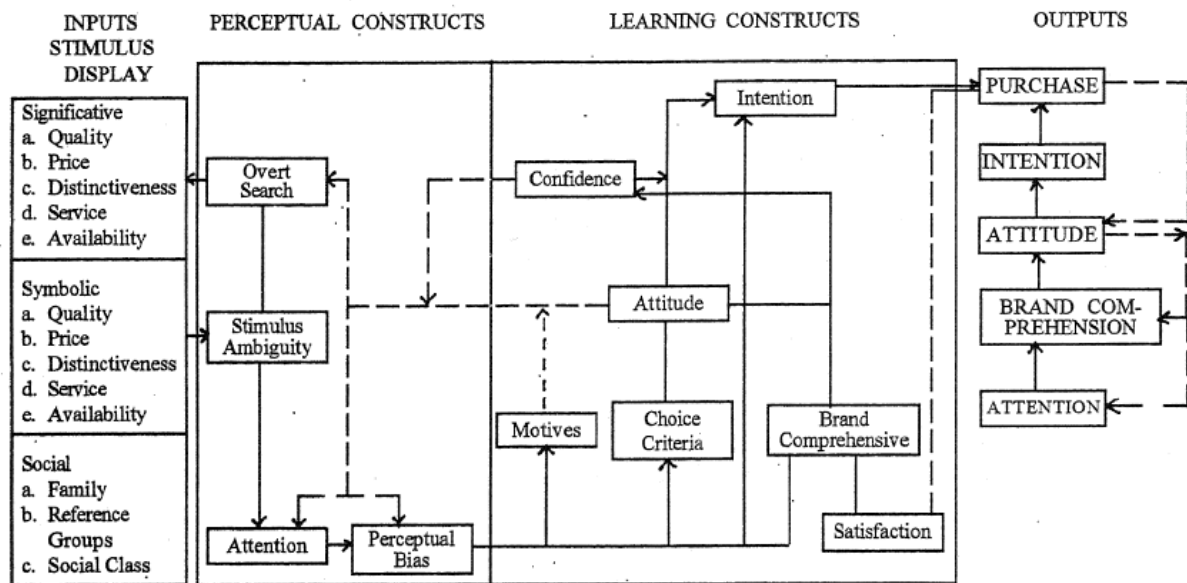
Source: *(Sheth and Sisodia, 2012, pp.137)*

It has four sets of variables which are: input, perceptual and learning constructs, outputs and exogenous or external variables.

Input: Some inputs are necessary for the customer for making decisions. These inputs are provided by three types of stimuli as shown in the following figure.

Significant stimuli: These are physical tangible characteristics of the product. These are price, quality, distinctiveness, services rendered and availability of the product. These are essential for making decisions.

Symbolic stimuli: These are the same as significative characteristics but they include the perception of the individual, i.e. price is high or low. Quality is up to the mark or below average. How it is different from the other products, what services can the product render and what is the position of after sales service and how quickly or easily is the product available and from where.

Social stimuli: This is the stimulus provided by family, friends, social groups and social

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class. This is important as one lives in society and for the approval and appreciation of the society, buying habits have to be governed (Sheth and Tigert, 2011).

Perceptual and learning constructs

These constructs are psychological variables e.g. motives, attitudes, perception which influence the consumer decision process.

The consumer receives the stimuli and interprets it. Two factors that influence her interpretation are stimulus-ambiguity and perpetual bias. Stimulus ambiguity occurs when the consumer cannot interpret or fully understand the meaning of the stimuli she has received and does not know how to respond. Perceptual bias occurs when an individual distorts the information according to his needs and experiences. These two factors influence for the comprehension's and rating of the brand. If the brand is rated high, she develops confidence in it and finally purchase it (Sheth and Sisodia, 2012).

Output

By output, it is meant the purchase decision. After, there is satisfaction, dissatisfaction or non- purchase. Satisfaction leads to positive attitude and increases brand comprehension. With dissatisfaction, a negative attitude is developed. The feedback shown by the dotted line and the solid lines shows the flow of information.

Exogeneous or external variables

These are not shown in the model and do not directly influence the decision process. They influence the consumer indirectly and vary from one consumer to another. These are the individual's own personality traits, social class, importance of purchase and financial status. All the four factors (input, perceptual and learning constructs, outputs and exogeneous or external variables) discussed above) are dependent on each other and influence the decision-making process.

The 'Behavioural Determinants' determines the factors an individual takes into

consideration before buying something. For example, people's personalities or cultures affect their buying decision. 'Inhibitors' shapes a person's decision to purchase a product or not. For example, the financial status of an individual will take the price of a product into consideration before purchasing. The 'Inputs' establishes the facts, feelings and images behind a product, service or brand to grab the attention of a customer. The 'Perceptual Reaction' and 'Processing Determinants' verifies an individual's judgement, their filtering of the information and how they make their decision e.g. based on satisfaction, motivation, past experiences. The 'Outputs' is the conclusion of these sections put together. It takes an individual's purchase intention, behaviour and decision into consideration. On the whole, each of these categories forms an actual purchase or no purchase decision.

The next section demonstrates consumer purchasing behaviour in the form of the 'Engel, Kollat and Blackwell model', which aids in the understanding of consumer purchasing behaviour and what influences consumers to buy items.

2.21. The Engel, Kollat and Blackwell Model of Consumer Buying Decision Process

The Four Components of the Engel, Blackwell and Kollat Model

The Engel, Blackwell and Kollat Model (1995) (Fig. 2.21.1. below) consists of four components: information processing, central control unit, decision process and environment influences.

Fig. 2.21.1. The Engel, Kollat and Blackwell buyer behaviour model
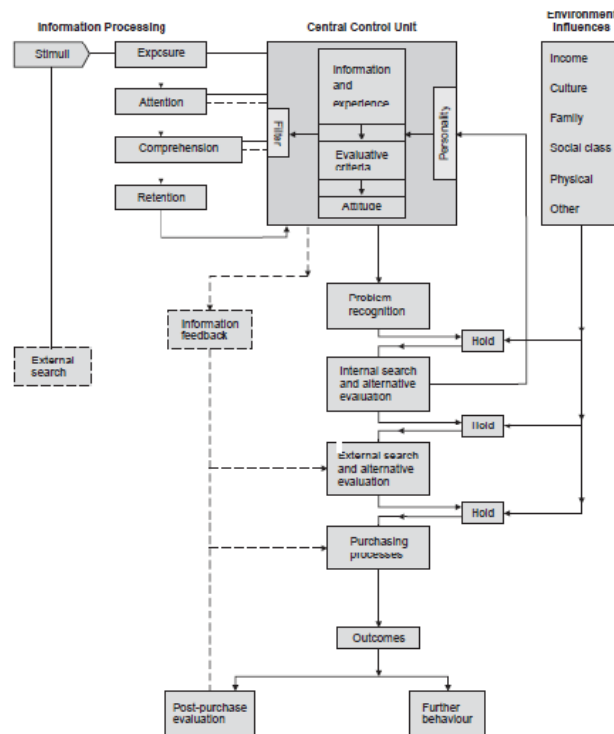
Source: *(Darley, Blankson and Luethge, 2010, p.96)*

Information processing consists of exposure, attention, comprehension and retention of the marketing and non-marketing stimuli. For successful sales, the consumer must be properly and repeatedly exposed to the message. Central control unit are the stimuli processes and interprets the information received by an individual. This is done by the help of four psychological factors: stores information and past experience about the product which serves as a standard for comparing other products and brands; evaluative criteria could be different for different individuals; attitudes or the state of mind which changes from time to time and helps in choosing the product and the personality of the consumer which guides her to make a choice suiting her personality.

The decision outcome or the satisfaction and dissatisfaction is also an important factor which influences further decisions. The decision process may involve extensive problem solving, limited problem solving or routinised response behaviour. This depends on the type and value of the product to be purchased (Erasmus et al, 2010;

Darley et al, 2010).

The environmental influences are also shown in a separate box and consist of income, social class, family influences and physical influences and other considerations. All these factors may favour or disfavour the purchase decisions.

2.22. The Engel, Kollat and Blackwell Five Stage Model of Consumer Buying Decision Process

A further simplified Engel, Kollat and Blackwell five stage model (1995) basically consists of five sequential steps where information is processed before consumption decisions are made. It describes consumers' decision process and how decisions are made when choosing among a list of alternatives available (Tan, 2012). The model builds on the field of consumer psychology theories and models such as those developed by Howard (1963) and Nicosia (1966); factors in the environment influence the forming of consumer decisions.

Fig.2.22.1. The Engel, Kollat and Blackwell Five Stage Model of Consumer Buying

Decision Process

Motivation or need recognition

Information search

Evaluate alternatives

Purchase

Outcome
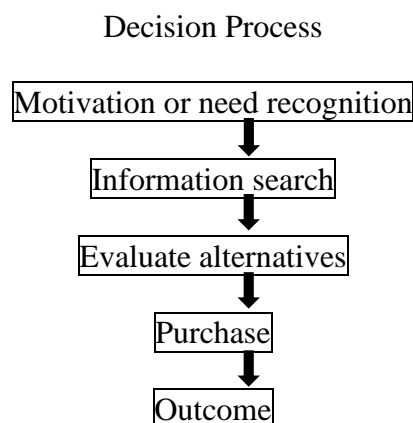
Source: *(Wong, 2010, pp.21)*

Through a rational decision process, consumers reduce their perceived risks, including the risks of the product not performing as expected, the financial loss of making a bad decision and the social risks of buying and/or using the wrong product (Iyer, 2010). The consumer who recognises a need that creates a 'want'. The creation of

a 'want' involves a decision process which involves some or all of the five following stages (Engel, Kollart and Blackwell, 1995):

<u>Stage One. Need or problem recognition</u>

When one is aware of a want, tension is created and one chooses a product to satisfy her needs. There is also a possibility that a consumer may be aware of a product before its need is recognised. This is indicated by the arrows going both ways from the need to the product and vice-versa. Here, it is argued that this can be related to British South Asian Muslim female consumers that they have a 'recognition' for needing to buy a fashion and/or beauty product i.e. a problem recognition.

<u>Stage Two. Search for alternatives to satisfy need/ Product awareness</u>

Product awareness can be had from advertisement or exposure to different types of media or by the social circle. The awareness and the need leads to the building of interest. In some cases, the interest may also breakdown and the decision process also stops or may be postponed for the time being.

<u>Stage Three. Evaluation of alternatives</u>

Evaluation may consist of getting more information about the product and comparing and contrasting it with other products. This can be done theoretically or by taking a trial. Once the evaluation is completed, the consumer's interest may either build up and she has intentions, or she may lose interest and the decision process may again stop or be postponed.

<u>Stage Four. Purchase decision/Intention</u>

Once there is intention to purchase the product, the consumer goes ahead and acts or purchases the product. Once the product is purchased, it is used to fulfil the need and the more the product is used, the more the consumer becomes aware of the positive and negative points of the product.

Stage Five. Post-purchase behaviour

If, after the purchase and use of the product, the customer is satisfied, she is happy and goes in for repeat purchases or recommends the same to her friends and acquaintances. If, however, the consumer is dissatisfied, she discontinues further purchase of the product and builds a negative attitude towards it, which may be harmful to the company. The post-purchase behaviour is very important for the marketer and the company because it leads to proper feedback for improvement and maintaining the quality and features desired by the product. If the customer is very happy with the purchase, she forms a good impression about the product and the company.

The following segment demonstrates consumer purchasing behaviour in the form of the 'family decision making model'.

2.23. The Model of Family Decision Making

The 'family decision making model' (Figure.2.23.1) is a model of consumer behaviour, which enables the comprehending of consumer behaviour and what inspires consumers to obtain products.

Fig. 2.23.1. The family decision making model
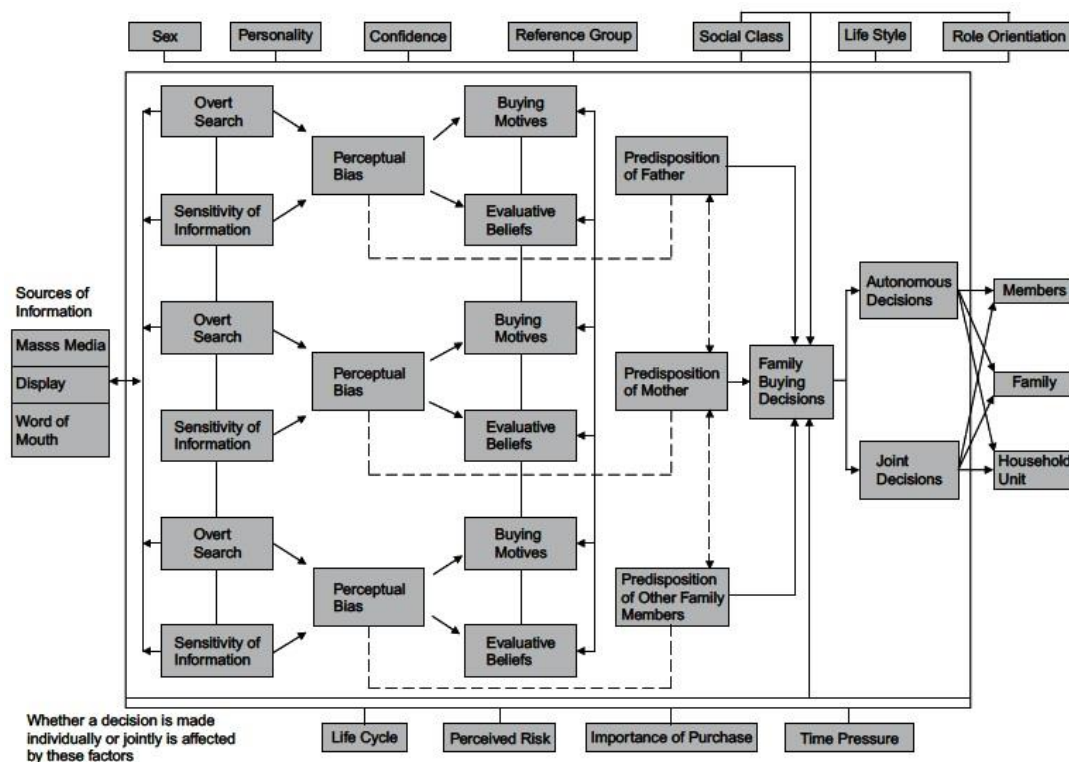
In a family decision making model, it is important to understand how the family members interact with each other in the context of their consumer decision making. There are different consumption roles played by various members of the family. These roles are as follows:

Influencers

The members who influence the purchase of the product by providing information to the family members, the daughter in a family may inform the members of a new retail apparel outlet. She can influence the family members to visit the retail outlet for leisure or product purchasing requirements.

Gate keepers

These members control the flow of information for a product or brand that they favour and influence the family to buy the product of their choice. They provide the information favourable to themselves and withhold information about other product

which they do not favour.

Deciders

These are the people who have the power or money and authority to buy. They play a major role in deciding which product to buy.

Buyers

Buyers are the people who actually buy. A father buying crayons for his children.

Preparers

Those who prepare the product in the form it is actually consumed. For example, a mother sewing clothes for the family.

User

The person who actually uses or consumes the product. The product can be consumed individually or jointly by all members of the family. Use of car by the family, use of refrigerator or television (Sheth and Sisodia, 2012).

The roles that the family members play are different from product to product. Some products do not involve the influence of family members such as apparel bought by the housewife. She can play many roles of a decider, preparer as well as the user. In limited problem solving or extensive problem solving, there is usually a joint decision by family members.

The model of family decision making shows the predisposition of various family members which when influenced by other factors leads to joint or individual decisions. These factors are shown in the family decision making model and consist of social class, lifestyle, role orientation, family life-cycle stage, perceived risk, product importance and time pressure (Li and Li, 2010)

The next section demonstrates consumer purchasing behaviour in the form of the 'nicosia model', which helps in the understanding of consumer purchasing behaviour

and what induces consumers to purchase products.

2.24. The Nicosia Model

The Nicosia model (Fig.2.24.1. below) explains the consumer behaviour on the basis of four fields shown in the model. The output of field one becomes the input of field two and so on.

Fig. 2.24. 1. The Nicosia model
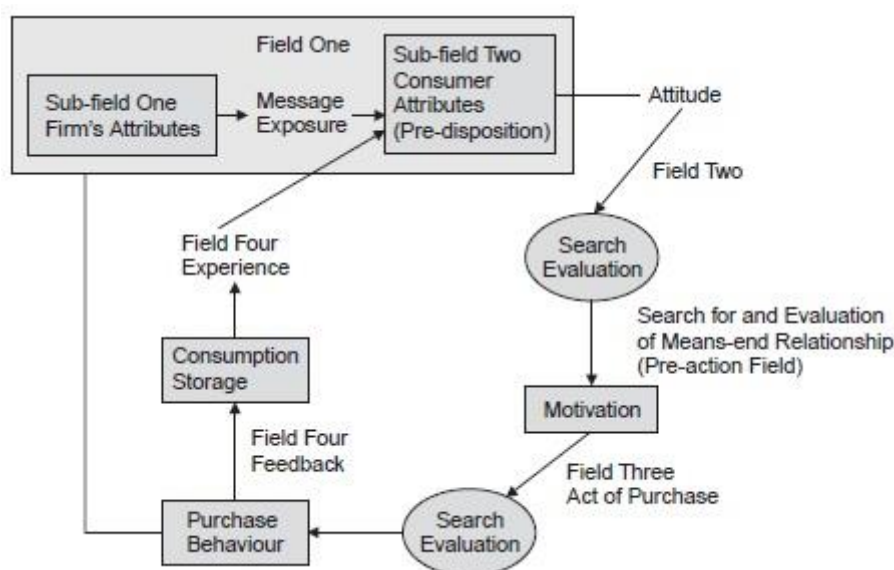
Source: *(Majumdar, 2010, p.226)*

Field one consists of sub fields one and two. Sub field one is the firm's attributes and the attributes of the product. The sub field two is the predisposition of the consumer and his own characteristics and attributes which are affected by his exposure to various information and message and is responsible for the building of attitude of the consumer. Field two is the pre action field where the consumer goes on for research and evaluation and gets motivated to buy the product. It highlights the means and end relationship. Field three is the act of purchase or the decision making to buy the product. The customer buys the product and uses it. Field four highlights the post purchase behaviour and the use of the product, its storage and consumption. The feedback from field four is fed into the firms attributes or field one and the feedback from the experience is

responsible for changing the pre-disposition of the consumer and later her attitude towards the product. The Nicosia model is a comprehensive model of dealing with all aspects of building attitudes, purchase and use of product including the post- purchase behaviour of the consumer.

The next section demonstrates consumer purchasing behaviour in the form of the 'consumer behaviour model', which helps in the identification of consumer purchasing behaviour and what persuades consumers to procure items.

2.25. The Consumer Behaviour Model

Both long term rational interests and short term emotional concerns influence consumers' purchase decisions (Hirshman, 1985; Hoch and Loewenstein, 1991). The influence and role of both cognitive and affective processes in the consumer decision-making process has to be factored in obtaining a better understanding of consumption and choice drivers. Hawkins et al (1998) viewed consumer needs as a result from numerous internal and external factors that are grouped under consumer self-concept and lifestyle. Both internal forces such as perception, emotions and learning and aspects such as culture, family and demographics that serve as external influences generate experiences and acquisitions that form consumer self-concept and lifestyle. This in turn translates to needs and desires that drive the decision making-process.

Fig.2.25.1: The Consumer Behaviour Model. External and internal factors contribute to the formulation of self-concept and lifestyle, which affects the consumer decision process.

During this process, experiences and acquisitions update the original external and internal influences.
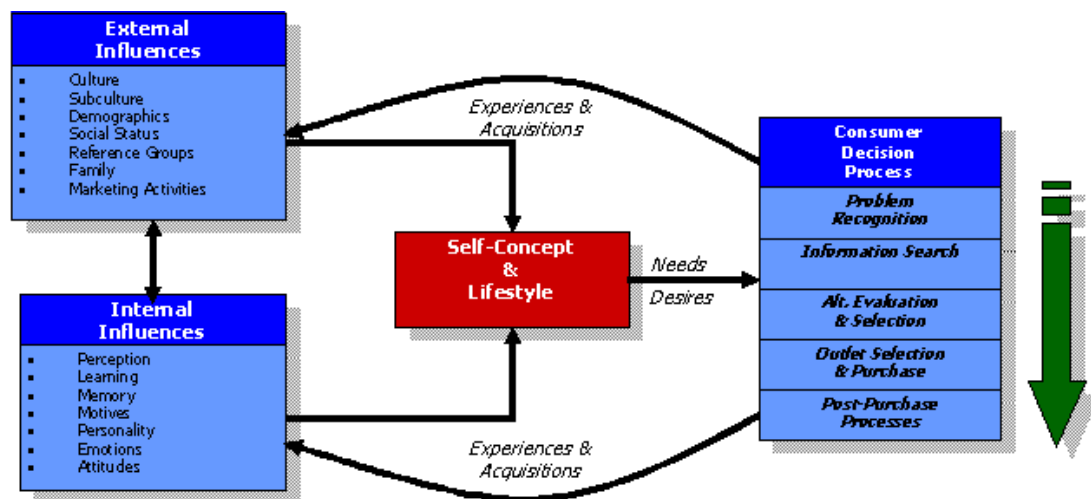
The consumer behavior model (CBM) illustrated in Fig (Hawkins et al, 1998) indicates that consumer needs arise as a result of numerous internal (e.g. perception and learning) and external factors (e.g. culture and social status). Such hard-to-measure factors are suitably aggregated into the consumer's self-concept and lifestyle.

External influences

The most important influences on consumer behaviour are based on cultural background; culture, subculture and social class are of enormous importance (Thogersen and Olander, 1995).

Culture and sub culture

The fundamental determinant of consumer's needs and behaviour is culture. While growing up one acquires values, perception, preferences and behaviours by looking, listening and learning from family, school, friends and so forth. (Meffert, 1998, p.122). Culture is the complex whole that includes knowledge, belief, art, law, morals, customs and any other capabilities and habits acquired by humans as members of society (Hawkins et al, 1998).

Subcultures provide a more specific identification and socialisation for its members. Examples are nationalities, religions, racial groups and geographic regions.

The subculture identifications influence food preferences, recreation, career aspirations and more. Within every cultural group there are certain sub cultures that provide more specific identification and socialization for its members, more specific patterns of behaviour (Kotler, 2011).Demographics describe a population in terms of its size, distribution (geographic location), structure (age, income, education, occupation) (Solomon, 2010; Bagozzi, 2011; Prayag et al, 2013). Social rank / status is one's position relative to others on one or more dimensions valued by society. Reference groups are a group(s) whose presumed perspectives or values are being used by an individual as the basis for his / her current behaviour. Family is limited family, extended family (Hawkins et al, 1998)

Internal influences

Learning is the process by which the content or organisation of long term memory and behaviour are changed as a result of conscious and unconscious information processing. Information processing is a series of activities by which stimuli are perceived (exposure, attention are transformed into information (interpretation) and stored (short/ long term memory). With respect to involvement, there are two types of learning: high or low involvement learning. Involvement is a function of the interaction between the individual and stimulus. Memory is the total accumulation of prior learning experiences. Two interrelated components of memory is short term memory/ working memory and long term memory. Personality is an individual's characteristic response tendencies across similar situations. Emotions are strong, relatively uncontrolled feelings that affect our behaviour or pleasant or unpleasant internal tension, which could be more or less conscious to the consumer and can be triggered by external events or internal processes. A motive is a construct representing an unobservable inner force that stimulates and compels a behavioral response and provides specific direction to that response

Their actual and desired lifestyles are the way they translate their self-concepts into daily behaviours, including purchases (which is the ultimate objective of advertising). Thus, the model has been widely used to drive the development of lifestyle-based segmentation methods, which constitute one of the most popular advertising targeting methods today. One of the most widely used lifestyle segmentation method is based on the VALS (Values and Lifestyles) concepts and methodology which is "the most popular lifestyle and psychographic research" (Hawkins et al, 1998, p. 438) and divides the whole population into eight clusters of consumers. However, these methods are static, they suffer from time-invariance, and should be updated with the most current consumer oriented data in order to be continuously effective (Kobsa, Koenemann, and Pohl, 2001).

Solomon and Stuart (2005) identify three fundamental aspects of consumer's perception: exposure, perceptive selection and interpretation. After the exposition to a product, a consumer perceives the stimuli emitted by the product to her own sensory receivers (exposure). During this process, the consumer pays attention more to some stimuli rather than others (perceptive selection). Afterwards, she attributes a particular significance to the stimuli (interpretation). This interpretation process can be influenced by several associations which consumer makes according to her needs and experiences (Pantano, 2011).

Models of consumer's perception currently available in the literature refer to a process of perception of branded products, not linked to a particular geographical place, which focus on consumer's own characteristics (values and beliefs, opinions, lifestyle) and so on (Solomon and Stuart, 2005; Silvera et al, 2008), product characteristics (physical characteristics, brand, price, etc) (Aaker, 1991; Kotler et al, 2010; Kukar-Kinney et al, 2007) and place where it is sold (in terms of layout, product display etc)

(Tan, 2000; Swanson and Horridge, 2006).

The next section discusses shopping orientations as shopping orientations of today's generation of British South Asian Muslim female consumers differ from shopping orientations of past generations of Western Caucasian consumers due to constant social, cultural and economic changes in society (Shim and Kotsiopolous, 1993; Stoltman, 1995).

The following segment demonstrates consumer purchasing behaviour in the form of the 'Darden's (1980) shopping behavior model', which allows understanding of consumer behaviour and what sways consumers to procure merchandise.

2.26. Shopping Behaviour

Shopping orientation is a complex and multidimensional concept. Defining shopping orientation is extremely difficult, due to numerous interrelated variables. Although the concept shopping orientation is described by researchers from various perspectives, certain major variables (or concepts) are repeated in the different descriptions (Vissel and DuPreez, 2001). Stone (1954) introduced the concept 'shopping orientation'. He referred to shopping lifestyles or shoppers styles that place emphasis on certain activities in particular. Other authors (Shim and Mahoney, 1992; Shim and Kotsiopolous 1993; Shim and Bickle, 1994) added to this definition by pointing out that shopping-specific lifestyles encompass shopping activities, interests and opinions. The definitions of shopping orientation reflect a view of shopping as a complex personal, economic, social and recreational phenomenon.

Shoppers with different shopping orientations reveal different consumer characteristics and differences in market behaviour, including different needs and preferences for information sources, store preferences and store attributes (Gutman and Mills, 1982; Lumpkin, 1985; Shim and Kotsiopolous, 1992). Jarboe and McDaniel

(1987) emphasise that consumers shopping orientations refer to their general approach to acquiring goods and services and to the nonpurchase satisfactions derived from shopping at retail stores and shopping centres. It may be a function of a variety of nonpurchase motives such as the need for social interaction, diversion from routine activities, the need for sensory stimulation, exercise and the exertion of social power (Bellenger and Korgaonkar, 1980; Kwon et al, 1991). Shopping orientation therefore varies with regard to individuals and different products among individuals and different products, among individuals over time and with changing situations.

It can be concluded that the concept of shopping orientation consists of a personal dimension (e.g. activities, interests, opinions, motives, needs and preferences) and a market behaviour dimension or general approach to acquiring goods and services. This market behaviour dimension reflects the personal dimension and indicates needs and preferences for information sources, stores per se (patronage behavior) and store attributes (including store image) (Vissel and du Preez, 2001).

Identifying a theoretical model (or models) could serve to investigate concepts or variables related to shopping orientation could be undertaken. Relevant models do not necessarily include shopping orientation as a separate concept (Assael, 1995; Engel et al, 1995; De Klerk 1999).

According to Darden's (1980) model (Fig.2.26.1), shopping orientations serve as key constructs in a patronage choice model. The antecedent variables to shopping orientations include personal characteristics (lifestyle activities, social class and family life cycle) as well as information sources.

Fig. 2.26.1. Darden's (1980) Patronage Model of Consumer Behaviour

Personal Characteristics

Lifestyle activities

Social class

Family life cycle

Shopping orientations

Importance of store attributes

Patronage behaviour

Information sources
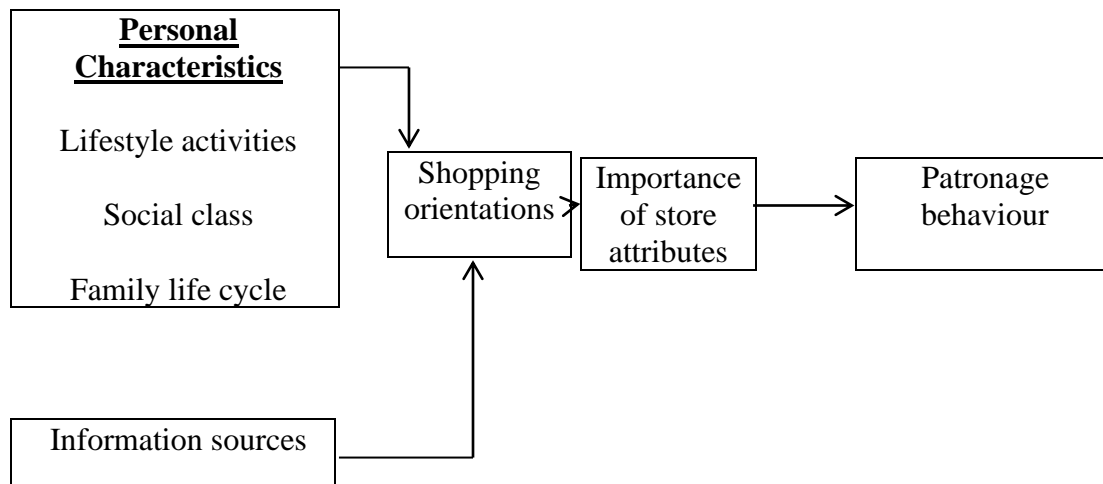
Source: *(Hassan, Muhammad and Bakar, 2010, pp.184)*

Lifestyles and shopping orientations are good predictors of various aspects of shopping behavior such as store loyalty and preferences for types of retail outlets. Shopping orientations could also be used to determine choice and application of information by shoppers and to suggest viable promotional strategies (Moschis, 1976).

Personal characteristics as variables

Almost all the researchers included personal characteristics in their studies including variables such as lifestyles (psychographic characteristics) and demographic characteristics e.g. social class, family life cycle, income, gender, marital status, occupation, education, income and type of residence. With regard to demographics, the investigations were focused mainly on female consumers. This is due to the fact that women are perceived as the predominant and 'traditional' purchasing factors of fashion goods for themselves and family members (Fuller and Blackwell, 1992).

Past research examined acculturation characteristics as predictors of apparel shopping orientations (Shim and Chen, 1996). It found that consumers viewed shopping orientations as an outcome of the socialisation process in a new cultural setting (Shim and Chen, 1996).

The fact that so many researchers included personal characteristics in their

research design supports the inclusion of this concept in Darden's (1980) model. The importance of a personal dimension in shopping orientation is also confirmed. However, personal characteristics (or a personal dimension in shopping orientations) should be qualified by a more explicit delineation of all the components incorporated in this concept or variable. Researchers should aim at the identification of statistically significant relationships for example between lifestyles and specific shopping orientations (Vissel and duPreez, 2001; Hassan, Muhammad and Bakar, 2010). Personal characteristics are important to be included into this thesis' new model as the researcher recognises that the British South Asian Muslim female consumer ought to be regarded as an individual with her own personal characteristics which influences fashion and beauty product consumption.

Researchers could utilise Darden's (1980) model as a theoretical framework. The concepts in this model seem to be relevant to the investigation of variables impacting on shopping orientation and/or to testing relationships. However, the concept personal characteristics should be elaborated to include more than the three components (lifestyle activities, social class, family life cycle) proposed by Darden (1980).

Darden's Model (1980) impacts upon this study's model as the researcher incorporates new personal characteristics unique to British South Asian Muslim female consumers such as their religion of Islam and South Asian film industry of Bollywood which influences their shopping orientation towards fashion and beauty product consumption in this study's new model of 'British South Asian Muslim female fashion and beauty product consumerism'.

All the models discussed give an idea of the buying behavior in diverse situations. An understanding of these models gives the marketer clues to formulate her strategies according to the target audience. For example, an individual, a family or an

industry.

The next section explains the concept of 'consumer tribes' and how this consumer group behaviour unique to a 'consumer tribe' is applicable to British South Asian Muslim female consumers in their purchase of fashion and beauty product consumerism.

2.27. 'Consumer Tribes'

Consumer tribes are a group of people, emotionally connected by similar consumption values and usage (Mitchell and Imrie, 2011). They use the social "linking value" (Cova, 1997, p.297) of products and services to create a 'community' and express identity. Social associations are the most important influence on an individual's consumption decisions (Mitchell and Imrie, 2011). Earlier work presents tribes as an expression of both self and social identity (Cova and Cova, 2002). Previous work establishes, however, that consumer social identities and consumption choices shift according to situational and lifestyle factors. In this view, the consumer tribe can be understood and accessed through their shared beliefs, ideas and consumption (Maffesoli, 1996).

2.27.1. Why consumer tribes?

Socially interconnected groups have been found to act loyally as a group because personal relationships are maintained through shared, regular consumption (Gainer, 1995). This concurs with Oliver's (1999) concept of bonded loyalty. In this sense, they are like a consumer tribe. Meanwhile, studies of consumer-consumer relationships and their influence on individual consumption have focused on subcultures and brand communities (Muniz and O'Guinn, 2001; Berger et al, 2006). This thesis attempts to expand the focus on social relationships in the consumer behavior area and looks into the dynamics of a consumer tribe (British South Asian Muslim female consumers) for marketing opportunities.

Consumer tribes are a relatively new concept in social theory and yet have made a significant impact on marketing theory development (Gronroos, 2006; Penaloza and Venkatesh, 2006; Thompson et al, 2007; Cova and Salle, 2008). Consumer tribes differ from historical tribes by having a new social order, wherein status within a tribe is achieved by different and specific values (Cova and Cova, 2002). They are grouped around something emotional rather than rational (Cova and Cova, 2002). Consumer tribes differ from subcultures in that their connections are much narrower, with similar beliefs, values or customs setting them apart from the dominant societal culture (Schiffman et al, 2008). This is argued to be the case for British South Asian Muslim female consumers in this study. They differ in their consumer buyer behavior to mainstream Western Caucasian consumers, another subculture. The term "brand community" is also an adequate means of describing a tribe. A brand community is established around supporting a particular brand or product (Brownlie et al, 2007; Burgh-Woodman and Brace-Govan, 2007).

Shared consumption is the consumer's means of creating a social link and building bridges between individuals (Cora and Salle, 2008; Simmons, 2008). Therefore, consumer tribes present an opportunity to connect with elusive consumers. These are self-formed groups that hold meaning and relevance for the individuals within them, rather than attempting to create a homogeneous segment from arbitrary characteristics. Bauman (1992) considers consumer tribes or neo-tribes, as solely existing around the use of symbolism to show allegiance to the group. This symbolic consumption is used to create a social link that is expressive of self-identity (Cova, 1997). The benefit of consumer tribes to marketing is that social influences are the most important influence on an individual's consumption decisions (Bagozzi, 2000). Involvement with a tribe is an expression of self-identity so the consumer tribe shares

not only moral values or opinions but consumption values and preferences. This provides opportunity for marketers to access a group of consumers, like a market segment, that actually connect with each other and share consumption preferences (Mitchell and Imrie, 2011).

2.27.2. Building bonded loyalty with 'consumer tribes'

Tribal membership is fluid and can fluctuate according to the involvement of the individual (Maffesoli, 2007). This poses a challenge for marketers in identifying and building long-term loyal relationship with individuals. Understanding why people participate in a particular 'tribe' would provide direction in identifying when individuals are "in" a tribe and what is important to them in terms of the individual social links associated with tribal membership (Mitchell and Imrie, 2011). The first is the centrality of tribal consumption to a self-concept or self-identity. This refers to how important the shared activity, passion or belief a tribe holds is to the individual. The consumer tribe under analysis in this particular study are British South Asian Muslim female consumers. There is an intention for the researcher to study why British South Asian Muslim female consumers purchase in a certain pattern of behaviour and understand what it is that influences them to behave in this particular way of consumer buyer behaviour. The strength of this antecedent will affect the degree of participation and involvement an individual has with the tribe (Kozinets, 1999). The tribal activities, consumption and shared beliefs of particular 'consumer tribe' may place more or less, importance on this antecedent and perhaps include others related to linking value of tribal consumption (Mitchell and Imrie, 2011). This tribal consumption pattern is exhibited by British South Asian Muslim female consumers in their fashion and beauty product consumption purchasing behaviour. This linking value has been conceptually and empirically studied within tribes (Muniz and O'Guinn, 2001; Ryan et al, 2006; Cova et al, 2007). How a tribe's (in this case British South Asian Muslim female consumers) antecedents of membership and values can be leveraged as a loyalty-

building tool is examined in this study (Cova and Cova, 2002). Bordieu' (1989) concept of "cultural capital" is used by Cova et al (2007) to explain the knowledge, rules and hierarchy within a 'tribe'. In the tribal context, cultural capital "consists of a set of socially rare and distinctive tastes, skills, knowledge and practices" (Cova et al, 2007, p.136). With a tribal marketing approach, the company acts in a support role to the relationships within a group with the goal being to build bonded loyalty (Mitchell and Imrie, 2011). An understanding of the specific cultural capital of a tribe and its symbolic meaning, presents an avenue for marketers to reach tribal members and develop a collective, bonded loyalty. Understanding the cultural capital of a tribe could also provide insight into ways of engaging members in the co-creation of products and more importantly, the experiences they deliver (Rowley et al, 2007). This study demonstrates how marketers could target British South Asian Muslim female consumers in order to pull lucrative customers into their market segmentation strategies when executing marketing advertising campaigns towards fashion and beauty retailers and fashion and beauty media.

The social dynamics of tribes also provide insight for connecting with members on an particular level (Mitchell and Imrie, 2011). Four different roles were found to exist amongst consumer tribe members. These range from low participation (the sympathiser) to active members to practioners and lastly devotees, who possess high level of involvement and emotional attachment (Cova and Cova, 2002). The practitioner in a tribe has a similarity with the opinion leader concept; they influence the exchange of certain information among peers due to their own knowledge and authority in the area (King and Summers, 1970; Robertson and Rogers, 1972). In a consumer tribal context, it is fitting to use a description of opinion leaders as people with influence over the exchange of certain information (King and Summer, 1970). The roles members assume may have implications for whom and how marketers choose to communicate with the tribe (Mitchell and Imrie, 2011). This thesis is also in agreement with the

theory that the support of a tribe is an effective way to build customer loyalty; through cognitive and affective pathways (Cova and Cova, 2002).

The following segment looks into the notion of the connection between consumption and self- identity as the researcher believes that British South Asian Muslim female consumers purchase fashion and beauty products as a means of self-expression to showcase their 'self-identity'.

2.28. Consumption and Self-Identity

The relationship between 'consumption' and 'self-identity' has been widely researched (Solomon, 1983; Belk, 1988; McIntosh and Schmeichel, 2004). Goods and services have a symbolic function of creating and protecting their self-identity (Grubb and Grathwohl, 1967; Solomon, 1983; Belk, 1988). This presents an opportunity to develop customer loyalty through communication of the expressive elements of a firms's offering (Leigh and Gabel, 1992). Traditional institutions such as the 'family' or 'work place' that previously defined the 'self' have largely been replaced by individuals' consumption (Bagozzi, 2000; Goulding, 2003; Ryan et al, 2006). Consumption is a contemporary tool for recreating communities in society (Cova, 1997). The role of products is not so much in their functionality but rather their 'linking value' between the individual and society. This implies that self-identity is chosen by the individual through consumption, facilitating the individual's creation of multiple self-identities (Cova, 1997). However, these identities are not limited to consumption practices alone (Cova, 1996; Maffesoli, 1996). The term 'consumer tribe' has been adopted to encapsulate shared consumption behaviour, activities and social interaction based around explicit shared values (Cova et al, 2007).

The consumption practices and values assigned to consumption of certain products and brands by a tribe provide unique characteristics for marketers to explore and leverage (Mitchell and Imrie, 2011). Researched areas such as product

development, experience environments, loyalty schemes and virtual communities have all been identitified as key points for customer involvement (Rowley et al, 2007). Tribal marketing scrutinises how tribes consume and "co-create" products for their own uses. This gives marketer's another avenue for creating social interaction around their good, service or brand. In the same way, this study argues that this applies to British South Asian Muslim female consumers, in that they create social interaction around their good, service or brand through friendship groups, word of mouth and media publications such as British South Asian fashion and beauty magazines 'Asiana' and 'Asian Woman'.

This research demonstrates how British South Asian Muslim female consumers (according to this study, a noteworthy conglomerate of a few different 'consumer tribes') establish their roles within their group. This understanding of British South Asian Muslim female consumer behaviour is important as this is to be put forward by the study to have lucrative purposes for marketers, fashion and beauty retailers and media marketing campaigns.

The next section analyses the concept of identity, what it is, how it is formed and what it means to British South Asian Muslim female consumers as individuals, groups and how they consume as a means of expressing their identity. Identity has been shown to be important as this thesis argues that British South Asian Muslim female consumers are showcasing and expressing their 'new' identity in Britain through the consumption of fashion and beauty products.

IDENTITY

2.29. Identity: Chance, Choice or Circumstance?

Hall (2010) stated that identity is constructed on the back of a recognition of some common origin or shared characteristics with another person or group or with an ideal. In contrast with this definition, the discursive approach views identity as a construction,

a process never completed – always 'in process.' It is not determined in the sense that it can always be 'won' or 'lost', sustained or abandoned.

The following segment elucidates how a 'new' Islamic identity has been created by British South Asian Muslims consumers as a means of replacing a 'lost' identity as a consequence of living in the Western hemisphere.

2.29.1. A New 'Islamic' Identity

Young British South Asians have been increasingly found in studies to be stating a preference for an Islamic rather than South Asian identity (Nesbitt, 1998; Jacobson, 2004). It is suggested that a binary model is over simplified and that being 'Hindu' (studies were conducted with British South Asian Hindus) emerges as a trans generational, core identity, but with significant differences from the young South Asian Muslims' who preferred an Islamic identity. Some interesting data provides a link between ethnicity and religion (Johal,1998). The data illustrates how there is no direct link between ethnicity and religion, although many British Asians have chosen to keep the religious ideas of their parents as part of their identity compared to British Afro-Caribbeans, British Africans and British Caucasians. An acknowledgement and a summary of this perspective is as follows (Johal (1998, p.7):

> *"The holding on to such doctrines can provide a kind of 'empowerment through difference' but many second-generation [South] Asians also carefully negotiate their associations with religion.*

The next section clarifies how British South Asian consumer's identity may be forged through the family's roots which may have been 'lost' and how this may impact their consumer buyer behaviour.

2.29.2. Identity of family's motherland

Ethnicity or ethnic identity is based around the belief that a group of people share origins and traditions. Within that group individuals feel a sense of inclusion and

cultural attachment to others.

The concept of what exactly British South Asian Muslim women consider to be their culture - based on their country of origin - is a complex issue. Previous studies have shown that there is a major difference of the concept of 'border crossings.' Mexican born immigrants go through the process of physical border crossings (from Mexico through to US) and mental 'border crossings' (having to change ideas originally derived from Mexican to American culture) (Penaloza, 1994).Whereas, British South Asian women go through the process of mental 'border crossings' (having to form multiple worlds of British and South Asian identities) as negotiating 'border crossings' from their South Asian community (via. their South Asian family) and British society (via. British friends) (Lindridge et al, 2004). This thesis argues that British South Asian Muslim women do not go through the process of physical 'border crossings' because they are born in Britain. Of course there is increased complexity or at least significant difference in the case of British South Asian Muslim women because they are born in Britain.

The following section discusses whether previous authors have found British South Asian female consumers have taken on British Caucasian identity completely or for a particular time period.

2.29.3. Identity of the British Caucasian wider community - friends/work colleagues

Figure. 2.8 is a comparison of Hofstede's cultural dimensional index scores between India, Pakistan and Great Britain. Hofstede's (2011) cultural dimensions model is used in this study to demonstrate the differences in cultural dimensional scores between the British Caucasian wider community's and the South Asian participants' community scores.

Relationship with Hofstede: Low Power Distance Index

Hofstede's (2011) model showing Great Britain's lower power distance index which indicates that "the society de-emphasizes the differences between citizen's power and wealth. In these societies equality and opportunity for everyone is stressed " (Hofstede, 2011).

Relationship with Hofstede: High trait levels of Individualism

British Caucasian wider community (that the British South Asian Muslim women came into contact with) are observed to have high trait levels of individualism.

Relationship with Hofstede: Low Uncertainty Avoidance Index

Hofstede's model (2011) illustrates how India and Pakistan have uncertainty avoidance index scores of 40 and 70 compared to Great Britain's uncertainty score of 35. India and Pakistan's higher uncertainty avoidance index score compared to Great Britain's "indicates that the country has a low tolerance for uncertainty and ambiguity creating a rule-oriented society that institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty" (Hofstede, 2011). Whereas Great Britain's low uncertainty avoidance "indicates the country has less concern about ambiguity and uncertainty and has more tolerance for a variety of opinions. Reflected in a society that is less rule - oriented, more readily accepts change, and takes more and greater risks" (Hofstede, 2011). Therefore the South Asian parents coming from a rule-regulated society and their British-born South Asian children being brought up in a country with more tolerance for a variety of opinions would be in conflict about rules and regulations administered to them by their parents. The South Asian parents expect rules to be followed without topic (this being part of a high uncertainty avoidance culture) whereas their British South Asian children want to negotiate rules with more of an equal status (part of a low uncertainty avoidance culture).

Relationship with Hofstede: Masculinity

The women in feminine countries (India, Pakistan) have the same modest, caring values as the men; in the masculine countries (Great Britain) they (the women) are forced to be somewhat assertive and competitive (in this case, British South Asian female participants) due to the 'masculine' environment, but not as much as the men, so that these countries show a gap between men's values and women's values.

Relationship with Hofstede: Long-Term Orientation

Long-Term Orientation is the fifth dimension of Hofstede's model (2011).This fifth dimension was added after the original four dimensions to try to distinguish the difference in thinking between East and West. From the original IBM studies (1980), this difference was something that could not be deduced. Therefore, Hofstede created a Chinese value survey which was distributed across 23 countries (including India and Great Britain, although not Pakistan). From these results, and with an understanding of the teaching of Confucius on the East, long term vs. short term orientation became the fifth cultural dimension. There are some distinguishable characteristics of the two opposing sides of this dimension. For long-term orientation, the characteristics are persistence, ordering relationships by status and observing this order, thrift and having a sense of shame. On the other hand for short-term orientation, the characteristics are personal steadiness/stability, protecting your 'face', respect/tradition and reciprocation of greetings, favours, and gifts.

India has a long term orientation index of 61 compared to Great Britain's long-term orientation index of 25. A high long-term orientation score such as India "indicates the country India prescribes to the values of long-term commitments and respect for tradition" (Hofstede, 2011). This is thought to support a strong work ethic where long-term rewards are expected as a result of today's hard work. However business may take

longer to develop in this society particularly for an "outsider." A low long-term orientation score such as Great Britain "indicates the country Great Britain does not reinforce the concept of long term, traditional orientation. In this culture of Great Britain, change can occur more rapidly as long-term traditions and commitments do not become impediments to change" (Hofstede, 2011).

2.29.4. Identity of British South Asian Muslim community

On ethnicity, intergenerations were felt to influence consumption amongst British South Asian Indians Punjabis, this attitude of being '[South] Asian' is discussed on a number of occasions, Sekhon's (2007) participants referred to their 'Asianness' as a form of personal stereotyping. Often phrases such as :'that is typically Asian' ; 'well that's what Asians do' were used. The participants in her study appeared to accept that there are certain 'Asian' stereotypes and refer to these stereotypes in their discussions. Lindridge et al (2004, p.213) quoting Bhatia (2002, p.57), states that:

> *'the dialogical model of identity focuses on explaining how immigrant parents and their native-born children are constantly negotiating their multiple, often conflicting dialogical voices, histories and I positions and 'subject to new determinations and new forces while offering as well as new possibilities, styles, models and forms' (Kellner, 1992, p.174).*

Status

Sekhon (2007) found British South Asian Punjabi identity is linked to wealth, possessions, being children of immigrants, achieving, belonging and symbolic consumption. The need for status is a fundamental part of South Asian Indian Punjabi identity. Status plays a central role in their consumption and identity formation. Hence parading material wealth through possessions is regarded as an integral part of identity. The second generation of South Asian Indian Punjabis closely linked status and material wealth as a natural part of being Asian. Her study found that status and material wealth are closely associated with being Asian and defining actual South Asian identity.

This confirms status-orientated consumer buyer behaviour theory commonly exhibited by South Asian consumers (Parekh, 1997, pp.66):

"South Asians share several features in common. They are prone to conspicuous consumption. Indians more than Pakistanis and Bangladeshis and their marriage receptions are a veritable display of wealth and social connections, again among Indians far more than the rest and among them, East African Indians more than those coming directly from India."

Identity is thus linked to wealth, possessions, being children of immigrants, achieving, belonging and symbolic consumption. Hence, parading material wealth through possessions is regarded as an integral part of British South Asian Indian Punjabi participants' identity (Sekhon, 2007).

2.29.5. Identity Reconstruction

'Brasian' : the new culture of second or third generation British South Asians

British Caucasian people tend to see ethnicity as something other groups have (Mason, 2000). Such categorisation involves the construction of the 'they' statements, which can lead to stereotypical assumptions and cultural superiority. Most of Madood's (1997) sample of British South Asians thought of themselves mostly, but not entirely, British. They were not comfortable with a British identity because they felt that the majority of British Caucasian people did not see them as British.

While discrimination and prejudice may be weakening in society, the fact that riots took place between feuding ethnic groups in Leeds and Oldham during the summer of 2001 indicate that tensions do exist between different groups, which may fuel the creation of ethnic identities.

As a consequence, these British South Asian Muslim women form their 'own' British South Asian Muslim community and 'Brasian' culture (Johal, 1998). 'Brasian' is used as an abbreviation for British Asian.

2.29.6. Hybrid Identity

Hybrid identity is the term used to describe a mix of two or more cultures in the creation of one identity. Jamal and Chapman (2000, p.364) cites "identity construction thus becomes a continuous daily task that embraces multiple levels, depending on changes in the environment" (Horowitz, 1975).

The issues illustrated in this study link closely with a concept known as ethnic-hybrids or diaspora. Research on a council estate in London revealed that hybrid cultural identities were not fixed but were created by young people who 'played with different cultural masks' (Back,1993). For example, the 'Wigger' hybrid identity is created by white youths mixing African-American 'gangsta' culture with their British identity. Through the use of cultural artefacts such as music, dress and symbols, an individual can influence their own hybrid identity.

Another example of hybridity focuses on how hybrid identities are formed and discusses this terminology and how it might be part of Brasian culture today (Johal, 1998). The term 'British Asian' suggests that second or third generation South Asians living in Britain have what is known as a 'dual identity'. The term was a constant reminder that they are considered neither British nor Asian, maybe both or maybe neither. Some British Asians adopt a 'hyper-ethnic style' where they adopted an exaggerated form of their parent culture, including Indian or Hindi films and listening to music from the South Asian sub-continent. We can now clearly see the emergence of hybrid identities in popular music from bands like UB40 in the 1980s to bands like Echobelly and Cornershop. Johal (1998, p.7) summarises:

> *"The holding on to such doctrines can provide a kind of 'empowerment through difference', but many second-generation Asians also carefully negotiate their associations with issues such as choice of marriage partner, interethnic marriage and diet (the consumption of alcohol, meat etc.) often lead to the adoption of a position of selective cultural preference; a kind of 'code-switching' in which young Asians move between one cultural form and another, depending on context and whether overt 'British-ness' or pronounced 'Asianness' is most appropriate."*

2.29.7. Identity 'Code Switching'

Johal (1998) found that the present British South Asian generation have learnt to 'code switch' between cultures. Young South Asian males take part in 'code-switching' in which young males changed their identity and behaviour depending on who they were with i.e. friends or family. His study found that this 'code-switching' created a new powerful identity, which is neither British nor Asian. There is unlikely to be anything that can be called 'British Asian' as the individuals involved are carving their own new forms of identity.

This concept of 'culture switching' found amongst ethnic shoppers of culinary cuisine supports the theory of this study. Jamal's (2003) study found that like the ethnic participants, the mainstream participants' transition to the exotic was also temporary as the marketplace facilitated and encouraged their experiences of different ways of being. The mainstream participants also often moved (quite temporarily) from their own culture to the ethnic minority consumer culture to experience the 'exotic' for a while or for as long as they wished. Their attitudes, about their experiences of different ways of being, also co-existed in the sense of consumer ambivalence (Otnes et al, 1997).

2.29.8. Identity 'Border Crossings'

The identity 'border crossings' are illustrated in model of British-born Asians' multiple identities and worlds in Fig. (Lindridge et al's (2004), p). The model (Fig.2.10.1) shows firstly how South Asian women in Britain perceive their cultural worlds and secondly how family and friends within different cultural contexts interact within these perceptions (Lindridge et al, 2004). The framework combines emergent themes from their research findings that conceptualise and try to understand British South Asian women's multiple identities. A circle is used to represent culture to indicate the permeable boundaries between the cultures within which both British and South Asian

communities exist. Within these cultures, the immediate family is associated with South Asian culture and values and friends are usually associated with wider acceptance of British culture and values. The effect of these family and friendship groups on individuals within the cultural framework are multiple identities formed as a coping mechanism to deal with living within two worlds (of 'British society' and 'South Asian Muslim society').

The study of negotiating diaspora identities illustrates this view that British South Asian Muslim females feel that life is a constant navigation of negotiating border crossings on a daily basis when experiencing life as a British South Asian Muslim female (Dwyer, 2000).

In alignment with this viewpoint, this thesis could indicate that these British South Asian Muslim women too could be both Islamic and cultural navigators having to voyage and negotiate the plain of experiencing life in Great Britain today as second or third generation Western Muslim diaspora (Dwyer, 2000).

2.29.9. Identity 'Confusion' and Acculturation 'Stress'

Previous studies (Cox, 1987; Ma, 2008) have reported a relationship between acculturation stress and finding an identity which they feel has been 'lost' through the transition of living in their host country. Researchers on acculturation often concentrate on the consequences of acculturation, particularly, its potential impact on psychological functioning. Two views emerge predicting opposite outcomes of psychological well-being as a result of acculturation. One school of thought argues that the more acculturated a member from a minority group is, the more psychological distress he or she suffers. This rationale draws from social integration theory (Durkheim, 1895), in the sense that adopting the majority group's culture may remove the minority member from the ethnic community and isolate that person from an ethnic support base. The minority

member may experience alienation that increases the possibility of psychological distress. Externally, a minority member who attempts to acculturate may encounter resistance and discrimination from the host society, which could exacerbate psychological distress. The result is that members of minority groups do not find acceptance by either their own ethnic group or the majority group. Thus they find themselves experiencing marginality and psychological distress. The opposing view predicts higher self-esteem and less psychological distress among people who are more acculturated than those who are less acculturated. This view sees psychological harm in any conflict between host and native cultures. Therefore, acculturation should improve one's self esteem and reduce psychological distress. When closely tied to the ethnic culture and exposed to conflicting practices, beliefs, and attitudes in the host society, a minority group member may feel confused, challenged and lost about what she believes. In particular, if one is not equipped with strategies to achieve the goals valued by the host society, self- esteem will be damaged. Empirical evidence exists to support both views. Both do agree that if minority members are not equipped with strategies to reconcile the cultural differences between the host society and their own group, they will experience acculturative stress that might lead to psychological distress (Ma, 2008).

The variation, in and the intensity of, this stress rests heavily on the similarities or dissimilarities between the host culture and that of the new entrant(s). This includes personal characteristics, amount of exposure, level of education and skills, gender, age, language, race and psychological and spiritual strengths as well as the host culture's political and social attitudes especially towards the newcomers. The more radical and different the host culture is in comparison to the newcomers native cultures, the more acculturative stress will be experienced (Cox, 1987).

2.29.10. Religion and how it influences British South Asian Muslim identity

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A way in which ethnic identities are created and reinforced is through the secondary agent of socialisation, religion. Religion can also be considered as a primary agent of socialisation as many ethnic cultures are influenced by religion; these beliefs are passed down through the family from generation to generation. Muslim girls found their religion was central to creating their ethnic identity. The teachings of Islam were a real guide in the girls' lives. However, although religion was a major source of socialisation, the girls' peers were also an influence on their ethnic and gender identity, and the British influence from their friends in conjunction with Islam gave the girls choice and freedom in expressing their identity (Butler, 1995).

Jacobson (2004) found that British South Asian Muslims (males) identify more closely with their religious identity than their country of origin identity, when constructing their British South Asian identity. It considers the interrelationship between religious and ethnic identities maintained by young British Pakistanis, and addresses the topic of why religion is a more significant source of social identity for these young people than ethnicity.

It is argued that British South Asian Muslim females wear the 'hijab' (veil) as a political symbol of a 'resistance' against Westernisation (especially since 9/11) (Ali, 1992). Thus, the headscarf has been reinvigorated for some British South Asian Muslim females as a symbol of 'political Islamism' by which individuals can profess their identity as Muslims in opposition to radicalised discourses of exclusion (Ali, 1992). Through this re-appropriation of meaning, individuals seek to resist parental discourses and challenge family prohibitions (Dwyer, 1999). This stance is reinforced by this study which argues that British South Asian Muslim women are cultural navigators (Dwyer, 1999).

2.29.11. Family and how they influence British South Asian Muslim identity

Family is another agent of socialisation that reinforces ethnic identity. The family is the most important agent of primary socialisation; this is when an individual first learns about their ethnic heritage. It could be argued as more important than education as the family is the one which teaches ethnic norms and values (Modood, 2005).

This process can be described as the first time we become aware of our ethnic culture through food, language, dress, rituals and traditions (Modood, 2005). For Bengali families living in Tower Hamlets, London valuing the extended family was very important; this helped to reinforce their ethnic identity (Dench, 2006).

For the British Chinese, Chinese parents were very influential in reinforcing Chinese values by positively sanctioning children who choose to help out in the family business (Song, 2010). These children were seen as more 'Chinese' as they adopted the Chinese cultural characteristics of family solidarity and collective loyalty. The family played an important role in Chinese children's success in education; this was because Chinese families valued education and this value was passed on to their children (Francis and Archer, 2005).

2.29.12. Education and how it influences British South Asian Muslim identity

Education is a secondary agent of socialisation and has been used to reinforce ethnic identity (Mason, 2000). One way in which secondary factors of socialisation create hybrid identities is through education; children at school mix with others from different cultural backgrounds and this influences the creation of hybrid identities. At school, South Asian boys would take on a dual identity and live up to the expectations of their British peers (Gillborn, 1990). The South Asian boys downplayed their ethnic identity and exaggerated their national identity. Schools and colleges promote cultural diversity and encourage the idea that Britain is a 'multicultural' society through providing cuisine from around the world; this enables pupils to mix and match their culture through

consuming food that has different cultural influences. Schools also encourage students to see the value of other cultures by putting on events such as 'Black History Month' and having celebrations for religious festivals and events such as 'Christmas' and 'Eid'.

It was found that schools are ethnocentric and that British culture is seen as superior (Mason, 2000). This can have a negative effect on South Asian and black pupils as they feel inferior. Black and Asian children experience discrimination at school due to the informal and formal curriculum. It is argued that education has a hidden informal curriculum which reinforces dominant white culture as being superior; he accuses the educational system in the UK of being ethnocentric. Many children wear a 'white mask' in order to fit in to the majority culture (Johal, 1998; Bains, 2004). It is believed that young black males feel excluded by education as they feel that their teachers who are mainly white are racist as they label all black boys as being deviant and believe that they have no interest in education; this is why many young black males exaggerate their masculinity and hold popular culture icons such as P Diddy and 50 Cent in high status, as these black role models represent, for black males, success will only be possible outside of education (Sewell, 2009). It has also been found that black girls felt that teachers had different expectations of them and treated them unfairly (Wright, 2010).

2.29.13. Friends and how they influence British South Asian Muslim identity

The peer group is one of the secondary factors of socialisation and is argued as being one of the most influential factorss in creating hybrid identities. In a study of second and third generation it was found that British South Asians had a dual identity; they inherited their South Asian identity from their family, and created a British identity in order to fit in with white peers at school or college (Johal, 1998). He called this the 'white mask' and argued that British South Asians had to go through 'code-switching'

between their South Asian identity and their British identity to ensure that they would be 'accepted' by their white peers. A study found that young people played with different cultural styles and that peers were particularly influential in adopting different cultural masks and creating cultural identities (Back, 1996). New hybrid identities were found to be emerging amongst young people in council estates; groups of white, south asian and black peers experimented with different styles, meanings and symbols borrowed from different cultures (Back, 1996). It was concluded hybrid identities created by young people were breaking down inter-racial conflict and divisive lines between ethnic groups (Back, 1996).

Popular culture and how it influences British South Asian Muslim identity

Popular culture is an important agent of socialisation in the creation of hybrid identities (Johal,1998). Popular culture shows us that we can pick and mix our identity and create our own hybrid identity; this is evident in music, films and on television shows. Popular culture has been influential in creating hybrid identities, particularly when it comes to language; for example the famous terms 'bling' and 'booyakasha' (meaning 'hello') of comedy character 'Ali G' have become part of everyday language for many young people. Global media forms such as television, music and the Internet have introduced British society to different cultures and the process of globalisation has allowed individuals to adopt different cultures. Music, as a form of popular culture, has promoted hybridity; this is evident in the music by such artists as MC Panjabi whose music is a fusion of bhangra and hip hop. Brasian music for the first time had a stage at the 2004 Glastonbury festival (Waugh et al, 2008), this was a positive step in promoting 'Brasian' culture and hybrid identity.

In conclusion, although the peer group is influential in creating hybrid identities through the sharing of cultural 'masks', popular culture is active in promoting different

types of culture including global culture through media forms such as the Internet.

The formation of a British South Asian 'identity' is argued by the researcher to be formatted though the publication and formation of popular culture such as British South Asian magazines and newspapers and broadcasts through radio such as BBC Asian Networks and television personalities such as Adil Ray (creator of BBC's British Pakistani comedy 'Citizen Khan'), Mishal Hussein and Samira Ahmed.

The following segment analyses the concept of ethnicity as a means of showcasing their identity (appearance-wise and psychologically) and how their ethnicity influences British South Asian Muslim females consumers with regards to their fashion and beauty product consumerism.

ETHNICITY

2.30. Ethnicity and how it influences British South Asian identity

According to Mason (2000), ethnicity defines those individuals who share common characteristics which set them apart from other social groups in a society. Their cultural behaviour is usually distinctively different to that of other social groups. Ethnicity does not mean the same as 'race'. Ethnicity can be defined as some sort of cultural distinctiveness revolving around the belief that descent or origin and traditions are shared (Hides and O'Sullivan, 2000).

Members of an ethnic group may share racial origin but they probably also share other cultural characteristics, e.g. history, religion, language, common geographical origin and politics. All these social factors influence ethnic identities. Some ethnic groups may construct a common identity and sense of community for themselves despite the fact that they are dispersed, e.g. Jewish community. Ethnic identity involves self-recognition and positive reaction to others who have similar cultural characteristics.

It is noted that ethnicity is an important source of social identity (Miles et al,

2013). Membership of an ethnic group can develop a strong sense of self and others which is likely to impact on inter-ethnic interaction. Individuals will often make stereotypical and imagined assumptions about other ethnic groups. These function to reinforce assumptions about their own cultural identity. If a group is powerful, these assumptions may be racist and result in prejudice and discrimination (Mason, 2000).

Research into the South Asian communities of Leicester focuses upon how these groups use material culture (e.g. clothing, jewellery, home decor and other artefacts) to create a sense of ethnic identity (Hides and O'Sullivan, 2000). It emphasises that ethnic groups entail an 'on-going process of construction of collective identities' (Hides and O'Sullivan, 2000). Thus, the wearing of traditional dress by members of ethnic minorities is a symbolic affirmation of group membership and links with tradition and country of origin. It also notes variations in the importance of such symbols. For example, South Asian women are more likely to wear traditional dress than men, symbolising the traditional association of women with the home and the private domain in both Muslim and Hindu cultures.

It is argued that ethnic identity as a concept is no longer simply a matter of cultural difference (Chapman, 1995). It is evolving into a collective urban culture that takes elements of popular culture such as music and fashion and fuses them with aspects of both minority and majority cultures. This 'hybrid' culture may eventually have a profound positive effect on the relationship between majority and minority cultures in the UK which has generally been characterised by suspicion, hostility and in the case of the majority culture, racism. Ethnicity implies many dimensions including "a sense of common customs, language, religion, values, morality, and etiquette" (Webster, 1994, p. 321). In simple terms, ethnicity can be viewed as a characteristic of racial group membership on the basis of some commonly shared features. Ethnicity can also be

described in terms of biological makeup of individuals and the extent to which genetic factors play their role in conveying aspects of ethnicity, including consumption behaviour. This implies stability in the sense that personalities influenced by the roles played by genes are thought to be relatively stable and enduring over time (Aaker, 1999). However, many argue that ethnicity is also a process of self-identification whereby individuals define themselves and others into specific groups using ethnic labels (Barth, 1969; Tajfel, 2010). At the individual level, the process of self-identification or ethnic identity is part of one's self concept which is based on his or her knowledge of membership in a social group(s) together with emotional significance and value that is attached to that membership (Tajfel, 2010). In other words, a person's ethnic identity involves one's sense of belonging to a group, as well as the attitudes that go with being part of that group. In this sense, ethnic identity could be viewed as a complex psychological process that involves perceptions, cognition, affect and knowledge structures about how a person thinks and feels about himself and others in the society (Cuellar et al, 1997; Tajfel, 2010).

However, it can be argued that ethnicity is where one builds self-identity on the basis of heterogeneous elements taken from a diversity of cultural representations and practices (Bouchet, 1995). This is supported by the notion that, in the contemporary marketplace, the traditional bonds of community are gradually destroyed by the shift towards a more abstract and rationalised society composed of lonely and isolated individuals (Fischler,1980; Mennell, 1985; Bauman, 1988).

2.30.1. Ethnicity and consumption

However, it is argued that consumers are actually joined together by strong emotional bonds such as the sharing of same tastes, habits, intellectual pursuits or participating in events like animal rights protests or anti-capitalism campaigns (Maffesoli, 1996). "They

are connected through a variety of diffuse and fleeting encounters involving modern technology (such as the Internet) leading to more transient and fluid identities. What unites an individual with the community is the aesthetic experience, that is, the ability to feel emotion together with others in the community and to share the same ambience" (Maffesoli, 1996). Membership of such a community transcends traditional cultural, national and race barriers – anyone sharing the same space and a common sentiment can join a community, which has a less articulated but differentiated form.

Ethnicity in such a context becomes an image and a style that one can conveniently choose and adopt. It is argued that "in consumer culture, ethnicity can be bought, sold and worn like a loose garment" (Oswald, 1999, p. 304). In her study of ethnic minority consumers in the USA, she emphasised "the interdependence between consumption and ethnicity as moments in the on-going construction of personal and social identity" (Oswald, 1999, p. 304). She demonstrated how a consumer's personal and social identity, symbolised in the pronoun "I" was "constantly pulled in several directions at once, including class, race and ethnic identification" (Oswald, 1999, p. 307). The implications are that one can have multiple and co-existing identities that can inform one's buying behaviours (Oswald, 1999; Jamal and Chapman, 2000). The multiple and co-existing identities are likely to be accompanied by both positive and negative affective attitudes (Jamal and Chapman, 2000). Empirical evidence is provided to support the co-existence of consumers' mixed emotions and their implications for ethnicity and ethnic identity (Oswald, 1999). A related argument is made by suggesting that ethnicity is not just about one's identification with a particular ethnic group, but also about how strongly one identifies with that group in a particular situation (Stayman and Deshpande, 1989). According to them, "ethnicity is not just who one is, but how one feels in and about a particular situation" (Stayman and Deshpande, 1989, p.361). It

is argued that social situation and one's perception of that situation influenced his or her felt ethnic identity (Stayman and Deshpande, 1989). They concluded that persons in multicultural societies were likely to have a set of ethnic and other identities that might be differentially salient. In other words, they are expected to have multiple selves whereby they act differently in different situations and with different individuals (Aaker, 1999). On the basis of this, they cite the example of some Hispanics in America who behaved very much like the mainstream population all the year round except while celebrating Cindo de Mayo or while visiting a Hispanic restaurant with family and friends (Donthu and Cherian, 1994).

2.30.2. Ethnicity and Acculturation

Having looked at how ethnicity and consumption has been dealt with in academic literature, the role of acculturation appears and a growing body of literature has used this to investigate the consumption patterns of ethnic minority consumers (Berry, 1980, 1997; Lee, 1993; Penaloza, 1994; Khairullah, 1996).

Others have compared the consumption patterns of some ethnic minority consumer groups to a more generic, mainstream "White" or "Anglo" group (Hirschman, 1981; Deshpande et al, 1986).

However, the process of acculturation does not take place in a social vacuum; it occurs and unfolds itself within the context of intragroup and intergroup relations (Brown et al, 1992). The process is also a reciprocal one as it involves contact and interaction among different cultural groups. Hence, changes can and do happen among any of the groups including the mainstream consumers. Furthermore the society in which the process unfolds is also in some sense constantly in a process of change whereby mass media and marketing all play their roles. Thus topics dealing with ethnicity and identity formations have to take into account the interaction among

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consumers as well as marketers of different ethnic backgrounds in a particular marketplace (Jamal, 2000).

The next section analyses the notion of image and what it means for British South Asian Muslim female consumers of fashion and beauty products and as a means of showcasing their identity.

IMAGE

2.31. Imagery of fashion and beauty

The study of fashion as a recognised academic discipline has been relatively recent. How we make sense of fashion, depends on which intellectual or disciplinary approach we adopt, to study the fashion sense of one's own culture or other people's culture, Many students of fashion want to learn about it simply because they like dressing up or shopping for clothes, this does not happen in a vacuum.

First there is a need to define what is meant by aesthetics and its relationship to the more specific terms of fashion and beauty. The definition of 'aesthetics' is the philosophy of sensuous theory of taste, criticism of beauty belonging to the appreciation of the beautiful and relating to principles of good taste. It is a subjective appreciation of beauty- socially constructed and deconstructed (Merriam-Webster, 2012).

It is clear from the book 'Keywords' (1985), that aesthetic, with its specialised references to art, to visual appearance and to a category of what is "fine" or "beautiful", is a key formation in a group of meanings which at once emphasises and isolates subjective sense-activity as the basis of art and beauty as distinct, for example, from social or cultural interpretations (Williams, 1985).

'Fashion' can be defined as a prevailing custom or style of dress, etiquette or procedure, etc. "conventional usage in dress"; an established mode; and as a prevailing make, influence, style, pattern or manner (Merriam-Webster, 2012). These definitions

convey both a sense of consensus about a desired mode of behaviour or appearance and a sense of successive change, movement and redefinition. Fashion is a cultural practice that is bound up with the specification of our sense of self both as individuals and as members of groups. But as identity means creating distinctiveness, fashion always has to balance reflecting the contemporary consensus about fashion with the specific arrangement of signs and symbols that mark out an individual as appearing to be unique. At a broader level, the fashion industry is also a "cultural industry" that establishes the aesthetic and practical dimensions of our clothing habits as well as constituting a keynote global consumer industry (Craik, 2009).

Hence, unlike other cultural practices that define our sense of self, the essence of fashion is change and consensual trends, even though individuals believe that they make choices from a range of options to create a certain style in a unique and distinctive way. In the act of making fashion choices, a person is animated (making alive, activating, performing) (Hibbert, 2004) her body by imposing on it a social veneer that permits it to perform in specific desired ways and to be interpreted in the intended manner by others. In other words, individuals perform in their identities and social roles through their choice and mode of wearing clothes and accessories. This is the act of performativity or the ways in which the body assumes a sense of self by creating a recognisable identity through the way the body is clothed, gestures, expressions and movement (Hibbert, 2004). As the chief curator of the Kyoto Costume Institute, Akiko Fukai put it, "Fashion can be regarded as the story of the fictitious body as visible surface" (Hibbert, 2004, p.24). This means that although we know that bodies exist, the clothed body is an arbitrary manifestation of the individual in which the chosen identity is imagine and constructed through apparel and gesture. This raises the topic of how to understand or analyse fashion. Fashion is made up of several social practices (Craik, 2009):

- The selection of clothes or apparel- individual garments that go in and out of popularity.

- Ways of wearing and combining an array of clothes.

- Trends in accenting certain aspects of bodies and apparel through the use of decoration and accessories.

Clothes are therefore not just neutral garments and apparel but rather are structured into social processes and meanings by the ways in which their details and rules about wearing them construct cultural symbols and messages.

In a fashion system, clothes function as symbols that indicate social markers such as status, gender, social group allegiance, personality, fashionability and sexuality (Craik, 2009).

The symbols are internalised or naturalised among a fashion culture so that they are understood almost automatically. Cultural symbols are culturally specific and historically variable. Groups or types of fashion symbols are organised into symbolic systems that are specific to a culture or subculture and intelligible only to us (whoever the "us" might be in a particular fashion milieu). Fashions change over time but nonetheless are intelligible at a particular moment in time and their traces (e.g. in archival photographs, paintings, museum collections) can be retrospectively interpreted as revealing characteristics of individuals, groups and cultures. In this sense, it can be thought that fashion is a system of communication almost like a language made up of a vocabulary (a collection of items of clothing typical of a culture), syntax (the rules about how clothes can be combined or organised) and grammar (the system of arranging and relating garments) and conventions of decoding and interpreting the meaning of a particular 'look' (Barnes, 1985; Barnes and Lea-Greenwood, 2006).

The definition of 'beauty' is the quality or qualities in a person or thing that gives pleasure to the senses or pleasurably exalts the mind or spirit and gives intense pleasure or deep satisfaction to the mind, whether arising from sensory (Merriam-Webster, 2012).

Craik (1994) discovered that places where imagery of fashion and beauty can be found include fashion and beauty magazines, advertisements, the catwalk, retail shops, films and media, popular music, the workplace, special events and the street. In essence, the new aesthetic focused on the photographer and the model rather than the clothes themselves. She found that the appeal for the consumer is the allure of emulating these fashionable lifestyles rather than conforming to rapidly outdated ideas of convention and good taste.

This is argued to be the case for the British South Asian Muslim female consumer, where a complex situation of image and identity 'code-switching' (Jamal and Chapman, 2000) is performed in their ''multiple worlds' (Lindridge et al, 2004) and negotiation is accomplished with regards to their image and identity in their 'multiple worlds' of the South Asian Muslim community and their British Caucasian counterparts.

In a study by Jamal (2000), South Asian participants were found to take part in culinary 'culture swapping' with regards to food consumption (i.e. switching between eating South Asian and British food according to their mood). During cultural or religious encounters, "wearing South Asian clothing is perceived as exciting, affording them the opportunity to experience their own culture through consumption" (Lindridge et al, 2004, p.226). This finding also indicates British South Asian Muslim female consumers purchase Western fashion and beauty products consuming Western jeans and work suits for the purpose of interacting in their British 'world'. This allows them to

experience their British 'identity' or 'persona' of their host country through consumption of Western jeans, work suits and wearing of makeup with the Western notion of beauty in mind: bronzed skin and 'natural' looking makeup.

2.31.1. Image of fashion and beauty in the British South Asian Muslim female consumer's motherland

"There has been previous literature where wearing the sari has an altogether different connotation where it may be construed as a sign of immigrants from the South Asian subcontinent who have not yet adapted to the 'Western' ways" (Craik, 2009, p.314).

In agreement with this finding, there is work on transnational fashion which also challenges simplistic notions about the Westernisation of 'Asian' dress (Jackson et al, 2007). It demonstrates, instead, that the pace of change is socially and spatially uneven in both London and Mumbai, with evidence of 'multiple modernities' rather than a single East - West split. So, for example, many Indian respondents were keen to emphasize the modernity of Mumbai, whether in terms of the fast pace of life, the city's ability to absorb a wide range of international influences, or the increased freedom of contemporary consumer choice (Jackson et al, 2007). The commonly assumed contrast between 'Western' modernity and 'Eastern' tradition was not only resisted by many of the respondents but was, in some cases, reversed. The group of Mumbai university students insisted that their cousins living overseas in the UK were more traditional in terms of dress than they were because, nowadays, 'you can get everything in Mumbai' (Jackson et al, 2007). They were also adamant that their relatives in the UK were very much behind the trends in Indian clothing. One London based participant of Jackson et al (2007)'s sample recalled how 'they're more clued up' in India and Pakistan than in Britain (Jackson et al, 2007, pp.913):

"We never know what the fashions are going [to be] in Pakistan or India, and suddenly we're five years behind them, we're wearing something they wore five years ago and you go over there and you feel, 'Oh my God, I'm out of fashion'.

Similar findings from work with non-resident Indians in Canada and Britain, are reported (Walton-Roberts and Pratt, 2004) where India was said to be more modern in terms of fashion and style than Britain, challenging the superior assumption that modernity resides exclusively in the West.

2.31.2. Image of fashion and beauty in the British South Asian Muslim community

It has been stated that 'during these cultural or religious encounters, wearing South Asian clothing was perceived as exciting, affording them the opportunity for South Asian Punjabis female consumers to experience their own culture through consumption' (Lindridge et al, 2004, p.226). This claim is supported in that South Asian weddings can involve five days of events (Tewara, 2011). The Indian fashion industry is heavily focused on providing [bride/groom/guests] outfits that this constant [South Asian wedding] partying demands. The need for status is a fundamental part of South Asian Indian Punjabi identity (Sekhon, 2007). Status plays a central role in their consumption and identity formation. The second generation of South Asian Indian Punjabis closely linked status and material wealth as a natural part of being Asian. Status and material wealth are closely associated with being Asian and defining actual South Asian identity.

2.31.3. Image of fashion and beauty in the British Caucasian wider community – friends/work colleagues

Socialisation and Conformity

'Khaliji' makeup is the style of makeup native to the Arab states of the Persian Gulf (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the UAE). It is characterised by the heavy use of the traditional eye kohl (eyeliner formed from crushed galena [lead sulphate powder]), wearing dramatic, almost theatrical makeup as well as the usage of

highly aromatic perfumes derived from the distillation of 'oud' (resin of the wild Agarwood trees), sandalwood, amber, musk and rose oils. This 'khaliji' style of makeup has crossed over to the South Asian beauty aesthetic and is worn especially for very formal occasions such as South Asian weddings (primarily bridal makeup) and South Asian formal cultural functions favoured by South Asian female makeup 'devotees' or 'aficionados'. It is authentically of Eastern origin and gives the Eastern aesthetic a strong identity of unique belonging particular to that region of the world.

The Western ideal notion of female beauty, with regards to makeup, can be exemplified as having tanned, bronzed skin (Western Caucasian female consumers show preference to going one or two shades darker than their normal skin colour with regards to foundation colour) and looking 'natural' (free of looking as though one had applied excessive amounts of makeup) (Fabricant and Gould, 1993). This was found using Western Caucasian female participants. This is in juxtaposition to the South Asian ideal notion of female beauty, with regards to makeup, as having pale skin (South Asian females consumers preference to going one or two shades lighter than their normal skin colour with regards to foundation colour) and wearing heavy, dramatic, almost theatrical style makeup.

The large prevalence of participants of South Asian Muslim extraction desiring an alteration of their ethnic appearance and stating a preference for the Western notion of beauty may reflect the assimilation difficulties and low tolerance of the society in accepting people with a 'foreign' look or name, both in the private sector and in the job market.

2.31.4. Fashion and beauty 'image' reconstruction

Identity reconstruction involves a personal rite of passage from one stage of being to another (Schouten and Martin, 2012). Clothes and makeup may serve in this role by

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helping a female consumer to define who she is as she makes a transition in life and help to make her feel more competent in her role, a form of symbolic self-completion in which she uses a stereotypic symbol (i.e. makeup) to mark her new status (Wickland and Gollwitzer, 1982, Gentina et al 2012). One such rite of passage is the shift from girlhood into womanhood through marriage. Secondary sources of data exist (see Fig. 2.32.4) to showcase this rite of passage in the form of fashion and beauty bridal magazines such as British South Asian bridal magazines such as Asiana Wedding and Asian Bride. These magazines exist on the market catering for British South Asian female consumers.

Fig. 2.31.4. British South Asian bridal magazines

Source: Left: *(Asian Wedding Spring 2010 Issue)*

Right: *(Asiana Wedding Autumn and Winter 2004 Issue)*

2.31.5. Fashion and beauty 'image' border crossings

Just as Mexicans go through 'mental' border crossings when arriving in the USA and 'putting' on the thinking of the American mentality and 'shedding' their Mexican mentality (Penaloza, 1994); the researcher of this study considers if British South Asian Muslim females go through these 'border crossings' concerning their 'image'. Here it is considered whether British South Asian Muslim female consumers have one or a dual 'image' identity. There is also a consideration of these British South Asian Muslim female consumers (living in Great Britain) going through the process of 'putting on' the

thinking of British mentality through clothes and 'shedding' their South Asian Muslim mentality through clothes (metaphorically).

This stance is reinforced by the finding that wearing South Asian clothes for British South Asian Indian Punjabis while representing a sense of cultural conformity and duty does not necessarily reflect self-suppression (Lindridge et al, 2004). Participants purchased their own South Asian clothing as they did not always trust their mothers to buy subtle understated colours. This behaviour showed the permeability of the boundary between the British and South Asian cultures reflecting an increasing western perspective on South Asian clothes. Again a blurring of the boundaries could be seen between the two cultural worlds in which these young women lived.

British South Asian Indian Punjabi female participants predominantly wore western clothing out of physical comfort and from a need to conform to British society (Lindridge et al, 2004). This behaviour did not necessarily imply any particular identification with more general British cultural beliefs of individuality but merely the need to exist within a larger group. It is argued in this thesis that these young adult South Asian women in Britain used consumption to construct and maintain 'multiple identities'.

Another consumption theme where cultural crossovers occurred was the use of beauty products. Although such products are extensively used within both cultures, their consumption carried cultural meanings. Participants noted the culturally laden usage of South Asian products such as 'Dabur oil' (a famous brand of Indian hair oil) within the context of older generations and as almost indicative of a bygone era. Participants mainly consumed western beauty products, partly out of ease of use [easily available] (arising from western socialisation), a need for conformity to British society and also availability.

Although beauty products and clothing consumption had not changed from Lindridge et al's (2004) participants' university days, there was an increased level of cultural comfort with the different products such as clothes. It is argued in this thesis that British South Asian Muslim female consumers go through fashion and beauty 'image' border crossings in their "imagined…multiple worlds" (Lindridge et al, 2004). They take part in situational 'border crossings' consumption based on their lifestyle of straddling two 'cultural worlds and beauty worlds' (British 'society' and South Asian 'society') and ethnic 'swapping' consumer behaviour (Jamal, 2000). Also Jamal and Chapman (2000) agree with this finding stating that identity construction thus becomes a continuous daily task that embraces multiple levels, depending on changes in the environment (Horowitz, 1975). It is these conflicting voices and multiple role obligations that is explored (Lindridge et al, 2004).

2.31.6. Fashion and beauty 'image' acculturation

One of the main motives of this study was to analyse the concept of fashion and beauty that is found to be beautiful by British South Asian Muslim females. Do British South Asian Muslim female consumers find what is beautiful as defined by their native South Asian culture's notion of beauty or have they absorbed the notion of beauty of their host Great Britain's culture?

Unlike some dimensions of acculturation in which the immigrant group unilaterally adopts the traits of the host culture, fashion and beauty acculturation is a more reciprocal process as the host country group may adopt some of the fashion and beauty practices of the minority group. As an example, there are a variety of ethnic fashion and beauty outlets available throughout British fashion retail stores such as Monsoon / Accessorise and beauty salons practising the ancient art of eyebrow threading (Satia – Abouter et al, 2002).

2.31.7. Fashion and Beauty 'Identity Switching' through the consumption of fashion and beauty products

This study extends earlier research where consumption is seen to act as a tool for individuals to create and communicate self-identity (Solomon 1983; Belk, 1988; McIntosh and Schmeichel, 2004).

The researcher's argument suggests that if acculturation takes place, in terms of culture acculturation and dietary acculturation (Vargese and Moore-Orr, 2002) then it would seem that fashion and beauty acculturation may take place for these British South Asian Muslim female consumers. British South Asian Muslim female consumers may use Western and South Asian clothes and beauty products as a result of creating a 'new identity' of and switching between two 'identities' (Jamal, 2000).

They purchase South Asian clothes such as saris, salwa kameezs, lenghas and churidars as it allows them to 'role-play' in their own native South Asian 'identity' (Lindridge et al, 2004) but feel just as comfortable in their new 'British South Asian identity' as they purchase Western clothes which allow them to take part in their British 'identity' (Sekhon, 2007).

2.32. BORDER CROSSINGS

British South Asian Muslim female consumers cross 'borders' as a means of roleplaying as individuals and groups and taking part in their multiple 'identities' they have formed for themselves in the different 'worlds' they inhabit (the British 'world', the 'South Asian' world and 'Muslim' world). British Indian Punjabi respondents exhibit similar behaviour of having multiple identities within their 'imagined multiple worlds' (Lindridge et al, 2004).

This thesis seeks to find whether South Asian Muslim female consumers take part inconsumer ethnic 'swapping' behaviour between their native South Asian fashion

and beauty product consumption. This type of 'border crossings' behaviour was exhibited by British Pakistani respondents in the case of South Asian 'ethnic' and white 'mainstream' food switching or swapping in Bradford (Jamal, 2000). It can be argued that British Pakistani consumers regularly exercised their individual freedom to choose and maintain identities of multiple kinds .Yet, the transition to the exotic (white mainstream 'culinary food world') was temporary, as the British Pakistani participants did not conform to a single sense of 'being' all the time (Jamal, 2000).

Fig. 2.32.1. 'Culinary Food' culture swapping behaviour demonstrated by British Pakistani consumers
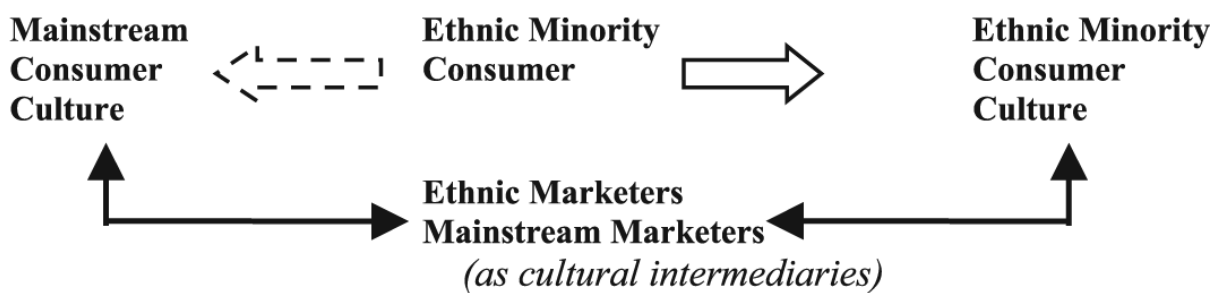
Source: (*Jamal, 2000, pp.1612)*

British South Indian Punjabi female consumers consumed Western fashion and beauty product consumption based on their being in their 'South Asian' world or their 'British' world (Lindridge et al, 2004). This thesis intends to throw more light on British South Asian Muslim female consumerism and their purchasing habits of fashion and beauty products. It may exhibit that fashion and beauty consumer buyer behaviour demonstrated by these British South Asian Muslim female consumers may run in alignment to the culinary food swapping consumer behaviour (Jamal, 2000) where the ethnic participants moved around or swapped between their South Asian 'ethnic' culture and the white British 'mainstream' consumer culture (quite temporarily) (Oswald, 1999); that is, they became immersed in, and experienced, different realities. Their

attitudes, about their experiences of different ways of being, co-existed in the sense of consumer indecision (Otnes et al, 1997).

This is in comparison and addition to British South Asian female consumer buyer behaviour knowledge who argued that British Indian Punjabi female consumers were influenced by culture (Lindridge et al, 2004) and family (Sekhon, 2007) in their fashion and beauty product consumption.

2.32.2. 'Fusion' of South Asian and Western aesthetics

Indo-Western clothing is the fusion of Western and South Asian fashion. With increasing exposure of the South Asian subcontinent to the Western world, the merging of women's clothing styles is inevitable. Many South Asian women residing in the West still prefer to wear traditional salwa kameez and saris; however, some women, particularly those of the younger generation, choose Indo-Western clothing.

The clothing of the quintessential Indo-Western ensemble is the trouser suit, which is a short kurta with straight pants and a dupatta. Newer designs often feature sleeveless tops, short dupattas, and pants with slits. New fusion fashions are emerging rapidly, as designers compete to produce designs in tune with current trends. Additional examples of the fusion that Indo-Western clothing represents include wearing jeans with a choli, salwa or kurta, adding a dupatta to a Western-style outfit, and wearing a lengha (long skirt) with a tank top or halter top.

Distinctive elements in Indo-Western fashions are sleeve lengths, shirt lengths and necklines. The traditional salwa has long or short sleeves. An Indo-Western design might forego sleeves altogether, or replace the sleeves with spaghetti straps, resembling the style of a tank top or halter. There are also poncho-styled tops and one-sleeve designs that follow contemporary Western trends, for example balloon sleeves. With regards to shirt lengths, Indo-Western kurtas and salwas tend to be much shorter than

those traditionally worn, so that they resemble Western-style shirts lengths. Some Indo-Western tops are available with plunging necklines, in contrast to the traditional styling of salwas and kurtas of modest necklines (Nagrath, 2003).

Western apparel and beauty products are worn by British South Asian Punjabi female participants. This can be due to ease of use, convenience and practicality for everyday use i.e. conformity to their British environment (Lindridge et al 2004, Sekhon, 2007) as well as avoiding stigmatism and racism from their British counterparts (Dwyer, 1997). Hence, this study intends to demonstrate that British South Asian Muslim female consumers may go through the adoption of western clothing and beauty aesthetics as women reflect their acceptance of this new cultural milieu (Park et al, 1993).

The following section explores the nature of 'consumer acculturation' and how British South Asian Muslim female consumers purchase fashion and beauty products as a means of crossing borders in their 'consumer worlds' and their 'cultural worlds'.

2.33. Consumer Acculturation

Consumer acculturation refers to the adaptation of immigrant consumers to the consumer environment in the host country (Yuping, 2001). Consumer acculturation examines movement and adaptation of consumers into a new culture (Penaloza, 1994). Acculturation involves consumer socialisation processes during long term mobility or relocation to a foreign country. 'Consumer acculturation' is a subset of acculturation and socialisation. While acculturation is more general, 'consumer acculturation' is specific to the consumption process. 'Consumer acculturation' can be seen as a socialisation process in which immigrants or members of marginalised consumer groups, in this case British South Asian Muslim female consumers, learn the behaviour, attitudes and values of a consumer buyer behaviour culture that is different from those

of the consumer buyer behaviour culture of their own origin (Lee, 1988).

Consumers swap cultures so as to 'balance out'; using goods to move between one's cultural identity and another as they negotiate between home and host culture (Oswald, 1999). Consumers integrate different consumption patterns to 'fit in'. Given the level of globalisation, the topic has huge implications for international marketers, particularly looking to understand consumer buyer behaviour of niche consumers such as second or third generation diaspora, a potentially highly lucrative market but yet so far under-researched and whose consumer buyer behaviour is poorly understood.

The purchase of Western designer beauty products and designer clothing brands was thought to be tangible status symbols and a sign of having 'made it' (i.e. the acquisition of money and success). They were also purchased as a need for one-upmanship, validation from peers and as a need to gain peer approval and 'respect' from community members and peers (Sekhon, 2007).

This stance is also reinforced by studies (Penaloza, 1994; Sekhon, 2007). This is exemplified by Mexicans who take on consumer buyer behaviour habits of American Caucasians (Penaloza, 1994) and British South Asian Indian Punjabis take on the consumer buyer behaviour of British Caucasians (Sekhon, 2007).

This thesis seeks to find similarity in British South Asian female fashion and beauty consumerism behaviour with ethnicity behaviour and dual identity exemplified by the Mexican Americans and British South Asians community (Penaloza, 1994; Sekhon, 2007).

For instance, Penaloza (1994, p.33) states:

> *"Mexican immigrant informants assimilated consumption patterns associated with American consumer culture yet they also maintained aspects of the consumption patterns they had acquired in Mexico. At times their consumption patterns suggested assimilation yet the products and services were used in ways that maintained ties to their previous culture."*

Similarly Sekhon (2007, p.165) states that:

> *"research reveals that second generation Asian Indians' consumer behaviour is complex in nature. Consumption is directly affected by intergenerational influences. These influences can be linked to the strong Indian cultural value system that is part of the [British South Asian Indian] participants' daily lives. Even though a second generation may be western in a number of different environments, certain consumption decisions (especially those in the public domain) are still very much entrenched and influenced by Indian culture."*

2.33.1. British South Asian 'Brasian' consumer acculturation

'Status' consumption - Quality

British South Asian female consumers tend to favour the purchase of designer goods and brands. These brands provide status, prestige and reassurance of quality so it is contended that these status symbol products last longer and be more durable (Jackson et al, 2007). They were purchased for the reasons of earning respect, approval and receiving kudos from peers and community members. It is about showing status and the attitude one has made it over in Great Britain, as immigrants or as the children of immigrants. It is considered very important part of their lives. It defines who they are. The participants link their possessions to being immigrants or the children of immigrants. Their identity is thus linked to wealth, possessions, being children of immigrants, achieving, belonging and symbolic consumption. It was reasoned to be a matter of them wanting to achieve as their parents did. Their parents (first generation immigrants) worked hard to do well and get the good things in life, and now they want to continue that and that is why it is a natural part of being South Asian (Sekhon, 2007). The wearing of brands mean being able to join the community hierarchy's social ranking of an exclusive clique (fashion tribe) or joining a social circle the participants want to be a part of (Portas, 2007).

A previous study (Sekhon and Szmigin, 2011) reports a relationship between British South Asian female consumers and their tendency for consuming designer

brands and designer fashion and beauty products. Branded (or imported) goods are "tangible products of stereotypical indicators of 'globalisation', subject to localised discourses of consumption" (Jackson et al, 2007, p.917). With British Asian respondents, transnational brands such as 'Gap' are name dropped as a 'marker', carrying weight which others in the group clearly appreciate. Brands rendered status, prestige as well as offering reassurance to those consumers who were unsure of their fashion sense. Young professionals feel more of a need to dress in branded clothing, linking the quality of their clothing to their own professionalism and the image of their company to outside clients. There was an attitude that paying a premium for higher quality goods was worth it. High quality goods were often perceived to be 'international' or 'branded' ones. Where international goods such as Levi jeans or Revlon cosmetics, were preferred to South Asian brands, the choice was often justified in practical terms as more 'durable' or of better quality (Jackson et al, 2007).

Status consumption - 'Public Image'

A theoretical resource for analysing the complex cultural distinctions at play in this social field is work on the sociology of taste. Based originally on the analysis of consumption culture in post war France, his central argument is that cultural distinctions (such as one's choices about what to eat or what to wear) involve social distinctions as well as purely aesthetical choices (Bourdieu, 1989). Notions of 'good taste' function as class markers and investments in the appropriate (culturally approved) commodities can be 'traded' for social position. While some people (such as civil servants) may be rich in cultural capital but low in economic capital, others may be economically rich but culturally poor (such as the 'nouveau riche'). It can be argued that in this study Bourdieu's (1989) work comes into play in that the British South Asian Muslim female consumers are considered to be of the 'nouveau riche' variety of consumer who

purchase designer goods to show off their newly acquired wealth. In essence, 'rebranding' themselves. However, here this is a very complex issue since utilising his ideas about social distinction to illustrate the significance of clothing cultures in marking differences of gender and generation, class and caste is not straightforward. The researcher argues that a 'cultured' but 'economically poor' civil servant may actually like and aspire to purchase Louis Vuitton luggage whilst an uncultured but financially rich businessman or footballer may have no interest in showing off their wealth through their apparel and accessories. It can be argued that 'good taste' and 'bad taste' is subjective according to purely aesthetical choices and whoever consumes that product.

In a previous study, respondents refer to the consumption of goods as 'status symbols' which indicate one's money, class and success to the public world and community (Sekhon, 2007). Products are evaluated in terms of their status value. Brands and different makes are chosen based on their public image and are linked to other users of that product or brand in the South Asian community. These products symbolise parental influences and expectations as well as their tangible and utilitarian value.

The stigma associated with certain brands is linked once again to others' judgments, but centrally parental judgments:

> *"I wouldn't buy certain make of TV or car. I mean Asians, including our own parents are very judgmental and would think what on earth is he doing driving that. I think it's something embedded in us. You might actually think all societies are like that but with our community these judgments are far reaching. It could also affect marriage proposals, acceptance by others and even friendships, it's judged at all levels. My parents instilled these values in me and linked what we had to how successful our personal lives would also be. It's our culture, I know it's different from British culture but that's how we base our decisions, on our culture and the family's expectations"*

<div align="right">(Sekhon, 2007, p.163-164)</div>

In fact, the family instils that consumption of certain goods especially those seen in public must be carefully thought through decisions. Judgments are based on achievement and how others perceive those participants and evaluate them according to their possessions. Consumption is used proactively to position oneself, an activity that can raise one's ranking in the South Asian community, and that can help to gain respect, appraisal and even offers of marriage.

Most participants actively practised this. There often appeared to be a need (as the children of immigrants) to prove to their families, their community and themselves that they have achieved, they have fulfilled parental expectations, and that parental investment in immigrating, educating their children and finding a better life has been successful and worthwhile. Also South Asian culture is linked to consumption decisions. The rationale for thinking and deciding on choice of goods in this manner is attributed directly to cultural and parental influences. This study seeks to assess whether branded goods are important to British South Asian Muslim female consumers, especially where others are going to see the product, like tangible goods such as a designer bags, clothes, branded cosmetics and skincare.

Their parents or grandparents may have arrived in Great Britain with practically nothing, educated their children and grandchildren and now they have inherited the work ethos to work hard. In the family a lot is measured by the possessions which have been consumed. It is not just the product which has been bought but also the make and brand of that product. This stems from how they have been brought up, it is ingrained into their mindset, culture, thinking, education, values important but so is what has been bought (Sekhon, 2007).

It is believed that consumption is linked historically to parental migration. The choice of consumption is directly influenced by parents' migration to Britain. It is also a

means by which others comment on a person's success. The respondents are making consumption choices and explicitly linking them to their cultural value system that has been instilled in them by the first generation.

Consumption choices come from the participants' own individual identity which is influenced by the wants, needs and expectations of the first generation (namely parents). What is bought is based on what is thought best by the participant and what the rest of the South Asian community which mainly includes what the family will think. It is highly likely that they will influence what is bought and the participants' thoughts before buying. It reveals a sense of family sacrifice, work ethic and debt to parents. This debt is not necessarily resented, but does dictate that second generation South Asian Indians work harder, achieve and possess the products that will make their parents proud. These brands also help the participants to fulfil their own achievements and aspirations, which are linked to their self-concept and ideal public image. They will buy things that they know say something about themselves and the family. A top brand of car or watch for example says "I'm successful, have met my parents' expectations" and confirms that ethnic minorities are equal to their British Caucasian peers.

Consumption is thus being used by participants to distinguish themselves within their community. Consumption is multifaceted. It is about having the right brands that will be approved and respected, it is about acknowledging parental sacrifices made through immigration, and also it is to fulfil their own achievements and aspirations. A great deal of importance is placed on the symbolic value of the good, in particular what it symbolises to others, particularly to parents. This broadens the nature of 'symbolization' and is linked to the immigrant experience (Sekhon, 2007).

The need for status is regarded as a fundamental part of South Asian identity. Status is a term widely used by the participants and plays a central role in their

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consumption and identity formation. Status is referred to by the participants in terms of material wealth. The second generation closely link status and material wealth as a natural part of being South Asian. Possessions and what they represent are discussed not only in terms of consumption patterns and consumer behaviour, but also as part of South Asian identity and being 'South Asian'. In essence, the participants are defining their own stereotypes. It is thought that as a group, they are more materialistic than others which can be put down to their parents being immigrants and so there is a desire to prove that they have worked hard and have made it, in terms of jobs, money, possessions and status. That is how their parents measure their own success and so it is an essential influence (Sekhon, 2007).

The researcher is not assuming that only South Asians are concerned with material wealth and status, but rather that status and material wealth are closely associated with being South Asian and defining actual South Asian identity. The tensions and conflicts in the consumption decisions are ever present. Identity and belonging are closely linked to consumption decisions. For example, having a BMW car could be considered to be all part of being [South] 'Asian'. They are considered to be reliable and strong cars, but it would have been bought because of the name, the brand, as part of being South Asian is about driving a 'nice' car and having branded possessions. South Asians whether first or second generation have a tendency to think like that. It can put a lot of pressure on them to succeed, achieve, work hard and if one does not, alienation can be experienced by the British South Asian consumer from everyone around them in the South Asian community (Sekhon, 2007).

Hence, parading material wealth through possessions is regarded as an integral part of the participants' identity, and fulfilling parental expectations and the family's influence on this is evident. The parents are very much into well-known makes for most

of their goods. They may have Sony goods, a Mercedes and a BMW; it can be considered a [South] 'Asian' 'thing', the brands. It is about showing status and the attitude one has made it over in Great Britain, as immigrants or as the children of immigrants. It is a really important part of their lives. It defines who they are.

Hence, these pressures are then placed on the second generation. Not only are they measuring their success through tangible goods but also through their children's moral standing and respect for their home culture. However, they are clearly instilling values of consumption and the need, the requirement to consume as central to being 'South Asian' and 'having achieved'. It can be labelled as somewhat 'shallow' but also an 'inevitable part of being South Asian' (Sekhon, 2007, p.165). South Asians measure success through possessions. There is a real pressure for them to have everything, the perfect house, the perfect children, the perfect marriage and family. British society also wants this but South Asian reasons for these are different; it is because of their immigrant status and influence of South Asian culture. Material wealth is considered important such as having a nice car and home. For other South Asians, it is all about what others think. The pressure can be so overwhelming as exemplified by a study's participants who stated:

> *"I was at a wedding the other day and I overheard a guest saying he had taken out a loan to buy a Mercedes car because he felt others would think, "Look he is driving a rubbish car and yet living in England." I really do think that is sad, but that just shows the pressures that immigrants feel"* (Sekhon, 2007, p.165)

Here, it can be seen that there is an implication that these pressures are almost constraining and suffocating. They put a heavy burden on the migrants that already have to deal with so much. They feel obliged to fulfil these expectations but underlying the tensions that are ever present. Even though their decision-making, namely consumption, is influenced by their own identity, identity is further influenced by living and experiencing two cultures and being the children of immigrants.

Resultant possessions are expressions of achievement and one's place of belonging and acceptance in the Western society. Both generations feel compelled to think of others, because the first generation are immigrants and they must be seen as successful while the second generation are to meet parental expectations and adhere to South Asian cultural values. It is something that is expected and leaves little choice. Intergenerational influences are central to the participant's identity and are peppered with attitudes of tension/conflict that are now bordering on resentment (Sekhon, 2007).

Accomplishment is consumer behaviour reflecting social and economic achievement: acquisition and conspicuous consumption of status goods, displaying products and services that signal personal attainment (Foxall, 2010).

In an open setting, this consists in general of the purchase and consumption of status goods: luxuries and radical innovations such as exotic vacations and (at this moment) iPhones. The items in question are possessed and used for the pleasure or ease of living they confer, the well-being they make possible for the individual; they thereby provide extensive informational rewards. As status symbols, their conspicuous consumption strengthens the behaviour in question. They attest directly and often publicly and unambiguously to the consumer's attainments, especially economic. Goods in this category are usually highly differentiated - by novel function in the case of innovations, by branding in the case of luxuries. In a closed setting, accomplishment can generally be described as fulfilment, personal Attainments gained through leisure, often with a strong element of recreation or excitement as well as achievement. It might, for instance, include both the completion of a personal development seminar and gambling in a casino, both of which are maintained by high levels of utilitarian and informational consequence in fairly closed settings (Foxall, 2010). This study argues that British South Asian Muslim female consumers purchase fashion and beauty products to

showcase their accomplishment in life (such as career promotion or payrise) thereby rewarding themselves monetarily with the purchase of designer fashion and/or beauty products.

2.34. Islam and how it influences the construction of British South Asian fashion consumerism

Religion has been found to shape fashion consumer buyer behaviour (Al-Hayari et al, 2012; Gbadamosi, 2012; Lindridge, 2005).

Religious groups can also be regarded as 'subcultures' as a result of traditions and customs tied to their beliefs and passed on from one generation to the next (Hirshmann, 1981). As an example of values indicative of the culture they come from, she stated that Muslims tend to be more conservative with an emphasis on adherence to family norms.

Religious affiliation can also influence the way consumers evaluate brands. For example, Jewish consumers are more likely to seek information in the process of brand evaluation and to transfer that information on consumption experiences to others, possibly as a reflection of their emphasis on self-education (Hirshmann, 1981).

With regards to fashion consumption, dress choices made by British South Asian Muslim female consumers are the result of an intersection of different social factors shaping her such as ethnic heritage, socio-economic class, parental or familial attitudes, religious beliefs, political affiliations and personal orientations (Dwyer, 1999).

This thesis seeks to assess whether familial attitudes and religious beliefs influences the consumer buyer behaviour decision making process of British South Asian female consumers who are in contention with the issue of hemlines, necklines and arm length sleeves which are taken into consideration when deciding whether to purchase fashion clothing item(s) (Dwyer, 1999). These particular niche consumers take

their religion of Islam into consideration when purchasing fashion and beauty products due to the code of 'modesty' dressing.

In previous work, discourses of 'modesty' were often specific to different phases in the life-course of informants (Jackson et al, 2007). For example, a British South Asian student reflected "it's just when you get older, you have to be more modest and stuff, in sort of religious terms, especially if people do not know you that well". In the respondent's terms, the wearing of a salwa kameez signalled 'respectability' and 'modesty' (Jackson et al, 2007). For the British South Asian professional women wearing western clothes in the workplace, issues of modesty governed their choice of clothing, particularly regarding the upper body. This group rejected wearing 'South Asian' clothes to work suggesting that they were not necessarily appropriate within the professional environments in which they worked for but would frequently wear them relaxing within the home citing 'comfort' (Lindridge et al, 2004) as the principle reason. At the same time, there was an emphasis within this group on undercutting the significance of particular choices as being marked as 'Western' or 'South Asian' but simply as 'appropriate' or 'suitable' for different contexts.

2.35. Islam and how it influences the construction of British South Asian beauty consumerism

Cosmetics were used in Persia and what is today the Middle East from ancient periods (Chaudhri and Jain, 2009). After Arab tribes converted to Islam and conquered those areas, in some areas cosmetics were only restricted if they were to disguise the real look in order to mislead or cause 'uncontrolled desire' (Chaudhri and Jain, 2009). All branches of Islam set a number of thumb rules relating to purity and cleanliness, whether in its physical or spiritual form. For some branches, the general rule is outlined by the Quran, "For Allah loves those who turn to Him constantly and He loves those

who keep themselves pure and clean." Beautification is permissible in Islam if it causes no harm to the subject or the object and therefore permissible when it is not contrary to the teaching of Islam. Prophet Muhammad also declared, "Allah (God) is Beautiful and He loves beauty." On the other hand, some fundamentalist branches of Islam forbid the use of cosmetics (Chaudhri and Jain, 2009).

This strongly points to the need to consider if the imagery of people is allowed in Islam and its relation to living in a Western society. It states in Islam that with the issue of imagery that drawing of imagery is of two types. The first type is drawing pictures of animate beings. It says in the Hadith (the way of life prescribed as normative in Islam, based on the teachings and practices of Prophet Muhammad [Peace Be Upon Him]) and on exegesis of the Quran that this is forbidden. It is not permitted to draw anything that depicts animate beings, because the Prophet Muhammad (Peace Be Upon Him) said, according to the Hadith: "Every image maker will be in the Fire. The most severely punished of people on the Day of Resurrection will be the image-makers, those who tried to imitate the creation of Allah. The makers of these images will be punished on the Day of Resurrection, and they will be told, 'Give life to that which you have created.' The Prophet Muhammad (Peace Be Upon Him) cursed the image-makers. This indicates that making images is forbidden. The scholars interpreted that as referring to images of animate beings such as animals, people and birds. With regard to drawing inanimate objects – which is the second type of drawing – there is no sin in that, such as drawing mountains, trees, planes and cars. There is nothing wrong with that, according to the Islamic scholars.

Therefore it can be concluded that beliefs on fashion and beauty according to Islam is dependent on level of conservatism ranging from orthodox Islamic beliefs to more liberal interpretations in Islam of what is permissible with regards to fashion and

beauty aesthetics according to the Islamic source or scholar where advice is sought and direction is taken from.

2.36. Bollywood and how it influences the construction of British South Asian fashion and beauty consumerism

This study attempts for an extension of current academic literature with regard to the fact that British South Asian Muslim female consumers may use Bollywood as a set 'standard' on what to consume for wearing in South Asian weddings and cultural functions. The stance of this literature review is that there is a possibility that the attractiveness of the Bollywood actresses may act as a form of advertising of these South Asian apparel.

A study supports the importance of Bollywood's role in inspiring British South Asian's consumer buyer behaviour on fashion and beauty product consumption (Jackson et al, 2007). An illustration of this influence among a group of British-Asian students in London who describe how they sought to 'keep up with what's happening in Bollywood films, what the stars are wearing and stuff', acknowledging how this meant that they were 'always behind what the style is like': 'I'm always out of fashion compared to my cousins' (Jackson et al, 2007, p.913).

2.37. South Asian Muslim Diaspora Acculturation

Focus upon outward appearances risks dangers of objectification (Dwyer, 1999). Objectification is the treatment of a person primarily based on how they look or their appearance (Langton, 2009). The researcher argues, that here starts from the premise that for British South Muslim female consumers, dress (fashion) and appearance (beauty) is a powerful and over-determined marker of difference. It is reasoned that because dress (fashion) and appearance (beauty) is a signifier for British South Asian Muslim female consumers, the construction of their own identities often requires an

engagement with the multiple meanings which are attached to dress (fashion) and appearance (beauty). Hence it is the view in this thesis that dress (fashion) and appearance (beauty) are actively used by British South Asian Muslim female consumers in the construction of their identities both through challenging the meaning attached to different dress (fashion) and appearance (beauty) styles and in the reworking of meanings to produce alternative identities. This could explain the reasoning why some British South Asian Muslim businesses have formed their own fusion clothing (blend of Islamic and Westernised apparel) leading to a rise of advertisements in British South Asian magazines of fashionable burkas and abayas decorated with jewelled borders and patterns and colourful hijabs and jilbabs decorated with rhinestones (see Fig. 2.37.1).

Fig. 2.37.1. British South Asian Islamic apparel

Source: *(Asiana magazine Issue: Summer 2011)*

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2.38. The fashion and beauty market industry in relation to British South Asian Muslim female consumers

2.38.1. Islamic Business Ideals

Islamic business ethics are rules governing business principles, based on the Islamic principles of jurisprudence. In an age, when there is an increased and renewed emphasis on teaching and learning business ethics, a highly significant question being raised is the role of faith and religious beliefs on business practices. Religious beliefs help produce more ethical organisations and consumers. As a major world religion, with clearly defined rules, restrictions and behavioural guidelines, Islam has teachings regarding ethical practices in commerce and their implications (Temporal, 2011).

The Islamic perspective on commerce is increasingly gaining momentum and importance in today's global economy for many reasons. For example, Saeed et al (2001) identified the following six different facts. Islam, being a practical religion with clear daily procedures to follow, shapes the attitudes and behaviours of its adherents, the Muslim consumers who represent more than a fifth of the world population. A second reason for the increased importance of Islamic business is reflected in the financial crisis of 2008/2009 which shattered the world markets which had followed conventional financial wisdom, while allowing those practising Islamic finance to prosper and make significant gains (Saeed et al, 2001). In the September 2008 third quarter, when share markets in London and New York were a third of their peaks, Dow Jones Islamic financial index, in contrast rose 4.75% (Saeed et al, 2001). A third reason (Saeed et al, 2001) for the increased significance of Islamic business is the oil boom which has resulted in many Muslim countries are becoming the most affluent consumers in the world. The level of foreign investment in the world is increasing and there is a movement towards forming a Muslim trading bloc although such a bloc might take some time to materialise. Finally, the sixth reason for the increased importance of Islamic business is because, there is a strong push towards the Islamisation of countries

where Muslims are a majority through laying down clear Islamic codes of conduct in all walks of life and commerce is no exception to this (Saeed et al, 2001).

Moreover, the globalisation of the world economy makes it a requirement for world businesses to be familiar with the Islamic perspective on commerce in order to understand the factors shaping the behaviours of Muslim consumers (Saeed et al, 2001). Businesses that neglect the acquisition and utilisation of such knowledge risk alienating a large proportion of their Muslim target market (Saeed et al, 2001). The Islamic religion has finely tuned set of rules concerning all aspects of life. By recognising these rules, the knowledgeable firm cannot only serve the spiritual needs of the Muslim community but also capture a truly unique position in the Islamic marketplace (Sacharov, 1995). The next section will look at the Muslim consumer as a demographic consumer market. The Muslim consumers have needs which need to be met (if businesses want to gain financially from this niche consumer market). The Muslim consumer market is an up and coming market with increasing spending power and the next section looks at the characteristics they have in common as consumers if businesses want to capture the increasingly financially solvent Muslim consumer market.

2.38.2. The Muslim Consumer Demographics

A comprehensive demographic study of more than 232 countries conducted by the Pew Research Centre in October 2009 mapped the demographics of the Muslim population and found there are 1.57 billion Muslims around the world and on all continents, accounting for almost one in four people. A Muslim is defined as an adherent of Islam is known as a Muslim, one who submits to God. The word 'Muslim' is the participle of the same verb of which Islam is the infinitive. Most Muslims are Sunni (87-89%) following The Quran and the Sunnah, i.e. life of the Prophet Muhammad, while the vast majority of the remainder (10-13%) are Shi'a. According to the study, more than 60% of the Muslim population is in Asia and about 20% are in the Middle East and North

Africa. The Middle East and North Africa region are mostly Arab Muslims and represents countries where Muslims are one majority. But more than 300 million Muslims, or one-fifth of the Muslim population, live in countries where Muslims are a minority group; albeit a large group. India has the third largest population of Muslims worldwide with 161 million Muslims (Lugo, 2009). Of the 232 countries and territories included in the Pew Research Centre study, 50 have a Muslim majority.

Alserhan (2011) states that although it is hard to say that all of these populations are homogeneous, if only due to the sheer number alone, it is still possible to draw some common characteristics that are shared between most of them due to the nature of the religion of Islam, the most shared history and the relatively similar present circumstances, ambitions and challenges. According to Alserhan (2011), these characteristics include:

1. Muslims have large families (Alserhan, 2011).

2. Muslims live in and support extended families where successive generations take care of each other. It is very common to find three generations living in the same house (Alserhan, 2011).

3. The Muslim family is structured around creating a prosperous environment for the family's children and women. This is the religious duty of every Muslim (Alserhan, 2011).

4. Muslim populations are young: the majority of Muslims are less than 30 years old (Alserhan, 2011).

5. Muslim women play a central role in the family with most family related decisions being made directly or indirectly by them. Many of them also engage in entrepreneurial activities, often home based, to support families (Alserhan,

2011).

6. Older people are well regarded and respected. Elders have a lot of say in most family decisions especially extended families (Alserhan, 2011).

7. All Muslims- that is more than one and a half billion- are required to perform hajj once in a lifetime. Hajj is a religious journey to Makkah. Hajj and Umrah (smaller hajj) generated nearly $30 billion for Saudi Arabia in 2009 from organising pilgrimages to Islamic holy places. The figure covers traveling, accommodation and living expenses as well as cost of animals for sacrifices (Ali, 2009). The 1.57 billion would be pilgrims could generate as much as £16 trillion worth of economic activity (Alserhan, 2011).

8. Muslims are usually more likely to be practising than are adherents of other major world religions. This, in turn, stimulates massive economic activities centred around the various religious rituals such as hajj, fasting during the month of Ramadan, supporting charities, praying and offering sacrifices, in addition to those around rituals pertaining to the worldly lives of Muslims such as marriages, visitations, congregations and others (Alserhan, 2011).

9. Muslims admire Western lifestyles but they cannot embrace them because many of them are seen as being contradictory to the Islamic laws. The West is the ultimate destination for Muslim students, the preferred holiday destination for wealthy Muslims and the symbol of quality and honesty for Muslim businessmen (Alserhan, 2011).

10. Even when some Muslims are not particularly observant, they tend to trust

people who are considered religious. Religious people are the real community

leaders among Muslims and they command a great deal of power and authority.

They are well organised, well connected and publicity experts. Their influence

should not be ignored by any aspirant firm (Alserhan, 2011).

The next segment goes on to look at halal products and haram products as this affects whether these products are decided by Muslim consumers to be bought or not to be bought.

2.38.3. Haram and Halal

Muslim consumer spending habits depend on whether the products they buy are 'halal'(permitted) or 'haram'(prohibited). In turn, this affects the buying, selling and exchange of goods or products which has an effect on Muslim country's GDP or a non-Muslim country's GDP that contains Muslim consumers such as the UK (Temporal, 2011).

'Halal' is an Arabic term designating any object or an action which is permissible to use or engage in according to Islamic law. The term is used to describe anything permissible under Islamic law, in contrast to 'haram', that which is forbidden. This includes human behaviour, speech, communication, clothing, conduct, manners and dietary laws (Sandikci and Rice, 2011).

The next section goes on to discuss halal cosmetics and beauty products as this category promises to be the next growth area in Islamic markets (Alserhan, 2011).

2.38.4. Halal Cosmetics

Temporal (2011) states that what is progressing now will be the emergence of Muslim home brands that are already making waves through online distribution, marketing halal cosmetics as the choice of purity, safety and cleanliness. This new development suggests a significant potential boost in the halal cosmetics market signalling a rapid change in consumers' preference in making their decision when buying beauty products.

In Europe, the world's biggest cosmetics producer, the revenue for natural cosmetic sales approached $2.4 billion in 2010 (Sandikci and Rice, 2011).

The halal cosmetics business (estimated to be worth $560 million globally) is seen by analysts as next in for growth after the lucrative halal food and Islamic finance sectors (Alserhan, 2011).

2.38.5. Islamic Beauty Products for Women

For many Muslim female consumers who want to comply with Shariah law and ingest only what is halal, there is a growing industry in generic medical, pharmaceutical and healthcare products that do not contain non-compliant substances such as certain animal based gelatines, alcohol and intoxicants. Halal beauty products uses alternative to animal fats (including that from lanolin which is a form of halal alcohol derived from animal fats and animal content such as sheep) and alcohol (such as ethanol and ethyl) which are heavily used in the skincare industry. Some chemicals are known to cause irritation to sensitive skin, whereas others remove natural oils from the skin which is important in keeping the skin hydrated, preventing dryness (Temporal, 2011). Organically made products, such as the European skincare brand Saaf Pure Skincare, contain highly concentrated healing botanicals, anti-inflammatory seed oils, shea butter and other ingredients that offer an alternative not just to Muslims but to anyone interested in using natural, as opposed to animal ingredients (Sandikci and Rice, 2011). The growth of this category which has been spurred on by new standards and halal accreditation availability, has meant that some countries such as Malaysia and Brunei are strategically earmarking companies manufacturing medicines, pharmaceuticals and cosmetic products for special assistance (Alserhan, 2011).

According to various estimates (Beauty world MiddleEast, 2010), cosmetic and personal care products form an increasingly significant part of the growing market for halal products in the Muslim world. Temporal (2011, p.160) supports this view when he says:

"While the hospitality, food, packaging, banking and finance industries are already devoting a lot of attention to the developing and delivery of halal or Shariah-compliant products and services, the demand for halal cosmetics and beauty products has been relatively slower to take off. But this trend is rapidly changing, with growing consumer awareness and the drive for quality ingredients, making the market for halal and Shariah-compliant personal care products a high-growth segment with tremendous potential."

Exhibitors from across the world displayed a range of halal and Shariah-compliant cosmetics and beauty products at Beautyworld Middle East (2010), which has been acknowledged as the definitive trade event for the beauty, wellness and spa industry for fourteen years. Beauty world MiddleEast (2010) is the largest network platform for the beauty and wellness industry in the region. The event was held on June 1-3 at the Dubai International Convention and Exhibition Centre.

Temporal (2011, p.160) further goes on to enforce his point, of the force of the halal beauty product movement, when he states that:

"Consumers in Asia, especially Malaysia and Indonesia, have been the first in driving demand for Shariah compliant health and beauty products, with Malaysia last year drafting a halal certificate standard that evaluates the content, modes of production, storage, handling and packaging for cosmetics and beauty products."

Customers in the prosperous and high growth markets of the Middle East are becoming increasingly selective of the quality and content of the products they use and this is reflected in the surge in demand for halal-certified beauty products (www.ameinfo.com/232308.html)

Research conducted by AME.info.com (2010), a Dubai-based online business website, reported that the market for halal cosmetics in the Middle East is now booming at 12% growth a year. In 2008, the segment recorded a sales value of $2.1 billion in the region that holds only one-fifth out of a total population of 1.57 billion Muslims around the world. A survey conducted by KasehDia Consulting (2010) revealed that approximately 57.6% of Muslims in South east Asian countries are aware of and will purchase halal cosmetics if the products are available. However, more than half admitted to having

difficulties finding halal cosmetics products on local retailers' shelves. Indeed, what is really driving the industry's demand is the fact that the Muslim population is now dominated by a demographic of young, adherent and dynamic professionals. They are a new generation that embrace their Islamic lifestyle and are generally knowledgeable when it comes to preserving halal as part of daily life. In France, home to international cosmetic brands such as Estee Lauder and L'Oreal Group, a new young affluent middle class of Muslims was reported (Sandikci and Rice, 2011) to have spending power worth an estimated $6.7 billion a year (Sandikci and Rice, 2011). Analysts (www.in-cosmeticsasia.com/page.cfm/link=65) already predict that halal cosmetics will be the next thing in the Islamic economy after halal food and finance (www.in-cosmeticsasia.com/page.cfm/link=65). Interestingly, halal cosmetics are also gaining momentum amongst modern consumers of an eco-ethical consciousness, that is those willing to pay a premium for organic, natural and earthy cosmetic products to suit their modern lifestyle (www.in-cosmeticsasia.com/page.cfm/link=65) .Mah Hussain-Gambles, founder of the first halal cosmetics company in Europe, Saaf Pure Skincare, said the industry has also benefitted from a "green wave" and that 75 percent of her customers are non-Muslims. She (Temporal, 2011, p.162) states that:

"The principles are the same-they want something that does not harm the body, the purity and that is exactly the same as the halal movement. I create an eco-ethical brand which is organic, vegetarian and halal- they are all important elements to me. Demand is getting out of control."

Evans (2010), a British expert on the halal business, said more manufacturers will jump on the bandwagon as Muslims choose halal products to reinforce their identity while others become more eco-conscious. This is reflected in his statement when he says that "People are becoming increasingly concerned about those things and they become a marketing issue," said Evans of Imarat Consultants (the Independent, May 9th, 2010). The opportunities for Islamic brands are huge in the Islamic beauty product industry and that the major Western brands have yet to move into the Shariah-compliant space in any

significant way (Alserhan, 2011). It is not without its challenges though. A good case to consider with respect to challenges and opportunities is One Pure Halal Beauty, a brand that is making significant headway in the beauty industry (www.onepurehalalbeauty.com).

One Pure is a brand that provides Muslim consumers with an alternative to the haram ingrediants found in most body care products. Providing halal certified products for discerning Muslim consumers who value excellence and desire peace of mind has been key to the creation and building of the OnePure brand (www.onepurehalalbeauty.com).

OnePure was created in 2007 and is still, to a certain extent, a brand in the infancy stage of the product life cycle stage; however, it is rapidly gaining recognition in many parts of the world. It currently sells in Dubai, Egypt, the United States, France and Russia but it has had many approaches from potential franchises across the globe (www.onepurehalalbeauty.com).

In 2008, the research and development phase of the brand's retail line and travel collection was completed. This included product development for the Middle East and Asian skin types, for which products were launched in 2009 (www.onepurehalalbeauty.com).

The halal beauty and cosmetics industry is still in its infancy. A parallel could perhaps be drawn with the Islamic financial services industry when it was in its early stages and which is now growing at around 15-20% per year. One Pure has therefore established a first mover advantage in an industry set to grow at similar enormous rates. Founder and CEO Layla Mandi (Temporal, 2011, p.260) says:

"I developed OnePure Halal Beauty because there were no halal-certified beauty products on the market and wanted chic and effective beauty products that were certified halal by an authorised halal certification body, not a consultancy or simply the term 'halal' applied to a label. I wanted Muslim consumers to have the choice of halal-certified products globally.

The main challenge in developing a halal beauty range faced by OnePure Halal Beauty company is that in the production of modern cosmetics and beauty products, there are potentially and often actually used non-halal ingredients such as oleic acid, lauric acid, allantoin, collagen, keratin, palmitic acid, gelatin, stearic acid and stearic alcohol, glycerine and glycerol and sodium lauryl sulphate (www.onepurebeauty.com). Many products such as skin cleansers, moisturisers, aftershave, toners, face masks, exfoliators and cosmetics contain one or more of these ingrediants. For halal beauty products, alternatives have to be found. In addition, the journey along the whole value chain-banking, research and development, sourcing, production, logistics and sales and marketing- also has to be halal (www.onepurehalalbeauty.com).

OnePure Halal Beauty company meets these challenges by:

Banking: Using financial products and services from Emirates Islamic Bank (www.onepurehalalbeauty.com).

Research and Development: Designing and formulating products in Canada using only acceptable raw materials that conform to halal requirements (www.onepurehalalbeauty.com).

Sourcing: Sourcing halal raw materials and ensuring that the processes used by suppliers are halal (www.onepurehalalbeauty.com).

Production: Ensuring the products do not come in contact with non-halal products or processes such as machinery cleaned with substances containing alcohol (www.onepurehalalbeauty.com)

Logistics: Using halal-compliant transportation and storage throughout the supply chain.

Sales and marketing: Gaining certification from Malaysian halal accreditation authorities; in retail outlets, making sure female sales personnel wear hijabs or abayas (www.onepurehalalbeauty.com).

Having met these challenges the OnePure Halal Beauty brand can deliver on its halal promise of being 'pure'. However, this enterprise shows that, with determination,

Islamic brands can penetrate every market and attract non-Muslim consumers as well- for example, people who are interested in organic, eco-friendly, ethical and authentic beauty products (www.onepurehalalbeauty.com).

However, it is important to stress that companies do not separate halal and non-halal business, therefore only a general review can be undertaken of the current market in relation to fashion beauty and cosmetics e.g. L'Oreal have increased their product range and their models and geographical spread but it is not possible to state how much of this is due to demand for Islamic based/compliant products because sales data on this specific issue is not published.

The next section will look into the British South Asian fashion and beauty industry as the argument this thesis makes is that British South Asian Muslim female consumers are a niche group of consumers who consume specialised products which are influenced by their (weak or strong) links to country of origin, popular culture and strength of their religious beliefs.

2.38.6. The British South Asian fashion and beauty industry

The British South Asian fashion and beauty industry is a cultural group, movement and ultimately, an identity, who seek inspiration from their religion of birth, their host country's fashion and beauty aesthetic, popular culture of Bollywood and the American and Western European youth culture of the film and music industry (Christopher, 2010).

This affects their consumer buying behaviour decisions as they have specific consumer needs and buy specific products as a result of their socio-cultural influences. This thesis recommends that businesses within the fashion and beauty industries ought to pay heed to them as a niche consumer tribe as they are becoming increasingly financially solvent and are specifically looking for fashion or beauty companies or businesses to cater for their specific fashion and beauty product needs.

2.38.7. Western Cosmetics Brands

Western cosmetics companies are coming into the South Asian cosmetics market. South Asian female consumers are using Western cosmetics brands as they are easily accessible, (relatively) affordable and used by their peer group (highly recommended by friends or family members). Key players in the British South Asian beauty industry include Canadian cosmetics company MAC, American cosmetics and skincare company Bobbi Brown and French cosmetics and skincare brand Nars who have managed to capture the British South Asian Muslim female consumer market (www.maccosmetics.com, www.bobbibrowncosmetics.com, www.narscosmetics.com).

In particular, South Asian female consumers favour the Western cosmetic companies of MAC, Bobbi Brown and Nars as they are established reputable brands (www.maccosmetics.com, www.bobbibrowncosmetics.com, www.narscosmetics.com) . South Asian female consumers favour these cosmetic companies as they cater for darker skin complexions with yellow undertones which are flattering on South Asian skin tones (which South Asian female consumers are willingly to pay a premium price for)(www.maccosmetics.com, www.bobbibrowncosmetics.com, www.narscosmetics.com).

MAC, Bobbi Brown and Nars' cosmetics are also of extremely high quality with powerful brand image marketing which are featured regularly in South Asian magazine features such as for South Asian bridal makeup, and touted as brands used by South Asian celebrities, models and actresses as well as being featured in Western fashion and beauty magazines and written about as brands used by Western celebrities, models and actresses (www.maccosmetics.com, www.bobbibrowncosmetics.com, www.narscosmetics.com).

M.A.C. (Makeup Artist Cosmetics) is a Canadian cosmetics brand known to be used amongst the fashion and beauty magazine industry as well as the modelling and film industry. It was founded in 1984 in Toronto, Canada by Frank Toscan and Frank Angelo with the assistance of chemist Vic Casale (www.maccosmetics.com). Its

headquarters are in New York, United States of America. Estee Lauder Companies acquired a controlling interest in 1996, then completed their acquisition of the company in 1998. The cosmetic and skincare manufacturing giant also owns cosmetic and skincare brands such as Aveda, Bobbi Brown, Clinique, Darphin, Origins, Smashbox and Stila . The first M.A.C. store opened in 1991, in New York until reaching its current international presence now of being geographically spread with 1500 MAC stores selling the brand in 78 different stores worldwide. The financial revenue of the cosmetics company M.A.C. is $274.8 million. M.A.C.'s product range consists of eyeshadows, eyeliners, mascara, lipsticks, lipgloss, foundation concealer, powder, blusher, nail polish, makeup brushes, skincare and fragrances (www.maccosmetics.com).

MAC has been able to penetrate the British South Asian Muslim female consumer market due to its reputation of being a professional makeup artist offering quality cosmetics; offering more than 100 shades of colour cosmetics for eyes, lips and face which are particular are suitable for South Asian female consumers with darker skin tones. Its motto is 'All Ages, All Races, All Sexes' which suggests that MAC as a company has a very welcoming attitude towards consumers of all ethnicities, nationalities and diversity. MAC's cosmetics and skincare products are relatively affordable, are situated in most major cities throughout the world, are extensively marketed in South Asian and Western fashion magazines and are of a reputable quality and brand image. MAC is also popular with British South Asian Muslim female consumers because of its theatrical image, and its colour cosmetics are very densely pigmented with vibrant colours and with the usage of ethnic models such as Rihanna (American singer) as celebrity brand ambassadors which appeal to the aesthetic palette of the British South Asian female consumer makeup tastes especially for South Asian weddings and special occasions. MAC is also known for being used by Bollywood actresses in Bollywood films which are extensively featured in South Asian fashion

magazines (www.asianwomanmagazine.com). MAC also has regular collaborations with celebrities [Rihanna's Viva Glam makeup edition and Lorde (New Zealand singer)] who recently design limited edition ranges each season which keep MAC up to date and current with popular culture featured in fashion magazines. These marketing strategies all help in keeping MAC popular with British South Asian Muslim female consumers.

Bobbi Brown is an American cosmetics brand and one of the most successful beauty empires in the world today. It was founded in 1975 in New York by Bobbi Brown, a female American-Jewish celebrity makeup artist. Its headquarters are in New York, United States of America. Estee Lauder Companies acquired a controlling interest in 1995, for $45 million with the assurance she would retain creative control. Bobbi Brown is said to represent a little under 10% of total Estee Lauder's sales. The cosmetic and skincare manufacturing giant also owns cosmetic and skincare brands such as Origins, Creme de la Mer , Jo Malone and Smashbox. The first Bobbi Brown store opened in 1993, in Neiman Marcus (American upscale department store), Dallas, Texas until reaching its now global presence of being geographically spread with 980 stores selling the brand in 57 countries worldwide (www.bobbibrowncosmetics.com). Bobbi Brown brand, which was founded with the invention of 10 pink-brown based lipsticks, now sells 21 million units of product a year, that is 2400 per hour, or 40 per minute, in 57 countries of which Britain is the biggest market. The financial revenue of the cosmetics company Bobbi Brown is now nearly $1 billion. Bobbi Brown's product range consists of eyeshadows, eyeliners, mascara, lipsticks, lipgloss, foundation concealer, powder, blusher, nail polish, makeup brushes, skincare and fragrances (www.bobbibrowncosmetics.com).

Bobbi Brown has been able to penetrate the British South Asian Muslim female consumer market due to its natural looking makeup mantra. Bobbi Brown's makeup philosophy is that 'makeup is a way for a woman to look and feel like herself, only

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prettier and more confident'. Bobbi Brown has become known for a makeup style that includes moderate and natural tones, which is a stark contrast to the bright colours which were fashionable at the time of its invention. Bobbi Brown in particular is favoured by British South Asian female consumers as the cosmetics brand have yellow toned foundation colours and yellow based colour cosmetics which cater for a wide range of ethnic skin tones which in turn are particularly flattering on South Asian skin tones of darker complexions. It is also favoured by British South Asian female consumers who have an aesthetic preference for a more wearable, natural looking cosmetic appearance.

Nars is a French cosmetics brand known to be used amongst the avant garde fashion and beauty industry crowd. It was founded in 1994 in Paris, France by Francois Nars, a French celebrity makeup artist and photographer (www.narscosmetics.com). Its headquarters are in New York, United States of America. An important figure in the company of Nars is the chief executive officer Louis Desazers(www.narscosmetics.com). Nars is a makeup brand which is owned by the Shiseido group, who also own brands such as Bare Escentuals, Cle de Peau and Joico. Nars first launched his makeup line in 1994 in Manhattan West Village, New York, United States of America. Now its current international presence is that of being geographically spread with 1445 stores selling the brand in 26 different stores globally. The financial revenue of the cosmetics company Nars is $19.5 million. Nars' product range consists of colour cosmetics, makeup, skincare and makeup artistry tools (www.narscosmetics.com).

Nars has been able to penetrate the British South Asian Muslim female consumer market due to its reputation of being an avant garde professional makeup artist quality cosmetics brand offering exotic unusual intensely pigmented shades of colour cosmetics for eyes, lips and face which are particular are suitable for South Asian female consumers with darker skin tones (www.narscosmetics.com). Nars' cosmetics

and skincare products are relatively affordable, are located in most major cities throughout the world, are extensively marketed in South Asian and Western fashion magazines and are of a premium quality and brand image. Nars is also popular with British South Asian Muslim female consumers because of its colour cosmetics which are very intensely pigmented with bright colours, its black minimalist packaging being hailed as a modern design icon which has been created by Fabien Baron and use of ethnic models such as Naomi Campbell (British Jamaican model) which appeal to the aesthetic palette of the British South Asian female consumer makeup tastes especially for South Asian weddings and special occasions.

2.38.8. Halal Fashion

Modesty is an important element of Islam. The Quran provides guidelines on how men and women should dress and behave, though references in this regard allows for more or less strict interpretations (Rice and Al-Mossawi, 2002). For example, the Quran dictates that a woman should be covered in a way that does not reveal her sexuality in public. Dressing modestly requires wearing clothes that are not tight fitting, are made of non-transparent material and do not expose excess skin (Al-Qaradawi, 1995). In addition, Islam invites women to wear a hijab, a scarf to cover their hair; however, the Quran does not mandate head covering. Although, the four prominent schools of thought in Islam agree that a woman should cover her hair, it has been argued that the Quran is not explicit about how to achieve this cover. The hijab comes in a variety of styles and can be worn in many ways. In some Islamic countries, such as Saudi Arabia, women cover their hair completely, whereas in other countries, such as Iran, women show some hair, normally just above their face. In countries such as Turkey, the government prevent women from wearing the hijab in public, such as on university campuses (Nestorovic, 2007). Since the 1980s, women in Turkey and elsewhere have adopted the veil voluntarily (Sandikci and Ger, 2010).

In a study conducted by Ogilvy and Mather (2010), fashion was ranked second-

tier product category in terms of importance of sharia-compliance. This implies that adhering to Islamic values for a clothing brand is important but not as difficult to achieve as with first-tier product categories (food, beverages and oral care) where the entire manufacturing process has to meet halal requirements. The key aspect of sharia-compliance when it comes to marketing clothing is that the clothing satisfies the Islamic value of modesty. Furthermore, even within the boundaries of the conservative clothing required by Islam, fashion styles are geographically and culturally diverse and need to be taken into account when designing Islamic clothing offerings.

Fashion evolves in all parts of the Muslim world. For example, headscaves are often combined with Western or Eastern clothing. This trend partly reflects the lack of high quality traditional garments available to customers, especially to Muslim female consumers living in Western countries such as the United Kingdom (Ogilvy and Mather, 2010). Few UK retailers of traditional Islamic clothing conduct any market research to determine their Muslim female customers' needs and thus tend to offer cheap imports from Asia and the Middle East (Ogilvy and Mather, 2010). In addition, online retail sites tend to suffer in terms of image quality, delivery and customer service (a notable exception is www.shukronline.com/home.html) (Ogilvy and Mather, 2010).

2.38.9. The Growth in Halal Fashion

According to Reuters and Standard (2013) as published in State of the Global Islamic Economy 2013, consumer spending within the Islamic fashion industry, is projected to soar from a base of $224 billion in 2012 to $322 billion by 2018.With regards to the Western Muslim fashion market, Muslims in Western Europe (Great Britain, France and Germany) and North America collectively spent an estimated $21 billion on clothing and footwear in 2012. This is a large segment in itself with relative homogenous clothing patterns (State of the Global Islamic Economy Report, 2013).

In addition to the categories of lifestyle media magazines and beauty products, the world of Islamic clothing and fashion has started to blossom globally, offering female

consumers a vast array of products that combine fashion with Islamic principles (Alserhan, 2011; Sandikci and Rice, 2011; Temporal, 2011). There are also new products that are more recreational in nature such as the 'burkini' swimwear as illustrated in the fig.2.38.9 below (Alserhan, 2011; Sandikci and Rice, 2011; Temporal, 2011).

Fig.2.38.9. the burkini swimwear

Source: (*http://annisaamag.wordpress.com/2013/05/10/get-swim-suit-ready-the-burkini*)

It is interesting to note that many Western companies such as Nordstrom (American upmarket department store) are already providing brands in most of these modesty apparel categories alongside brands that are indigenous to Muslim majority countries. Muslim women face similar challenges in the US where it is very difficult to find halal clothes in department stores (La Ferla, 2007). Some retailers appear to be trying to cater to this segment; Nordstroms was perhaps the first retailer to recognise the unmet needs of US Muslim female consumers to find conservative, fashionable clothing. It hosted the first high-end fashion hijab show, sponsored by corporate America, called 'Interpreting Hot Trends for Veiled and Conservative Women.' This fashion seminar took place at the Tysons' Corner mall in McLean, Virginia, home to many well-to-do Muslim families, who live in the suburbs of northern Virginia and increasingly shop at the well-known shopping mall (Nomani, 2005).

The Nordstrom's show may have marked the start of a growing trend, including growth in the veiling fashion industry that is developing internationally. Thus veiling

increasingly is becoming embedded in notions of consumerism (Sandikci and Ger, 2007). Some luxury companies recognise the potential of an Islamic clothing market, particularly among Muslim female consumers; Hermes, Gucci, Christian Dior and Dolce and Gabbana sell their iconic scarves to fashionable Muslim female consumers. In 2004, Hermes (French luxury goods company) launched a global advertisement campaign featuring two women with dark hair, dark eyes and olive skin wearing the company's famous scarves wrapped around their heads in the Muslim style of a hijab (Nomani, 2005).

Fig. 2.38.10. Louis Vuitton advertisement featuring its iconic headscarf designed to appeal to their customer base in South Asia, South East Asia and the Middle East.
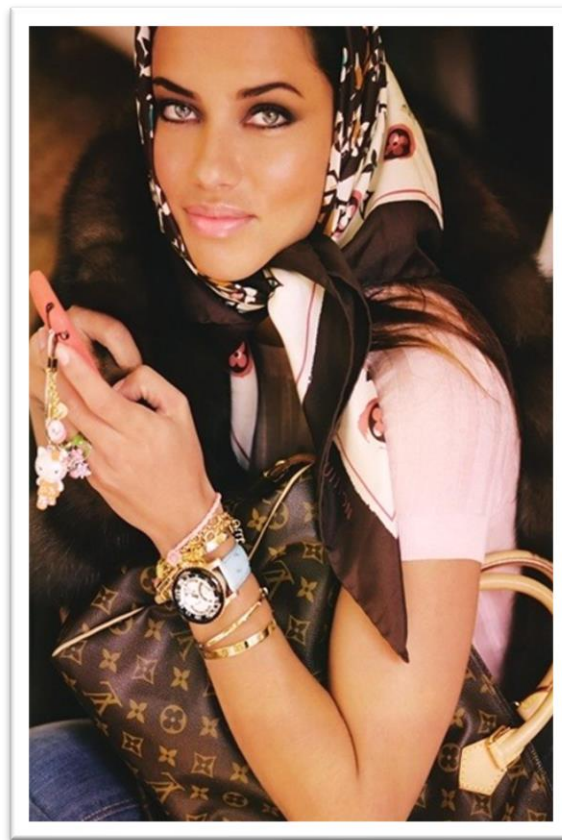
Source: *(uk.louisvuitton.com)*

Another example of a mainstream Western designer is DKNY who is attempting to crack into the Muslim female consumer market through the release of DKNY Ramadan 2014 collection.

Fig. 2.38.11. DKNY Ramadan 2014 Collection

DKNY's Ramadan Summer 2014 collection has been styled by two Middle Eastern women, Yada Golsharifi, fashion editor of Styles Magazine and Tamara Al-Gabbani, a fashion designer in Dubai. The collection includes long, flowing dresses, skirts, and jumpsuits; long-sleeved shirts, coats and a three-quarters-length leather jacket. The result are outfits that are effortlessly chic, fresh, and elegant, and inspirational for Muslim female consumers looking for ways to be glamorous and modest at the same time. The fact that this collection has been styled by Muslim female who are professionals in the fashion industry is an accomplished move on the part of DKNY: these females are not just experts in their field, but they know the context and requirements of the Muslim female consumers the collections are aimed for. Everything in the collection is considered 'halal'. Arms and legs are covered, necklines refrain from plunging and silhouettes are draped with slips so limbs do not show through in the light. The fabrics drape around the body without attempting to disguise them in overly loose abayas. The clothes walk the fine line between cosmopolitan, conservative and

luxurious. It has been hailed as DKNY's Ramadan 2014 capsule collection; as come to the end of Ramadan, as Eid approaches, it is a custom to wear new clothes to celebrate the end of Ramadan.

Fig.2.38.12. DKNY Ramadan 2014 advertising campaign

Source: *(dkny.com/dknyramadan)*

This is a commercial decision by DKNY as they have recognised there is a whole industry catering for Muslim female consumers living in the west who do not wear the burka (a cross-section of Muslim female consumers in the Western world) but who want to wear Western clothes that conform to Islamic requirements. DKNY is one of the first mainstream designers to recognise the growing Islamic female consumer market. There is a growing Westernised, practising Muslim middle class who have money to spend. Muslim female consumers are usually prominent among this group as they see education and employment as a way to more independence in a patriarchal society.

According to Sandikci and Rice (2011), Nike also hopes to tap the Muslim market and thus has created a sports hijab that does not affect physical movement

during sports. Soon after its introduction, the company sold 10,000 of the head coverings. Another interesting example is a product innovation, the Muslim swimsuit or burqini (the concept of the fusion of the burqa and the bikini as a single clothing item), invented by an Australian retailer Aheda Zanetti. These polyester swimsuits follow Islamic laws regarding women's modest dress but avoid the risk to women who try to swim in the yards of fabric that make up the traditional burqa. Demand for the burqini is also spreading beyond this target market, in that conservative Christians, cancer patients and elderly swimmers find it appealing, in countries such as Malaysia, South Africa and the United States of America (Fitzpatrick, 2007).

Another example in the area of women's fashion is the clothing brand Aab (Persian word for 'water'), launched in 2007, which was formed on the premise of designing fashionable and bespoke Islamic clothing for the modern British Muslim (Alserhan, 2011).

The brand follows three essential guidelines: comfort, luxury and modesty. Aab has already caused an impact within the Islamic fashion industry and is rivalling some of the celebrated luxury brands. It has now made its clothes available worldwide via. its website, www.aabuk.com (Sandikci and Rice, 2011).

Aab's clothing collection is entirely handcrafted. The company uses only high end fabrics that reach the designers' own high standards and each collection redefines the style of traditional clothing and fuses it with modern, stylish patterns. This more contemporary approach to design is attracting a younger, chic demographic to Islamic clothing (Temporal, 2011).

In August 2014, the British department store John Lewis (shown in the fig below) introduced hijabs into the mainstream school uniform department. The hijabs are sold at John Lewis' company stores in London and Liverpool branches. This was a result of John Lewis having to respond to consumer demands as part of school uniforms regulation required by schools with specific Islamic denomination or non-denomination

schools with pupils from a wide range of religious backgrounds.

Fig.2.38.13. John Lewis department store: one of the first mainstream stores to offer

hijabs as part of school uniform department

Source: *(johnlewis.com)*

The opportunities remain substantial across all categories because Islam is a lifestyle

that influences the daily lives of all Muslims but there are challenges for brands from

the Muslim world to tackle before they can take advantage of them (Alserhan, 2011).

2.38.10. Challenges for Aspiring Muslim Brands

It is no mean feat for Islamic brands to break into and gain a share in their chosen

markets, especially where mainstream Western brands are already the market leaders in

the market segment and they will have to overcome a variety of challenges.

Awareness

One of the largest obstacles to growth of Islamic brands is the difficulty of achieving

brand awareness when entering already crowded markets dominated by Western brands.

In particular, there are strategic questions that must be answered such as, how brand

managers can move past the obstacles of gaining consumer trial, purchase and

preference for their brands when the established brands have strong brand equity and

loyalty (Sandikci and Rice, 2011).

Accessibility

A second challenge to Islamic companies wishing to build their brands is the issue of how to gain access in crowded markets. In order to become successful as an international brand, especially in fast moving consumer and retail goods, it is important to get critical mass in distribution. In established markets, this can be difficult. For example, if a halal fashion brand wanted to gain entry into minority Muslim markets such as the U.S., United Kingdom and France, it would have difficulty getting the shelf space in the large retailers such as House of Fraser, Nordstroms and Galleries Lafayette (Temporal, 2011).

Acceptability

A brand needs acceptability by consumers to gain entry into a market. Whilst this may be obvious, it is a critical factor as it is the brand's country of origin. The country of origin effect can be highly influential and is very important when it comes to consumer purchase decisions. In the absence of powerful branding, consumers are very risk-averse and do not like to buy from countries about which they have doubts and prejudices (Alserhan, 2011).

According to Sandikci and Rice, (2011) in branding and marketing, prejudice might also arise if, for example, a brand is perceived as coming from an 'Islamic' country. The issue here is not so much concerned with religion- it is about how the country from which a brand originates is perceived, what mental associations accompany the mention of it and in some cases, the geo-political circumstances that underpin these. As a result, the decision a brand owner has to make is to whether to play up or play down the country of origin and market research can be particularly useful in determining what associations might transfer to the image of the brand. The message is that care should be taken to understand how the market feels about the country of origin of your brand and whether such associations are likely to have any positive or negative impact for short and long term brand and market development. Only then can a company prioritise, create and tailor its campaigns accordingly (Sandikci and Rice,

2011).

Many Islamic companies may want to attract both Muslim and non-Muslim consumers and so will have to be very selective in the way in which they build their brands (especially with respect to what values they use and how these are communicated) and in what messages they project. This comes down to skilful brand and market communications that can deliver key messages seen as relevant to either Muslim consumers, non-Muslim consumers or both (Temporal, 2011).

<u>Adequacy</u>

According to Alserhan (2011), the word adequacy means the capability of a company to produce branded products and services that are of top quality and are acceptable to those markets they intend to sell them in. Alserhan (2011) states that it is well known that it is impossible to build and sustain a strong brand in the absence of top class product and service quality. There is no escape from this rule and brands that want to do well in halal markets have to make sure they have the correct accreditation in place from the relevant authorities. This is not as easy as it sounds and the issue of halal accreditation and quality standards is worth commenting on because despite much government support, many Muslim companies do not make it to the international stage because they only satisfy the local part of the criteria- the accreditation side. But even this can pose problems as there is no one globally acknowledged accreditation system (Alserhan, 2011).

The need for standardisation in halal accreditation has been debated intensely over many years but the differing standards between many countries remain and this situation does make it difficult for any player to be a global or multi-national leader in halal cosmetics (Sandikci and Rice, 2011). Moreover, accreditation is often not linked to quality standards and there are many examples of businesses that have achieved local halal accreditation standards and recognition in their own country but have not been able to export their products to the European Union or indeed other Muslim countries

because they do not meet the necessary quality and halal standards respectively (Sandikci and Rice, 2011).

In addition to achieving the right accreditation logos to go on packaging, if the aim of a brand is to enter Muslim minority markets where there is an opportunity also to attract non-Muslims, then it is also necessary to educate consumers as to what halal actually means. One implication for brand communications is to keep the halal profile low and the product and brand profile high (Temporal, 2011). Therefore, Muslim consumers who are looking for clarity of halal accreditation can find a halal certification logo in small print on the back of the packaging and non-Muslim consumers can see the brand's more upfront messaging that highlights various product attributes such as organic authenticity, hypoallergenic and not tested on animals.

Affinity

According to Alserhan (2011), one critical factor for success for any aspiring international or global brand is affinity and this means trust. Without trust, there is no loyalty and customers will not stay with the brand. A good example of great affinity between a brand and its customers is that of Chanel, the French fashion house. Many global brands have this brand strength. Consumers trust them, like them and are loyal to them (Alserhan, 2011).

Sandikici and Rice (2011) state that service quality is another element that affects trust for brands. In Asian countries, for example, service quality is still variable and only found to be reliably high in more affluent outlets such as designer boutiques. There is no consistency and this therefore represents both an opportunity and a challenge. The challenge is that quality of the brand experience must be consistently good for affinity to grow and the opportunity is that there is plenty of room for brands to make grounds here as consistently great brand experiences are few and far between (Sandikci and Rice, 2011).

Attack

Attack is the potential or actual attack from established and major brand competitors especially the global brands. Many major brands have moved quickly and deeply into these markets with powerful positioning, strong names and good value propositions that are already known and respected both globally and in the Muslim world (Temporal, 2011).

The challenges facing Islamic brands in entering Muslim and non-Muslim markets as described may seem at first daunting but there are some good strategies that can be used for effective brand-building and marketing (Alserhan, 2011).

2.38.11. Experiences of Sartorial Alienation

According to Tarlo (2010), if there is one factor that the first generation of British Islamic fashion designers share in common, it is an understanding of the clothing dilemmas of young Muslims living in the West who wish to dress in ways that are fashionable and modern on the one hand and faithful and modest on the other. It is a dilemma which most British Islamic fashion designers have learned, not so much through savvy market research and economic foresight, as from their own highly personal experiences of being unable to find clothes which expressed both their feelings of identity and belonging to British (and Western) culture and their desire to express and uphold Islamic values and beliefs. Many British Islamic fashion designers, though by no means all, came from second generation migrant backgrounds. Versed in ideas of individualism and freedom of expression and intimately familiar with British youth culture and fashions, these were individuals who felt uncomfortable at the idea of expressing their faith by plunging into imported Middle Eastern garments recognised as Islamic, either because they themselves could not identify with such clothes or because they found themselves perceived by others as alien and foreign if they wore them. At the same time, they were critical of the amounts of bodily exposure and the explicit sexual orientation of many high street fashions which they felt were incompatible with Islamic ideas of modesty and did not adequately cover arms, necks, legs and body

shape.

In short, they were in search of more modest contemporary forms of covered dress which could combine their sense of individuality and their interest in fashion and style with their Islamic beliefs and values. Such dress simply did not exist (Tarlo, 2010).In the case of some Islamic fashion companies, their birth can quite literally by traced not to awareness of emerging Islamic fashions around the world but to this experience of lack of anything suitable to wear (Tarlo, 2010).

2.38.12. Western Fashion Brands

Western fashion companies offer clothing and cosmetics to South Asian female consumers and use Western fashion brands which are locally easily accessible and increasingly affordable (these brands have been recommended by their friends or family members). Key players in the British South Asian fashion industry include Spanish retail giant Zara and British retailer TopShop who have managed to capture the British South Asian Muslim female consumer market. In particular, South Asian female consumers favour the Western retail stores of companies of Zara and Topshop as they are established reputable brands and sell fashion forward clothes at relatively affordable prices. South Asian female consumers also favour these retail stores in particular as they, as consumers are fashion conscious. Zara and TopShop also have eyecatching window displays showcasing the latest fashion trends which entice potential customers into their stores and have a fast fashion turnover in which they copy trends off the designer fashion runway shows and produce similar designs within a short time frame. Zara and TopShop also have powerful brand image marketing which are featured regularly in Western fashion magazine features such as everyday wear worn by Western celebrities, and are touted as brands worn by Western models and actresses in real life off camera. British South Asian female consumers have a particular affinity for Zara and TopShop since the two retail giants are easily accessible geographically by transport (bus,train or car) as they are situated in the heart of the Central Business Districts of

most towns and cities so there is ease of access and they are convenient to reach geographically.

Zara is a Spanish clothing and accessories retailer based in Artexio, Gallicia in Spain and founded in 1975 by Amancio Ortega and Rosalia Mera. Its headquarters are in London in England. An important figure in the company of Zara is the Director General Oscar Perez Marcote. Zara is the flagship chain store of the Inditex group, the world's largest apparel retailer, the fashion group also owns brands such as Massimo Dutti, Pull and Bear, Uterque, Stradivarius and Bershka. In 2009, the financial revenue of Zara was 7 billion Euros. The product range of Zara are women's clothing, men's clothing and children's clothing, shoes, accessories, jewellery and perfume (www.zara.com). Amancio Ortega opened the first Zara store opened in 1975 in La Coruna, Galicia, Spain. In 1980s, the company started its international expansion through Porto, Portugal. In 1989, it entered the United States of America and in 1990, expanded into France. This international expansion was increased in the 1990s, with expansion into Mexico in 1992, opening in Greece, Belgium and Sweden in 1994, until reaching its current international presence of being geographically spread worldwide with 1808 stores globally in over 73 countries (www.zara.com).

Zara has been particularly successful in penetrating the British South Asian Muslim female consumer market. Zara is one of the world's largest clothes and accessories retailers in the world. It especially appeals to British South Asian female consumers as its clothes are highly fashionable but still strikes a balance of being conservative and affordable. This author suggests that this may be perhaps due to a large number of Zara's workers who tend to be sourced in Morocco and Tunisia. The seamstresses of Moroccan and Tunisian background may be influencing the tailoring and color palette of the clothes affecting the aesthetic and appearance of the clothes and accessories. Zara's clothes and accesories are styled according to Islamic fashion aesthetic (of the North African seamstresses), clothing etiquette and Islamic Western

fashion etiquette by having necklines and hemlines according to the local (North African) taste. This ethnic styling and colour of Zara's clothes in turn appeals to the aesthetic of the British South Asian female consumers (who share the same sartorial taste as the North African sartorial pallette) which results in customer loyalty and good word of mouth by the British South Asian consumer community. This results in high revenue sales of Zara and a loyal customer fan base from the British South Asian Muslim consumer community.

TopShop is a British multinational clothing and accessories based in Sheffield, United Kingdom and founded in 1964 by Peter Robinson, a British department store chain. Its headquarters are in London, England. An important figure in the company of TopShop is the Chief Executive Officer Katherine Foster. TopShop's financial worth is $805 million. It is the flagship chain store of the Arcadia group (75% share), which is run by Sir Philip Green, the fashion group also owns brands such as Miss. Selfridge, Dorothy Perkins and Burton. Leonard Green and Partners have a 25% share in TopShop. TopShop's product range consists of women's fashion clothing, men's fashion clothing, accessories, shoes and cosmetics (www.topshop.co.uk).
The first TopShop store was opened in 1970 in Britain. In 1994, the largest TopShop store opened in 214, Oxford Street in London, England. In 2010, TopShop opened its first New Zealand branch, expanded into Australia in 2011, opened its first South African branch in 2012 and in 2013, expanded into Paris, France. U.S.A. will now have 9 TopShop flagship stores by April 2015 and is also sold in 52 Nordstrom stores (American department stores) across the country. TopShop has now grown geographically spread on an international level with 486 shops (319 of which are in Britain) across 40 countries and online operations in a number of its markets (www.topshop.co.uk). TopShop.com attracts an average of over 4.5 million visits weekly with around 400 new products going live online per week and shipping to 110 countries. The website has dedicated platforms for the UK, USA, Germany, France and

the four largest Asian markets of Singapore, Malaysia, Thailand and Indonesia. TopShop has been able to penetrate the British South Asian female consumer market due to their retail stores being easily accessible, increasingly affordable and due to peer pressure (worn by their friends or family members). In particular, South Asian female consumers favour Topshop as they are an established reputable brand and sell fashion forward clothes at relatively affordable prices. South Asian female consumers also favour TopShop in particular as they, as consumers are fashion hungry and favour TopShop's aesthetic of their trademark brightly coloured urban style clothes. Recently TopShop commissioned British model Kate Moss to design clothes for their limited edition Kate Moss clothing range to keep customers interested in the brand as well as to bring in new ideas and designs to keep them current and up to date sartorially. TopShop visually merchandise their window displays, changing them regularly in order to showcase the latest fashion trends which entice potential customers into their stores. In fast fashion stores such as TopShop, communication with customers can be blatant. There may be signs on fixtures saying 'buy it now before it goes', 'new arrivals' or 'last chance to buy' (Lea-Greenwood, 2013).The store can provide a showcase for the last few in a popular range. This showcase fixture can ensure sell through-complete sell out of the style. TopShop uses this technique at the front of the store with a rail called 'last chance to buy' (Lea-Greenwood, 2013).

TopShop also have a powerful brand image marketing featured regularly in Western fashion magazines such as everyday wear worn by western celebrities, such as Kate Moss (TopShop brand ambassador) and Cara Delevigne who is contractually obligated to wear their clothes in real life off camera. British South Asian female consumers have a particular affinity for TopShop since the retail giant are easily accessible geographically by transport (bus, train or car) as they are situated in the heart of the Central Business Districts of most towns and cities so there is ease of access and they are convenient to reach geographically.

TopShop is particularly popular with British South Asian Muslim female consumers as they can use clothes from this western retail store famous for its brightly coloured urban style of fashion forward clothes by wearing dresses, trousers and hijabs together to construct a British South Asian Muslim fashion identity unique to this consumer tribe.

2.38.13. Magazines

Asian Woman is a quarterly fashion and beauty lifestyle magazine publication catering to the South Asian female consumer. Asian Woman, Asiana and Asiana Bride magazine play a key part in fuelling the British South Asian fashion and beauty industry by suggesting what brands female consumers of South Asian descent could buy suited to their skin colouring and body type. Asian Woman magazine is published by Jayson Emerald Media Corporation Ltd, who also owns magazines titles such as Asiana, Asian Bride, Asian Fashion and Asiana Bride. The first issue of Asian Woman magazine was first published in 2000 and is Britain's longest running magazine catering within the South Asian market segment. Asian Woman is the publisher's flagship title and has helped in Western mainstream brands in reaching the South Asian market, for example, L'Oreal, Dior, Harrods and Swarovski. The growth of the markets for Islamic fashion and beauty is also reflected in the growth and popularity of the magazines such as Asiana Woman and Asiana.Asian Woman magazine and Asiana magazine has been able to penetrate the British South Asian Muslim female consumer market due to it containing features such as bridal makeup, jewellery, health, films, music and real life stories of South Asian people and features which are thought to appeal to South Asian people and their real life situation as diaspora. It contains imagery of South Asian occasion wear and features models of South Asian ethnicity so readers can identify strongly with the appearance of the models and the magazines material as it is felt that this is a magazine which truly caters for their needs as consumers as well as being a lifestyle magazine featuring real life issues which they may be experiencing as diaspora.

It is felt that these magazines are able to cater to the South Asian female's psyche, dilemmas and issues which they may be going through as well as catering for fashion and beauty needs.

2.39. Summary of the chapter

The gap in the literature review reveals that British South Asian Muslim female consumers take their religious Islamic identity and South Asian media, such as Bollywood films, into consideration before purchasing fashion and beauty products.

Through this review of academic literature, this chapter hopes to substantiate and demonstrate similar consumer buyer behaviour amongst this particular group of consumers with similar background, religion, ethnicity and gender in common. This niche consumer being the British South Asian Muslim female consumers in this study.

The addition of influences due to new waves of immigration causes changes in environment through the passage of time which may result in identity change. Identity is reconstructed and deconstructed by these particular consumers. At a particular moment, these British South Asian Muslim female consumers are Brasian, British, Muslim, all of these identities or neither according to the situation they are in. That is, they inhabit a 'situational identity' or they are 'identity shape-shifters'. It would seem that the following questions could be asked : Is it how I look or is it how I am? Is how I look what I am or is what I am shaping how I look? The thesis aims to look at how clothes and cosmetics are used by British South Asian Muslim female consumers as means of showcasing the 'identity' they 'inhabit' for a certain time frame according to the environment they are in, people they are with or the mood they are in. They use fashion and beauty products as a means of self expression and showcasing their identity to the outside world. As a result, the following model is proposed:

Figure 2.39. Khan and Mulkeen (2014) Model of British South Asian Muslim female fashion and beauty product consumerism (after Literature Review)

Factor 1 – Traditional Buying Models　　　　　　Factor 2 - Socio-cultural influences

Key
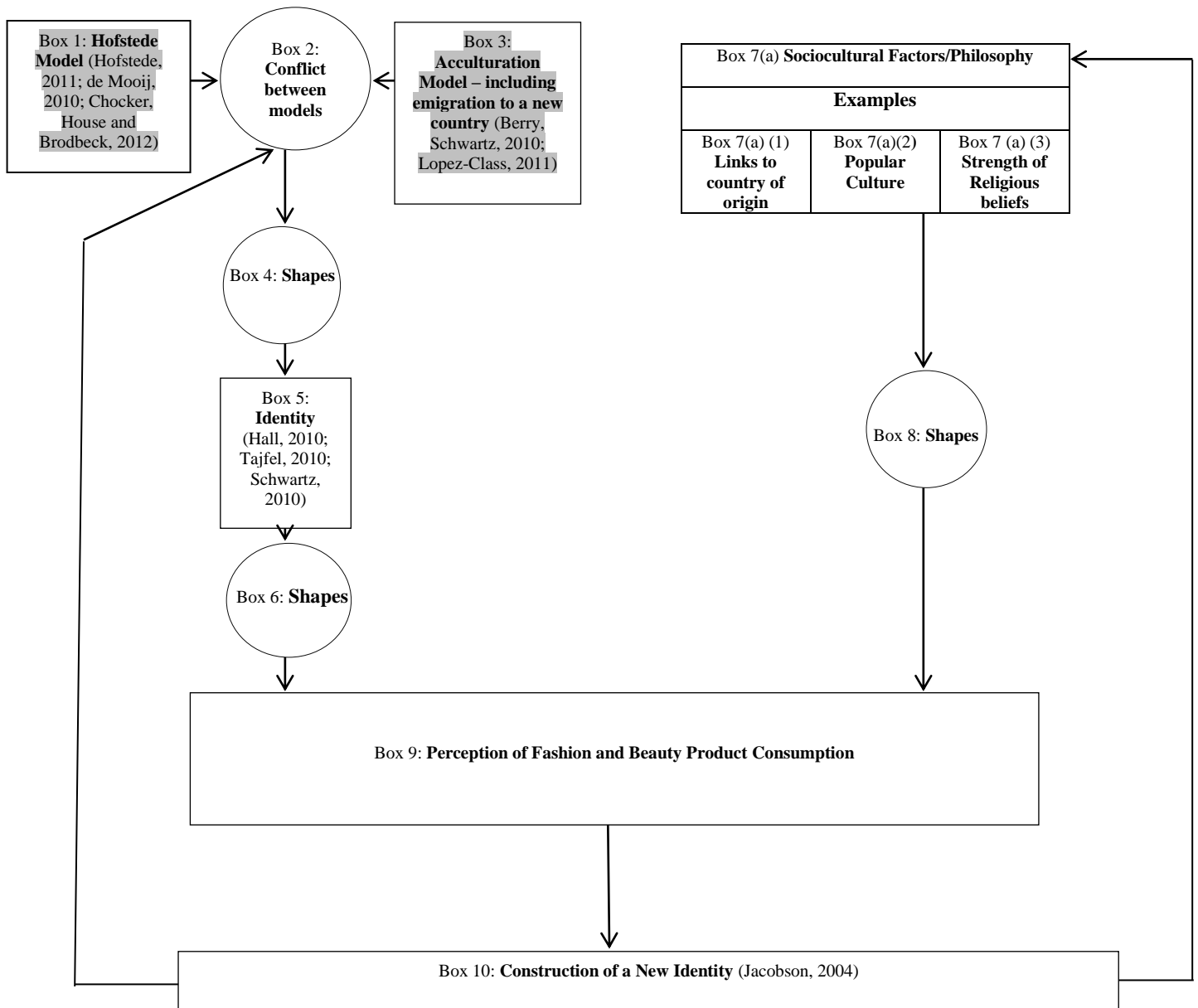
→　flow

▭　theory

⬭　process

Box 1 of 'Hofstede Model Culture': The Hofstede Model (2011) is a framework for assessing and differentiating national cultures best known as the cultural dimensions theory. It is the world's values and cultures put in order to build a comprehensive model which argues that people differ across on the extent to which they endorse six dimensions of values- power (equality versus. inequality), collectivism (versus. individualism), uncertainty avoidance (versus. tolerance), masculinity (versus. femininity) and long term orientation (Hofstede, 2011).

Box 2 of 'Conflict between models': The Hofstede Model (2011) is in conflict with the Acculturation Model (Berry, 2011). The Hofstede Model (2011) displays the country of origin's culture index. The Hofstede model (2011) is only applicable or works when a native is living in the native's country of origin's culture. There is no need to change their behaviour as everyone in their country is abiding by the country's cultural norms and practices. However, the Acculturation Model (2011) demonstrates that due to coming over to the host country from a country of origin whose cultural index is so dramatically different to its host country's culture index, the immigrants experience 'acculturation stress' with having to adjust to its new host country's culture. As a coping mechanism, the immigrants fall into four categories of psychological behaviour adaptation techniques which is to either assimilate, integrate, separate or marginalise.

Box 3 of 'Acculturation': The Acculturation model are a strategy used as a framework for understanding ethical acculturation, a developmental process during which immigrants use four types of adaptation strategies when in a non-native country. Immigrants enter the host country with their own moral value traditions and concepts but are confronted with new ethical principles and rules, some of which may be inconsistent with their ethics of origin (Berry, 2011). The four psychological behaviour

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adaptation techniques of immigrants when in a non-native country are as follows: assimilate (reject their country of origin's culture and completely absorb their host country's culture), integrate (absorb their host country's culture while maintaining their country of origin's culture), separation (reject their host country's culture and hold onto their country of origin's culture) or marginalisation (reject both of the host country's culture and their own country of origin's culture).

Emigration, forced or chosen, the movement of people from one country or locality to another; to leave one country or region to settle in another, migration from a place (especially migration from your native country in order to settle in another) due to reasons of a better quality of life, seeking out more resources or seeking asylum (Collins et al, 2011).

Box 4 of 'Shapes': Shapes can be inferred as the power or capacity to influence or to have an effect on the behaviour of a person (Oxford dictionary, 2012). It is implied in this model that for British South Asian Muslim female consumers, the conflict between the Hofstede Model and Acculturation Model was a social agent felt to shape the British South Asian Muslim female consumer's identity.

This model argues that British South Asian Muslim female consumers fall in between the Hofstede Model (2011) (only applicable to British Caucasian consumers since a British Caucasian consumer is a native living in their own native country of origin's culture so they [British Caucasians] do not need to change their identity) and Acculturation Model (1967) (only applicable to first generation South Asian consumers since a first generation South Asian is an immigrant whose country of origin's cultural index is so dramatically different to its host country's culture index, the immigrants experience 'acculturation stress' with having to adjust to its new host country's culture, so their identity is changed through this process of 'acculturation stress'). The author

contends that British South Asian Muslim female consumers (usually

second/third/fourth generation born and/or brought up in Britain) go through their

'own' psychological adaptation technique which falls in between Berry's 'integration'

stage (where individuals want to maintain their identity with their home culture, but also

want to take on some characteristics of the new culture) and 'separation' stage (where

individuals want to separate themselves from the dominant culture). The author argues

that they go through a 'cross' between the integration stage and separation stage; this

process is such where they form their own subculture called British South Asian

Muslim culture. The author further contends that this changes their identity resulting in

a British South Asian Muslim identity.

Box 5 of 'Identity': Identity is constructed on the back of a recognition of some

common origin or shared characteristics with another person or group or with an ideal .

The discursive approach views identity as a construction, a process never completed –

always 'in process' (Hall, 2010).

Box 6 of 'Shapes': Shapes can be inferred as the power or capacity to influence or to

have an effect on the behaviour of a person (Oxford dictionary, 2012). It is implied in

this model that for British South Asian Muslim female consumers, their identity is a

social facilitator felt to shape their perception of fashion and beauty product

consumption. The author argues if the physical environment has changed (from South

Asian country of origin to host country of Great Britain) and consumer environment has

changed (from South Asian country of origin to host country of Great Britain), this

means that their consumer psychological behaviour has changed i.e. British South Asian

Muslim female consumers have changed their consumer behaviour from South Asian

country of origin consumer psychological behaviour to the host country of Great Britain

consumer psychological behaviour. The author concedes they will consume different

fashion and beauty products in Great Britain as a result of change of consumer environment (from South Asian country of origin consumer environment to host country of Great Britain consumer environment) compared to if they had been brought up in South Asian country of origin. Their consumer tastes in the host country of Great Britain in fashion and beauty products are different to what they would have bought in the area of fashion and beauty products if they had been born and brought up in their South Asian country of origin (their aesthetic tastes would have been South Asian in their fashion and beauty product consumer buyer behaviour). The author argues that as a result of living in Great Britain, they have been exposed to Western consumer buyer behaviour habits so as a result, consume Western fashion and beauty products with a British South Asian aesthetical taste.

Since these consumers are second or third generation, it is contended that through being brought up in the consumer environment of Great Britain, British South Asian Muslim consumers have changed from their South Asian country of origin fashion and beauty product consumption behaviour to a British fashion and beauty product consumption behaviour. As a result, it can be argued that their perception of fashion and beauty product consumption has been changed as a consequence from South Asian country of origin consumption behaviour of fashion and beauty products to a new British South Asian Muslim consumption behaviour of fashion and beauty products through the process of consumer psychological behavioural adaptation. The author concedes that this consumer buyer behaviour is unique to this niche consumer tribe.

Box 7 (a)(1) of 'Links to country of origin': The cultural tie linked with country of origin would include aspects of culture such as the mother tongue language being spoken (Hindi, Urdu, Punjabi, Bengali or Tamil as opposed to the Western language of

English being spoken), dress (sari, salwa kameez, lengha as opposed to wearing Western apparel such as denim jeans and utility wear), food habits (eating Eastern staple diet of rice or unleavened bread with fish and vegetables marinated in South Asian spices such as powdered turmeric, cumin, coriander and chilli fried in oil; as opposed to Western diet of wheat products such as bread (with yeast) with cooked animal protein such as poultry or beef typically served with butter, cream or cheese), music (South Asian usage of sitar [long necked lute] and harmonium as opposed to usage of guitar, keyboard and drums in Western music) and ideals and values held by participants (South Asian values encompass shaping Confucianism, in particular loyalty towards the family, corporation and nation; the forgoing of personal freedom for the sake of society's stability and prosperity; the pursuit of academic and technological excellence; and work ethic and thrift). Examples of South Asian values could be preference for Eastern social harmony and consensus as opposed to Western confrontation and dissent, loyalty and respect towards forms of authority including parents, teachers and government and eastern collectivism over western individualism and liberalism.

Box 7(a)(2) of 'Popular culture ': Bollywood is an integral part and representative of South Asian popular culture. Bollywood is the Hindi film and cinema industry based in Mumbai (Bombay), India. Bollywood films typically feature South Asian actresses speaking the native mother tongue, featuring the quintessential song and dance numbers by the hero and heroine - a trademark of Bollywood cinema. The viewing of all these aspects of South Asian culture featured in these Bollywood films is felt to 'educate' about participants about the history and culture of their homeland and help them feel 'closer' to their culture and South Asian heritage. Therefore the viewing of Bollywood cinema – which typically deals with current issues in the South Asian country – helps create a cultural linkage back to their 'homeland'.

Bollywood films typically feature South Asian actresses wearing the latest Mumbai fashion apparel and current cosmetic looks from the Mumbai runways. The featuring of these clothes and cosmetics worn by Bollywood actresses influence fashion and beauty product consumption of British South Asian Muslim female consumers; as these Bollywood actresses are felt to be fashion icons and beauty role models due to lack of South Asian female role models in the Western media.

Box 7 (a)(3) of 'Strength of Religious beliefs': Strength of religious beliefs would include going to the local mosque, reciting the prayers in Arabic, wearing the hijab (headscarf) whilst conducting prayers in the mosque, conversing in the participant's mother tongue inside the local mosque and upholding the ideals and values held by participants (Haddad and Lummis, 1987). Example of Islamic values would encompass not taking interest when borrowing money as opposed to the Western value of taking interest when lending money.

Strength of religious beliefs may influence British South Asian Muslim female consumers in terms of constructing a new identity for themselves living in their host country of Great Britain. It is felt that strength of religious belief teaches discipline and gives new direction and a new focus in terms of character building and giving a structure to lives. The Western lifestyle is felt to give unlimited freedom, materialistic aspirations and may be viewed to be empty with no sense of self or purpose as opposed to the structure Islam which is felt to give. Practising the five pillars of Islam is intrinsic to this 'new' identity. The five pillars of Islam are statement of the creed (professing monotheism to God); prayer five times a day (before sunrise, midday, afternoon, sunset and night-time); fasting during the month of Ramadan; pilgrimage (required to be done once in a lifetime) and almsgiving (giving 2.5% of one's salary to the poor).

Box 8 of 'Shapes': Shapes can be inferred as the power or capacity to influence or to

have an effect on the behaviour of a person (Oxford dictionary, 2012). It is implied in this model that for British South Asian female consumers, socioeconomic factors e.g. links to country of origin, popular culture and strength of religious beliefs are felt to shape their perception of fashion and beauty product consumption.

Links to country of origin is argued to shape British South Asian Muslim female consumers' perception of fashion and beauty product consumption as they follow their country of origin's fashion and beauty aesthetical look as a way of showing loyalty and allegiance to their country of origin as a source of national pride, helping them reconnect their cultural tie to their country of origin sartorially and affording them the opportunity to experience their South Asian country of origin's culture through consumption.

Popular culture is contended to shape British South Asian Muslim female consumers as they will try to emulate Bollywood celebrities as they are perceived as a source of attractiveness and source of inspiration when it comes to fashion and beauty for special occasion wear. Bollywood is an integral part of fashion and beauty youth subculture in South Asia. Bollywood actresses have a serious impact on behaviours including adoption of new clothing and beauty style and mannerism. Bollywood actresses are a part of conversation with friends, evoking a desire to imitate the looks and mannerism of their favourite Bollywood actresses and models. Imitating hairstyles, clothing and accessories of Bollywood actresses in popular Bollywood films is widespread among urban and rural South Asian youth in the run up for special occasions events. The obsession for fashion and beauty perfection has increased amongst South Asian youths because of the peer pressure and inherent desire to look good along with the influence of the Bollywood actresses. A niche and distinguished fashion and beauty statement is created by these youths engrossed with the obsession to

look beautiful and fashionably updated.

Strength of religious beliefs is argued to shape perception of fashion and beauty product consumption. British South Asian Muslim female consumers are united by a set of common Islamic values that have a lasting impact on their consumption behaviour. Modesty is an important element of Islam. Dressing modestly requires wearing clothing that are not tight fitting, are made of non-transparent material and do not expose excess skin. The Quran provides guidelines on how men and women should dress, though references in this regard allow for more or less strict interpretations. The key aspect of sharia-compliance when it comes to marketing clothing is that the clothing satisfies the Islamic value of modesty. Many British South Asian Muslim female consumers want to comply with Sharia law and ingest only halal skincare and beauty products (using ingredients which are free from animal fat, alcohol and intoxicants). Halal beauty products uses alternative to animal fats (including that from lanolin which is a form of halal alcohol derived from animal fats and animal content such as sheep) and alcohol (such as ethanol and ethyl) which are heavily used in the skincare industry. This increasing trend of consuming halal fashion and beauty products are all shaping British South Asian Muslim female consumers' perception of fashion and beauty products consumption.

Box 9 of 'Perception of Fashion and beauty product consumption': This box refers to the behavioural preferences in fashion and beauty consumption, and analyses the similarities and differences between British South Asian Punjabi and British South Asian Muslim female consumers. This approach was selected to consider the distinctions between market segmentation between different subgroups in the British South Asian female consumer groups, and emerging western market in the British South Muslim female consumer community.

Box 10 of 'Construction of a new identity' (Jacobson, 2004): Emigration to a new country requires construction of a new identity (Jacobson, 2004). When entering the host country, identity has been lost for the diaspora and therefore they require or there is a need - by the diaspora British South Asian Muslim female consumers - for a new identity to be reconstructed.

Jacobson (2004) considers the interrelationship between religious and ethnic identities maintained by young British Pakistanis and addresses the topic of why religion is a more significant source of social identity for these young people than ethnicity. There are two basic expressions of this greater significance of religion. Firstly, it is evident in the nature of the underlying distinction made by many young British Pakistanis between religion and ethnicity as sources of identity. This distinction rests on the assumption that whereas Pakistani ethnicity relates to a particular place and its people; Islam has universal relevance. The greater significance of religion is apparent, secondly, in the contrast between the essential characteristics of the social boundaries defining the two forms of social identity. The social boundaries which include expressions of religious identity among young British Pakistanis are all – encompassing and clear-cut in comparison to increasingly permeable ethnic boundaries.

One of the implications is that this expression of a British South Asian culture and British South Asian Muslim identity is shown through a tangible evidence through wearing clothing and beauty products; thereby resulting in a fashion and beauty movement which is a British South Asian Muslim fashion and beauty identity. Evidence of this include the publications and sales of British South Asian magazines which the author argues is an example of consumer psychological behaviour technique.

3.0. METHODOLOGY

3.1. Introduction

The study's purpose is to analyse British South Asian Muslim female consumers and their consumption of fashion and beauty products. The aim of this chapter is to explain how the research was carried out. This chapter explains the research approach and how the aim and objectives correspond to the research approach chosen. The research approach will be discussed in a more in-depth manner. The type of method will be explained with a description of ethical debates involved in carrying out this type of social science research.

The purpose of this section is to present the research methods employed in this study. Saunders et al (2009, p.3) defined research as "something that people undertake in order to find out things in a systematic way, thereby increasing their knowledge." Sekaran and Bougie (2013, p.4) defined research as "an organised, systematic, data-based, critical, scientific inquiry or investigation into a specific problem, undertaken with the objective of finding answers or solutions to it". Broadly speaking, research is carried out in order to "discover something about the world, a world conceived - albeit loosely and tentatively, in terms of the basic concepts that characterise a discipline, whatever it may be" (Hughes, 1980, p.11). Methodology refers the principles and procedures of inquiry in a piece of research. Therefore, research methodology refers to principles and procedures of investigation into a specific problem.

3.2. Aims and Objectives of the Study

This study aims to analyse British South Asian Muslim female consumers and their consumption of fashion and beauty products; in order to identify a new marketing model which can deliver useful results for improving the current marketing strategies, thereby influencing in a positive way, lucrative proposals geared towards them as consumers and develop and recognise British South Asian Muslim women as

consumers in their own right. This was in order to fulfil the overall aim which is to analyse British South Asian Muslim female consumer behaviour. This research into the purchase of fashion and beauty product by British South Asian Muslim female consumers seeks to address three related issues with respect to their consumer buying behaviour, therefore the following objectives has been developed:

1) To examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products.

2) To examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products.

3) To analyse the role of popular culture and its influence on British South Asian Muslim women's consumption of fashion and beauty products.

The study will be using in-depth interviews as the primary instrument to gather information namely the pilot study and the final gathering of data. Like the literature review, this study is trying to find the social factors which influence British South Asian Muslim female consumers regarding their consumption of fashion and beauty products. The main reason for this is that there has been limited literature on British South Asian Muslim female consumers' activities and this study is at an exploratory stage in understanding the nature of British South Asian Muslim female consumerism and needs first to discover the respondents' level of cooperation to the study.

3.3. Methodological Approaches

Before the procedures can be discussed, it is important to highlight the research philosophy or the used epistemological approach. Hughes (1980) states that the technique or method of an investigation's effectiveness is dependent on philosophical

justification as research methods cannot be separated from theory. Research tools operate only within a given set of assumptions about the nature of society, the nature of man, the relationship between the two and how that relationship may be known.

It can be seen here that it is not enough to have just research methods carried out as there must be a philosophical underpinning driving through the research study compatible with the whole of the study's core philosophy.

3.4. Research Philosophy

When deciding to undertake a social science study; the research design process in social science research begins with the inquirers making philosophical assumptions. In addition, researchers bring their own worldviews, paradigms or sets of beliefs to the research project, and these inform the conduct and writing of the study. Furthermore, in many approaches to social science research, the researchers can use positivist, realist and interpretivist theoretical frame works to further influence the study. Social science research requires making these assumptions, paradigms and frameworks clear in the writing of a study and to be aware that they influence the conduct of inquiry (Creswell, 2012).

3.5. Paradigm (a set of beliefs)

In the philosophy of social science, a 'paradigm' can be defined as "a very general conception of the nature of endeavour within which a given enquiry is undertaken" (Collins, 2009).

Social science research is essentially concerned with exploring and understanding social phenomena, mainly relating to formalised and/or spontaneously occurring social, cultural or psychological processes which occur in social science. In doing so, it deals with topics that can be investigated in a satisfactory manner and the methods which enable such satisfactory investigation and the utility of results coming out from such investigation (Dash, 1993). Since theoretical topics in social science

emerge from different conceptions and interpretations of social reality, different paradigms have been evolved to determine the criteria according to which one would select and define problems for inquiry.

Kuhn (1996) who is known for the term 'paradigm', characterises a paradigm as: "An integrated cluster of substantive concepts, variables and problems attached with corresponding methodological approaches and tools…"

During the past century, different paradigms have developed due to the remarkable growth in social science research. There are mainly two paradigms to the verification of theoretical propositions: positivism and anti-positivism (or naturalistic inquiry).

3.5.1. Positivism

Positivism is grounded in the physical sciences and this paradigm 'views' the world or 'reality' as very organised, structured and based on rules that guide actions in both the natural and the social world.

In a positivist view of the world, science is seen as the way to get at truth; to understand the world well enough so that it can be predicted and controlled. The world and the universe are deterministic; they operate by laws of cause and effect that can be discerned if one applies the approach of the scientific method. Science is perceived largely as a mechanistic or mechanical affair. Deductive reasoning (based on reason and logical analysis of available facts) is used to postulate theories that can be tested. The positivist believes in *empiricism*; the idea that observation and measurement is the core of the scientific endeavour. The key approach of the scientific method is the experiment: the attempt to discern natural laws through direct manipulation and observation (Jennings, 2001).

Positivism has its roots in the work of Rene Descartes (1596-1650) and his Cartesian paradigm as well as the work of Isaac Newton (1642-1727) and his

Newtonian physics paradigm of scientific inquiry. The adoption of positivism as a means to understand the social world is credited to Auguste Comte (1798-1857). As a paradigm, positivism embraces a view of the world as being guided by scientific rules that explain the behaviour of phenomena through causal relationships. This world view can be further explained by examining positivism's ontological (the science of the nature of being), epistemological (the philosophy of knowledge) and methodological (how to find knowledge and carry out the research about what is being observed) bases (Jennings, 2001).

3.5.2. Relativism (Anti-Positivism / Naturalistic Inquiry)

Relativism is a theory, usually in the field of ethics or aesthetics, where conceptions of knowledge, truth, and morality exist in relation to culture, society, or historical context, and are not absolute.

Relativism comes in several different forms. In its extreme form, philosophical relativism maintains that there is no external reality independent of 'human consciousness'; there are only different sets of meanings and classifications which people attach to the world. The philosopher of science Feyerabend (1978) views science as just one cultural tradition among many. 'Reality' can be constructed only by means of a conceptual system; therefore there can be no objective reality because different cultures and societies have different conceptual systems (Robson, 2002).

3.5.3. Philosophical assumptions

There are three philosophical assumptions which lead to an individual's choice of social science research: ontology, epistemology and methodological assumptions. In the choice of social science research, inquirers make certain assumptions. These philosophical assumptions consist of a stance toward the nature of reality (ontology), how the researcher knows what she knows (epistemology) and the methods used in the process (methodology) (Creswell, 2012).

The researcher chose a stance on each of these assumptions and the choice has

practical implication for designing and conducting research. The paradigm of interpretivism was chosen and was believed to be the best representation of the beliefs of this research. This is because we want to find out the meaning of their experience as a retail consumer.

3.5.4. The Philosophy of Interpretivism

The discipline of interpretivism forms one basic field in philosophy among others. The paradigm of interpretivism was used for this study as it describes the 'meaning' of the experiences of a topic or concept for several individuals. In this particular paradigm of interpretivism, the researcher seeks to reduce the 'meaning' of the experience to a central meaning or the 'essence' of the experience felt by these British South Asian Muslim female consumers (Moustakas, 1994).

Interpretivism is firmly grounded in the subjective meanings that social actors construct to explain their social reality. It is attributed to the work of Husserl and his student Schutz (1972). 'By interpretivism, Husserl ([1913] 1960) meant the study of how people describe things and experience them through their senses' (Patton, 1990, p.69). In particular, 'interpretivist research focuses on the ways in which social actors make situations meaningful. It focuses on the way people interpret the actions of others, how they make sense of events and how, so through communication, they build worlds of meaning' (Bouma, 1996, pp.36).

The aim of this study's research is to understand the different constructions and meanings that British South Asian Muslim female consumers place on their experiences of consuming fashion and beauty products purchasing behaviour. Thus, attention should be paid to these British South Asian Muslim female consumers, individually and collectively, and their experiences, opinions and attitudes.

3.5.5.Ontology (the nature of reality)

How is the world perceived? (Ontological basis)

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Ontology can be defined as the study of beings or their being — what is. In interpretivism, the ontological basis is that there is no objective reality. Reality is socially constructed (i.e. determined by people.) Interpretivist studies (among other things) the nature of consciousness, which is a central issue in metaphysics or ontology, and one that leads into the traditional mind-body problem. Husserlian methodology would bracket the topic of the existence of the surrounding world, thereby separating interpretivism from the ontology of the world. Yet Husserl's interpretivism presupposes theory about species and individuals (universals and particulars), relations of part and whole, and ideal meanings — all parts of ontology (Smith, 2011).

3.5.6. Epistemology (the philosophy of knowledge)

What is the relationship between the researcher and the subjects / objects of research? (Epistemological basis)

Epistemology can be defined as the study of knowledge — how we know. How do we know what we know? What counts as knowledge? In interpretivism, the epistemological basis is that the observer is part of the meaning of the experience that she sets out to explore. Therefore, her beliefs and values are part of the research. Interpretivism helps to define the meaning of the experience on which knowledge claims rest, according to modern epistemology. On the other hand, interpretivism itself claims to achieve knowledge about the nature of consciousness, a distinctive kind of first-person knowledge, through a form of intuition (Smith, 2011).

3.5.7. Interpretivist Paradigm - Justification and Rationale

The interpretivist paradigm, rather than the positivism paradigm, was thought to be more appropriate for use in the study. This was due to the reasoning held by the researcher that the interpretivist paradigm would enable the researcher to focus on

meanings (gained from the participants interviews), try to understand what is happening (British South Asian female consumer buyer behaviour) and construct theories and models from the qualitative data (inductive).

Further justification for the interpretivist paradigm being chosen for this study was that the researcher felt that the research was driven by human interest in consumer buyer behaviour of this niche consumer group, the researcher was a party to what was observed and the 'world' was perceived to be socially constructed and subjective according to the eyes of the British South Asian Muslim female consumer. Therefore, it was concluded that the interpretivist paradigm in alignment with the qualitative approach was thought best for this study of the consumer buyer behaviour of British South Asian Muslim female consumers as shown in Table. 3.5.7. below (Easterby – Smith et al, 2012).

Table. 3.5.7. to show differences in the attributes of the Positivist and Interpretivist paradigms

	Paradigms	
	Positivism	**Interpretivism**
Basic Beliefs	• The world is external.	• The world is socially constructed and subjective.
	• The observer is independent.	• The observer is a party to what is being observed.
	• Science is value-free	• Science is driven by human interest
	• Focus on facts.	• Focus on meanings.

	• Locate causality between variables.	• Try to understand what is happening.
What the researcher should take into consideration	• Formulate and test hypotheses (**deductive approach**).	• Construct theories and models from the data (**inductive approach**).
Methods	• Operationalising concepts so that they can be measured. • Using large samples from which to generalise to the population. • Quantitative	• Using multiple methods to establish different views of an experience. • Using small samples researched in-depth or over time. • Qualitative methods

Source: (*Easterby - Smith et al, 2012, p.27*)

An interpretivist study describes the meaning for several individuals of their lived experiences of a concept. Interpretivists focus on describing what all participants have in common as they experience. The basic purpose of interpretivism is to reduce individual experiences to a description of the universal essence (a 'grasp of the very nature of the thing,' (van Maanen, 2011). To this end, qualitative researchers identify a (an 'object' of human experience (van Maanen, 2011) This human experience may be an experience such as being left out or re-adjustment to a new environment (as in the case of these British South Asian Muslim female consumers) (Moustakas, 1994).

Looking across all of these perspectives, however, it can be seen that the philosophical assumptions rest on some common grounds; the study of the lived experiences of persons, the view that these experiences are conscious ones (van

Maanen, 2011), and the development of descriptions of the essences of these experiences not explanations or analyses (Moustakas, 1994). At a broader level, Stewart and Mickunas (1990) emphasise four philosophical perspectives in interpretivism:

- *A return to the traditional tasks of philosophy*: By the end of the 19th century, philosophy had become limited to exploring a world by empirical means which was called "scientism."

- *A philosophical approach without presuppositions:* Interpretivism's approach is to suspend all judgments about what is real – the "natural attitude"- until they are founded on a more certain basis. This suspension is called "epoche" by Husserl.

- *The intentionality of consciousness:* This is that consciousness is always directed towards an object. Reality of an object then is inextricably related to one's consciousness of it. Thus, reality according to Husserl is not divided into subjects and objects as they appear in consciousness.

- *The refusal of the subject-object dichotomy:* This theme flows naturally from the intentionality of consciousness. The reality of an object is only perceived within the meaning of the experience of an individual (Stewart and Mickunas, 1990).

3.5.8. The Characteristics of Interpretivism

There are eight characteristics of interpretivism. They are as follows (Stewart and Mickunas, 1990):

Embeddedness: the observer is part of what is being observed.

Value-laden: the choice of what to study and how it is influenced by the beliefs and values of the researcher.

Explanation: the aim of research is to increase the general study of the experience observed.

Induction: knowledge development occurs through the gathering of rich data from which concepts are induced.

Operationalisation: variables incorporate stakeholder perspectives.

Complexity: should include a multitude of social factors that capture 'whole' situations.

Generalisation: this is achieved through abstraction from rich data.

Sampling: small number of cases chosen for specific reasons (providing depth of understanding).

Table 3.5.8. below shows that there are also characteristic parts of the approach of the interpretivist paradigm:

Table. 3.5.8. To show the characteristic parts of the Interpretivist Approach

Characteristics	Interpretivism
Focus	Understanding the essence of the experience
Type of problem best suited for design	Needing to describe the essence of a lived
Discipline background	Drawing from philosophy, psychology and education
Unit of analysis	Studying several individuals that have shared the experience
Data collection forms	Using primarily interviews with individuals, although documents, observations and art may also be considered
Data analysis strategies	Analysing data for significant statements, meaning units, textural and structural description, description of the 'essence'
Written report	Describing the 'essence' of the experience

Source: *(Bryman, 2012; Silverman, 2013)*

3.5.9. Interpretivist research

Interpretivist research focuses on the subjective experience of the studied individuals.

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What is their experience like? How can one understand and describe what happens to them from their own point of view? As the term suggests, at its heart is the attempt to understand the meaning of their experience. For example, in this study the experience of a British South Asian Muslim woman as a consumer in a mainstream British retail shopping environment.

Nevertheless, it is an approach which has much to offer in answering certain kinds of research topics about the subjective experiences of British South Asian Muslim women as consumers which may be highly relevant to some real world studies of 'diaspora consumerism'. 'Diaspora consumerism' could be described to mean consumer buyer behaviour of diaspora (consumers) scattered from their homeland or country of origin.

Moustakas (1994) conveys that standards that would be used to assess the quality of an interpretivist study would be in:

<u>Standards used to assess the Quality of an Interpretivist Study</u>

Whether the author conveys an understanding of the philosophical tenets of interpretivism.

Whether the author has a clear 'experience' to study that is articulated in a concise way.

Whether the author uses procedures of data analysis in interpretivism.

Whether the author conveys the overall essence of the experience of the participants.

Whether this essence includes a description of the experience and the context in which it occurred

Whether the author is reflexive throughout the study.

3.5.10. Encoding the purpose statement

Table 3.5.10. below shows common words for use in encoding the purpose statement of an interpretivist study.

<u>Table 3.5.10: Words to use in encoding the purpose statement</u>

Interpretivism	
• Describe • Experiences • Meaning • Essence	

<div align="right">

Source: (*Creswell, 2012, pp.105)*

</div>

3.5.11. Data collection activities by interpretivism approach

Table 3.5.11. below shows standard data collection activities by an interpretivist

approach.

<div align="center">

Table 3.5.11: Data collection activities by interpretivism approach

</div>

Data Collection Activity	Interpretivism
What is traditionally studied? (sites or individuals)	Multiple individuals who have undergone the experience.
What are typical access and rapport issues? (access and rapport)	Finding people who have experienced the experience
How does one select a site or individuals to study? (purposeful sampling strategies)	Finding individuals who have undergone the experience, a 'criteria' sample
What type of information typically is collected? (forms of data)	Interviews with five to twenty five people (Polkinghorne 1989)
How is information recorded? (recording information)	Interviews, often multiple interviews with the same individuals
What are common data collection issues? (field issues)	Bracketing one's experiences, logistics of interviewing
How is information typically stored? (storing data)	Transcriptions, computer files

<div align="right">

Source: *(Ritchie and Lewis, 2003; Matthews and Ross, 2010)*

</div>

3.5.12. Interpretivist Analysis and Representation

In interpretivism, there have been specific, structured methods of analysis advanced

(Mooney, 2002). The modification of the Stevick - Colaizzi- Keen method proving the most practical, useful approach, is as follows:

- First describe personal experiences with the experience under study. The researcher begins with a full description of her own experience. This is an attempt to set aside the researcher's personal experiences (which cannot be done entirely) so that the focus can be directed to the participants in the study.

- Develop a list of significant statements. The researcher then finds statements (in the interviews or other data sources) about how individuals are experiencing the topic, lists these significant statements (horizonalisation of the data) and treats each statement as having equal worth and works to develop a list of non-repetitive, non-overlapping statements.

- Take the significant statements and then group them into larger units of information called "meaning units" or themes.

- Write a description of "what" the participants in the study experienced. This is called a "textural description" of the experience - what happened - and includes verbatim examples.

- Next, write a description of "how" the experience happened. This is called "structural description" and the inquirer reflects on the setting and context in which was experienced.

- Finally, write a composite description incorporating both the textural and structural descriptions. This passage is the "essence" of the experience and represents the culminating aspect of an interpretivist study. It is typically a long paragraph that tells the reader "what" the participants experienced and "how" they experienced it (i.e. the context) (Mooney, 2002).

3.5.13. Data Analysis and Representation by Interpretivist Approach

There are several stages of data analysis and data representation through the interpretivist approach. They are as follows in the table 3.5.13. below:

Table 3.5.13. Data analysis and representation through the interpretivist approach

Data Analysis and Representation	Interpretivism
Data managing	Create and organise files for data
Reading, writing memos	Read through text, make margin notes, form initial codes
Describing	Describe personal experiences through epoch (time measurement unit)
	Describe the essence of the experience
Classifying	Develop significant statements
	Group statements into meaning units
Interpreting	Develop a textural description, "What happened"
	Develop a structural description, "How" the experience was experienced
	Develop the "essence"
Representing, visualising	Present narration of the "essence" of the experience; in tables, figures or discussion

Source: (*Creswell, 2012, pp.156-7)*

3.5.14. Coding an Interpretivist Study

When analysing data, Creswell (2012) recommends placing codes for personal bracketing (if this is used), significant statements, meaning units and textural and structural descriptions (which both might be written as memos). The code at the top, "the essence of the experience" is written as a memo about the "essence" that will become the "essence" description in the final written report. The table 3.5.14.below shows how to code an interpretivist study.

Table 3.5.14. How to code an interpretivist study

Essence

.

Personal Bracketing

.

Significant statements

.

Meaning units

.

Textural Description

.

Structural Description
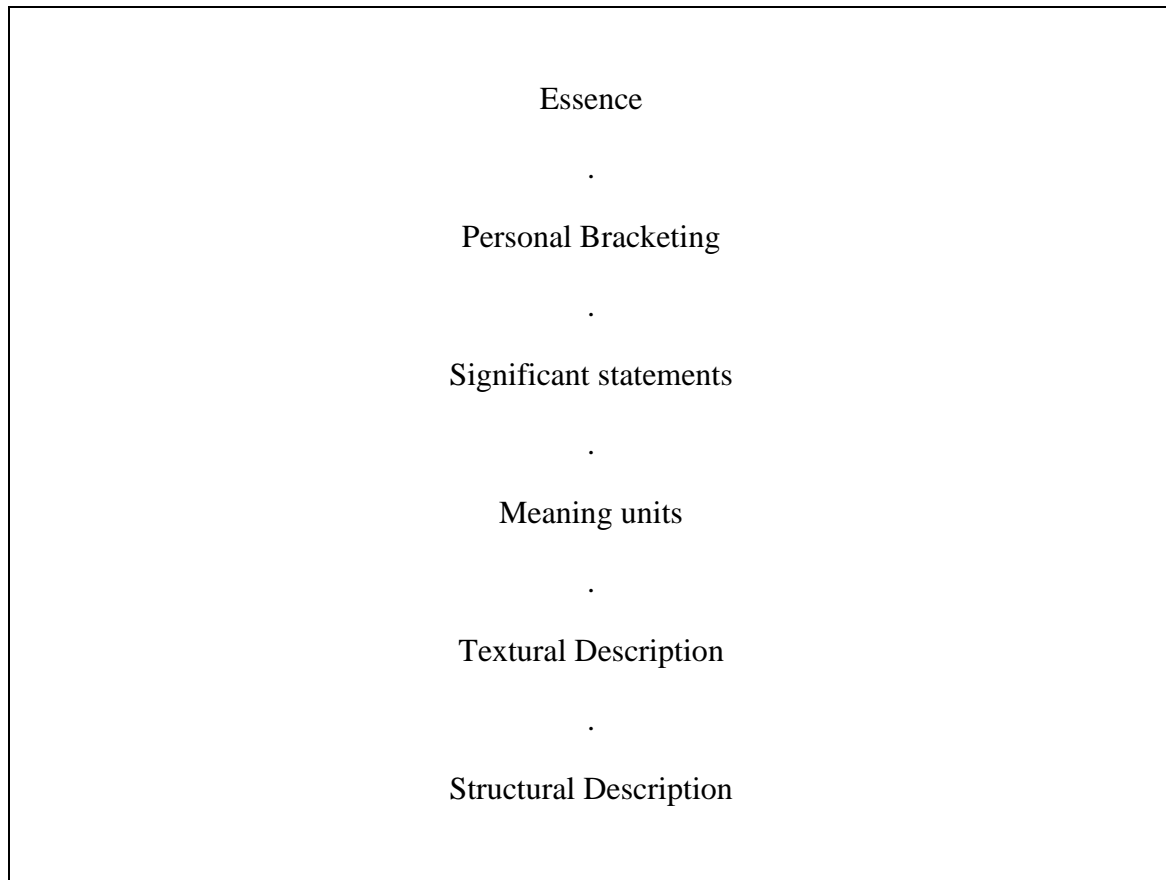
Source: (*Flick, 2009)*

3.5.15. Interpretivist Structure

Those who write about interpretivism provide more extensive attention to overall writing structures than to embedded ones (Moustakas, 1994). However, as in all forms of qualitative research, a person can learn much from a careful study of research reports in journal article, monograph or book form.

3.5.16. Overall Rhetorical Structure

The highly structured approach to analysis presents a detailed form for composing an interpretivist study. The analysis steps [identifying significant statements, creating meaning units, clustering themes, advancing textural and structural descriptions and making a composite description of textural and structural descriptions into an exhaustive description of the essential invariant structure (or essence) of the experience] provide a clearly articulated procedure for organising a report. The data analysis

procedure guides a researcher in a particular direction and presents an overall structure for analysis and ultimately the organisation of the report (Ritchie, 2003).

3.5.17. Strengths of Interpretivism

There are a number of strengths of using the paradigm of interpretivism. For instance, it can use a relatively small sample for one's studies as the research data is based on categories of those observed. It is useful in getting depth in small number of cases and deciphering and exploring complex and dynamic experiences. It can describe an experience in context and can be used to create 'grounded' theory that explains inductively the meaning behind an experience. Also, it is responsive to local situations and to change whilst data collection takes place. One of the main strengths of interpretivism is that there is an emphasis on explanation of human behaviour. In this instance, consumer buyer behaviour of niche consumer where the use of case studies in interpretivism can provide vivid examples. The interpretivist approach provides a rich and complete description of human experiences and meanings allowing one to gather data that is 'rich' in personal comment and insights. It also enables one to explore below the presenting surface of an issue. Findings are allowed to emerge, rather than being imposed by an investigator as it allows for control of how information is analysed and interpreted before it is presented to the reader. It seeks unique aspects of individuals and allows for the emphasis of the importance of self-actualisation therefore touching the heart of the reader. It is subjective and the researcher feels that it is more personal and intimate allowing the reader to get inside the mind of the researcher's thoughts and attitudes (Patton, 2002).

3.6. Research Approach

How does an approach get chosen over the other? Creswell (2012) recommends starting with the outcome – what the approach is attempting to accomplish (e.g. the study of an individual, the examination of the meaning of experience, the generation of a theory, the description and interpretation of a culture-sharing group or the in-depth study of a single case). In addition, other factors also need to be considered:

- *The audience topic:* What approach is frequently used by gatekeepers in the field (e.g. committee members, advisers, editorial boards of journals)?

- *The background topic:* What training does the researcher have in the inquiry approach?

- *The scholarly literature topic:* What is needed most as contributing to the scholarly literature in the field (e.g. a study of an individual, an exploration of the meaning of a concept, a theory, a portrait of a culture-sharing group or an in-depth case study)?

- *The personal approach topic:* Is it more suitable with a more structured approach to research or with a storytelling approach (e.g. narrative research, ethnography)? Or is it more suitable with a firmer, more well-defined approach to research or with a flexible approach (e.g. grounded theory, case study, interpretivism)? (Creswell, 2012).

3.7. Qualitative Approach - Justification and Rationale

Qualitative research allows to bring out the point of view of the interviewee and helps in the development of hypotheses (Vinten, 1994). Futhermore, it allows study of the issue in depth (Burke & Onwuegbuzie, 2004). Moreover, a successive phase of quantitative research can go beyond the limitations linked to quantitative forecasts and can proceed to the testing of hypotheses and theories. In fact, the quantitative research is developed through a structured questionnaire that, by and large, follows the most common method utilised for data collection in quantitative research (Richie & Lewis, 2003; Dyer, 2006). Futhermore, the questionnaire allows easy collection of numeric data that can be subjected to subsequent statistical analysis

(Mujis, 2004; Walker, 2005).

Taking differences of attributes in research strategies into account (as shown in Table below), the qualitative approach, rather than the quantitative approach, was thought to be more applicable to this study.

3.7.1. Differences between Quantitative and Qualitative Research Strategies

	Quantitative	Qualitative
Principle orientation to the role of theory in relation to research	Deductive; testing of theory	Inductive; generation of theory
Epistemological orientation	Natural science model, in particular positivism	Interpretivism
Ontological orientation	Objectivism	Constructivism

Source: (*Bryman and Bell, 2007, p.25*)

This research lends itself to a qualitative approach as the researcher wants to find out about the lives of British South Asian Muslim women and what in their lives influences their consumption of fashion and beauty products. It is therefore felt that qualitative approach is the most appropriate approach to the inquiry. In order to find out this data, information rich data is needed such as interview data from the participants. The qualitative approach would enable the researcher to gain more in-depth insight into the mind of the British South Asian Muslim female consumers by using the method of the interview technique and using sample of research in-depth over time.

3.7.2. When to Use Qualitative Research

Creswell (2012) states that qualitative research is conducted because a problem or issue needs to be explored. This exploration is needed in turn because of a need to study a group or population, identify variables that can be measured or hear silenced voices. These are all good reasons to explore a problem rather than to use predetermined information from the literature or rely on results from other research studies. Qualitative research is also conducted

because there is a need for a *complex,* detailed understanding of the issue.

This detail can only be identified by talking directly with people, going to their homes or places of work and allowing them to tell the stories unencumbered by what is expected to be found or what has been read in the literature. Qualitative research is conducted when there is a desire for empowerment of individuals to share their stories, hear their voices and minimise the power relationships that often exist between a researcher and the participants in a study. To further de-emphasise a power relationship, there may be a collaboration between the researcher and the participants during the data analysis and interpretation phases of research. Qualitative research is conducted when there is a need to write in a literary, flexible style that conveys stories, theatre or poems without the restrictions of formal academic structures of writing (Mason, 2002).

According to Blaikie (2009), qualitative research is conducted because there is a need to understand the contexts or settings in which participants in a study address a problem or issue. Researchers cannot separate what people say from the context in which they say it – whether this context is their home, family or work.

Researchers use qualitative research to follow up quantitative research and help explain the mechanisms or linkages in casual theories or models. These theories provide a general picture of trends, associations and relationships but they do not tell us about why people responded as they did, the context in which they responded and their deeper thoughts and behaviours that governed their responses. Qualitative research is used to develop theories when partial or inadequate theories exist for certain populations and samples or existing theories do not adequately capture the complexity of the problem being examined. Qualitative research is also used because quantitative measures and the statistical analyses simply do not fit the problem.

Interactions among people, for example, are difficult to capture with existing measures and these measures may not be sensitive to issues such as gender differences, race, economic status and individual differences. To level all individuals to a statistical mean

overlooks the uniqueness of individuals in the studies involved. Qualitative approaches are simply a better fit for this research problem.

Gibbs (2008) asks the question "What does it take to engage in this form of research?" To undertake qualitative research requires a strong commitment to study a problem and demands time and resources. Qualitative research keeps good company with the most rigorous quantitative research and it should not be viewed as an easy substitute for a "statistical" or quantitative study. He suggests that in order to conduct qualitative inquiry, the researcher would be willing to do the following:

- Commit to extensive time in the field. The investigator spends many hours in the field, collects extensive data and labours over field issues of trying to gain access, rapport and an "insider" perspective.

- Engage in the complex, time-consuming process of data analysis through the ambitious task of sorting through large amounts of data and reducing them to a few themes or categories. For a multidisciplinary team of qualitative researchers, this task can be shared: for most researchers, it is a lonely, isolated time of struggling with the data. The task is challenging especially because the database consists of complex texts and images.

- Write long passages because the evidence must substantiate claims and the writer needs to show multiple perspectives. The incorporation of quotes to provide participates' perspectives also lengthens the study.

- Participate in a form of social and human science research that does not have firm guidelines or specific procedures and is evolving and constantly changing. This guideline complicates telling others how one plans to conduct a study and how others might judge it when the study is completed (Gibbs, 2008).

3.7.3. Overview of how interpretivism is applied to qualitative research in consumer buyer behaviour

The table 3.7.3. below shows how interpretivism is applied to qualitative research in consumer buyer behaviour. This is relevant to this study and showcases why interpretivism has been chosen for the paradigm of this study.

3.7.3. Table to show how interpretivism is applied to qualitative research in consumer buyer behaviour	
Strategy	Interpretivism
Type of Research Topics	Meaning topics – eliciting the essence of experiences
Research Topic / Focus	What is the meaning behind consuming?
Participants / Informants (examples only)	Consumers; purchasing goods; interpretivist literature; brand advertisement campaigns, popular culture, consumers' accounts and other descriptions
Sample size	Approximately six participants (number depending on saturation)
Data collection methods	In depth conversations
Other data sources	Interpretivist literature; philosophical reflections; popular culture; brand advertisement campaigns
Type of results	In-depth reflective description of the experience of 'what it feels like to consume'
Major references	Bergum (1991), Giorgi (1970), van Maanen (1984, 1990)

Source: (*Morse, 1994, pp.224-5)*

3.7.4. The History and Development of Qualitative Research

According to Richards (2009), qualitative research can look back on a long tradition that, in most of the social sciences, goes back to their origins. Since the 1960s in the United States and since the 1970s in the German-speaking world, it has experienced a renaissance and since then has become still more widely disseminated (Flick, 2009). To date, there is no

monograph that describes the history of qualitative research.

Its development has always been characterised by the fact that it has been conducted in very different sub-disciplines that were each characterised by a specific theoretical background, an independent understanding of reality and an individual programme of methods. One example of this is ethnomethodology (the study of people's methods for conducting social life in an accountable manner; one of its principal topic areas is thus the methods people use for producing and understanding factual descriptions) which has distinguished itself by a specific research style and theoretical background with conversation analysis as its research programme that has itself been differentiated into several newer approaches and which is altogether characterised by a broad empirical research activity. Corresponding to such developments, it can be found that a whole range of qualitative research fields and approaches have been established which are developing independently and which have relatively little connection with discussions and research in other fields. In addition to ethnomethodology, these fields of qualitative research may be exemplified by objective hermeneutics (the theory of interpretation, i.e. the theory of achieving an understanding of texts and utterances), biographical research (an approach to research which elicits and analyses a person's biography or life history - an extended, written account or narrative of a person's life) or ethnography (a practice in which researchers spend long periods living within a culture in order to study it) (Harvey & Ryan, 2009).

3.7.5. The Characteristics of Qualitative Research

Denzin and Lincoln (2005, p.3) define "qualitative" research as being:

> *"A situated activity that locates the observer in the world. It consists of a set of material practices that make the world visible. These practices transform the world. They turn the world into a series of representations, including field notes, interviews, conversations, photographs, recordings and memos to the self…This means that qualitative researchers study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them."*

According to Punch (2009), qualitative research claims to describe life worlds 'from inside out', from the point of view of the people who participate. By doing so, it seeks to contribute

to a better understanding of social realities and to draw attention to processes, meaning patterns and structural features.

Qualitative research begins with assumptions, a world view, and the possible use of a theoretical lens and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study and data analysis that is inductive (reasoning proceeding from particular facts to a general conclusion) and establishes patterns and themes. The final written report or presentation includes the voices of participants, the reflexivity of the researcher and a complex description and interpretation of the problem and it extends the literature or signals a call for action.

Flick (2009) go on to explain that there are six common characteristics of qualitative research:

3.7.8. Flick (2009)'s Six Common Characteristics of Qualitative Research

Flick's (2009) six common characteristics of qualitative research are as follows:

- *Natural setting* – Qualitative researchers tend to collect data in the field at the site where participants experience the issue or problem under study. They do not bring individuals into a laboratory (a contrived situation), nor do they typically send out instruments for individuals to complete. This up- close information, gathered by actually talking directly to people and seeing them behave and act within their context, is a major characteristic of qualitative research. In the natural setting, the researchers have face-to-face interaction over time.

- *Researcher as key instrument* – The qualitative researchers collect data themselves through examining documents, observing behaviour and interviewing participants. They may use a protocol- an instrument for collecting data- but the researchers are the ones who actually gather the information. They do not tend to use or rely on

questionnaires or instruments developed by other researchers.

- *Multiple sources of data* – Qualitative researchers typically gather multiple forms of data such as interviews, observations and documents rather than rely on a single data source. Then the researchers review all the data and make sense of them, organising them into categories or themes that cut across all the data sources.

- *Participants meanings* – In the entire qualitative research process, the researchers keep a focus on learning the meaning that the participants hold about the problem or issue, not the meaning that the researchers bring to the research or writers from the literature.

- *Emergent design* – the research process for qualitative researchers is emergent. This means that the initial plan for research cannot be tightly prescribed and that all phases of the process may change or shift after the researchers enter the field and begin to collect the data. For example, the topics may change, the forms of data collection may shift and the individuals studied and the sites visited may be modified. The key idea behind qualitative research is to learn about the problem or issue from participants and to address the research to obtain that information.

- *Theoretical lens* – Qualitative researchers often use a lens to view their studies such as the concept of culture, central to ethnography or gendered, racial or class difference. Sometimes the study may be organised around identifying the social, political or historical context of the problem under study.

According to Corbin and Strauss (2008), the practice of qualitative research is generally characterised by the fact that there is no single method but a spectrum of methods belonging to different approaches that may be selected according to the research topics and the research

tradition.

A central feature of qualitative research that is related to this is the appropriateness of methods: for almost every procedure, it is possible to discover for which particular research object it was developed. The starting point was normally that the previously available methods were not suited to this specific purpose. For example, the narrative interview was originally developed for the analysis of studies of socialising interaction. It is typical of qualitative research that the object of investigation and the topics that are brought to bear represent the point of reference for the selection and evaluation of methods and not that everything that cannot be investigated by particular methods is excluded from the research. Qualitative research has a strong orientation to everyday events and/or the everyday knowledge of those under investigation. Action processes – for instance, the development of advisory conversations – are situated in their everyday context (Saldana, 2009).

Accordingly, qualitative data collection, analytical procedures are bound to the notion of the surrounding conditions (i.e. the circumstances or events that form the environment within which something exists or takes place): data are collected in their natural context and statements are analysed in the context of an extended answer or a narrative or the total course of an interview or in the biography of the interview partner (Smith, Flowers and Larkin, 2009).

In the process, attention is paid to the diversity of perspectives of the participants. A further feature of qualitative research is that the reflective capability of the researcher about their actions and observations in the field of investigation is taken to be an essential part of the discovery and not a source of disturbance that needs to be monitored or eliminated.

Hoffmann-Riem (1980) states that to allow this perspective as much freedom of movement as possible and to get as close as possible, data collection in qualitative research is characterised above all by the principle of openness: topics have an open formulation and are not carried out according to some rigid observational grid but in an open fashion.

According to Gerhardt (1995), qualitative studies frequently begin with the analysis or

reconstruction of (individual) cases and then only proceed, as a second step, to summarising or contrasting these cases from a comparative or generalising viewpoint.

Furthermore, qualitative research assumes the construction of reality – the subjective constructions of those under investigation and the research process as a constructive act. Finally, despite the growing importance of visual data sources such as photos or films, qualitative research is predominantly a text-based discipline. It produces data in the form of text – for example, transcribed interviews or ethnographic fieldwork notes – as a basis for its work. In its objectives, qualitative research is still a discipline of discovery, which is why concepts from epistemology enjoy growing attention. The discovery of new meaning of an experience in its data is frequently linked, in qualitative research, to an overall aim of developing theories on the basis of empirical study (Gerhardt, 1995).

3.7.9. The Process of Designing a Qualitative Study

There is no agreed approach upon structure for how to design a qualitative study. Books on qualitative research vary. Some authors believe that by reading about a study, discussing the procedures and pointing out issues that emerged, the qualitative researcher will know how to conduct this form of inquiry (Weis & Fine, 2000). For others, understanding the broader issues may be sufficient or guidance from a "how to" book may be better (Hatch, 2002).

Qualitative research generally falls within the process of scientific research with common phases. All researchers seem to start with an issue or problem, pose topics, gather data and then analyse them and write up their reports. Qualitative research fits within this structure. Several aspects of a qualitative project vary from study to study as to the amount of detail developed by researchers. For example, stances on the use of the literature vary widely as do the stances on using an a priori theory. The literature may be fully reviewed and used to inform the topics actually asked, it may be reviewed late in the process of research or it may be used solely to help document the importance of the research problem. Other options may also exist but these possibilities point to the varied uses of literature in qualitative research. Similarly the use of theory varies extensively. For example cultural theories form the basic

building blocks of a good qualitative ethnography (LeCompte & Schensul, 1999) whereas in grounded theory the theories are developed or generated during the process of research (Strauss & Corbin, 1990). Another consideration in qualitative research is the writing format for the qualitative project. It varies considerably from scientific-orientated approaches to storytelling and on to performances such as theatre, plays or poems. There is no one standard or accepted structure as one typically finds in quantitative research.

According to Golden-Biddle & Locke (2007), the process of designing a qualitative study begins not with the methods but instead with the broad assumptions central to qualitative inquiry, a world view consistent with it and in many cases, a theoretical lens that influences the study. In addition, the researcher arrives at the doorstep of qualitative research with a topic or area of investigation and perhaps has reviewed the literature about the topic and knows that a problem or issue exists that needs to be studied. This problem may be one in the "real world" or it may be a deficiency in the literature or past investigations on a topic. Problems in qualitative research span the topics in the social and human sciences and a hallmark of qualitative research today is the involvement in issues of gender, culture and marginalised groups. The topic areas that are written about are often emotion-laden, close to people and practical. To study these topic areas, open-ended research topics, wanting to listen to the participants that are being studied and shaping the topics after "exploration" and one refrains from assuming the role of the expert researcher with the "best" topics. Our topics change during the process of research to reflect an increased understanding of the problem. Furthermore, these topics are taken out to the field to collect either "words" or "images." In terms of four basic types of information, they are: interviews, observations, documents and audiovisual materials. Untypically, the backbone of qualitative research is extensive collection of data typically from multiple sources of information.

Creswell (2012) suggests that after organising and storing the data, they are analysed by carefully masking the respondents and they are engaged in the perplexing (and "lonely" if there is a sole researcher) exercise of trying to make sense of data. The qualitative data is

examined inductively from particulars to more general perspectives whether these perspectives are called themes, dimensions, codes or categories. One helpful way to see this process is to recognise it as working through multiple levels of abstraction starting with the raw data and forming larger and larger categories. Recognising the highly interrelated set of activities of data collection, analysis and report writing, it is not always known clearly which stages it is in. For example, interviewing, analysing and writing a case study – all intermingled processes, not distinct phases in the process. Also, there can be an experiment with many forms of analysis – making metaphors, developing matrices and tables and using visuals – to convey simultaneously breaking down the data and reconfiguring them into new forms. There is a (re)presentation of the data, partly based on participants' perspectives and partly based on the researcher's own interpretation never clearly escaping the researcher's own personal stamp on a study.

As the researcher works with individual participants, there is a need to respect them individually such as by not stereotyping them, using their language and names and following guidelines such as those found in the *Publication Manual of the* American *Psychological Association* (APA 2001) for non-discriminatory language. Most often the research is done within the context of a university setting where there is a need to provide evidence to institutional review boards or committees that respect the privacy and right of participants to withdraw from the study and do not place them at risk. At this stage too, there is a need to consciously consider ethical issues – seeking consent, avoiding the conundrum of deception, maintaining confidentiality and protecting the anonymity of individuals with whom is spoken. Weis and Fine (2000) asks to consider the roles as insiders/outsiders to the participants; issues that the researcher may be fearful of disclosing; how the researcher established supportive, respectful relationships without stereotyping and using labels which participants do not embrace; whose voice will be represented in our final study; and how the researcher would write themselves into the study and reflect who they are as well as reflect the people they study (Weis and Fine, 2000). There is a need to be sensitive to vulnerable

populations, imbalanced power relations and placing participants at risk (Hatch, 2002).

At some point, the researcher needs to ask, "Did we get the story right?" (Stake, 1995), knowing that there are no "right" stories, only multiple stories. Perhaps qualitative studies do not have endings, only topics (Wolcott, 1994). However, the researcher seeks to have the account prompting attitudes of support or approval with the participants and having other researchers review the procedures. Creswell (2012)'s lists nine characteristics of a "good" qualitative study. They are as follows:

- The researcher employs rigorous data collection procedures. This means that the researcher collects multiple forms of data, adequately summarises – perhaps in tabled form – the forms of data and detail about them and spends adequate time in the field. It is not unusual for qualitative studies to include information about the specific amount of time in the field. There are also unusual forms of data collection that can be collected such as using photographs to elicit responses, sounds, visual materials or digital text messages.

- The researcher frames the study within the assumptions and characteristics of the qualitative approach to research. This includes fundamental characteristics such as evolving design, the presentation of multiple realities, the researcher as an instrument of data collection and a focus on participants' views.

- The researcher begins with a single focus. Although examples of qualitative research show a comparison of groups or factors or themes, as it is preferable, to begin a qualitative study focused on understanding a single concept or idea (e.g. What does it mean to be a British South Asian Muslim woman?) As the study progresses, it can begin incorporating the comparison (e.g. How does the fashion and beauty product consumption of a British South Asian Punjabi differ from a British South Asian Muslim?) or relating factors (e.g. What explains why Islam invokes attitudes?) All too often qualitative researchers advance to the comparison or the relationship analysis

without first understanding their core concept or idea.

- The study includes detailed methods, a rigorous approach to data collection, data analysis and report writing. Rigour is seen when extensive data collection in the field occurs or when the researcher conducts multiple levels of data analysis from the narrow codes or themes to broader interrelated themes to more abstract dimensions. Rigour means, too, that the researcher validates the accuracy of the account using one or more of the procedures for validation such as member checking, triangulating sources of data or using peer or external auditors of the accounts (Creswell, 2012).

- The researcher analyses data using multiple levels of abstraction. It is ideal to see the active work of the researcher as they move from particulars to general levels of abstraction. Often, writers present their studies in stages (e.g. the multiple themes that can be combined into larger themes or perspectives) or layer their analyses from the particular to the general. The codes and themes derived from the data might show mundane, expected and surprising ideas. Often, the best qualitative studies present themes that explore the shadow side or unusual angles.

- The researcher writes persuasively so that the reader experiences "being there." The concept of "verisimilitude," (the appearance of truth; the quality of seeming to be true) a literacy term, captures this way of thinking (Richardson, 1994, p.521). The writing is clear, engaging and full of unexpected ideas. The story and findings become believable and realistic, accurately reflecting all the complexities that exist in real life. The best qualitative studies engage the reader.

- The study reflects the history, culture and personal experiences of the researcher. This is more than simply an autobiography with the writer or the researcher telling about their background. It focuses on individuals' culture, gender, history and experiences

that influence all aspects of the qualitative project, from their choice of a topic to address, to how they collect data, to how they make an interpretation of the situation. In some way – such as discussing their role, interweaving themselves into the text, or reflecting on the topics they have about the study – individuals position themselves in the qualitative study.

- The qualitative research in a good study is ethical. This involves more than simply the researcher seeking and obtaining the permission of institutional review committees or boards. It means that the researcher is aware of and addressing in the study all of the ethical issues that thread through all phases of the research study (Creswell, 2012). The following section discusses the type of qualitative research that will be carried out in this study.

3.8. Data Collection Methods

Evidence in the literature indicates that there is a vast array of methods for generating data qualitatively (Denzin and Lincoln, 2005). These methods have been broadly classified into two categories with the first being those that focus on naturally occurring data and the other being those that generate data through the intervention of the research (Ritchie, 2003). Based on this classification, those methods that focus on naturally occurring data are particular observation, observation, documentary analysis, discourse analysis and conversation analysis. The second category which involves generating data through the intervention of the research consists of biographical method, individual interviews, paired or triad interviews and focus group or group discussions (Richie, 2003). The data for this present study was generated through the intervention of the research and the specific methods adopted were focus group discussion and in-depth interview. The major reason for choosing this category of data collection is the level of intimate, data rich information from the British South Asian Muslim respondents. The study was conducted in Manchester in the northwest of England for the

reasons that are outlined in the above section.

3.9. Location of the Study

The city of Manchester, where this study takes place, is around 200 miles north of London. It is a metropolitan county in North West England, with a population of 2.68 million. It encompasses one of the largest metropolitan areas in the United Kingdom and comprises ten metropolitan boroughs: Bolton, Bury, Oldham, Rochdale, Stockport, Tameside, Trafford, Wigan and the cities of Manchester and Salford. The county of Greater Manchester was created on 1 April 1974 as a result of the Local Government Act 1972. Greater Manchester county spans 493 square miles (1,277 km^2). It is landlocked and borders Cheshire (to the south-west and south), Derbyshire (to the south-east), West Yorkshire (to the north-east), Lancashire (to the north) and Merseyside (to the west). There is a mix of high-density urban areas, suburbs, semi-rural and rural locations in Greater Manchester, but land use is mostly urban. It has a focused central business district, formed by Manchester city centre and the adjoining parts of Salford and Trafford, but is also a polycentric county with ten metropolitan districts, each of which has at least one major town centre and outlying suburbs. The Manchester Urban Area is the third most populous conurbation in the United Kingdom, and spans across most of the county's territory (Manchester Official Guide, 2011; Greater Manchester City Council, 2012).

The city of Manchester was chosen for further exploration of British South Asian Muslim female fashion and beauty consumerism in this present thesis for several reasons. Firstly, Manchester is a thriving city which has received relatively little attention from marketing researchers to date. Secondly, it has a complex ethnic, social and cultural mix of peoples and previous research suggests that this can have a significant influence in the adoption and implementation of marketing approaches. Within Manchester, the research focuses on one of these ethnic groups - the majority being ethnic British South Asians [there

are 38,300 people of Pakistani origin in Manchester (Rees et al, 2012)]. Since, there is a large population of South Asians living in this city, Manchester was considered an ideal location in which to conduct the research. The British South Asians are said to contribute 6% to the United Kingdom's gross domestic product, whilst making up 4% of the U.K. population. The figure may be even higher, as there are estimates that British Asian businesses contribute as much as 10% of total gross domestic product (the Social Market and Communication Centre, 2011). Although, there are roughly double the number of South Asians in the UK today, compared to people of African descent, British South Asians are less represented in the media than those of African and Caribbean descent. Since, this is evidenced that British South Asians are increasingly financially solvent and there is the existence of British South Asian fashion and beauty magazines such as Asiana and Asian Bride in the U.K. media magazine market; these privileged market conditions and increasingly upwardly mobile financial situation of British South Asians can be expected to shape British South Asian female consumerism in fashion and beauty purchase behaviour. This study's findings will also complement work carried out by Lindridge (2010) and Sekhon and Szmigin (2011) into the status of fashion and beauty consumerism within the British South Asian female consumer group.

A further advantage in studying the British South Asian Muslim female consumers is that a great many smaller sized fashion boutiques selling Western or South Asian clothes and accessories and beauty salons are heavily represented by this ethnic group in Rushholme, Manchester (a predominantly South Asian area). As a consequence, research findings will tend to derive from this geographical location.

A final personal reason for the choice of Manchester as the research location is that the researcher herself is ethnic South Asian and so has an intimate knowledge and

understanding of South Asian social and cultural values of British South Asian Muslim female consumers and their sociological consumer buyer behaviour.

3.10. Interviews

Robson (2002) states that interviewing as a research method typically involves the researcher asking topics and hopefully receiving answers from the people being interviewed. It is very widely used in social research and there are many different types. A commonly used typology distinguishes among structured, semi-structured and unstructured interviews. The different types can link to some extent to the 'depth' of response sought. The extreme example of a highly structured format is the survey interview. This is effectively a questionnaire with fixed topics in a pre-decided order and standardised wording where responses to most of the topics have to be selected from a small list of alternatives. Less structured approaches allow the person interviewed much more flexibility of response and at the other extreme is the 'depth interview' (Miller & Crabtree, 1999) where the respondent is largely free to say whatever they like on the broad topic of the interview with minimal prompting from the researcher. Interviews are commonly one-to-one and face-to-face but they can take place in group settings.

Interviews can be used as the primary or only approach in a study as in a survey or many grounded theory studies. However, they lend themselves well to use in combinations with other methods in a multi-method approach. A case study might employ some kind of relatively formal interview to complement participant observation. An experiment could often usefully incorporate a post-intervention interview to help incorporate the participant's perspective into the findings (Robson, 2002).

3.10.1. Advantages and Disadvantages of Interviews

Robson (2002) states that the interview is a flexible and adaptable way of finding the meaning behind experiences.

Face-to-face interviews offer the possibility of modifying one's line of enquiry, following up interesting responses and investigating underlying motives in a way that postal and other self-

administered questionnaires cannot.

Robson (2002) admits that interviewing is time-consuming. The actual interview session itself will obviously vary in length. Anything under half an hour is unlikely to be valuable; anything going much over an hour may be making unreasonable demands on busy interviewees and could have the effect of reducing the number of persons willing to participate which may in turn lead to biases in the sample that one achieves. Above all, it is not advisable to say that it will take half an hour and then keep going for an hour and a half.

3.10.2. Types and Styles of Interviews

King (2010) states that a commonly made distinction is based on the degree of structure or standardisation of the interview:

- *Fully structured interview* – Has predetermined topics with fixed wording, usually in a pre-set order. The use of mainly open-response topics is the only essential difference from an interview-based survey questionnaire.

- *Semi structured interview* – Has predetermined topics but the order can be modified based upon the interviewer's perception of what seems most appropriate. Topic wording can be changed and explanations given; particular topics which seem inappropriate with a particular interviewee can be omitted or additional ones included.

- *Unstructured interviews* – The interviewer has a general area of interest and concern but lets the conversation develop within this area. It can be completely informal.

Semi-structured and unstructured interviews are widely used in flexible, qualitative designs. King (2010) refers to them as *qualitative research interviews* and suggests guidelines for the situations in which they might be used, presented in Table below.

Table. 3.10.3. Circumstances in which a qualitative research interview is most appropriate

1. Where a study focuses on the meaning of particular experience to the participants.

2. Where individual perceptions of processes within a social unit – such as a work-group, department or whole organisation – are to be studied prospectively using a series of interviews.

3. Where individual historical accounts are required of how a particular event developed.

4. Where exploratory work is required before a quantitative study can be carried out. For example, researchers examining the impact of new technology on social relationships in a workplace might use qualitative interviews to identify the range of different types of experience which a subsequent quantitative study should address.

5. Where a quantitative study has been carried out and qualitative data are required to validate particular measures or to clarify and illustrate the meaning of the findings. For instance, people with high, medium and low scores on a new measure of stress at work might be interviewed to see whether their experiences concur with the ratings on the measure.

(From King, 2010, pp.16-17)

Source: *(Robson, 2002, pp.271)*

Powney and Watts (1987, ch.2) prefer a different typology making a basic distinction between *respondent interviews* and *informant interviews.* In respondent interviews, the interviewer remains in control (or at least that is the interviewer's intention) throughout the

whole process. All such interviews are necessarily structured to some extent by the interviewer. In this type or style of interview, the central point is that the intention is that 'interviewers rule'; their agenda is what matters. Both fully and semi-structured interviews are typically in this sense, respondent interviews.

In informant interviews (sometimes referred to as *non-directive* in reference to the interviewer's role), the prime concern is for the interviewee's perceptions within a particular situation or context. From the point of view of the interviewer, such a session will almost inevitably appear unstructured as she is unlikely to be privy to the interviewee's agenda. However it could be much more structured as far as the interviewee is concerned (Powney and Watts, 1987, ch.2).

3.10.4. Interview Transcript Development

Robson (2002) suggests that distinctions are commonly made among seeking to find out what people know, what they do and what they think or feel. This leads respectively to topics concerned with facts, with behaviour and with beliefs or attitudes.

Facts are relatively easy to get at although errors can occur due to lapses in memory or to response biases of various kinds (age may be claimed to be less than it is by the middle-aged; inflated by the really aged). The best responses are obtained for specific (as opposed to general) topics about important things in the present or recent past. The same rules apply to topics about behaviour and of course the respondent is often in a uniquely favourable position to tell the interviewer about what they are doing or have done. Beliefs and attitudes form a very important target for self-report techniques but are relatively difficult to get at. They are often complex and multidimensional and appear particularly prone to the effects of topic – wording and sequence. These problems point to the use of multiple topics related to the belief or attitude and can be best dealt with by the construction of appropriate scales (Robson, 2002).

3.10.5. The Piloting Process

Pilot Study Research Topics

These topics had been sought out from the Literature Review which had not previously raised the following topics and were specifically put forward to the respondents in the pilot study:

Objective 1) To examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products.

Topic 1.1: Please tell me about your culture and what you feel is your culture.

Topic 1.2: Please tell me about situations when you felt comfortable or caught in between two worlds.

Topic 1.3: Please tell me about how culture has influenced your fashion and beauty product consumption.

Topic 1.4: Please tell me about times you've taken into consideration what your culture says before you decide to buy a fashion and beauty product.

Topic 1.5: Please tell me about times in your life you have been to South Asian Muslim weddings or parties, you've consumed fashion and beauty products for that particular event.

Topic 1.6: Please tell me from earlier times in your life if you've ever felt that there is a difference between what you wear in front of Western and South Asian people?

Please tell me from earlier times in your life when you've felt comfortable or caught in between two clothing systems.

Objective 2) To evaluate how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products.

Topic 2.1: Please tell me about your family and how much importance you would place them in your life decisions. Please describe your relationship with your family.

Please tell me if you have ever felt in your life that there has been harmony or clashes in your life between your generation and your parents' generation. Reasons for these.

Topic 2.2: Please tell me about earlier times in your life when you bought clothes or makeup that your family have had a say or played a role in what you bought.

Topic 2.3: Please tell me about situations in your life you may have had to reconsider buying Western clothes or makeup which you may have thought as being too risqué to be worn to

South Asian Muslim parties or social gatherings. Whether there are any constraints from preventing you from doing so.

Topic 2.4: Please tell me if you have gone out to buy clothes or beauty products that you have had to take into account your family's attitudes and opinions when purchasing the product. If there is a value in their opinion. Or there is disagreement with them.

Objective 3) To analyse the role of popular culture and how it influences British South Asian Muslim women's consumption of fashion and beauty products.

Topic 3.1: Please tell me about experiences with Bollywood films, British South Asian fashion magazines and television advertisements. Whether there has been consumption of them.

Topic 3.2: Please tell me if you have bought an item of clothing or beauty product when you saw a Bollywood film/an item in a British South Asian fashion magazine/a television advertisement and if there was a feeling this may have influenced purchase of a clothing or beauty product.

Topic 3.3: Please tell me if you have gone out to buy clothes or beauty products, whether you have taken into account Bollywood films/ British South Asian fashion magazines/ television advertisements when purchasing the product. Whether the film / magazine /advertisement is valued as a source.

Topic 3.4: Please tell me if you feel there is difference between notions of beauty between Western Caucasians and South Asians. Where these examples are from.

3.11. Research Design

Three common types of research design are exploratory research, descriptive research and causal research (Chisnall, 1997; Churchill, 1999). Exploratory research is conducted to clarify and define the nature of a problem. It is not intended to provide conclusive evidence from which to determine a particular course of action. Descriptive research describes the characteristics of a population or phenomenon. It seeks answers to who, what, when, where and how questions. Causal research is intended to identify cause-and-effect relationships

between variables. It attempts to establish that when we do one thing, another thing will follow. Since the epistemic stance of this project is interpretivist, the research designs used are exploratory and descriptive.

Two types of exploratory study adopted in this project are a literature search and a pilot study (Churchill, 1999). The literature search was undertaken to gain insight into the topic under study through secondary data. It allowed the researcher to know what has already been done, who has written the literature, what is going on at present, the possible research areas for future researchers and how a researcher can contribute to the current literature to make the debate within it more dynamic and robust. Furthermore, a literature search allows the researcher to know what data are available, who is responsible for the data and how the researcher can get access to the relevant information to give external validity or build a framework for gathering the primary data. At the same time, a pilot study is meant to check for relevancy and accuracy in the questions composed for the gathering of primary data. Moreover, a pilot study allows the researcher to determine of original knowledge can be derived from the project. The pilot study was carried out in the natural setting of the research participants.

3.12. Pilot Interviews

Ten pilot interviews were undertaken. They were conducted through the technique of snowballing. These topics had been sought out from the Literature Review and were specifically put forward to the respondents in the pilot study . Topics were asked due to the reason of finding gaps in the literature review which needed to be analysed by the researcher for the study. They were asked in terms of direct reference to the topics which needed to be discussed by the interviewer for their aims and objectives. The topics discussed were:

- the respondent's culture – this helps the researcher to examine the interviewee's background.

- whether their culture influences them when purchasing fashion and beauty products – this is important as it helps the researcher assess how much the interviewee has been

influenced and has absorbed from their environment around them.

- the respondent's family and their role in influencing fashion and beauty product consumption – this helps the researcher to examine the interviewee's upbringing.

- their attitudes on Bollywood films and British South Asian fashion magazines and their role in influencing them in terms of consumption of fashion and beauty products – this is important as it helps the researcher to analyse depths of attitudes and attitudes towards South Asian media and whether they are factors which are influential in their consumer buyer behaviour.

Semi-structured (in-depth) interviewing was chosen as it was thought to be most suitable for this study. In this type of interview, carefully worded topics are derived from the theoretical conceptual framework. The topics are designed to address the research aims and objectives. Semi-structured interviews allow the interviewer to re-direct topics. It allows flexibility so that probes can be changed. Another advantage of semi-structured interviews is that they allow for clarification of unclear concepts and meanings.

Pilot interviews were orchestrated through the method of snowballing. This method involves interviewing one interviewee and asking them if they knew two people who would be interested in being interviewed. This process would be repeated through an on-going process until a large cross-section of people had been interviewed. Interviewing would be continued until no more new information was being found. After data collection, the data collected would be analysed qualitatively through the process of coding and classification of data into categories.

There were varying degrees of success concerning pilot interviews. An interviewee who was normally a very confident and talkative became very nervous and introverted when the tape recorder was brought forward to record the interview. The resulting interview was a

very bad and uncomfortable session with that particular interviewee.

The first pilot interview on the other hand lasted two hours where the participant was too talkative and would talk 'off topic' which needed a very skilled interviewer to coax them to answer the topic. One particular interviewee looked very bored after one hour of interviewing and asked if she could go. This response prompted a change of interviewing technique where topics asked needed to be less probing, less time- consuming and more direct and with less choice of words. It was at this stage where the unstructured interview was considered to be too time-consuming and off - putting for interviewees. A few interviews were conducted inside a restaurant which had very loud music on so therefore it was hard to hear their answers on the tape recorder. This was all part of the learning curve and helped structure the topics to be more rigid and more straightforward in conjunction with the data collection and to improve the location for future interviews. It also honed in and pinpointed out key areas of research that needed to be focused on for the researcher. From the pilot study, the researcher realised and therefore, learnt that the pilot study research topics which were put forward to the informants were wrong. This pilot study process reinforced what had been learnt by the process and helped to influence the actual topics put forward in the actual study. It also helped choose the method of interviewing and provided reassurance on the topics which were going to be discussed in the study.

3.13. Key Findings from the Pilot Study

It was found that there was a mixture of what influences consumption of fashion and beauty products amongst British South Asian Muslim women.

Culture and religion were found to be primary social factors when British South Asian Muslim women consume fashion and beauty products. Hemlines had to be lower and arm sleeves had to be longer especially when consuming Western clothes in accordance with their religion. Wearing brighter coloured clothes and heavy makeup was considered more a part of South Asian culture whereas more muted coloured clothes and understated makeup was considered more part of Western culture.

Different notions of beauty were found from the pilot study. Having pale coloured skin, light coloured eyes and hair and being taller were considered more of a 'South Asian' perception of ideal beauty whereas having darker coloured skin of a bronzed and tanned hue were considered 'healthy' and was considered more of a 'Western' notion of ideal beauty. These looks were also attached to having a higher social class. In South Asia, lighter skinned South Asian women were considered more upper class as this meant they did not have to work in agricultural fields and become darkened by the sun. In Western culture, having a bronzed skin colour meant you belonged to an affluent class who went abroad on holidays frequently. Having a tan signified wealth and higher status in the Western culture.

When discussing the social agent of Bollywood films, British South Asian fashion magazines and TV magazines, there was acknowledgement of them as a source of interest. Although there was acknowledgement that Bollywood films existed and Bollywood songs were watched periodically from time to time, there was a lack of connection with Bollywood films as they did not seem be relatable to the way of British South Asian life. One interviewee had commented that she noticed that British South Asian women who wore bright colours and heavy jewellery tended to be very interested in Bollywood films and songs and tended to live in cities where there was a large South Asian population whereas British South Asian women who wore more Western clothes and wore very little makeup tended to be from places where very few South Asian families lived.

British South Asian magazines such as Asian Woman and Asiana were read in newsagents but were hardly bought and instead Western fashion magazines such as Cosmopolitan were bought. British South Asian magazines such as Asian Woman and Asiana tended to be bought and looked at when style ideas regarding South Asian clothes and makeup were needed for an upcoming South Asian wedding coming up. However, Western media TV advertisements were acknowledged as more influential when purchasing perfumes such as the Nicole Kidman Chanel No.5 perfume campaign.

3.14. Sample and Sampling Methods

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In view of the nature of the research, purposive sampling and snowballing were the methods used for reaching the respondents for this study.

Purposive sampling involves having the sampling confined to specific types of people who can provide the desired information either because they are the only ones who have it, or conform to some criteria set by the researcher (Sekaran and Bougie, 2013, p.277). In support this definition, Saunders et al (2009) state that it enables one as a researcher to select cases that will best enable her to answer the relevant research questions and to meet her objectives.

3.15. Snowballing

Sixsmith et al (2003) states that once gatekeepers identify initial participants, a snowballing technique is used to enhance the variety of the sample. Seidman (2013) has commented that introductions from other community members can help to even out in an inherent power relation, as a known person introduces the researcher to the participant. The researcher might be perceived as a "friend of a friend" whereas the participant is viewed as an expert on his or her own experiences (Harre & Secord, 1972). To ensure that participants feel valued, it is important to explain fully the aims of the project and the participants' role in the research process. It is in this way that the foundations of trust and rapport can become established (Standing, 1998). Moreover, the snowballing technique can sometimes be one of the few ways of accessing a vulnerable or inaccessible sample because security features are intrinsically built into the sample framework (Lee, 1993). Access to community members who are embedded in the local culture is achieved only via credibility established through their family and friendship networks.

There are also drawbacks to the use of snowballing. It can result in a restricted sample of participants drawn from similar backgrounds. Because of such drawbacks, there is a need to implement other strategies for accessing the community. In order to change the type of backgrounds participants recommend, it is possible that it will be necessary to have several gatekeepers who are of different backgrounds to each other in order to prohibit just one gatekeeper giving a list of potential interviewees with just the same background as that one

gatekeeper.

"Lessons learned" from pilot interviews would be to avoid impersonal strategies such as advertising for interviewees on posters put up on walls and asking random British South Asian Muslim females in the university canteen if they were interested in being interviewed. This proved to be unsuccessful and unfruitful. These techniques were met with hostility. Strategies that were successful in securing in-depth interviews were 'snowballing' i.e. once an in-depth interview had finished taking place, asking the interviewee if they had any friends who would be interested in being interviewed. As the South Asian Muslim community proved to be a very closed and tightly knit community to enter, a gatekeeper who had contacts in the British South Asian Muslim community agreed to give the researcher their contacts, which have enabled and secured future interviews for this study.

3.16. Final sample generation

Sample Size

Sample size was determined by the time and cost involved. Chisnall (1997) claimed that the size of sample depends on the basic characteristics of the population, the type of information required from the survey and the cost involved. In this research, the final data gathering took six months while the pilot study took a month.. This thesis is based on in-depth qualitative research; as Miles et al (2013, p.27) wrote, "Qualitative researchers usually work with small samples of people, nested in their context and studied in-depth, unlike quantitative researchers who aim for large numbers." In consideration of the time, cost and depth of the research information, a guideline was drawn up to determine the sample size to be chosen by the researcher for this project based on reaching saturation point. Saturation point is reached when there is no new information that can be learned from the sample (Glaser and Strauss, 1967; Lincoln and Guba, 1985; Maykut and Morehouse, 1994).

3.17. Sample Demographics

In order for British South Asian Muslim females to be interviewed in this study, they would be required to fit the following criteria and were asked before conducting the interviews

whether:

1) Their parents are originally from the Indian subcontinent (either from India, Pakistan, Bangladesh, Sri Lanka, Nepal or Maldives)

2) They are a British citizen or born in the UK.

3) They are either second, third or fourth generation British South Asian.

To address the aim and objectives of the study, theoretical sampling is required in which British South Asian Muslim female consumers' women are represented. Thus, the sample would include British South Asian women aged between 16 – 65 years old. It is difficult to select a "representative" sample of community members, as British South Asian women vary in many ways from each other. Therefore, a strategy of "theoretical sampling" (Glaser and Strauss, 1967) would be used. Theoretical sampling works with the notion of participant diversity. The aim is to recruit participants into the research as long as each person's thoughts and experiences add to theoretical or conceptual insight. This continues until saturation is reached and additional recruits do not generate new information (Taylor and Bogden, 1998).

Hence in this study, theoretical sampling ensure that the universe of content pertaining to the particular research area and consumption is adequately covered. In total, as many British South Asian women would interviewed until no more new information were generated.

Although it is acknowledged that research can only ever offer a partial insight into the lives of others (Jossellson, 1996), the sample generated would give access to a wide variety of experiences and opinions. The strategies used to access the sample will be detailed in the next section of this study (Sixsmith et al, 2003)

3.18. Accessing the Community

A pilot study of ten interviews had been completed by the researcher. One of the problems encountered was that the researcher had only a few personal contacts within the community. Given this lack of prior knowledge, the researcher decided that in order to generate

interviews of British South Asian females, this should involve the strategy of the gatekeeper and the snowballing technique. Advertising for interviewees to take part in this study were pinned on posters around the walls of the university. However, no respondents replied. Also approaching British South Asian Muslim women on the university campus and in the university library did not result in any respondents who were interested in being interviewed. Other strategies included contacting the university's President of the Islamic Society. After listening to the request, he agreed to forward an email with the attached poster asking for interested British South Asian Muslim women. This brought one interested candidate who agreed to be interviewed.

This indicated that it was very difficult to obtain interviews amongst the British South Asian Muslim female community. In this study, it is hoped that these issues of South Asian and Western consumption of clothes and beauty products are brought up in such a way that ease is felt among interviewees to talk openly of the cross-cultural borders (Penaloza, 1994) being negotiated between the two cultures as has been done in Lindridge et al's study (2004).

3.19. Research Topics

These topics have been brought out of the literature review and the pilot studies. The topics raised are as follows:

1. The meaning of culture to the participant.

2. The culture the participant feels more aligned to (South Asian or British).

3. The participants attitudes of social factors when purchasing fashion and beauty products.

4. The participant's view of the role of the family.

5. The extent to which the family influences participant's consumption of fashion and beauty.

6. If invited to a wedding or cultural function, the clothes or beauty products purchased

by the participant for that event. If so, the extent the participant is influenced by people and by whom.

7. The person whom the participant would need a second opinion from on an outfit for a wedding/cultural function and their reason for the person chosen.

8. Any other person whom the respondent would ask for a second opinion on their clothes or makeup.

9. The person the participant would take shopping with them and their reason for the person chosen.

10. The respondents attitudes on fashion and beauty in Bollywood films.

11. The participants attitudes on fashion and beauty in British South Asian fashion magazines.

12. The respondents attitudes of social factors by Bollywood or Western media. Their reason for the popular culture medium chosen.

13. The participants preference for the types of clothes and makeup of their liking. The respondent's alignment with the 'particular' look they preferred for themself (South Asian or British). Their reason for their preference of that 'particular' look (South Asian or British).

14. The participants liking for any famous person in terms of style, fashion and beauty. The reason for their liking of the famous person's appearance.

15. The respondent's preference for either the Bollywood 'look' or the Western 'look'. Their reason for their liking of their preferential 'look'.

16. The participant's source(s) of reference of fashion and beauty inspiration in their life.

3.20. Justifications as to why these interview topics were discussed with interviewees

The topics were chosen as a result of finding gaps in the pilot study and gaps in the literature review.

3.20.1. Area: Culture

Interview Topic 1) The meaning of culture to the participant

Interview Topic 2) The culture the participant feels more aligned to (South Asian or British)

These two interview topics were discussed because this relates directly to Research Topic 1) Is there a difference between British South Asian Indian Punjabi women and British South Asian Muslim women with regard to their consumption behaviour of fashion and beauty products?

By obtaining answers to these two interview topics, the researcher wants to examine how culture plays a role in British South Asian Muslim women's consumption of fashion and beauty products and whether there is a difference between British South Indian Punjabi women and British South Asian Muslim women with regard to their consumption of fashion and beauty products.

3.20.2. Area: Family

Interview Topic 3) The participants attitudes of social factors when purchasing fashion and beauty products.

Interview Topic 4) The participant's view of the role of the family.

Interview Topic 5) The extent to which the family influences participants' consumption of fashion and beauty.

Interview Topic 6) If invited to a wedding or cultural function, the clothes or beauty products purchased by participants for that event. If so, the extent participants are influenced by people and by whom.

Interview Topic 7) The person whom the participant would need a second opinion from on an outfit for a wedding/cultural function and their reason for the person chosen.

Interview Topic 8) Any other person whom the respondent would ask for a second opinion on

their clothes or makeup.

Interview Topic 9) The person the participant would take shopping with them and their reason for the person chosen.

These six interview topics were discussed because they relate directly to Research Topic 2) If Sekhon (2007) found that family influences British South Asian Indian Punjabi's consumption behaviour, does this mean that British South Asian Muslim women's family influences their consumption of fashion and beauty products?

By obtaining answers to these six interview topics, the researcher will be able to examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products and if Sekhon (2007) found that family influences British South Asian Indian Punjabi's consumption behaviour, does this mean that British South Asian Muslim women's family influences their consumption behaviour of fashion and beauty products?

3.20.3. Area: Popular Culture

Interview Topic 10) The respondents attitudes on fashion and beauty in Bollywood films.

Interview Topic 11) The participants attitudes on fashion and beauty in British South Asian fashion magazines.

Interview Topic 12) The respondents attitudes of Bollywood and Western media. Their reason for the popular culture medium chosen.

Interview Topic 13) The participants preference for the types of clothes and makeup of their liking. The respondent's alignment with the 'particular' look they preferred for themself (South Asian or British). Their reason for their preference of that 'particular' look (South Asian or British).

Interview Topic 14) The participants liking for any famous person in terms of style, fashion and beauty. The reason for their liking of the famous person's appearance.

Interview Topic 15) The respondent's preference for either the Bollywood 'look' or the Western 'look'. Their reason for their liking of their preferential 'look'.

Interview Topic 16) The participant's source(s) of reference of fashion and beauty inspiration in their life.

These six interview topics were discussed because this relates directly to Research Topic 3) Popular culture such as Bollywood films, British South Asian fashion magazines and South Asian TV cable channels exist in British South Asian culture. Does this mean that popular culture influences British South Asian Muslim women on their consumption of fashion and beauty products?

By obtaining answers to these six interview topics, the researcher wants to analyse the role of popular culture and how it influences British South Asian Muslim women's consumption of fashion and beauty products. Popular culture such as Bollywood films, British South Asian fashion magazines and South Asian TV cable channels exist in British South Asian culture. Would this mean that popular culture influences British South Asian Muslim women on their consumption of fashion and beauty products?

3.21. Experience of the Researcher

Maykut and Morehouse (1994) suggested that the researcher's background information should be reported as it relates to the focus of inquiry. The researcher is British and has been born and brought up for almost thirty years in England. Many of the second/third generation British South Asian Muslim females in Manchester, especially those who live beyond the city centre, are middle class and have a university bachelor's degree level of formal education than others.

The researcher came from one of these families of similar background and had spent many years in the process of formal education as well gaining informal education through work and personal experience.

The researcher was educated up to Masters degree level in England, specialising in Business Administration. She graduated with first and post-graduate degrees from universities in the U.K. She majored in Business Administration as an undergraduate and her graduate degree (Masters of Business Studies) specialised in marketing. Currently, she is

engaged in MPhil research (MPhil) in the U.K. The researcher spent seven years on her further studies in the U.K.

Before beginning her MPhil research, the researcher had worked in a retail department store. Here the researcher worked as a sales associate. Most of the vendors and suppliers of materials to the company were from other perfumeries, cosmetics and retail apparel warehouses. With experience working in this retail department store environment, the researcher believes that the experience of communicating with customers, store managers and fellow sales associates has given her some knowledge of the consumer buyer behaviour of retail customers.

With the combination of the above experiences, the researcher felt able to enter the research project objectively, with some significant understanding of and sensitivity towards the thesis' respondents and their consumer environment.

3.22. Data Sample Analysis

The data analysis for this study follows the tradition suggested by Miles et al (2013) which comprises of three steps: data reduction, data display and conclusion drawing and verification. Nonetheless, according to Seale (2012, p.314), 'a great deal of qualitative analysis is done without particular reference to…specialist methodological approaches [like conversation analysis, grounded theory or semiotic analysis] and can be termed qualitative thematic analysis…and often works very well indeed.' In fact, he states further that while one may wonder why a special term is needed to describe it, this is due to the very common anxiety amongst people starting qualitative analysis for the first time, who often worry that their work will be adequate unless they can say that their approach has a legitimate name. Given this all-inclusive name suggested by Seale (2012), the approach adopted for the analysis of the data in this study may well be described as qualitative thematic analysis. The interactive model consisting of the components of the analysis is presented in the Figure 3.2.2.below.

Fig. 3.2.2. Components of Data Analysis: Interactive Model

Data collection ⟷ Data display

Data Reduction ⟷ Conclusions: drawing/verifying
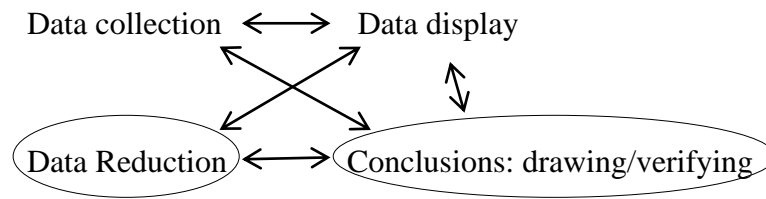
According to Miles et al (2013), 'data reduction refers to the process of selecting, focusing, simplifying, abstracting and transforming the data that appears in written up field or transcription… [and] occurs continuously throughout the life of any qualitative orientated project.' In accordance with this description, in the present study, the interviews and the focus group discussion were transcribed and the data were coded in reflection of the themes and ideas in the data. The relevance of coding in qualitative studies of this nature has been strongly emphasised in relevant methodological literature (Strauss and Corbin, 1998; Fielding, 2003; Seale, 2012) as a means of making sense of the collected data. In fact, Miles et al (2013, p.56) state that 'Coding is analysis. To view a set of field notes, transcribed or synthesised and to dissect them meaningfully while keeping the relations between the parts intact is the stuff of analysis.' As suggested by these various researchers but more specifically in relation to the words of Miles et al (2013), codes are used to retrieve and organise the chunks of varying sizes so the researcher can quickly find, pull out and cluster the segments relating to particular questions and themes.

    Data display which is the second major step of analysis activity (Miles et al, 2013) involves the use of displays which are designed to assemble organised information into an immediately accessible, compact form so that the analyst can see what is happening. According to Miles et al (2013), display refers to an immediately accessible, compact form so that the analyst can see what is happening. According to Miles et al (2013, p.91), display refers to 'a visual format that represents information systematically, so the user can draw valid conclusions and take needed actions.' This may take the form of matrices, graphs, charts and networks. In the present study, various tabular presentations are made which present the respondents' views on the basis of their various demographical characteristics. As

noticed by Miles et al (2013), these displays also had data reduction implications for the present study, as responses were streamlined into various groups of low- income consumers based on demographic variables. And recently, Woodliffe (2007) used a 'web-like' illustration for data (the display stage of her analysis) in a qualitative study on the re-evaluation of consumer disadvantage which is a testimony to the increased benefits of data display for the analysis of qualitative studies.

Finally, the third major activity is the conclusion drawing and verification. In the view of Miles et al (2013, p.429), 'conclusion drawing involves the researcher in interpretation: drawing meaning from displayed data'. Accordingly, the conclusions that are drawn from the findings of the present study regarding the attitudes and behaviour of British South Asian Muslim female consumers to fashion and beauty products are verified through the various means discussed below.

Given that the traditional criteria of methodological adequacy and validity are mostly associated with positivism (Altheide and Johnson, 1994) and the ontological and epistemological assumptions of the interpretative research tradition are distinctive from those of the positivistic tradition (Sandberg, 2005), many advocates of interpretive approaches maintain that the quality of scientific research conducted within a paradigm should be judged by its own paradigm's terms (Healy and Perry, 2000). A number of criteria to justify qualitative studies have been proposed and they form the basis upon which the quality and rigour of the present study were based.

The specific approaches for assessing the quality of qualitative studies which were observed in the course of this study are those proposed by Guba and Lincoln (1994); Gaskell and Bauer (2000) and Sandberg (2005). As suggested by Lincoln and Guba (1994), one of the basic criteria for assessing a qualitative study is trustworthiness which entails credibility, transferability, dependability and confirmability. According to these authors, these criteria parallel the positivist criteria of internal validity, external validity, reliability and objectivity in respective order.

The main issues in credibility are to ensure that the study is done in such a way that the probability of the findings being considered credible is enhanced and to demonstrate how credible the findings are by having them approved by the constructors of the social world being studied (Lincoln and Guba, 1985). Ways of meeting this criterion include the following: prolonged engagement which involves devoting sufficient time to know the characteristics and elements in the situation being studied in order to detect and take account of distortions that might found their way into the data (Lincoln and Guba, 1985, Guba and Lincoln, 1989) and peer debriefing which entails discussing the findings with other researchers for intersubjective judgement which ultimately goes a long way to determine whether the original research's knowledge claim is true (Sandberg, 2005). Other ways of meeting this criterion are triangulation [(using more than one method or source of data in the course of the study to obtain confirmation of findings through the convergence of different perspectives (Jack and Raturi, 2006)], referential adequacy (this includes the use of electronic equipment such as a tape recorder), and respondents/members validation [providing the respondents with an account of the findings to seek corroboration or otherwise (Bryman, 2004)].

Transferability involves the question of whether the findings of the study hold in some other context at some other time (Lincoln and Guba, 1985).What is recommended by Lincoln and Guba in this regard is for the researcher to provide a thick description that would enable anyone interested in making transfer to reach a conclusion about the possibility of the transfer. One way of making thick description has been suggested to be verbatim reporting from sources (Gaskell and Bauer, 2000). In keeping with this tenet, for the present study, verbatim quotes from respondents are presented in the findings chapter of this thesis and a copy of one of the interview transcripts is presented as Appendix.

Dependability is the parallel equivalent criterion for reliability in quantitative research which is about consistency in the research procedures. Essentially, this involves that complete records are kept of all phases of the research process in an accessible manner (Bryman,

2004). As Gaskell and Bauer (2000, p.346) put it '…clarity of procedures of data elicitation and data analysis are an essential part of quality research work'. In compliance with this criterion, the procedures of data collection and analysis are clarified in this chapter of the thesis.

Despite the claim of the advocates of the interpretative approach that complete objectivity is impossible in social research (Sandberg, 2005), confirmability is the issue of whether the researchers does not overtly allow her personal values or theoretical inclination to affect the conduct of the research and the findings that emanate from it (Bryman, 2004). As reported earlier under the discussion of the data collection methods in compliance with this confirmability criterion, efforts were made to avoid overtly influencing the findings by ensuring that guidance and direction during the interviews were kept to a minimum.

From a different perspective, Sandberg (2005) identifies three main criteria for justifying knowledge produced within interpretive approaches as communicative validity, pragmatic validity and transgressive validity.

Communicative validity can be achieved at the main stages of the research process. These are the stages of gathering the empirical material, analysing the materials and the discussion of the findings of the study. From the outset, there should be an understanding between the researcher and the researcher participants of what the study is all about. This could take the form of reminding the respondents what the study is all about and asking for and making clarifications as the interviews progress. In line with the view of Sandberg, apart from reminding the respondents of the purpose of the study at the beginning of every interview conducted in the present study, further questions that could probe more deeply and clarify issues better were better were asked. These are questions like: 'could you give examples of that?' and 'why do you like it that way?' As suggested, researchers should strive for coherent interpretations at the stage of the analysis of materials to achieve communicative validity, this line of action was also observed. In the words of Sandberg (2005, p.55), 'a text can be understood only in relation to the text as a whole. Hence, striving for coherence

means that the parts of a text as a whole and the whole must fit the parts'. The third way in which communicative validity can be achieved is through the discussion of the findings of the study with other researchers which Lincoln and Guba (1989) call peer debriefing. This approach was also used as discussed above.

Pragmatic validity involves striving to know whether the respondents were really saying what they actually do in an undistorted way. As suggested by Sandberg (2005), one of the ways to achieve pragmatic validity is by asking follow-up questions. With reference to Kvale (1995), he suggests observing respondents' reactions to issues during the interview. Non-verbal cues from the participants were noted during the interviews and recorded to aid further understanding of the issues being explored and the framing of the questions that were asked as part of the effort to ensure conformity of this study to this type of validity.

The main focus in transgressive validity is on becoming aware of certain aspects of the projects which the researcher may have taken for granted. One of the major ways of establishing this aspect of validity is to look out for contradictions which Perakyla (2011) refers to as 'deviant cases' and Lincoln and Guba (1985) call 'negative cases', rather than for coherence. This approach was also adopted and results in some interesting findings for this present study.

3.23. Role of the interviewer and its potential effect on respondents

Despite careful planning, it is acknowledged that the interviewer might in some ways and unwittingly, have influenced the course of interview discussions due to being of the same ethnic origin, religion and gender of the respondents.

Reflecting on this study, the ethnic origin, religion and gender similarity may have inhabited the responses of these women. The ethnic origin, religion and gender similarity between the interviewees and interviewer may have made interviewees uncomfortable to express certain issues as freely as they might have done of the researcher was non-South Asian, non-Muslim and male.

While efforts were made to probe for the meaning behind what respondents said

during interviews as effectively as possible, one can never be completely certain that interviewees actually do what they say they do. Shaw (2009, pp.68) concedes this argument and asserts that: "…it is possible that despite the sampling strategy and tactics employed, interviewees were not always truthful."

Many of the interviewees agreed to give an interview but when the interview was about to be conducted, then promptly changed their mind or did not turn up due to being of a nervous disposition or fear of being judged by the researcher if the answers given were of a liberal nature, which they felt may be discussed outside of the interview or discussed outside of their South Asian Muslim community.

3.24. Validity and Reliability

Validity is a crucial feature of every research study. Whilst Collis and Hussey (2009) see validity as indicating the accuracy of data and the degree to which it corresponds to or reflects reality, for Saunders and Lewis (2012, p.127) validity is the 'extent to which (a) data collection method or methods precisely measure what they were proposed to measure and (b) the research findings are really about what they acknowledge to be about." The lack of an agreed definition of validity has caused it to be separated into a number of different elements. For example, Saunders et al (2012) classified validity into internal and external validity categories. They define internal validity or 'credibility' as a practice that considers how certain one can be on the outcomes in a research project. In juxtapose, they see external validity or 'transferability' as considering whether the research findings can be employed to other situations or other groups of people in addition to the people and context in which the research was operated.

For Collis and Hussey (2009, p.58), 'reliability is involved with the findings of the research; if research findings can be repeated then it is considered as reliable." For Saunders and Lewis (2012, p.128), reliability is "the degree to which data collection methods and analysis procedures will produce reliable findings." Whilst concerns over the reliability of some interviews have been raised, Yin (2003) suggested that components of interview bias

are decreased as the interview becomes more structured. Based on this argument, semi-structured interviews were used to reflect the market segment of British South Asian Muslim female consumers in this research study.

3.25. Validity and reliability in qualitative research

With particular indication to validity issues in qualitative studies, Kvale (1995) implied that validity is a subjective occurrence which has little meaning outside of the area of those who share a specific paradigm. As such, he indicated that within qualitative studies, there is no conclusive way of determining that validity exists as it is the members, themselves who control the 'truth' of any research procedure. Saunders et al (2012) also agrees with this view indicating that there are no dependable rules for proving the validity of qualitative research. They go on to propose that as the centre of qualitative research is human beings and their human action, it is doubtful that certain foregone conclusion in knowledge will ever subsist. This problem is more important where abstract ideas, opinions and views are concerned as one can never be assured that the scholar has precisely understood and offered the opinions of the respondent in a precise manner.

As additional improvement to the validity and reliability of the qualitative data, the research was assessed against the Lincoln and Guba (1985) principles. These principles were initially constructed to evaluate qualitative data therefore they have been applied in this study as a supplementary assessment to enhance validity and reliability. Therefore to develop the validity and reliability of the qualitative study assumed in the study, the subsequent four principles, suggested by Lincoln and Guba (1985) were used to assess the study: 'credibility' (how honest specific answers are); 'transferability' (the degree to which answers are relevant to another situation or grouping); 'dependability' (the reliability and replication of the results) and 'confirmability' (impartiality of the results). The subsequent diagram suggests how these values were applied with the study.

Table 3.25: Application of Lincoln and Guba (1985) principles to improve validity and reliability in qualitative studies

Lincoln and Guba (1985) principles	Application in study
Credibility	Only individuals who fitted into the category of British South Asian Muslim female consumer were interviewed to ensure they had experience and knowledge of consumption of fashion and beauty products. The interview template, sample recruitment process and interview process was subject to ethical approval by the Ethics Committee at the University of Salford. All interviewees were notified of their entitlement to withdraw at any time up to the interview (if they did not wish to take part or had changed their mind)
Transferability	Interviewees from different South Asian country of origins and of different socio-economical statuses were involved in the interview process ensured that different perspectives could be obtained. Respondents exhibited comparable South Asian ethnicity and religion to each other. Interviewees used a diversity of Western and South Asian fashion and beauty products in Western and South Asian environments indicating a widespread evaluation was delivered. Responses were compared with the literature. Responses by different interviewees were compared.
Dependability	All interviews were agreed with University of Salford Ethics Committee and the interviewees permission. Data collection and analysis methods were approved by the University of Salford Ethics Committee. Principles of semi-structured interviews suggested by Creswell (2011) and Miles and Huberman (1994) were employed to construct /assemble the semi-structured interviews. Interviews were subject to pilot test on 10 pilot respondents. Interviews were subject to content analysis. All interviewees were written and recorded down on paper. 10 pilot interviews were undertaken.
Confirmability	Interviewees were conducted on a one to one basis to minimise the opportunity for interviewees to consult each other. Interviewees were outlined the aims and purpose of the study before the interview took place. Contrasts were formed with the literature review. Content analysis was embarked upon of the results. Examination of the content analysis was established by the supervisors.

The validity and reliability of the qualitative data was additionally enhanced by precisely linking the themes of the semi-structured interviews to the literature review as delineated in the subsequent table:

Table.3.25.1: Links between semi-structured interviews themes and the literature review

Semi-structured interviews themes	Source
Identity- including: identity: chance, choice or circumstance?; a new religious identity; identity of family motherland; identity of the British Caucasian wider community- friends, work colleagues, relationship with Hofstede: low power index, high trait levels of individualism, low uncertainty avoidance index, masculinity, long term orientation; identity of British South Asian Muslim community; status, identity reconstruction; Brasian; hybrid identity; identity code switching; identity border crossings; identity confusion and acculturation stress; ethnicity and how it influences British South Asian identity, ethnicity and consumption, ethnicity and acculturation, religion and how it influences British South Asian Muslim identity, family and how it influences British South Asian Muslim identity, education and how it influences British South Asian Muslim identity, friends and how they influences British South Asian Muslim identity, the media and how it influences British South Asian Muslim identity.	Aaker (1999); Ali (1992); Back (1993); Bains (2004); Barth (1969); Baumann (1988); Berry (1980), Berry (1997); Bouchet (1995); Brown (1988), Butler (1995); Chapman (1995); Cox (1987); Cuellar et al (1997); Dench (2006); Donthu and Cherian (1994); Dwyer (1999); Dwyer (2000); Durkheim (1895); Francis and Archer (2005); Fischler (1980); Gilborn (1990); Hirshmann (1981); Hofstede (2011); Horowitz (1975); Jackson et al (2007); Jacobson (1997); Jamal (2003); Jamal and Chapman (2000); Johal (1998); Khairullah (1996); Lee (1993); Lindridge et al (2004); Ma (2008); Madood (1997); Maffesoli (1996); Mason (2000); Mennel (1985); Miles (1989); Ofnes et al (1997); Oswald (1999); Penaloza (1994); Sekhon (2007); Sewell (2009); Song (1996); Stayman and Deshpande (1989); Tajfel (2010); Waugh et al (2008);Webster (1994);Wright (2010)
Imagery- including: imagery of fashion and beauty; image of fashion and beauty in the British South Asian Muslim female consumers' motherland; image of fashion and beauty in the British South Asian Muslim community; image of fashion and beauty in the British Caucasian wider community, socialisation and conformity, fashion and beauty 'image' reconstruction; fashion and beauty image.	Barnes (1984, 2006); Craik (2009); Dwyer (1997); Fabricant and Gould (1993); Hibbert (2004); Horowitz (1975); Jackson et al (2007); Jamal (2000); Jamal and Chapman (2000); Lindridge et al (2004); Park et al (1993); Penaloza (1994); Oswald (1999); Otnes et al (1997); Nagrath (2003); Satia-Abouter et al (2002); Schouten and Martin (2012); Sekhon (2007); Tewara (2011); Walton-Roberts and Pratt (2004); Wickland and Gollwitzer (1982); Vargese and Moore-Orr (2002)
Consumer Acculturation- including: consumer acculturation, South Asian Muslim diaspora, British South Asian 'Brasian' consumer acculturation; status consumption- quality, status consumption- public image, Islamic influence on the construction of British South Asian fashion consumerism, Islamic influence on the construction of British South Asian beauty consumerism, Bollywood and how it influences the construction of British South fashion and beauty consumerism.	Bourdieu (1984); Chaudhri and Jain (2009); Dwyer (1999); Hirshmann (1981); Hofstede (2011); Jackson et al (2007); Langton (2009); Lee (1998); Lindridge et al (1994); Oswald (1999); Penaloza (1994); Portas (2007); Sekhon (2007).

To extend both the internal and external validity of this study, a comparison between this research and the literature review was assumed. Thompson and Perry (2004) indicated that

comparison of data enriches information of the social world, what affects and instigate circumstances and what affects an individual's principles and conduct. As such, comparing and contrasting data is imperative because reality may be understood erroneously by people and subsequently, compelling knowledge needs a specific state to be studied from many different sources. To enhance the validity within the study, the research was set within the British South Asian fashion and beauty sector and the interviews taken of the respondents were used for data collection reasons. Furthermore, within this research, respondents were from different age and occupational groups. Subsequently, the results attained revealed the consumer background and environment rather than the issues enclosing the data collection process (Yin, 2003).

Validity and reliability were additionally enhanced as the interviewees included participants who had involvement of being employed within the British South Asian fashion and beauty industry or were consumers who purchased fashion and beauty products. Their participation in the pilot studies and evaluating the opinions subsequent from examination of their statements signified that supplementary considerations were completed on the techniques used to gather and examine data. Per se, the overview of research findings was completed since there was more than one research location and category of consumer in this study. The semi-structured interviews were held in neutral grounds in public venues to help the British South Asian Muslim female consumers feel at ease and comfortable to give in-depth and rich detailed information about their consumption of fashion and beauty product.

In order to improve the reliability of this research, there was a need to achieve detailed responses from the British South Asian Muslim female consumers to ensure that a wide perspective of views was obtained. The participation of individuals from a variety of occupations and socio-economic backgrounds provided a varied perspective of reality, which is characteristic of interpretivist research and it provides the basis for analytical and replication logic (Yin, 1993; Sobh and Perry, 2006).

3.26. Techniques which are used to construct validity

Use of multiple sources of evidence in the data collection phase, such as the interview tapes, documents and artifacts and others for protection against researcher bias (Flick, 1992; Perakyla, 2011).

Establishment of a chain of evidence in the data collection phase, that is, use of verbatim interview transcripts and notes of observations made during field trips which allow the supply of sufficient citations and cross checks of particular sources of evidence (Griggs, 1987; Hirschman, 1986).

Reviewing of draft study reports in the report writing phase. That is letting key informants and research assistants review interview transcripts, parts of the data analysis and final report outlining the findings and if necessary change unclear aspects (Yin, 1994).

3.27. Techniques which are used to increase internal validity

Use of within-case analysis, the cross-case and cross-nation pattern matching, in the data analysis phase (Miles amd Huberman, 1994)

Display of illustrations and diagrams in the data analysis phase to assist explanation building in the data analysis phase (Miles and Huberman, 1994)

Assurance of internal coherence of findings in the data analysis phase, which can be achieved by cross-checking the results (Yin, 1994)

3.28. Techniques which may be used to external validity

Use of a (literal and/or theoretical) replication logic in multiple studies in the research design phase, for example, 15 cases across two industries (e.g. manufacturing and services) in three countries (e.g. Australia, UK, USA) (Eisenhardt, 1989; Parkhe, 1993).

Definition of the scope and boundaries in the research design phase which help to achieve reasonable analytical generalisations for the research in the research design phase (Marshall and Rossman, 2011).

Comparison of evidence with the extant literature in the data analysis phase, to clearly outline contributions and generalise those within the scope and boundaries of the research, not to a

larger population (Yin, 1994).

3.29. Techniques used to increase reliability

Give full account of theories and ideas for each research phase (LeCompte and Goetz, 1982).

Assurance of congruence between the research issues and features of the study design in the research design phase (Yin, 1994).

Record observations and actions as concrete as possible (LeCompte and Goetz, 1982).

Development and refinement of the study protocol in the research design phase can be achieved by conducting several pilot studies testing the way of questioning and its structure (Eishenhardt, 1989; Mitchell, 1993; Yin, 1994).

Use of a structured or semi-structured study protocol (Yin, 1994)

Use multiple researchers who continually communicate about methodological decisions (LeCompte and Goetz, 1982).

Record data mechanically, for example, by using a tape recorder or video tape (Nair and Riege, 1996).

Development of a study data base at the end of data collection phase, to provide a characteristic way of organising and documenting the mass of collected data (Lincoln and Guba, 1985).

Assurance of meaningful parallelism of findings across multiple data sources (Yin, 1994).

Use peer review/examination (LeCompte and Goetz, 1982).

3.30. Techniques used for establishing confirmability

Use of the conformability audit during the data collection and data analysis phase of the research (Lincoln and Guba, 1985). That is, the examination of raw data, findings, interpretations and recommendations. In particular, the audit involves retention of the raw data such as field notes, tapes, documents and others during the data collection stage for later inspection by the auditor if required. The next stage in the audit is for the auditor to judge whether inferences based on the data are logical during the data analysis phase as well as checking the quality of the findings and interpretations.

3.31. Techniques which may be used for establishing credibility

Use of triangulation techniques such as multiple sources of evidence, investigators and methods during the data collection and data analysis phase of the research which enhance credibility (Lincoln and Guba, 1985).

Use of peer debriefing technique such as presenting the data analysis and conclusions to colleagues on a regular basis during the data analysis stage so as to foster subsequent credibility (Hirschman, 1986; Robson, 1993).

Use of member checks technique by presenting the findings and conclusions to the respondents and to take their reaction into account during the report writing phase of the research (Lincoln and Guba, 1985).

Credibility can be achieved during the research design stage by taking into account the researcher's assumptions, worldview and being theoretically orientated (Merriam, 1988). Researcher self-monitoring is another technique for establishing credibility and this occurs during the data collection and data analysis phase (Merriam, 1988). This technique involves the researcher carrying out the inquiry in such a way that ensures credibility.

3.32. Techniques which may be used for establishing transferability

Develop a study data base during the data collection phase of the research, which includes a 'thick description' for readers to assess the potential transferability (Lincoln and Guba, 1985).

Use of cross analysis and where appropriate, cross-nation analysis in the data analysis stage of the research (Miles and Huberman, 1994).

Use of specific procedures for coding and analysis such as symbols, signs and others during the data analysis phase helps to ensure transferability (Yin, 1994).

3.33. Techniques which may be used for establishing dependability

Use of the dependability audit during the research design phase of the research (Lincoln and Guba, 1985). This audit involves the examination and documentation of the process of inquiry and this occurs in the research design stage. The auditor examines whether the processes followed in the inquiry are in order, understandable, well documented, providing

mechanisms against bias, thus establishing dependability.

Dependability also can be achieved in the research design phase by safeguarding against the researcher's theoretical position and biases (Hirschmann, 1986).

3.34. What was carried out to improve validity and reliability in this study

Improving the validity of the study increases the effectiveness of the marketing strategies aimed towards British South Asian Muslim female consumers. When the retailers/manufacturers/media know what members of the target market of British South Asian Muslim female consumers are doing and what they want, retailers/ manufacturers/ the media can design market approaches that cater to the British South Asian Muslim female consumers' needs. Valid market research methods deliver information that is internally consistent and can be extended to cover all members of the target market of British South Asian Muslim female consumers. When research questions are designed carefully and samples are ensured to be represented carefully, the validity of the research methods are improved (Markgraf, 2014).

3.34.1. Specific and objective questions were asked

The goals of market research influence the researcher's objectives. Rather than proving the researcher's approach is correct; the researcher's surveys and research activities was aimed at finding out information and gathering data in a neutral, specific fashion. The question that asks, "Would you pay for a higher quality product?" is not valid as the question has not been asked in a neutral or specific way. As a result, it does not deliver the information needed to develop an effective strategy. It was more neutral and specific to ask, "How much more would you pay for higher quality product?" (Markgraf, 2014).

3.34.2. The sample must match the target

The consumers targeted represented a cross section of the target group, the British South Asian Muslim female consumer group. The researcher extended the results to the whole of the group as long as the sample was representative. Key factors in this matching process were sampling time and number of consumers interviewed. If a fashion and beauty retail store was

run and a British South Asian Muslim female consumer came in every alternate day, a study running once a week was ideal to seize a good cross section of British South Asian Muslim female consumers. If a British South Asian Muslim female consumer purchases fashion and beauty products from a fashion and beauty retail business once a month, then the researcher needed at least three months to study a representative sample (Markgraf, 2014).

3.34.3. The avoidance of self-selection

Valid samples with a representative cross section of the researcher's target group were based on random selection. If a researcher allowed respondents to decide whether to answer questions from a study, the researcher would not have been sure the respondents represent a random sample. As a result, the researcher in this study picked respondents at random. Adding consumer responses (who volunteer) added self-selection bias to the result because the respondents who volunteered are likely to share characteristics which are not representative of the whole target group. As a result, the researcher had to change how the study was conducted to get enough samples from a random selection (Markgraf, 2014).

3.34.4. Use of screening to make the sample representative

Often a random sampling technique introduced responses from consumers who are not members of the researcher's target group. The researcher included screening questions that block those respondents from participating and the researcher collected all responses and discarded those who did not meet the selection criteria. If surveying British South Asian Muslim female consumers, those of whom did not speak English let the researcher block or screen non-English speaking consumers. Screening increased the validity of the results when the researcher's study is aimed at specific groups with identifiable characteristics (Markgraf, 2014).

3.35. Methods used to collect the pilot and final samples

3.35.1. Pilot studies

Yin (2003) implied that the intention of a pilot study was to assist the academic to improve data collection strategies in terms of the substance matter of the data collection model, methods for analysing data and approaches for exhibiting findings.

Thus pilot studies were conducted for each respondent with the purpose being to develop a proper and clear meaning of the interview questions. Pilot studies were undertaken with members of a separate sample group who were later excluded from the full study. The pilot studies assisted in improving understanding of the interview questions within the context of British South Asian Muslim female fashion and beauty consumerism. Results from the pilot study resulted in changes to the pilot study questions which were seen to be unclear. In addition, some wording was simplified to enhance understanding.

3.35.2. Sample design

The group from which the respondents were selected included those who had experience of purchasing within the product sector of the fashion and beauty industry. All British South Asian Muslim female consumers were informed of the aims and purpose of the research and the date of the interviews. A total of 38 interviewees covering a variety of occupations and roles included consumers, business owners, sales associates and managers volunteered. Dick (1990) suggested that interviews such as those used in the study require approximately twelve participants in order to create stability amongst the views of the group. However, others have found that stability or saturation can happen earlier than the twelfth interview (Carson et al, 2001; Riege, 2003). The interview process brought together the processes of data collection and analysis, since categories were developed and verified as the interviews progressed.

The interview questions were framed in terms of the respondent's consumption of fashion and beauty products whilst avoiding vague or problematic responses as well as to enabled the maximum amount of data to be collected. The production of themes and

categories arose from the respondents themselves. Disagreement between interviewees did not present any problems in terms of validity of data but enabled the reasons for disagreement to be discussed.

3.35.2. Sample design

According to Trochim (2003), sampling is the process of selecting units such as individuals from the population of interest. For Yin (2003), the success of a research study is dependent on identifying and engaging with key informants as they provide the insight into the research topic. As such, a key aim of sampling is to enable the researcher to make generalisations about the population from which the sample was chosen.

Sampling methods can generally be divided into scientific and non-scientific methods (Saunders and Lewis, 2012). Within the scientific portfolio, methods include random sampling, systematic sampling, stratified random sampling and cluster sampling. Such methods require the entire population to be identified. None of the two general populations in this research study could be identified for the following reasons:

1) It was impossible to get a listing of all British South Asian Muslim female consumers. Even within a specific community (such as the British South Asian Muslim community), individuals may not have strong communication networks with each other due to migration of jobs, lifestyle change (marriage, children) and increase of social media influencing less stronger friendship networks meant that it was impossible to get a definitive listing of British South Asian Muslim female consumers that an organisation was prepared to release.

2) No British South Asian organisation would release a list of British South Asian female consumers who exist in Great Britain. Consequently, it was impossible to identify this broader sample.

A part of the ethical approval requirement from the University of Salford was that each sample should be based on the principle of self-selection. For the reasons outlined above, it was more appropriate to use non-scientific and non-probability sampling methods. Within the non-scientific portfolio of sampling methods, the probability of selecting or not selecting a specific unit is not known nor is it determinable (Saunders, 2012). Non probability sampling is more often used with qualitative data collection methods involving ideas, insight, experience, motives and attitudes as contained in this study. Saunders and Lewis (2012) highlighted the following non-probability sampling methods: quota; purposive; snowballing; self-selecting and convenience. Most sampling methods are purposive in nature because researchers usually approach the sampling problem with a specific plan in mind. Although non-scientific sampling may not be statistically representative, Castillo (2009) points out that this does not mean the sample is not representative of the larger population; it is just not statistically proven.

According to Castillo, convenience sampling represents a non-probability sampling technique based on a volunteer group that may be chosen by the researcher or self-selected because they are convenient and accessible. She suggested that convenience sampling is the most commonly used sampling technique or phenomenon that occurs within a given sample. As such, it is a useful technique for detecting relationship among different phenomena and social factors. Other advantages of convenience sampling are that it is fast, inexpensive, easy to use and the subjects are readily available (Castillo, 2009).

Castillo (2009) highlighted the most obvious criticisms of convenience sampling as being those relating to its perception that it is not representative of the entire population and therefore there is bias in terms of the perception that it is not representative of the entire population and therefore there is bias in terms of the perception associated with the differences between the responses of the sample and the theoretical results that may have been obtained from the whole population. As a result, there may be questions in terms of the extent to which such results can be generalised.

One of the aims of purposive sampling is for the sample to be representative of the general population to which generalisations will be made. As such, purposive sampling has specific advantages where the emphasis for the sample is based in speed of contact as opposed to the sample being a specific quota of the wider population. Other reasons for selecting the purposive research strategy was the research aim to find a breadth of views from individuals who work within the British South Asian fashion and beauty product industry, to determine what and why respondents feels about fashion and beauty product consumption and establish their attitudes to the role they play in purchasing fashion and beauty products. As such, the purposive sampling technique allowed the study to capitalise on a wide range of British South Asian Muslim female consumer characteristics as proposed by Bryman (2004). Within this study, the following methods of purposive sampling were undertaken.

3.35.3. Expert sampling

Here the sample has known or demonstrable experience and expertise in some area. In the study, the focus was on obtaining the views of individuals who work within the British South Asian fashion and beauty industry and had specific experience of fashion and beauty products. The roles of respondents varied between consumers, business owners, sales associates and managers. All interviewees acknowledged they had experience of dealing with or consuming fashion and beauty products.

Whilst the sample is argued to be representative of the larger population, they could be classed as purposive and expert sample as the sample was designed with a specific plan in mind. An additional advantage of this sampling method is that conclusions and recommendations are based on the decisions of those British South Asian Muslim female consumers who have experience of fashion and beauty product consumption.

3.35.4. Snowball sampling

Snowballing involves identifying an individual who meets the criteria for inclusion in the study who then may recommend others who they may know who also meet the

criteria. Although this method is argued to be representative, it is useful when one is trying to reach populations that are inaccessible or hard to find (Collis and Hussey, 2009). Studies within the field of product consumerism are suitable for such a sampling technique as there is no list of consumers who purchase so consumers knowing of the research may encourage others to participate. Some of the consumers suggested that they had agreed to participate in the research as a result of their friends or work colleagues taking part. As sampling design is a necessary and essential part of research, Trochim (2003) advises the following steps: defining the population, specifying the frame, specifying the sample unit, specifying the sampling method, determining the sample size, specifying the sampling plan and selecting the sample. The following table highlights how these principles were applied in the research:

Table. 3.35.4: Application of Trochim (2003) sample selection principles to the research

	Research
Defining the population	British South Asian Muslim female consumers who have experience of purchasing fashion and beauty products
Specifying the frame	All respondents will be informed of the research and invited to participate in the study.
Specifying the sample unit	A sample of individual British South Asian Muslim female consumers who have experience of purchasing fashion and beauty products. The sample will be based on self-selection and snowballing following information being circulated about the aims of the research.
Specifying the sampling method	Purposive sample based on experience and knowledge. In addition, the sample will be voluntary. Convenience sample based on purchase of fashion and beauty products in the previous 3 months. In addition, the sample will be voluntary.
Determining the sample size	Based on snowballing - a minimum of 38 respondents proposed in line with the recommendation by Miles and Huberman (1994), Robson (2002), Creswell (2011) and Byrne-Armstrong et al (2001).
Specifying the sampling plan	Those in the target group to be informed of the aims, timeframe, qualifications to participate and process of sample selection.

| Selecting the sample | Based on voluntary sample in line with University of Salford Ethical Approval. |

3.35.5. Advantages and Disadvantages to Snowballing

Snowballing sampling has several other names – chain referral, reputational or network sampling (Neuman, 2000, p.199) or rhizome sampling (Stehlik, 1999). Snowball sampling is used with difficult to reach participants because the researcher may not be informed about formal or informal 'network connections'. Once the researcher has identified one member of the population, other members are identified by this member and then by the next participants contacted until all the participants have been contacted (Jennings, 2001).

The advantage of snowballing are that it is useful for sampling for specific population segments as it allows the researcher to reach populations that are difficult to sample when using other sampling methods. One subject is identified, studied and then asked to recruit other subjects from the person's acquaintances and contacts. This sampling method is also useful when researching groups such as for example, in this study, when examining the fashion and beauty product consumption of a specific consumer group as the British South Asian Muslim female consumers (Jawale, 2012).

Another advantage is the snowballing method is low cost as the process is inexpensive, simple and cost-efficient. In this case, the cost of locating samples and researching is not very high. The researcher is not spending time and money trying to find the sample subjects, rather they are being brought to the researcher and this sampling technique needs little planning and fewer workforce compared to other sampling techniques (Baltar and Brunet, 2012).

The disadvantage of snowballing sampling is that the researcher has little control over the sampling method. The type of subjects that the researcher can secure for sampling is mainly dependent on the original subjects that were researched. After the first set of original subjects is researched, the researcher may lose control over the sampling method. The reason being the original subjects are tasked with adding to the sampling pool by nominating people

they know. A disadvantage of snowball sampling is that representatives of the sample are not guaranteed because the researcher has no true idea of the true distribution of the sample. The subjects that the researcher can obtain rely mainly on the previous subjects that were observed (Dragan and Isaic- Maniu, 2012).

Another disadvantage is that snowball sampling is based on researching one subject and using the subject to recruit more members for sampling. These people are known to the initial subject who is more than likely to nominate people they know very well. Since this sampling method is used predominantly in ethnicity sampling (in this particular study, British South Asian Muslim female consumers), one subject can very well nominate an entire family, close friends and other acquaintances. All of whom exhibit the same traits and characteristics leading to sampling bias, therefore it is possible that the sample that the researcher will obtain is only a small subgroup of the entire population (Dragan and Isaic-Maniu, 2013).

The findings of this snowball sampling should be viewed in light of potential limitations. First, the sample comprised a relatively small number of British South Asian Muslim female consumers . Their views may not necessarily be representative of the wider British South Asian Muslim female consumer population. Manchester, however, is one of the largest cities in Great Britain, with a sizable South Asian Muslim community, and thus, perspectives expressed by this sample, certainly contribute to an understanding of British South Asian Muslim female consumers attitudes towards fashion and beauty product consumption. Second, specific focus group discussion on how fashion and beauty product consumption sits within the British South Asian Muslim female consumers' environment may have been useful. The final potential limitation relates to the snowball sampling. Although, this method allows for gaining of basic insight and is appropriate when participants are relatively difficult to recruit, a theoretical sampling approach such as maximum variation could have drawn out a deeper understanding (Kolt, Patterson and Cheung, 2006).

3.36. Ethical considerations

Ethical approval for the study was sought from the University of Salford using the procedures

and requirements for postgraduate research programmes. The study was conducted in 2012 as an exploratory study. The ethical approval documents were submitted and subsequently approved by the ethical panel at the University of Salford. The University of Salford approved the interview template and set conditions in terms of participation being voluntary and self-selecting. They also set conditions in terms of access to data and dates when the interviews took place.

Riege (2003) suggesting that interviewing often involves the use of recording down data on paper that is then transcribed. This may result in the production of documents that may identify those who have provided data. Whilst he suggested that this may increase the construct validity of the research, it also has ethical implications. These include the potential for personal, sensitive and/or commercially important information being recorded down on paper. In order to protect data provided by respondents, all documentation (written and processed materials) were securely stored with the researcher's house in secure filing cabinets.

The guarantee of anonymity was particularly important in this study as respondents were in part critical of some of the practices of the British South Asian fashion and beauty retailers, advertising and media and the implications of the practices on the British South Asian fashion and beauty industry.

3.37. Advantages and Disadvantages of Interviews

Robson (2002) states that the interview is a flexible and adaptable way of finding the meaning behind experiences. There are advantages of interviews such as that face-to-face interviews offer the possibility of modifying one's line of enquiry, following up interesting responses and investigating underlying motives in a way that postal and other self-administered questionnaires cannot. Also, there is considerable input from each respondent (e.g. one depth interview may generate approximately one hour of transcript), there is an independent view is obtained on a situation and the respondents are able to discuss intimate and confidential issues without fear of being judged and it has the potential of providing rich

and highly illuminating material. Other advantages include that there is no peer group pressure that creates bias, it is good for following complex issues specific to a respondent and it allows rapport to be built between respondent and interviewer. Some other advantages are that it can accommodate widely scattered respondents, it is better for heterogeneous respondents who may not gel in a group and it is allows the interviewer to see the surrounding home or office of the respondent.

However, there are disadvantages of interviews. Robson (2002) admits that interviewing is time-consuming, the actual interview session itself will obviously vary in length and that anything under half an hour is unlikely to be valuable; anything going much over an hour may be making unreasonable demands on busy interviewees and could have the effect of reducing the number of persons willing to participate which may in turn lead to biases in the sample that one achieves. Above all, it is not advisable to say that it will take half an hour and then keep going for an hour and a half. Other disadvantages include that there is no brainstorming and therefore less creativity in responses, it is more expensive than focus groups because it is very time consuming to carry out all the interviews and it involves expenses (use of car, petrol and/or public transport) and long hours of analysis (i.e. there are a lot of transcripts to type up and analyse). Non-verbal cues may give messages which help in understanding the verbal responses, possibly changing or even, in extreme cases, reversing its meaning. To make profitable use of this flexibility calls for considerable skill and experience in the interviewer. The lack of standardisation that it implies inevitably raises concerns about reliability. Biases are difficult to rule out. There are ways of dealing with these problems but they call for a degree of professionalism which does not come easily. The interview is in no sense a soft option as a data gathering technique (illustrating that 'soft' techniques emphasising qualitative data are deceptively hard to use well). Some other disadvantages are that the responses may be over rationalised and not mirror the true emotions and motivations, it leads to the temptations at the analysis stage of how many said one thing and how many the other (so therefore it strays into quantitative territory), it takes longer to set up and organise

than focus groups and there is possible interruptions or eavesdropping by the respondent's family) if in their home.

3.38. Conclusions

The methodology for the research in this study was developed from the desire to assess British South Asian Muslim female consumers' perception on their purchasing behaviour of fashion and beauty products. Because of the sensitive aspects associated with purchasing behaviour and the problems in assessing data from interviewees who are from a close knit community, the study relied on a interpretative approach to create useful knowledge. The preference for the qualitative methodology was also determined by the type of knowledge being sought which was essentially internal and subjective. The decision to use semi-structured interviews was conditioned by a need to gain in-depth data in order to partially fulfil the requirement for valid and reliable data collection and partially in order to satisfy the desire of the researcher to use methods to achieve the objectives set out in the introductory chapter. Whilst no research method or methodology can claim to be perfect, the weaknesses that have been identified in each of the methods of collection and analysis data and to identify acceptable samples have been balanced against the benefits that accumulate from them.

3.39. Limitations of the research

There are components recognised which have directly or indirectly delayed the research process and restricted the applicability of the research.

The limited sample size of the results of the study (38 interviews) may not give a full depiction of the market. Due to the time constraints and cost of petrol involved, only a limited number of people were interviewed. In the middle of December 2010, when the inclusive research was carried out, there was heavy snow in Manchester, England. This inhibited the researcher from interviewing a larger number of interviewees.

The research in this thesis carried out is not sector or industry specific. The respondents' occupations ranged from professions such as retail store owners, beauty salon owners, sales associates, beauticians, doctors, accountants, policewomen and journalists.

The interviews conducted were not socio-economic class or education specific as interviews which were executed were based on which the participant asked actually agreeing to take part on being interviewed rather than the interviewer being fastidious on which participants to interview based on their socio-economic class or level of education achieved. The researcher found that the lower the socio-economic background or education achieved of the respondent led to a greater success rate of achieving a successful interview with that interviewee as they were of a more agreeable nature, more trusting and had more time to spend giving an interview as they were more likely to work more sociable hours and be more socially skilled as a result.

There was difficulty in contacting the sample population. Many of the respondents promised to give an interview but when the interview was about to be conducted, then promptly changed their mind or did not turn up due to being of a nervous disposition or fear of being judged by the researcher if the answers given were of a liberal nature. Due to these inconsistencies, the length of time taken to conduct interviews took several months longer than originally planned.

Despite choosing a bustling South Asian area of a city centre for interviews, public buses and trains were not of a direct route to that specific area of interest for the researcher. This required the researcher to use a car when interviewing respondents.

Research was carried out in urban areas of a city centre. This meant that potential interviewees in commuter towns or rural areas were, as a consequence, not comprised in the research study so were a missed opportunity.

During interviews, there were interviewees' inadequacies which came to surface as many respondents were busy conducting their occupation whilst being interviewed by the researcher at the same time so their level of attentiveness may have not been high throughout the interview duration. However, this may have led to more blunt, straightforward answers from interviewees to topics raised in the interview.

During the course of the researcher's MPhil research, the researcher changed to a

new supervisor relating to differences in opinions of the direction of the thesis. On the advice of the new supervisor, a revised research paradigm was agreed. Since that time, however, due to changes in the academic staff, the researcher has been allocated a further main supervisor and has therefore had a total of three supervisors over the period of registration and thesis completion. Research was made more difficult as each new supervisor asked for the thesis to be modified according to his or her research perspective. As a consequence, completion of the project was delayed well beyond the time allocated by the university

3.40. Summary of chapter

In view of the category of the aim and objectives of the research, the study stance is classified to be interpretivist which is particularly related with comprehending human behaviour from the informant's perspective. In interpretivism, the ontological basis is that there is no objective reality. Reality is socially constructed (i.e. determined by people). In interpretivism, the epistemological basis is that the observer is part of the experience that she sets out to explore. Therefore, her beliefs and values are part of the research. Hence, the study's strategy is qualitative. While, there is a considerable selection of methods of producing facts qualitatively with regards to the aim and objectives of the research, the data collection method applied were in-depth interviews. The main data collection was held in the Greater Manchester area as past history reveals that the amount of British South Asian Muslim females living there are in large numbers. The sample for the research was obtained via the procedure of snowball sampling methods. The selection of females as focuses of the research is grounded on support in the literature that females are accountable for a larger fraction of fashion and beauty product consumption. One pilot study of ten participants and thirty eight in-depth interviews of British South Asian Muslim female consumers were accomplished. The data analysis approach employed involved data reduction, data display and conclusion

drawing and verification (Miles et al, 2013).

4.0. PRESENTATION OF FINDINGS

4.1. Introduction

This chapter exhibits the findings from the in-depth interviews. A sum of thirty eight in-depth interviews were achieved with British South Asian Muslim female consumers. The occurring threads and themes from the in-depth interviews are examined and inductive reasoning is offered to give detailed information rich data of the reviewed as proposed in the appropriate research methodology literature.

4.2. Findings from the in-depth interviews

The template of the framework of common threads constructed below (Table. 4.2.1) emerged from the themes, which came out from the topics discussed with the respondents. The following section reports on the themes and consumer attitudes which emerged from the semi-structured interviews. The 'past' section of the table represent the time period (1950s-60s onwards) of when South Asian Muslim immigrants entered Great Britain as university scholars or were invited to work in Great Britain in sectors such as the health service, the textile industry or sought a better material life for themselves by setting up their own private businesses such as restaurants or small-medium retail shops (Brah 1987). The 'present' section of the table represents the time period (current day) of the British South Asian Muslim (second / third generation) in conjunction with having undergone living in the British South Asian Muslim community and their 'border crossing' experiences. The 'future' section of the table represents the time period (2020s-onwards) of the British South Asian Muslim (fourth / fifth generation) in conjunction with reconstruction of their ethnicity, culture and identity. This generation may ask topics such as "What does it mean to be British, South Asian and Muslim? Where are my roots? Where did I come from (geographically)? Who am I? What am I?" This generation may take an interest in their family genealogy

and tracing their lineage and roots. In the present study, the common threads were
identity, imagery of fashion and beauty and consumer acculturation.

Table 4.2.1. Common threads and themes which emerged from the semi-structured interviews

Common Threads	Past (1950s-60s onwards)	Present (current day)		Future (2020s-onwards)
	South Asian country of origin	British South Asian Muslim community	Border Crossings	Reconstruction
Identity	Identity of South Asian country of origin	Identity of British South Asian community	Identity of Border Crossings	Identity Reconstruction
Imagery of fashion and beauty	Imagery of South Asian country of origin fashion and beauty	Imagery of British South Asian community's fashion and beauty	Border crossings in imagery of fashion and beauty	Fashion and beauty image reconstruction
Fashion and beauty product consumer acculturation	Fashion and beauty product consumer acculturation of South Asian country of origin	Fashion and beauty product consumer acculturation of British South Asian female consumers.	Border crossings in fashion and beauty product consumer acculturation	Reconstruction in fashion and beauty product consumer acculturation.

PRELIMINARY ANALYSIS OF FINDINGS

THREADS

THREAD 1: IDENTITY

4.3. Identity: Chance, choice or circumstance?

Identity was found to be the first common thread which emerged from the discussions held
with the British South Asian Muslim female consumers in this study.

4.3.1. A New 'Islamic' Identity

One of the key common threads that emerged in the interviews was the affiliation of a 'new' Islamic
identity. The participants felt that their religion of Islam defined them primarily and was felt to identify
them more closely and accurately as a person rather than their identity associated with the South Asian

country of their origin. This 'new' Islamic identity may be due to now no longer attitude that there is a direct link to their South Asian country of origin although respondents acknowledge that their roots were from there due to their parents/grandparents bloodline being from South Asia. This may also perhaps be due to not having visited their South Asian country for so long so that there was no emotional connection felt there. As part of the discussion, these views were expressed:

> *"I am British South Asian. My culture is more British than South Asian due to being brought up here."*

> *"I am brought up in Britain because I'll live here all of my life. [My] children have been brought up here."*

> *"I still have my Westernised ways."*

The loss of their identity (from their South Asian country of origin) can be attributed as a result of their parents' or grandparents' decision to emigrate to Great Britain as well as a result of being rejected by the British Caucasian community through discrimination and prejudice; thereby resulting in a heightened sense of their own 'new' Islamic identity respectively. The informants form their own identity coined as 'British Muslim', as highlighted below:

> *"Religion means a lot more to me than culture."*

> *"Should follow headscarves."*

> *"With regards to religion, I would call myself Muslim British English Asian."*

> *"As children, we would be classified as British Muslim."*

The participants are influenced by their religion of Islam when it comes to their own construction of their British South Asian identity. Since, these respondents felt confused with their 'new' identity living in a country that was not their 'own', they identified themselves with their religious Islamic identity first and foremost rather than their country of origin identity. They practised Islam as a means of fulfilling their individual spiritual needs as a coping mechanism for living a lonely existence in a foreign country as well as a means of

achieving solidarity, companionship and familiarity thereby strengthening ties with their

British South Asian Muslim commodity and friends. Hence, in turn are influenced by their religious

Islamic aspect of their life which plays a large part in the construction of their British South Asian

identity, as the following comment shows:

"I take religion into consideration because I am Muslim so I can identify with them."

The participants felt that their religion defined them primarily and was felt to identify them

more closely and accurately as a person rather than their identity associated with the country

of their origin which the interviewees revealed as follows:

"I look to Islam a lot more [than culture.]"

"Religion means more than culture."

4.3.2. Identity of family's motherland

The participants felt their identity linked to their country of origin. Admittedly, they themselves felt

this attitude was hard to 'pin point' and they felt there was some confusion about exactly what 'it' was.

It was an intangible attitude towards their motherland. Nevertheless it was a fierce sense of loyalty.

The attitude of this identity of their family's homeland was felt directly connected with, and played out

through, their everyday interaction with their parents, immediate family members and going abroad to

visit relatives back in their home country of origin. The reasoning for this loyalty may be due to

frequent trips back to the respondent's country of origin thereby still maintaining ties and connections

to South Asian relatives, taking part in South Asian rituals, eating South Asian food, wearing South

Asian clothes and speaking the native South Asian mother tongue at home, thereby preserving the

participants' 'native identity' as the following comments show:

"My culture means how we dress, how we behave and how we live."

"It is me, my roots, upbringing, what I've been brought up to be, it's me, I will not go against my culture."

"How you dress and how you behave."

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"It is a rich culture which has a lot of history to it which has brought us to where we are."

4.3.3. Identity of the British Caucasian wider community - friends/work colleagues

The study data reveals that respondents compare and contrast their own native cultural characteristics against the cultural identity characteristics of the British Caucasian wider community (such as their British Caucasian friends/ colleagues from their place of education or workplace). This 'compare and contrast' view of the two communities was expressed as follows:

> *"Back home [referring to participant's country of origin], you are reliant on your parents. But when you move to England, you are completely independent. There is still emotional attachment but you do not have material needs [from parents in participant country of origin.]"*

4.3.4. Relationship with Hofstede: Low Power Distance Index

Power Distance Index is the extent to which the less powerful members of organisations and institutions (like the family) accept and expect that power is distributed unequally. This represents inequality (more versus less), but defined from below, not from above. It suggests that a society's level of inequality is endorsed by the followers as much as by the leaders. Power and inequality, of course, are extremely fundamental facts of any society and anybody with some international experience will be aware that 'all societies are unequal, but some are more unequal than others' (Hofstede, 2001).

By and large, the informants appear to be sensitive to the perception that the British Caucasian wider community allow their children to have more freedom and be able to negotiate rules with more of an equal status (part of a low power distance index culture) with their parents. Examples may include socialising outside school or college hours and being more 'broadminded' as the following quote indicates:

> *"They [British Caucasian community] are more open…"*

4.3.5. Relationship with Hofstede: High Individualism trait level

Individualism on the one side versus its opposite, collectivism, that is the degree to which individuals are integrated into groups. On the individualist side, we find societies in which the ties between

individuals are loose: everyone is expected to look after him/herself and his/her immediate family. On the collectivist side, we find societies in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for undivided loyalty. The word 'collectivism' in this sense has no political meaning: it refers to the group, not to the state. Again, the issue addressed by this dimension is an extremely fundamental one, regarding all societies in the world (Hofstede, 2001).

Overall, the British Caucasian wider community (that the participants came into contact with) were considered to have high trait levels of individualism. For example, it was thought that British Caucasians allowed their children to have more freedom and allowed their children to learn from their mistakes and 'think for themselves (in comparison to the South Asian community who were more strict in their upbringing of children and forbade them to experiment in adherence to religious guidelines.) This was highlighted below:

> *"I am very independent. Back home [referring to participant's country of origin], you are reliant on your parents*."

> *"But when you move to England, you are completely independent. There is still emotional attachment but you do not have material needs [from parents in participant country of origin.]"*

4.3.6. Relationship with Hofstede: Low Uncertainty Avoidance Index

Uncertainty avoidance index deals with a society's tolerance for uncertainty and ambiguity; it ultimately refers to man's search for truth. It indicates to what extent a culture programs its members to feel either uncomfortable or comfortable in unstructured situations. Unstructured situations are novel, unknown, surprising, different from usual. Uncertainty avoiding cultures try to minimize the possibility of such situations by strict laws and rules, safety and security measures, and on the philosophical and religious level by a belief in absolute truth; 'there can only be one truth and we have it'. People in uncertainty avoiding countries are also more emotional, and motivated by inner nervous energy. The opposite type, uncertainty accepting cultures, are more tolerant of opinions different from what they are used to; they try to have as few rules as possible, and on the philosophical and religious

level they are relativist and allow many currents to flow side by side. People within these cultures are more phlegmatic and contemplative, and not expected by their environment to express emotions (Hofstede, 2001).

The respondents felt that British Caucasian wider community were observed to have more tolerance with their children's behaviour regarding socialising outside the family eyes. British Caucasians were also perceived to have more tolerance regarding their children's opinions with regards to their choice of how they spend their free time, however unconventional, as the following quote suggests:

"British girls and guys do everything."

4.3.7. Relationship with Hofstede: Masculinity

Masculinity versus its opposite, femininity, refers to the distribution of roles between the genders which is another fundamental issue for any society to which a range of solutions are found. The studies revealed that women's values differ less among societies than men's values; men's values from one country to another contain a dimension from very assertive and competitive and entirely different from women's values on the one side, to modest and caring and similar to women's values on the other. The assertive pole has been called 'masculine' and the modest, caring pole 'feminine'. The women in feminine countries have the same modest, caring values as the men; in the masculine countries they are somewhat assertive and competitive, but not as much as the men, as these countries show a gap between men's values and women's values (Hofstede, 2001).

The informants believe their religion is more advanced than their South Asian culture. It was argued that their religion of Islam gives them basic human rights such as having the right to work and equal status and role in marriage. It was their South Asian culture which was felt to be more 'backwards' in the eyes of the British South Asian Muslim females. Examples may include views such as a woman having to stay at home with children and not having the right to work, as interviewees asserted:

"Islam has never taught women to stay at home."

"Prophet Muhammad (Peace Be Upon Him)'s daughter worked."

4.3.8. Relationship with Hofstede: Long-Term Orientation

Long-Term Orientation versus short-term orientation: this fifth dimension was found in Hofstede's study among students in twenty three countries around the world, using a questionnaire designed by Chinese scholars. It can be said to deal with virtue regardless of truth. Values associated with long term orientation are thrift and perseverance; values associated with short term orientation are respect for tradition, fulfilling social obligations, and protecting one's 'face'. Both the positively and the negatively rated values of this dimension are found in the teachings of Confucius, the most influential Chinese philosopher who lived around 500 B.C.; however, the dimension also applies to countries without a Confucian heritage (Hofstede, 2001).

The study data also revealed the participants adhere to the thinking of long-term orientation belonging to their parents generation's mind-set. This may have been due to social conditioning passed on from having frequent daily interaction with their parents and immediate elderly family members, as respondents revealed.

4.3.9. Identity of British South Asian Muslim community

The informants appeared very much to identify with their country of birth and identify themselves primarily with where they were raised as a child. In other words, there was a strong sense of attachment to culture if they had arrived recently from their country of origin in South Asia. However, if the respondent had been born in Britain, spent their childhood years attending a British school, alongside British school children, they tended to feel a weak sense of attachment to their South Asian country of origin's culture. One reasoning for this finding could be that the participants had been anglicised as a result of being born/raised in Britain picking up along the way the mentality, customs, habits and demeanour of a British person, thereby as a consequence adopting a British 'outlook' on life. For instance, the following views were expressed in respect of this perspective:

> *"British because I am British."*

> *"I am brought up in Britain because I'll live here all of my life. [My] children have been brought up here."*

4.3.10. Status

Due to status and prestige being of primary importance to the identity of these participants, these respondents showed pride in their religious and cultural identity and sought out products to show their friends and their South Asian community of their wealth and success achieved, as indicated in the following quotes:

> *"Influences has to be something I can wear according to my religion."*

> *"According to South Asian style, what is nice and fashionable mainly according to local shops, bestsellers so basically anything made in Mumbai."*

4.3.11. Identity Reconstruction

'Brasian' : the new culture of second or third generation British South Asians

The study data revealed that the informants reconstruct their own identity. This can be due to the loss of their identity (from their South Asian country of origin) as a result of their parents' or grandparents' decision to emigrate to Great Britain. Also, this could have come about as a result of being rejected by the British Caucasian community through discrimination and prejudice; thereby resulting in a heightened sense of their ethnic South Asian identity respectively. This British South Asian Muslim community and Brasian culture comprising of a community of family members and British South Asian Muslim friends experiencing life as second or third generation British South Asian. Examples of traits which may bond these individuals may be speaking the mother tongue of their parents' language with each other and performing 'namaz' (prayers) five times a day. Some of these views expressed in this regard are as follows:

> *"I would say both. I grew up in a period of [being] British. Nowadays not so much. Christmas is just as important as Eid."*

> *"I am British South Asian. My culture is more British than South Asian due to being brought up here."*

4.3.12. Hybrid Identity

Hybrid identity is the term used to describe a mix of two or more cultural influences in the creation of one identity. As highlighted earlier, the participants form a hybrid ethnic culture of British South Asian Muslim as a coping mechanism to deal with living within two worlds (of 'British society' and 'South Asian Muslim society'). They take part in their own self-formed ethnic-hybrid culture constantly forming, evolving and changing according to situation and depending on the British South Asian Muslim woman's circle of friends and family.

This is due to the loss of their identity (from their South Asian country of origin) as a result of emigration to Great Britain, they undergo 'identity reconstruction' and go through the process of the creation of a new identity resulting in a hybrid identity of British South Asian Muslim culture. With their British South Asian Muslim friends and community, they share common traits of having the same ethnicity, religion, nationality and leading similar lifestyles with regards sharing the similar South Asian food, language, dress, language and traditions with each other. They form their own language 'Brasian' (Urdu / Punjabi / Hindi / Bengali / Tamil words peppered amongst their English conversation) with each other. This nature of hybridity was indicated as follows:

> *"A mix really. Not totally towards either. You cannot live in U.K. without having to mix both of them."*

> *"I would say mix of the two because of my background…a mixture of both."*

4.3.13. Identity 'Code Switching'

The respondents took part in a common practice amongst second or third generation diaspora of 'code-switching' (Johal 1988), using different language, behaviour and dress codes depending on whom they were talking to parents, South Asian friends, British Caucasian friends or workplace. So they may adopt Muslim attitudes at home and western attitudes at school (Johal 1988). This code-switching involved migrating through the British Caucasian world and British South Asian Muslim world both mentally and physically changing their language, dress sense and persona (either British or South Asian). For instance, the following views were expressed, in respect of identity code switching through

geographical space:

> *"I am aligned to South Asian culture but still am British as I like going to the pub."*

> *"I would say a mixture of both. This would be due to working in the [retail] shop."*

4.3.14. Identity 'Border Crossings'

'Border crossings' are when the respondents go through the experience of negotiating (mental or physical) border crossings (entering and leaving a 'world' ['imagined' or cultural] (Penaloza 1994) when negotiating their multiple identities of being British, South Asian and Muslim. They did not go through the process of physical 'border crossings' because they are born in Britain. However, they have had to undergo a 'border crossing' mentally with an extensive mind-set shift with regards to their cultural ideology and religious Islamic beliefs i.e. having to change ideas originally derived from South Asian to British culture. They are having to change ideas originally derived from their parents' idea of practising Islam from their South Asian country of origin to practising Islam in Great Britain alongside their Western counterparts and British South Asian friends and family. The informants feel that life is a constant navigation of negotiating border crossings on a daily basis when experiencing life as a British South Asian Muslim female. The findings indicate that these participants too could be both Islamic and cultural navigators having to voyage and negotiate the plain of experiencing life in Great Britain today as second or third generation Western Muslim diaspora, as demonstrated in the following quotes:

> *"Some things of culture which also takes you to religion which I accept."*

> *"I do not like to mix religion with culture."*

4.3.15. Identity 'Confusion' and Acculturation 'Stress'

Acculturation is the "phenomena which result when groups of individuals having different cultures come into continuous first hand contact, with subsequent changes in the original culture patterns of either or both groups" (Berry, 1980, p. 9). The respondents experienced 'acculturation stress', psychological impact of adaptation to a new culture (Berry 1970) when trying to find their 'identity' i.e. having to choose between their country of origin identity and host country identity and attitude

'caught in between' two cultures with their different social norms and customs.

There was a relationship between acculturation stress and finding an identity which they feel had been 'lost' through the transition of living in their host country, leading to a potential impact on psychological functioning. Thus they find themselves experiencing marginality and psychological distress. If minority members are not equipped with strategies to reconcile the cultural differences between the host society and their own group, they will experience acculturative stress that might lead to psychological distress. Variation in and the intensity of this stress rests heavily on the similarities or dissimilarities between the host culture and that of the new entrant(s). This includes personal characteristics, amount of exposure, level of education and skills, gender, age, language, race and psychological and spiritual strengths as well as the host culture's political and social attitudes especially towards the newcomers. The more radical and different the host culture is in comparison to the newcomers native cultures, the more acculturative stress will be experienced (Cox 1987).

The informants experienced acculturative stress as a result of trying to fit in with British culture as their native South Asian culture was so radically different to the host country Great Britain's culture, as highlighted below:

"South Asian girls are struggling…they are in the middle [of two cultures.]"

"I find it hard to fit in with the Western culture."

4.3.16. Ethnicity and how it influences British South Asian identity

Mason (2000) defines ethnicity as 'some sort of cultural distinctiveness' revolving around the belief that descent or origin and traditions are shared. These findings indicate that ethnicity plays a primary role in shaping the British South Asian Muslim female's identity. It can be inferred through the experiences felt by the participants isolation and racism by the British Caucasian community host country culture. As a consequence, this may have triggered a defensive response by tightly bonding the British South Asian Muslim females together. This results in an attitude of a heightened sense of South

Asian Muslim identity. They gravitate towards people of the same South Asian descent and skin colour, due to reasons of familiarity and shared experiences of being of South Asian ethnicity, sharing the same religion of Islam and living and working in the host country of Great Britain, as the following quotes demonstrate:

> "South Asian…tied to my roots; although I am born and brought up here."

> "Pakistani. More into Pakistani culture…lived in Pakistan until I was nine."

> "South Asian, always conformed to the way they are."

4.3.17. Ethnicity and consumption

South Asian fashion products (saris, salwa kameezs and lenghas) were mostly exclusively consumed by the participants to show pride in their ethnicity and showcase their ethnic identity through consuming and wearing South Asian fashion goods as well as being worn in order to take part in their native South Asian culture. Some of the views expressed in this regard are as follows:

> "Jamdani saris are symbolic of Bangladesh, come from Bangladeshi factories and can only be bought from Bangladesh. When you wear them, it makes you feel proud that this is a good product of Bangladesh."

> "[Indian] Gujaratis buy duller colours such as blues, blacks, greys and browns. Pakistanis buy pinks, reds, greens and oranges. Glittery sequined attire for everyday wear. [Indian] Gujaratis will wear jubas which are black. British born Pakistanis will wear a salwa kameez."

4.3.18. Ethnicity and Acculturation

In the case of the informants, their respective ethnic identities, along with the extent to which they adopt the mainstream consumer cultural environment, are likely to inform their consumer buying behaviour. The respondents are acculturating through 'situational' (Belk 1974) consumption behaviour, (consumers preferring different products or brands for different occasions depending on their current 'situation' or circumstance) purchasing Western fashion goods such as Western designer goods and Western beauty products when inhabiting their British 'world', as the following comments show:

"Makeup from The Body Shop…their foundation product and Avon…I like nail polishes. The branded ones like Chanel…all of them."

"The makeup brands I use are Clinique, L'Oreal and Maybelline. I am faithful to those brands. Sometimes they are on offer at the Trafford Centre shopping mall in Manchester or in Cheshire where I will go for a full day outing for shopping."

4.3.19. Family and how they influence British South Asian Muslim identity

The family was felt to impact upon the informants' identity and was looked upon to provide support, be role models for their children and help with settlement. Living in Britain as an ethnic minority caused them to become reliant on their family and resources for survival. As part of the discussion, these views were expressed:

"My mother completely influences me including life decisions. I negotiate with my brother."

"I depend upon them for emotional support."

"For support and guidance."

"Before taking any decisions, I will consult the elders."

"My support is my mother."

"You need support and encouragement. It is very tough and very hard in fashion as you get a lot of knockbacks."

4.3.20. Education and how it influences British South Asian Muslim identity

Education is a secondary agent of socialisation (the process of learning how to behave according to the expected norms of your culture) and has been used to reinforce ethnic identity (Mason 2000). One way, secondary factors of socialisation create hybrid identities is through education; children at school mix with others from different cultural backgrounds, and this helps shaping hybrid identities. Respondents gave statements of experiencing loneliness during their education in school, saying that as children, they had perceptions of attitude different amongst British children although being brought up alongside them in school and attitude isolated and different from other pupils in school:

"School, college and university. Different opinion if you explain it. It was a culture shock coming here."

"Not much with British although as children we were brought up as British. As children, we would be classified as British Muslim."

4.3.21. Friends and how they influence British South Asian Muslim identity

The informants felt that their friends helped with their identity formation and identity building as they were from the same ethnicity and culture, yet having British nationality like the respondent. This aided understanding in greater depth of the participants' psyche; therefore sharing a deeper bond, as indicated in the following quotes:

"My female friend. This would be due to her knowing my personal taste and family."

"My best friend who is British Pakistani. We give each other advice."

4.3.22. Media and how it influences British South Asian Muslim identity

The media is an important agent of socialisation in the creation of hybrid identities. The media show us that we can pick and mix our identity and create our own hybrid identity; this is evident in music, films and on television shows. The media has been influential in creating hybrid identities. The formation of a British South Asian 'identity' would seem to be formatted though the publication and formation of the media such as British South Asian magazines and newspapers and broadcasts through radio such as BBC Asian Networks and television personalities such as Mishal Hussein, Samira Ahmed and Adil Ray. The media and how it influences the respondents' identity were expressed in the following views:

"I feel interested in Western [media] because I live here [in England] and I am more interested in Western media. I work in Western media and live in the Western world so am more living the Western lifestyle."

"More in touch with Western media. They are more open to new media."

THREAD 2: IMAGERY OF FASHION AND BEAUTY

4.4. Imagery of fashion and beauty

Imagery of fashion and beauty was the second common thread which emerged from the discussions held with the participants in this study.

The informants were very concerned about image and identity of themselves as

individuals and how they were being perceived and how they 'looked' to their community of South Asian family and friends in the wider scheme. This was a rather complex situation of trying to negotiate their 'image' and 'identity' when in their 'world' of the South Asian Muslim community, as highlighted below:

> "Yes, everyone likes to look good and is concerned with their appearance."

> "Depends if you do not have anything [to wear]. If they [the South Asian community] haven't seen [the outfit] once or twice. Something presentable."

The participants purchase Western fashion and beauty products consuming Western jeans and work suits for the purpose of interacting in their British 'world'. This allows them to experience their British 'identity' or 'persona' of their host country through consumption of Western jeans, work suits and wearing of makeup with the Western notion of beauty in mind: bronzed skin and 'natural' makeup, as the following quotes indicate:

> "For example, L'Oreal foundation makeup advertisement starring Eva Longoria [Hollywood actress of Mexican ethnicity.] I have the same skin colour as her so it influenced me."

> "I started using Clinique [American cosmetics brand] because a female [British Caucasian] work colleague recommended it."

> "I wore Western clothes for work because it was more practical for working in the NHS. I feel wearing Western clothes is only for practical, convenience and hygienic reasons especially when examining a patient."

> "I like Western [look] for the tailoring in the Western 'look."

> "I prefer the Western 'look' as I dress more to where I am from."

4.4.1. Image of fashion and beauty in the British South Asian Muslim female consumer's motherland

The informants had very positive notions of fashion and beauty from their motherland of the South Asian subcontinent. Some of the views expressed in this regard are as follows:

> "Concerning clothes in Bangladesh, there is more variety, they are cheaper and my sisters are involved in the decision making process."

> "Pakistan. Nicki and Nina. HSY. Safrina Safraz. Their dresses match their image."

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The respondents were very much interested in the current notions of fashion and beauty in India, Pakistan, Bangladesh and Sri Lanka and favoured it as more fashionable, current and more in cultural keeping with modern day Mumbai (centre of South Asian fashion) than what British South Asian Muslim women wore from years ago since their last 'cultural purchase' in connection with fashion and beauty, as the following comment show:

> *"The British South Asians are still stuck on capris. The South Asians [in the South Asian subcontinent] now wear flares and long shirts."*

They viewed fashion and beauty in Bollywood films as exciting, vivacious and colourful, as interviewees revealed:

> *"I like Bollywood for the colours in the Bollywood 'look'. Also like the astonishing colours, glamorous makeup and hairstyles."*

> *"I like fashion and beauty in Bollywood films."*

The viewing of Bollywood films with Bollywood beauty icons such as Aishwarya Rai, Katrina Kaif and Kareena Kapoor helps these participants to keep abreast of the latest goings on with regards to current notions of South Asian fashion and beauty in Mumbai. Many of the Bollywood actresses are held up as beauty icons by British South Asian women. This may be due to the fact that British South Asian women have few South Asian beauty role models in Britain to look up to. In Bollywood films, Bollywood actresses are seen to wear the latest fashions of saris and makeup trends from Mumbai, as these views expressed:

> *"Aishwarya Rai. What I like about Aishwarya Rai's appearance is her dress sense."*

> *"Katrina Kaif. What I like about her Katrina Kaif's appearance are both her Western and South Asian look."*

> *"Young girls want to look like 'so and so' from a particular [Bollywood] film such as Aishwarya Rai or Kareena Kapoor."*

4.4.2. Image of fashion and beauty in the British South Asian Muslim community

The informants rely heavily on their family's opinions on South Asian wedding guest attire only when maintaining appearances for attending South Asian Muslim weddings and cultural functions. The

utmost importance is given to imagery of self and family status at South Asian Muslim weddings. This can be traced to the concept of 'izzat' (Urdu word meaning 'honour') and wanting to avoid bringing shame to the family's name and prestige. Due to this, when invited to South Asian weddings, the participants purchased saris, salwa kameezs, churidar and lenghas with family input prior to when attending these events, as indicated in the following quotes:

"My own taste but would be able to take improvement from parents. I would speak to them to see if they liked it."

"Usually agree with mother. She has power to influence clothes for a wedding."

4.4.3. Image of fashion and beauty in the British Caucasian wider community – friends/work colleagues

Socialisation and Conformity

The participants favoured the 'natural look' with regards to makeup. This could be explained as being down to socialisation amongst the British Caucasians from childhood thereby absorbing their Western Caucasian notion of beauty through being influenced by Western Caucasian media: films, television and magazines. Stating a preference for the Western notion of beauty may also show conformity to the host's country's notion of beauty. Therefore the respondents proves aesthetical beauty acculturation has taken place in this study where the informants have absorbed the host country's aesthetic notion of beauty as preferential to their own mother country's notion of beauty. Here the informants, in terms of makeup, had chosen the Western notion of beauty as more attractive and appealing to them, as expressed in the following views:

"Makeup…I like simple and natural."

"I am more into a natural look. I am not girly."

"I like the natural look."

"British makeup is more about looking subtle."

4.4.4. Fashion and beauty 'image' reconstruction

The participants use fashion and beauty product consumption to reconstruct their fashion and beauty image of their 'new' identity in Great Britain living as a British South Asian Muslim, as highlighted below, when stating their source of reference(s) for their preferential 'look':

"Both [Western and South Asian]. Modifying Eastern culture in Western design."

"Clothes with hint of East and West."

"Bit of both! (smiles). Fashion is mixture of East and West because it is fusion. Bollywood and Western."

This is evident from the existence of secondary sources of data such as British South Asian fashion and beauty magazines like Asiana Woman and Asiana magazines. These magazines were recognised by the respondents as existing on the market catering for British South Asian female consumers and acknowledged the presence of British South Asian fashion and beauty magazines as a source of South Asian fashion, beauty and bridal information for South Asian female consumers and used them purely for keeping up-to-date.

However the informants did not show interest in purchasing these magazines and British South Asian fashion, beauty and bridal magazines were not regarded influential in their consumption of fashion and beauty products, as the following quotes indicate:

"I am not interested in British South Asian fashion magazines."

"Do not bother with it."

"I do not read them."

4.4.5. Fashion and beauty 'image' border crossings

An issue is whether participants go through these 'border crossings' concerning their 'image'. Do respondents have one or a dual 'image' identity? Do they (living in Great Britain) go through 'putting' on the thinking of British mentality and clothes and 'shedding' their South Asian Muslim mentality and clothes?

The informants tended to only consume new South Asian clothes and makeup for the purpose

of attending South Asian weddings and South Asian cultural functions i.e. for ceremonial purposes only. These South Asian functions allow the South Asian Muslim female consumer to take part in their native ethnic South Asian culture and consumption of these South Asian clothes and makeup purchased associated with attending these South Asian events heightens their South Asian Muslim ethnic identity for that time period only. Some of the views expressed in this regard are as follows:

"Yes I purchase traditional Indian clothes."

"Yes for the latest trends."

"Yes definitely. It makes sense."

The informants go through fashion and beauty 'image' border crossings in their "imagined…multiple worlds." When attending South Asian functions, they wear South Asian clothes and South Asian style makeup. When working in the Western world and going about their everyday life, they go back to their Western clothes and makeup. They take part in situational 'border crossings' consumption based on their lifestyle of straddling two 'cultural worlds and beauty worlds' and ethnic 'swapping' consumer behaviour, as these views expressed:

"I wear Western and South Asian clothes according to practicality and according to the occasion."

"When I am working at my shop and attending weddings, I wear South Asian clothes. When I am out with children or husband then I wear British clothes in darker colours."

4.4.6. 'Border Crossings' in Acculturation

The participants experience 'border crossings' when experiencing life as second or third generation British South Asian Muslim in Britain. The respondents are at 'border crossings' in terms of their British South Asian Muslim culture (attitude caught between their host country's British culture, their native South Asian culture and their religion of birth Islam), as indicated in the following quote:

"Longsight [participant's area of work] is like Lahore. School, college and university. It was a culture shock coming here."

For the informants their communities influence them based upon their shared South Asian immigrant histories, expectations and Islamic religion combined with their experiences of being accepted within

British society i.e. conformity and racism. The effect of these family and friendship groups on individuals within the cultural framework are multiple identities formed as a coping mechanism to deal with living within three worlds: 'British society', 'South Asian society' and Muslim 'society'.

4.4.7. 'Border Crossings' in Fashion and Beauty Product Consumption

The participants take part in consumer ethnic 'swapping' behaviour between their native South Asian fashion and beauty product consumption and Western fashion and beauty product consumption based on their being in their 'South Asian' world or their 'British' world. It exhibits that fashion and beauty consumer buyer behaviour demonstrated by the respondents where the informants moved around or swapped between their ethnic culture and the mainstream consumer culture (quite temporarily); that is, they became immersed in, and experienced, different realities, as the following views were expressed:

> "I wear Western and South Asian clothes according to practicality and according to the occasion."

> "When I am working at my shop and attending weddings, I wear South Asian clothes. When I am out with children or husband then I wear British clothes in darker colours."

4.4.8. Fashion and beauty 'image' acculturation

The informants go through the process of fashion and beauty acculturation. While acculturation pertains to adopting cultural traits, fashion and beauty acculturation specifically refers to the process that occurs when members of a migrating group, the respondents, adopt the beauty patterns and clothing choices of their new environment Great Britain. Fashion and beauty acculturation for the informants may be characterised by increased consumption of Western clothes and beauty products such as jeans, work suits and makeup associated with the Western 'aesthetic' in mind such as bronzers; and a decreased consumption of traditional South Asian clothes and beauty products such as saris, salwa kameezs, churidar kurtas, lenghas and makeup synonymous with the South Asian 'aesthetic' in mind such as the signature bold colours and dramatic looks displayed at South Asian weddings and cultural functions, as highlighted below:

> "I prefer the Western 'look' because it is low maintenance."

"I prefer the Western look as I think Bollywood 'look' is too over extreme and showy."

"I like Western for the tailoring in the Western 'look.'"

"I am interested in Western fashion magazines. I look through Vogue, Elle, Instyle, Marie Claire and Glamour."

"Nowadays it is more Western [media] rather than Bollywood films which influences purchasing South Asian fashion and beauty products."

"They are trying to make it [South Asian clothes] Western."

4.4.9. Fashion and Beauty 'Identity Switching' through the consumption of fashion and beauty products

Fashion and beauty acculturation has taken place for the participants. Identity 'switching' can be described as the shifting of identity according to the geographical place or 'world' ('imagined' or cultural) the consumer inhabits (Eschbach and Gomez 1998). This identity 'switching' behaviour is a coping mechanism needed in order to survive in the 'world' they inhabit for that time period. The respondents use Western and South Asian clothes and beauty products as a result of creating a 'new identity' of and switching between two 'identities'.

The informants purchase Western products but also take pride in their South Asian Muslim identity and enjoy seeing the images of South Asian fashion and beauty in Bollywood films, magazines and British South Asian fashion and beauty magazines. They purchase South Asian clothes such as saris, salwa kameezs, lenghas and churidars as it allows them to 'role-play' in their own native South Asian 'identity' but feel just as comfortable in their new 'British South Asian identity' as they purchase Western clothes which allow them to take part in their British 'identity', as the following quotes indicate:

"The British South Asians are still stuck on capris."

"Bollywood and Western."

"I wear Western and South Asian clothes according to practicality and according to the occasion."

4.4.10. 'Fusion' of South Asian and Western aesthetics

Fusion (blend of 'melting') fashion combines elements of two or more fashion looks- such as Indo-Western clothing - while not being categorised per any one particular fashion aesthetic, and can pertain to innovations in many contemporary fashion styles. Indo-Western clothing is the fusion of Western and South Asian fashion. With increasing exposure of the South Asian subcontinent to the Western world, the merging of women's clothing styles is inevitable. Many South Asian women residing in the West still prefer to wear traditional salwa kameez and saris; however, some women, particularly those of the younger generation, choose Indo-Western clothing (Nagrath 2003).

A fusion of Western and South Asian aesthetic of fashion and beauty takes place for the participants. There was frustration felt by the respondents of wanting to wear stylish South Asian clothing for casual occasions but they could not due to lack of choices of casual South Asian apparel made available by South Asian retail outlets. They felt restricted by the traditional South Asian styles which are widely on offer in the ethnic South Asian retail outlets. Therefore there was a reluctance to wear South Asian clothes as they were felt to be too 'dressy' for everyday casual wear. The view expressed in this regard as follows:

> *"South Asian clothes I prefer nicer fabrics and simple and classic rather than jazzy [glitzy with shiny sequins.]"*

When they visited South Asian ethnic retail outlets, they felt that most South Asian clothes looked too 'old school' style, 'outdated', 'traditional' and 'formal' because of the overuse of shiny sequins and embroidery synonymous with traditional South Asian patterns and style from their native South Asian country of origin. Therefore wearing South Asian fashion was felt to be reserved for family events of South Asian weddings and attendance of cultural functions. As a result when the informants purchase South Asian clothes, they give preference to a Western aesthetic 'look' of the South Asian clothes that they consume, as the following comment shows:

> *"They are trying to make it [South Asian clothes] Western."*

The participants have embraced and absorbed the Western aesthetic due to constant exposure from

birth onwards, changes in lifestyle (from interacting from their South Asian immediate family to interacting with the British Caucasian wider environment through the workplace and social life) and trying to assimilate to their surrounding British Caucasian environment, as the interviewees revealed as follows:

"Bit of both! (smiles). Fashion is mixture of East and West because it is fusion."

"Indian models wear Western clothes to create a Western look."

"Both. Modifying Eastern culture in Western design."

THREAD 3: FASHION AND BEAUTY PRODUCT CONSUMER ACCULTURATION

Consumer acculturation was the third common thread which emerged from the themes which came out of the topic discussions held with the British South Asian Muslim female consumers in this study.

4.5. Consumer Acculturation

The respondents participate in their own 'consumer acculturation' behaviour. This is exemplified by the informants choosing to consume Western beauty products due to finding the quality superior (in comparison to South Asian beauty products) and due to reasons of convenience, availability and ease of use, as expressed in the following view:

"Good brands. Good quality."

The purchase of Western designer beauty products and designer clothing brands was thought to be tangible status symbols and a sign of having 'made it' (i.e. acquiring of money and success). They were also purchased as a need for one upmanship, validation from peers and as a need to gain peer approval and 'respect' from community members and peers, as indicated in the following quotes:

"I like designer clothes - it is the [South] Asian 'look'. It is the traditional £1000 outfits for weddings and parties."

"Brands. People around use brands because you get respected."

4.5.1. South Asian Muslim Diaspora Acculturation

The participants are influenced by the social agent of their religion of Islam when purchasing fashion

and beauty product consumer goods. The respondents take their religion of Islam into consideration when purchasing fashion and beauty products due to the code of dressing which must take into consideration the aspect of 'modesty' dressing. For example, when purchasing clothes, the informants are in contention with the issue of hemlines, necklines and arm length sleeves which are taken into consideration when deciding whether to purchase a clothing item(s), as the following views expressed:

> "We have the religion of Islam whereas with South Asians who are non-Muslims, they are allowed to wear sari blouses which are backless…so it affect the 'izzat' [Urdu for 'honour' or 'prestige'] of the family, it is mainly to do with the religious aspect of our people."

> "If it [sari] does come with a ready-made blouse, the ready-made blouse tends to be low cut or backless or showing skin which I do not like. The blouses (which come ready made with the saris) are low cut in expensive sets."

> "Issue with short sleeves and deep necks. I am conservative myself. I wouldn't feel comfortable wearing those types of clothes. I would feel out of place."

4.5.2. British South Asian 'Brasian' consumer acculturation

'Status' consumption

The participants tended to favour the purchase of designer goods and brands. These brands provided reassurance of quality so it was reasoned that these status symbol products would last longer and be more durable. The respondents felt more of a need to dress in branded clothing, linking the quality of their clothing to their own professionalism and to outside clients. There was an attitude that paying a premium for higher quality goods was worth it. High quality goods were often perceived to be 'international' or 'branded' ones. Where international goods were preferred to South Asian brands, the choice was often justified in practical terms as more 'durable' or of better quality, as highlighted below:

> "Good brands. Good quality."

> "When you wear them [Bangladeshi jamdaani sari], it makes you feel proud that this is a good product of Bangladesh."

The informants tended to favour the purchase of designer goods and brands in order to maintain or cultivate a 'public image'. Notions of 'good taste' function as class markers and investments in the

appropriate (culturally approved) commodities can be 'traded' for social position. The participants are considered to be of the 'nouveau riche' variety of consumer who purchase designer goods to show off their newly acquired wealth. In essence, 'rebranding' themselves. Respondents discuss consumption of goods as 'status symbols' which indicate one's money, class and success to the public world and c community. Brands and different makes are chosen based on their public image and are linked to other users of that product or brand in the South Asian community.

The stigma associated with certain brands is linked once again to others' judgments. In fact, the consumption of certain goods especially those seen in public must be carefully thought through decisions. Judgments are based on achievement and how others perceive those participants and evaluate them according to their possessions. Consumption is used proactively to position oneself, an activity that can raise one's ranking in the South Asian community, and that can help to gain respect and appraisal and even offers of marriage, as the following quote indicates:

"Brands. People around use brands because you get respected."

Branded goods are important to the respondents, especially where others are going to see the product, like tangible goods such as designer bags, clothes, branded cosmetics and skincare. Some of the views expressed in this regard are as follows:

"I like designer clothes - it is the Indian look."

"What's in the designer shops."

"D and G (designer Dolce and Gabbana.)"

"I like everything [referring to makeup brands] – Lancôme, Clinique."

"I like nail polishes. The branded ones like Chanel…all of them."

It is believed that consumption is also a means by which others comment on an informant's success. What is bought is based on what is thought best by the participant and the rest of the South Asian community which includes what people will think. For South Asian consumers, it is all about showing

off your 'bling' to gain credibility with your peers'. Mayzlin, an associate professor of marketing at Yale University, refers to this dynamic as 'social signalling' - associating yourself with a hard-to-get brand to build status. They influence what is bought and the respondents' thoughts before buying. These brands also help the informants to fulfil their own achievements and aspirations, which are linked to their self-concept and ideal public image.

4.5.4. Islam and how it influences the construction of British South Asian fashion consumerism

The informants were influenced by their religion of Islam when it came to the decision-making process of purchasing fashion products. This was connected with their 'izzat' of the family, considered to be a religious aspect of their belief system. Being labelled as 'liberal' was not viewed as a positive trait in Muslim families. For example, the showing of skin (either legs or cleavage) was frowned upon because it gave a poor reflection of the woman's status and her family's status of being 'too liberal', as interviewees revealed as follows:

> *"I feel that sometimes there is too much exposure of skin."*

> *"Skirts and tops are getting too short."*

Familial attitudes and religious beliefs influence the consumer buyer behaviour decision making process of the participants who are in contention with the issue of hemlines, necklines and arm length sleeves which are taken into consideration when deciding whether to purchase fashion clothing item(s). The respondents take their religion of Islam into regard when purchasing fashion and beauty products due to the code of dressing which must take into consideration the aspect of 'modesty' dressing, as the following view was expressed:

> *"Don't think family but religion does influence consumption. By the fact in Islam, you wear a headscarf, not to wear clothes that are too tight fitting, not too low-cut and not to show your midriff."*

For the informants wearing western clothes in the workplace, issues of modesty governed their choice of clothing, particularly regarding the upper body, as indicated in the following

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quote:

> *"Sixty per cent. Basics remain the same. Issue with short sleeves and deep necks. I am conservative myself. I wouldn't feel comfortable wearing those types of clothes. I would feel out of place."*

4.5.5. Islam and how it influences the construction of British South Asian beauty consumerism

The participants were not influenced by their religion when it came to the decision-making process of purchasing beauty products. Instead, beauty product consumerism was influenced by contemporary cultural practices worn by Bollywood actresses shown on Bollywood films, images in films, television and magazines read by female relatives, female friends or peers in the respondents' social circle, as the following view expressed:

> *"High quality, updated makeup better than Hollywood."*

It could be explained that the informants were reluctant to admit usage of the British South Asian fashion and beauty magazines due to religious Islamic constraints and forbiddance of seeking out images of fashion and beauty which may encourage idol worship by purchasing these British South Asian fashion and beauty magazines. It was more socially acceptable to admit to being influenced by Bollywood films and Bollywood actresses rather than admit to purchasing these British South Asian magazines which may be regarded as unintellectually challenging and frowned upon, as highlighted below:

> "*It [Bollywood films] influences me. Especially people from Bollywood film."*

4.5.6. Bollywood and how it influences the construction of British South Asian fashion and beauty consumerism

The social factor of Bollywood was heavily influential on the participants when purchasing fashion and beauty products. It injected much inspiration in regards to imagery of colourful fabrics, ornate sequins and elaborate embroidery injected much needed inspiration into participants thoughts about contemporary fashion and beauty apparel. Clothes and makeup worn by Bollywood actresses, imagery in Bollywood films, television and magazines all helped to fuel ideas on what to wear and how to dress

when attending South Asian weddings and cultural functions, as the following quotes indicate:

> *"It inspires people for weddings and outfits."*

> *"...gives you new ideas."*

> *"It is a good outlet for South Asian fashion."*

This finding also corroborates the extension of current literature with regard to the fact that the respondents use Bollywood as a set 'standard' on what to consume for wearing in South Asian weddings and cultural functions. The stance of the informants of this study is that the attractiveness of the Bollywood actresses is a form of advertising of these South Asian apparel. Some of the views expressed in this regard are as follows:

> *"Young girls want to look like 'so and so' from a particular film such as Aishwarya Rai or Kareena Kapoor."*

> *"Bollywood film actresses go in for the wow factor. For example 'Dostana' [2008 Bollywood film] starring Priyanka Chopra [Miss. World 2000]."*

4.6. Summary of the chapter

The findings of the in-depth interviews show that in the area of culture, with regards to cultural meaning, the participants identified more closely and placed more importance and emphasis on the religious aspect of their culture rather than the country of origin aspect of their culture. When it came to the culture they felt more aligned to, they identified more closely and intimately to their South Asian culture due to national pride, conformity, attitude more at home with their 'roots' and field of work. However, for some respondents, they could not align themselves with either culture and felt an affiliation with both South Asian and British cultures. They appeared to successfully negotiate both the best aspects of South Asian and British cultures together such as celebrating the two religious celebrations of Eid and Christmas. The impact of culture on fashion and beauty product consumption was perceived by the informants to be very minimal.

In the area of family, the participants were not influenced by family when purchasing fashion and beauty products. They appeared to be influenced by family members - primarily their

sister(s) - when purchasing fashion and beauty products for specifically the attendance of a South Asian wedding or cultural function. Otherwise, they were impacted by product suitability, product liking and their religion when consuming fashion and beauty products.

In the area of popular culture, the respondents were predominantly influenced by Bollywood films when consuming fashion and beauty products. There was very little evidence to suggest that British South Asian fashion and beauty magazines influenced their consumption of fashion and beauty goods. The study also found that their participants held Bollywood actresses as beauty role models as a social agent which had an impact on beauty product consumption. The finding also proved that beauty acculturation had taken place as the informants were found to have absorbed the Western beauty aesthetic ideal as their preferred notion of beauty due to Anglicised socialisation and upbringing in a British Caucasian environment as well as constant exposure to Western fashion and beauty media (films / television / newspapers / magazines).

This study suggests that social factor of religion influenced fashion product consumption due to the concept of Islamic 'modesty' dressing and to protect 'izzat' (family honour). South Asian fashion apparel were consumed due to the need for wearing for ceremonial purposes in South Asian wedding and cultural functions. Fashion and beauty product consumption ('situational' consumption) took place according to the South Asian or Western 'world' they inhabited for that particular time period. The finding indicates that the social agent of Bollywood films and Bollywood actresses influenced beauty product consumption. Bollywood actresses were held to be beauty role models for the participants. Beauty acculturation had taken place where the respondents stated a preference for the Western aesthetic notion of beauty. The next chapter will present a more in-depth analysis of these findings.

5.0. ANALYSIS AND DISCUSSION

5.1. Introduction

This chapter analyses the findings of this study. Following the structure adopted in the previous chapter, the findings are discussed in a number of themes and these are closely examined in relation to the existing literature. The three threads which make up the basis of the discussion in this chapter are identity, image and consumer acculturation which are concepts taken from consumer buyer behaviour literature

5.2. Identity: Chance, Choice or Circumstance?

Identity was a major theme which emerged from the discussions held with the British South Asian Muslim female consumers in this study.

It has been found that identity is constructed on the back of a recognition of some common origin or shared characteristics with another person or group or with an ideal. In contrast with this definition, the discursive approach views identity as a construction, a process never completed – always 'in process.' It is not determined in the sense that it can always be 'won' or 'lost', sustained or abandoned.

5.2.1. A New 'Islamic' Identity

Indeed it was found in this study, that identity was first and foremost linked with the interviewee's religion of Islam. Their view was that culture was man-made whereas religion is more important to them as their religion is from Allah (God). Religion was thought to be of a higher plane compared to culture and to mix religion and culture up was to not have respect for religion and the two ought to be kept separate from each other.

The finding from this study was also consistent with the views found in studies that show that young British South Asians are increasingly stating a preference for an Islamic rather than South Asian identity. It is suggested that a binary model is over simplified and that being 'Hindu' (studies were conducted with British South Asian Hindus) emerges as a

trans generational, core identity, but with significant differences from the young South Asian Muslims' who preferred an Islamic identity. There is some interesting data and the link between ethnicity and religion. The data illustrates how there is no direct link between ethnicity and religion, although many British Asians have chosen to keep the religious ideas of their parents as part of their identity compared to British Afro-Caribbeans, British Africans and British Caucasians.

5.2.2. Identity of family's motherland

Ethnicity or ethnic identity is based around the belief that a group of people share origins and traditions. Within that group individuals feel a sense of inclusion and cultural attachment to others.

As highlighted in the Literature Review, the concept of what exactly British South Asian Muslim women consider to be their culture - based on their country of origin - is a complex issue. Previous studies have shown that there is a major difference of the concept of 'border crossings.' British South Asian women do not go through the process of physical 'border crossings' because they are born in Britain. Of course there is increased complexity or at least significant difference in the case of British South Asian women because they are born here. So a key issue here is what is the mother culture of British born South Asian Muslim women?

This study suggests that British South Asian Muslim women feel an identity linked to their country of origin. Admittedly, they themselves felt this was hard to 'pin point' and they felt there was some confusion about exactly what 'it' was. It was an intangible attitude towards their motherland. Nevertheless, it was a fierce sense of loyalty. The attitude of this identity of their family's homeland was felt directly connected with and played out through their everyday interaction with their parents, immediate family members and going abroad to visit relatives back in their home country of origin.

5.2.3. Identity of the British Caucasian wider community - friends/work colleagues

Hofstede's compares different cultural dimensional index scores between India, Pakistan and Great Britain. Hofstede's (2011) cultural dimensions model is used in this study to demonstrate the differences in cultural dimensional scores between the British Caucasian wider community's and the South Asian participants' community scores.

5.2.4. Relationship with Hofstede: Low Power Distance Index

The British Caucasian wider community were perceived to allow their children to have more freedom and be able to negotiate rules with more of an equal status (part of a low power distance index culture) with their parents. Examples may include socialising outside school or college hours.

This finding supports Hofstede's (2011) model showing Great Britain's lower power distance index which indicates that "the society de-emphasizes the differences between citizen's power and wealth. In these societies equality and opportunity for everyone is stressed " (Hofstede, 2011)

5.2.5. Relationship with Hofstede: High trait levels of Individualism

This study suggests that the British Caucasian wider community (that the British South Asian Muslim women came into contact with) were observed to have high trait levels of individualism. For example, it was thought that British Caucasians community members allowed their children to have more freedom and allowed their children to learn from their mistakes and 'think for themselves (in comparison to the South Asian community who were more strict in their upbringing of children and forbade them to drink alcohol in adherence to religious guidelines).

5.2.6. Relationship with Hofstede: Low Uncertainty Avoidance Index

The findings indicate that the British Caucasian wider community were observed to have more tolerance with their children's behaviour regarding socialising outside the family eyes.

British Caucasians were also perceived to have more tolerance regarding their children's opinions with regards to their choice of occupation, however unconventional.

This finding supported Hofstede's model (2011) which illustrates how India and Pakistan have uncertainty avoidance index scores of 40 and 70 compared to Great Britain's uncertainty score of 35. India and Pakistan's higher uncertainty avoidance index score compared to Great Britain's "indicates that the country has a low tolerance for uncertainty and ambiguity creating a rule-oriented society that institutes laws, rules, regulations, and controls in order to reduce the amount of uncertainty" (Hofstede, 2011). Whereas Great Britain's low uncertainty avoidance "indicates the country has less concern about ambiguity and uncertainty and has more tolerance for a variety of opinions. Reflected in a society that is less rule - oriented, more readily accepts change, and takes more and greater risks" (Hofstede, 2011). Therefore the South Asian Muslim parents coming from a rule-regulated society and their British-born South Asian Muslim children being brought up in a country with more tolerance for a variety of opinions would be in conflict about rules and regulations administered to them by their parents. The South Asian Muslim parents expect rules to be followed without topic (this being part of a high uncertainty avoidance culture) whereas their British South Asian Muslim children want to negotiate rules with more of an equal status (part of a low uncertainty avoidance culture). This causes a lack of understanding, creating both a generational and a cultural gap between South Asian Muslim parents and their British South Asian Muslim children.

5.2.7. Relationship with Hofstede: Masculinity

This study suggests British South Asian Muslim females believe their religion is more advanced than their South Asian culture. It was argued that their religion of Islam gives them basic human rights such as having the right to work and equal status and role in marriage. It was their South Asian culture which was felt to be more 'backwards' in the eyes of the

British South Asian Muslim females. Examples may include views such as a woman having to stay at home with children and not having the right to work.

The women in feminine countries (India, Pakistan) have the same modest, caring values as the men; in the masculine countries (Great Britain) they (the women) are forced to be somewhat assertive and competitive (in this case, British South Asian Muslim female participants) due to the 'masculine' environment, but not as much as the men, so that these countries show a gap between men's values and women's values.

5.2.8. Relationship with Hofstede: Long-Term Orientation

This study indicates that second generation British South Asian Muslim females adhere to the thinking of long-term orientation belonging to their parents generation's mind-set. This may have been due to social conditioning passed on from having frequent daily interaction with their parents and immediate elderly family members.

This finding supports Hofstede's argument where Long-Term Orientation is the fifth dimension of Hofstede's model (2011) .This fifth dimension was added after the original four dimensions to try to distinguish the difference in thinking between East and West. From the original IBM studies (1984), this difference was something that could not be deduced. Therefore, Hofstede created a Chinese value survey which was distributed across 23 countries (including India and Great Britain, although not Pakistan). From these results, and with an understanding of the teaching of Confucius on the East, long term vs. short term orientation became the fifth cultural dimension. There are some distinguishable characteristics of the two opposing sides of this dimension. For long-term orientation, the characteristics are persistence, ordering relationships by status and observing this order, thrift and having a sense of shame. On the other hand for short-term orientation, the characteristics are personal steadiness/stability, protecting your 'face', respect/tradition and reciprocation of greetings, favours, and gifts.

India has a long term orientation index of 61 compared to Great Britain's long-term orientation index of 25. A high long-term orientation score such as India "indicates the country India prescribes to the values of long-term commitments and respect for tradition" (Hofstede, 2011.) This is thought to support a strong work ethic where long-term rewards are expected as a result of today's hard work. However business may take longer to develop in this society particularly for an "outsider." A low long-term orientation score such as Great Britain "indicates the country Great Britain does not reinforce the concept of long term, traditional orientation. In this culture of Great Britain, change can occur more rapidly as long-term traditions and commitments do not become impediments to change" (Hofstede, 2011). Therefore the South Asian parents coming from a long-term orientation culture (from the Indian subcontinent) and their British-born South Asian children being brought up in a short-term orientation country of Great Britain would not understand each other when adhering to traditions. South Asian parents expect respect and adherence to traditions to be followed without topic (this being part of a high long-term orientation culture) whereas their British born South Asian children want to negotiate modifications and new structure to old school Indian sub-continental values and traditions (part of a low scoring long-term orientation culture). This causes a lack of understanding creating both a generational and a cultural gap between South Asian parents and their British-born South Asian children.

5.2.9. Identity of British South Asian Muslim community

This study suggests British South Asian Muslim females are very much identifiable with their country of birth and identify themselves primarily with where they were raised as a child. This finding indicated that there was strong attachment to culture if they had arrived recently from their country of origin in South Asia. However, if the participant had been born in Britain, spent their childhood years attending a British school, alongside British school children, then they therefore felt a weak sense of attachment to their South Asian country of

origin's culture. One explanation for this finding could be that, these British South Asian Muslim females had been anglicised as a result of being born/raised in Britain picking up along the way the mentality, customs, habits and demeanour of a British person, thereby as a consequence adopting a British 'outlook' on life.

In Sekhon's study (2007) on ethnicity, intergenerations were felt to influence consumption amongst British South Asian Indians Punjabis, this attitude of being '[South] Asian' is discussed on a number of occasions, her participants referred to their 'Asianness' as a form of personal stereotyping. Often phrases such as :'that is typically Asian' ; 'well that's what Asians do' were used. Her participants appeared to accept that there are certain 'Asian' stereotypes and refer to these stereotypes in their discussions.

5.2.10. Status

Given their strong commitment to status and prestige as being of the utmost importance to the identity of the British South Asian Muslim female consumer; these consumers exude pride in their religious and cultural identity and seek out products to show their friends and their South Asian community of their wealth and success achieved.

Sekhon (2007) supports this finding with her study of British South Asian Punjabis stating that identity is thus linked to wealth, possessions, being children of immigrants, achieving, belonging and symbolic consumption. She found that the need for status is a fundamental part of South Asian Indian Punjabi identity. Status plays a central role in their consumption and identity formation. Hence parading material wealth through possessions is regarded as an integral part of her interviewee's identity. The second generation of South Asian Indian Punjabis in Sekhon's (2007) study closely linked status and material wealth as a natural part of being Asian. Status and material wealth are closely associated with being Asian and defining actual South Asian identity.

5.3. Identity Reconstruction

5.3.1. 'Brasian' : the new culture of second or third generation British South Asians

This study indicates that British South Asian Muslim women reconstruct their own identity. This can be due to the loss of their identity (from their South Asian country of origin) felt as a result of their parents' or grandparents' decision to emigrate to Great Britain. This finding indicates that British South Asian Muslim women form their own ethnic hybrid culture coined as 'British Asian culture.' This can be reasoned to have come about as a result of being rejected by the British Caucasian community through discrimination and prejudice; thereby resulting in a heightened sense of their ethnic South Asian identity respectively. Mason (2000) suggests that British people tend to see ethnicity as something other groups have. Such categorisation involves the construction of the 'they' statements, which can lead to stereotypical assumptions and cultural superiority. Madood (1997) argues that from his research most of his second-generation sample thought of themselves mostly, but not entirely, British. They were not comfortable with a British identity because they felt that the majority of British people did not see them as British.

While discrimination and prejudice may be weakening in society the fact that riots took place between feuding ethnic groups in Leeds and Oldham during the summer of 2001 indicates that tensions do exist between different groups, which may fuel ethnic identities.

As a consequence these British South Asian Muslim women form their 'own' British South Asian Muslim community and 'Brasian' culture (Johal, 1998). 'Brasian' is used as an abbreviation for British Asian. This British South Asian Muslim community and Brasian culture compromises a conglomerate of family members and British South Asian Muslim friends who are, so to speak, 'in the same boat'. Thus forming a British South Asian Muslim community built on friendships based on mutual understanding and empathy of being 'in the same situation' of experiencing life as second or third generation British South Asians. Examples of traits which may bond individuals may be speaking the mother tongue of their

parents' language with each other and performing 'namaz' (prayers) five times a day alongside each other.

5.3.2. Hybrid Identity

The findings suggest that for British South Asian Muslim women, they form a hybrid ethnic culture of British South Asian Muslim as a coping mechanism to deal with living within two worlds (of 'British society' and 'South Asian Muslim society'). Hybrid identity is the term used to describe a mix of two or more cultures in the creation of one identity. The study indicates that British South Asian Muslim females may take part in their own self-formed ethnic-hybrid culture. This ethnic-hybrid British South Asian culture is constantly forming, evolving and changing according to situation and depending on the British South Asian Muslim woman's circle of friends and family. This finding is strongly supported by Jamal and Chapman (2000, p.364) who state that identity construction thus becomes a continuous daily task that embraces multiple levels, depending on changes in the environment (Horowitz, 1975).

The issues illustrated in this study link closely with a concept known as ethnic-hybrids or diaspora. Back's (1993) research on a council estate in London revealed that hybrid cultural identities was not fixed but were created by young people who 'played with different cultural masks'. For example, the 'Wigger' hybrid identity is created by white youths mixing African American 'gangsta' culture with their British identity. Through the use of cultural artefacts such as music, dress and symbols, an individual can influence their own hybrid identity.

Of course there is increased complexity or at least significant differences in the case of British South Asian Muslim women because they are born here in Great Britain. So a key issue here is what is the mother culture of British born South Asian Muslim women? It can be argued that due to the loss of their identity (from their South Asian country of origin) as a

result of emigration to Great Britain, they undergo 'identity reconstruction' and go through the process of the creation of a new identity resulting in a hybrid identity of British South Asian Muslim culture. With their British South Asian Muslim friends and community, they share common traits of having the same ethnicity, religion, nationality and leading similar lifestyles with regards sharing the similar South Asian food, language, dress, language and traditions with each other. They speak in English with each other with Urdu / Punjabi / Hindi / Bengali / Tamil words peppered amongst their English conversation.

Another example of hybridity was found by Johal (1998). He focuses on how hybrid identities are formed and his study discusses this terminology and how it might be part of Brasian culture today. He states that the term 'British Asian' suggests that second or third generation South Asians living in Britain have what is known as a 'dual identity'. The term was a constant reminder that they are considered neither British nor Asian, maybe both or maybe neither. His research suggests that some British Asians adopted a 'hyper-ethnic style' where they adopted an exaggerated form of their parent culture, including Indian or Hindi films and listening to music from the Asian sub-continent. We can now clearly see the emergence of hybrid identities in popular music from bands like UB40 in the 1980s to bands like Echobelly and Cornershop.

5.3.3. Identity 'Code Switching'

This study suggests British South Asian Muslim women take part in a common practice amongst second or third generation diaspora of 'code-switching'. This code-switching involved migrating through the British Caucasian world and British South Asian Muslim world both mentally and physically changing their language, dress sense and persona (either British or South Asian).This finding is in agreement with Johal's (1998) point that the present British Asian generation have learnt to 'code switch' between cultures. His research showed that young Asian males took part in what he called 'code-switching' in which the young

males changed their identity and behaviour depending on who they were with i.e. friends or family. However the findings of this present study are at variance with Johal (1998) who believes that this 'code-switching' has created a new powerful identity, which is neither British nor Asian. He argues that there is unlikely to be anything that can be called British Asian as the individuals involved are carving their own new forms of identity.

On the other hand, Jamal (2003) also discusses this concept of culture switching amongst ethnic shoppers which supports the finding of this study. Jamal (2003) stated that, just like the ethnic participants, the mainstream participants' transition to the exotic was also temporary as the marketplace facilitated and encouraged their experiences of different ways of being. The mainstream participants also often moved (quite temporarily) from their own culture to the ethnic minority consumer culture to experience the exotic for a while or for as long as they wished. Their attitudes, about their experiences of different ways of being, also co-existed in the sense of consumer ambivalence (Otnes et al, 1997).

5.3.4. Identity 'Border Crossings'

This finding indicates that British South Asian Muslim women go through the experience of negotiating (mental) border crossings when negotiating their multiple identities of being British, South Asian and Muslim. Indeed, it is these conflicting dialogical voices and multiple role obligations that Lindridge *et al* (2004) explored in their work. These identity 'border crossings' are illustrated in Lindridge *et al*'s (2004) model of British-born Asians' multiple identities and worlds. Lindridge *et al*'s (2004) model shows firstly how South Asian women in Britain perceive their cultural worlds and secondly how family and friends within different cultural contexts interact within these perceptions. The framework combines emergent themes from their research findings that conceptualise and try to understand British South Asian women's multiple identities. A circle is used to represent culture to indicate the permeable boundaries between the cultures within which both British

and South Asian communities exist. Within these cultures the immediate family is associated with South Asian culture and values and friends are usually associated with wider acceptance of British culture and values. The effect of these family and friendship groups on individuals within the cultural framework are multiple identities formed as a coping mechanism to deal with living within two worlds (of 'British society' and 'South Asian Muslim society').

This study suggested that British South Asian Muslim women did not go through the process of physical 'border crossings' because they are born in Britain. However, they have had to undergo a 'border crossing' mentally with an extensive mind-set shift with regards to their cultural ideology and religious Islamic beliefs i.e. having to change ideas originally derived from South Asian to British culture. They also are having to change ideas originally derived from their grandparents ' or parents' idea of practising Islam from their South Asian country of origin to practising Islam in Great Britain alongside their Western counterparts and British South Asian friends and family. Practising Islam in a Western country such as Great Britain requires skill and emotional dexterity in having to straddle both cultures. Islam itself is changing with current times and new viewpoints and explanations are being formed by Islamic theology experts who give practising Islam a new modern perspective in Western countries such as Professor Tariq Ramadan, Professor Sajjad Rizvi and Dr. Zakir Naik. These new role models are being hailed as the new role models for young Muslims looking for a new contemporary Islam which is needed in today's climate.

The study of negotiating diaspora identities by Dwyer (2000) also illustrates this view that British South Asian Muslim females feel that life is a constant navigation of negotiating border crossings on a daily basis when experiencing life as a British South Asian Muslim female.

In alignment with Dwyer's (2000) viewpoint, this study's findings indicates that these British South Asian Muslim women too could be both Islamic and cultural navigators

having to voyage and negotiate the plain of experiencing life in Great Britain today as second or third generation Western Muslim diaspora.

5.3.5. Identity 'Confusion' and Acculturation 'Stress'

The findings indicated that British South Asian Muslim female participants experienced 'acculturation stress' when trying to find their 'identity' i.e. having to choose between their country of origin identity and host country identity and attitude 'caught in between' two cultures with their different social norms and customs.

Previous studies have reported a relationship between acculturation stress and finding an identity which they feel has been 'lost' through the transition of living in their host country. Researchers on acculturation often concentrate on the consequences of acculturation, particularly, its potential impact on psychological functioning. Two views emerge predicting opposite outcomes of psychological well-being as a result of acculturation. One school of thought argues that the more acculturated a member from a minority group is, the more psychological distress he or she suffers. This rationale draws from Durkheim's social integration theory (1895), in the sense that adopting the majority group's culture may remove the minority member from the ethnic community and isolate that person from an ethnic support base. The minority member may experience alienation that increases the possibility of psychological distress. Externally, a minority member who attempts to acculturate may encounter resistance and discrimination from the host society, which could exacerbate psychological distress. The result is that members of minority groups do not find acceptance by either their own ethnic group or the majority group. Thus, they find themselves experiencing marginality and psychological distress. The opposing view predicts higher self-esteem and less psychological distress among people who are more acculturated than those who are less acculturated. This view sees psychological harm in any conflict between host and native cultures. Therefore, acculturation should improve one's self esteem and reduce

psychological distress. When closely tied to the ethnic culture and exposed to conflicting practices, beliefs, and attitudes in the host society, a minority group member may feel confused, challenged and lost about what she believes. In particular, if one is not equipped with strategies to achieve the goals valued by the host society, self-esteem will be damaged. Empirical evidence exists to support both views. Both do agree that if minority members are not equipped with strategies to reconcile the cultural differences between the host society and their own group, they will experience acculturative stress that might lead to psychological distress (Ma, 2008).

Cox (1987) stated that the variation in and the intensity of this stress rests heavily on the similarities or dissimilarities between the host culture and that of the new entrant(s). This includes personal characteristics, amount of exposure, level of education and skills, gender, age, language, race and psychological and spiritual strengths as well as the host culture's political and social attitudes especially towards the newcomers. The more radical and different the host culture is in comparison to the newcomers native cultures, the more acculturative stress will be experienced.

This study suggested that British South Asian Muslim female consumers experienced acculturative stress as a result of trying to fit in with British culture as their native South Asian culture was so radically different to the host country Great Britain's culture. This could be explained by the fact that both countries South Asian and Great Britain's Hofstede cultural dimension scores numbers are so radically different so that their cultural ideologies and mentalities are radically different too. This causes acculturative stress for the British South Asian Muslim female consumers trying to adjust to living and working in Great Britain where the Hofstede's cultural dimension scores are so radically different.

5.3.6. Ethnicity and how it influences British South Asian identity

Ethnicity defines those individuals who share common characteristics which set them apart

from other social groups in a society. Their cultural behaviour is usually distinctively different to that of other social groups. Ethnicity does not mean the same as 'race'. Mason (2000) defines ethnicity as 'some sort of cultural distinctiveness' revolving around the belief that descent or origin and traditions are shared.

This study suggests that ethnicity plays a primary role in shaping the British South Asian Muslim female's identity. It can be inferred through the experiences felt by British South Asian Muslim females of isolation and racism by the British Caucasian community host country culture. As a consequence this may have triggered a defensive response by tightly bonding the British South Asian Muslim females together resulting in an attitude of a heightened sense of South Asian Muslim identity and gravitating towards people of the same South Asian descent and skin colour, due to reasons of familiarity and shared experiences of being of South Asian ethnicity, sharing the same religion of Islam and living and working in the host country of Great Britain.

Members of an ethnic group may share racial origin but they probably also share other cultural characteristics, e.g. history, religion, language, common geographical origin and politics. All these social factors influence ethnic identities. Some ethnic groups may construct a common identity and sense of community for themselves despite the fact that they are dispersed, e.g. Jewish community. Ethnic identity involves self- recognition and positive reaction to others who have similar cultural characteristics.

Miles (1989) notes that ethnicity is an important source of social identity. Membership of an ethnic group can develop a strong sense of self and others which is likely to impact on inter-ethnic interaction. Individuals will often make stereotypical and imagined assumptions about other ethnic groups. These function to reinforce assumptions about their own cultural identity. If a group is powerful, these assumptions may be racist and result in prejudice and discrimination.

Hides' (2000) research into the Asian communities of Leicester focuses upon how these groups use material culture (e.g. clothing, jewellery, home decor and other artefacts) to create a sense of ethnic identity. Hides (2000) emphasises that ethnic groups entail an 'on-going process of construction of collective identities'. Thus, the wearing of traditional dress by members of ethnic minorities is a symbolic affirmation of group membership and links with tradition and country of origin. Hides (2000) also notes variations in the importance of such symbols. For example, South Asian women are more likely to wear traditional dress than men, symbolising the traditional association of women with the home and the private domain in both Muslim and Hindu cultures.

Chapman (1995) argues that ethnic identity as a concept is no longer simply a matter of cultural difference. It is evolving into a collective urban culture that takes elements of popular culture such as music and fashion and fuses them with aspects of both minority and majority cultures. This 'hybrid' culture may eventually have a profound positive effect on the relationship between majority and minority cultures in the UK which has generally been characterised by suspicion, hostility and in the case of the majority culture, racism.

5.3.7. Ethnicity and consumption

Ethnicity implies many dimensions including "a sense of common customs, language, religion, values, morality, and etiquette" (Webster, 1994, p. 321). In simple terms, ethnicity can be viewed as a characteristic of racial group membership on the basis of some commonly shared features. Ethnicity can also be described in terms of biological makeup of individuals and the extent to which genetic factors play their role in conveying aspects of ethnicity, including consumption behaviour. This implies stability in the sense that personalities influenced by the roles played by genes are thought to be relatively stable and enduring over time (Aaker, 1999). However, many argue that ethnicity is also a process of self-identification whereby individuals define themselves and others into specific groups using

ethnic labels (Barth, 1969; Tajfel, 2010). At the individual level, the process of self-identification or ethnic identity is part of one's self concept which is based on his or her knowledge of membership in a social group(s) together with emotional significance and value that is attached to that membership (Tajfel, 2010). In other words, a person's ethnic identity involves one's sense of belonging to a group, as well as the attitudes that go with being part of that group. In this sense, ethnic identity could be viewed as a complex psychological process that involves perceptions, cognition, affect and knowledge structures about how a person thinks and feels about himself and others in the society (Cuellar et al, 1997; Tajfel, 2010).

However, Bouchet (1995) argued that ethnicity is where one builds self-identity on the basis of heterogeneous elements taken from a diversity of cultural representations and practices. This is supported by the notion that, in the contemporary marketplace, the traditional bonds of community are gradually destroyed by the shift towards a more abstract and rationalised society composed of lonely and isolated individuals (Fischler, 1980; Mennell, 1985; Bauman, 1988). However, Maffesoli (1996) argues that consumers are actually joined together by strong emotional bonds such as the sharing of same tastes, habits, intellectual pursuits or participating in events like animal rights protests or anti-capitalism campaigns. They are connected through a variety of diffuse and fleeting encounters involving modern technology (such as the Internet) leading to more transient and fluid identities. For Maffesoli (1996), what unites an individual with the community is the aesthetic experience, that is, the ability to feel emotion together with others in the community and to share the same ambience. Membership of such a community transcends traditional cultural, national and race barriers – anyone sharing the same space and a common sentiment can join a community, which has a less articulated but differentiated form.

Ethnicity in such a context becomes an image and a style that one can conveniently

choose and adopt. Oswald (1999, p. 304) also argued that "in consumer culture, ethnicity can be bought, sold and worn like a loose garment". In her study of ethnic minority consumers in the USA, Oswald (1999, p. 304) emphasised "the interdependence between consumption and ethnicity as moments in the on-going construction of personal and social identity". She demonstrated how a consumer's personal and social identity, symbolised in the pronoun "I" was "constantly pulled in several directions at once, including class, race and ethnic identification" (Oswald, 1999, p. 307). The implications are that one can have multiple and co-existing identities that can inform one's buying behaviours (Jamal and Chapman, 2000; Oswald, 1999). The multiple and co-existing identities are likely to be accompanied by both positive and negative affective attitudes (Jamal and Chapman, 2000). Oswald (1999) provided empirical evidence to support the co-existence of consumers' mixed emotions and their implications for ethnicity and ethnic identity. Further support comes from work that illustrated how the co-existence of consumers' mixed emotions or ambivalence becomes significant in the marketplace (Otnes et al, 1997). Stayman and Deshpande (1989) made a related argument by suggesting that ethnicity is not just about one's identification with a particular ethnic group, but also about how strongly one identifies with that group in a particular situation. According to them, "ethnicity is not just who one is, but how one feels in and about a particular situation" (Stayman and Deshpande, 1989, p.361). Stayman and Deshpande (1989) argued that social situation and one's perception of that situation influenced his or her felt ethnic identity. They concluded that persons in multicultural societies were likely to have a set of ethnic and other identities that might be differentially salient. In other words, they are expected to have multiple selves whereby they act differently in different situations and with different individuals (Aaker, 1999). On the basis of this, Donthu and Cherian (1994) cited the example of some Hispanics in America who behaved very much like the mainstream population all the year round except while celebrating Cindo

de Mayo or while visiting a Hispanic restaurant with family and friends.

This study suggests that South Asian fashion product (saris, salwa kameezs and lenghas) were mostly exclusively consumed by the British South Asian Muslim female consumers to show pride in their ethnicity and showcase their ethnic identity through consuming and wearing South Asian fashion goods as well as being worn in order to take part in their native South Asian culture.

5.3.8. Ethnicity and Acculturation

Having looked at the recent treatment of ethnicity and consumption, the issue of acculturation appears and a growing body of literature has used this to investigate the consumption patterns of ethnic minority consumers (Berry, 1980, 1997; Lee, 1993; Khairullah, 1996; Penaloza, 1994).

The findings indicate that in the case of ethnic minority consumers, their respective ethnic identities, along with the extent to which they adopt the mainstream consumer cultural environment, are likely to inform their consumer buying behaviour. Others have compared the consumption patterns of some ethnic minority consumer groups to a more generic, mainstream "White" or "Anglo" group (Deshpande et al, 1986; Hirschman, 1981) Findings suggest that there are significant differences in consumption patterns of ethnic minority consumer groups and their mainstream counterparts. However, the process of acculturation does not take place in a social vacuum; it occurs and unfolds itself within the context of intragroup and intergroup relations (Brown, 1988). The process is also a reciprocal one as it involves contact and interaction among different cultural groups. Hence, changes can and do happen among any of the groups including the mainstream consumers. Furthermore the society in which the process unfolds is also in some sense constantly in a process of change whereby mass media and marketing all play their roles. Thus topics dealing with ethnicity and identity formations have to take into account the interaction among

consumers as well as marketers of different ethnic backgrounds in a particular marketplace (Jamal, 2000).

The findings of this study indicate that British South Asian female respondents are acculturating through 'situational' consumption behaviour (purchasing Western fashion goods such as Western designer goods and Western beauty products) when inhabiting their British 'world' (Lindridge et al, 2004; Sekhon, 2007).

5.3.9. Religion and how it influences British South Asian Muslim identity

A way in which ethnic identities are created and reinforced is through the secondary agent of socialisation, religion. Religion can also be considered as a primary agent of socialisation as many ethnic cultures are influenced by religion; these beliefs are passed down through the family from generation to generation. Butler's (1995) study of Muslim girls found that their religion was central to creating their ethnic identity. She found that the teachings of Islam were a real guide in the girls' lives. However Butler (1995) did find that although religion was a major source of socialisation, the girls' peers were also an influence on their ethnic and gender identity, and the British influence from their friends in conjunction with Islam gave the girls choice and freedom in expressing their identity.

This study suggests that British South Asian female respondents felt that their religion defined them primarily and was felt to identify them more closely and accurately as a person rather than their identity associated with the country of their origin. This study suggests that British South Asian Muslim females are influenced by their religion of Islam when it comes to their own construction of their British South Asian identity. Since, these respondents felt confused with their 'new' identity living in a country that was not their 'own', they identified themselves with their religious Islamic identity first and foremost rather than their country of origin identity. This was due to an attitude that they had 'lost' their 'connection' with their country of origin both physically (they had not been to their country of origin for some time

so had spent more time physically in Britain) and mentally (they had been brought up in Britain so they had in turn cultivated a British 'mentality'). They practised Islam as a means of fulfilling their individual spiritual needs as a coping mechanism for living a lonely existence in a foreign country as well as a means of achieving solidarity, companionship and familiarity thereby strengthening ties with their British South Asian Muslim community and friends. Hence, in turn being influenced by their religious Islamic aspect of their life which plays a large part in the construction of their British South Asian identity.

This finding in the study was in agreement with Jacobson (1997), who found British South Asian Muslims (males) identify more closely with their religious identity than their country of origin identity, when constructing their British South Asian identity. Jacobson (1997) considers the interrelationship between religious and ethnic identities maintained by young British Pakistanis, and addresses the topic of why religion is a more significant source of social identity for these young people than ethnicity.

There are two basic manifestations of this greater significance of religion. First, it is manifest in the nature of the fundamental distinction made by many young British Pakistanis between religion and ethnicity as sources of identity. This distinction rests on the assumption that whereas Pakistani ethnicity relates to a particular place and its people, Islam has universal relevance. The greater significance of religion is manifest, secondly, in the contrast between the essential characteristics of the social boundaries delineating the two forms of social identity. The social boundaries which encompass expressions of religious identity among young British Pakistanis are pervasive and clear-cut in comparison to increasingly permeable ethnic boundaries.

However in Ali's study (1992, p.114), she argues that British South Asian Muslim females who wear the 'hijab' (veil) as a political symbol of a 'resistance' against Westernisation (especially since 9/11). Thus the headscarf has been reinvigorated for some

British South Asian Muslim females as a symbol of 'political Islamism' (Ali, 1992, p.114), by which individuals can profess their identity as Muslims in opposition to radicalised discourses of exclusion. Through this re-appropriation of meaning, individuals seek to resist parental discourses and challenge family prohibitions.

Dwyer (1999) argues that British South Asian Muslim women are cultural navigators. However from the findings, the researcher argues that British South Asian Muslim women are one step further, that they are identity 'shape shifters' who change their identity according to the 'space' (Dwyer, 1999; Jackson et al, 2007) and 'world' (either British or South Asian) (Lindridge et al, 2004) they inhabit. They use fashion and beauty products to change 'identity' and signal to the outside world which 'identity' they are currently inhabiting. As a consequence, they consume fashion and beauty products as a tangible indicator of the status of their current identity they are currently 'wearing'.

5.3.10. Family and how they influence British South Asian Muslim identity

Family is another agent of socialisation that reinforces ethnic identity. The family is the most important agent of primary socialisation; this is when an individual first learns about their ethnic heritage. It could be argued as more important than education as the family is the one which teaches ethnic norms and values.

Modood (2005) describes this process as the first time we become aware of our ethnic culture through food, language, dress, rituals and traditions. Dench's study (2006) of Bangladeshi families living in Tower Hamlets found that, for Bangladeshi families, valuing the extended family was very important; this helped to reinforce their ethnic identity. Song's study (1996) on British Chinese found that Chinese parents were very influential in reinforcing Chinese values by positively sanctioning children who choose to help out in the family business.

These children were seen as more 'Chinese' as they adopted the Chinese cultural

characteristics of family solidarity and collective loyalty. Francis and Archer's study (2005) of Chinese families found that the family played an important role in Chinese children's success in education; this was because Chinese families valued education and this value was passed on to their children.

This study's findings indicate that family was felt to impact upon British South Asian Muslim female participants' identity and was looked upon to provide support, be role models for their children and help with settlement as living in Britain as an ethnic minority caused them to become reliant on their family and resources for survival.

5.3.11. Education and how it influences British South Asian Muslim identity

Education is a secondary agent of socialisation and has been used to reinforce ethnic identity (Mason 2000). One way in which secondary factors of socialisation create hybrid identities is through education; children at school mix with others from different cultural backgrounds and this influences the creation of hybrid identities. Gillborn (1990) found that at school, South Asian boys would take on a dual identity and live up to the expectations of their British peers. The South Asian boys downplayed their ethnic identity and exaggerated their national identity. Schools and colleges promote cultural diversity and encourage the idea that Britain is a 'multicultural' society through providing cuisine from around the world; this enables pupils to mix and match their culture through consuming food that has different cultural influences. Schools also encourage students to see the value of other cultures by putting on events such as 'Black History Month' and having celebrations for religious festivals and events such as Christmas and Eid.

Mason (2000) found that schools are ethnocentric and that British culture is seen as superior. This can have a negative effect on Asian and black pupils as they feel inferior and they have to wear a 'white mask' in order to fit in. Black and Asian children experience discrimination at school due to the informal and formal curriculum. It is argued that

education has a hidden informal curriculum which reinforces dominant white culture as being superior; he accuses the educational system in the UK of being ethnocentric. Johal (1998) and Bains (2004) state that many children wear a 'white mask' in order to fit in to the majority culture. Sewell (2009) believes that young black males feel excluded by education as they feel that their teachers who are mainly white are racist as they label all black boys as being deviant and believe that they have no interest in education. Sewell (2009) believes this is why many young black males exaggerate their masculinity and that they hold popular culture icons such as P Diddy and 50 Cent in high status, as these black role models represent that for black males success will only be possible outside of education. Wright (2010) found that the black girls in her study felt that teachers had different expectations of them and treated them unfairly.

A British South Asian Muslim female respondent of this study gave a similar statement of experiencing loneliness in school, saying that as a child, she had a perception of attitude different amongst British children although being brought up alongside them in school and attitude isolated and different from other pupils in school. She said:

> *"Not much with British although as children we were brought up as British. As children, we would be classified as British Muslim."*

5.3.12. Friends and how they influence British South Asian Muslim identity

The peer group is one of the secondary factors of socialisation and is argued as being one of the most influential factors in creating hybrid identities. Johal (1998) found in his study of second and third generation that British South Asians had a dual identity; they inherited their South Asian identity from their family, and created a British identity in order to fit in with white peers at school or college. He called this the 'white mask' and argued that British South Asians had to go through 'code-switching' between their South Asian identity and their British identity to ensure that they would be accepted by their white peers. Back's study (1996) found that young people played with different cultural styles and that peers were

particularly influential in adopting different cultural masks and creating cultural identities. Back (1996) found that new hybrid identities were emerging amongst young people in council estates; groups of white, south asian and black peers experimented with different styles, meanings and symbols borrowed from different cultures. Back (1996) concluded by stating that the hybrid identities created by the young people were breaking down inter-racial conflict and divisive lines between ethnic groups.

Respondents in this study felt that their friends helped with their identity formation and identity building as they were from the same ethnicity and culture yet having British nationality like the respondent therefore understanding in greater depth the psyche of the participant therefore sharing a deeper bond.

5.3.13. The media and how it influences British South Asian Muslim identity

However, it could be argued that the media is a more important agent of socialisation in the creation of hybrid identities. The media show us that we can pick and mix our identity and create our own hybrid identity; this is evident in music, films and on television shows. The media has been influential in creating hybrid identities, particularly when it comes to language; for example the famous terms 'bling' and 'booyakasha' (meaning 'hello') of comedy character 'Ali G' have become part of everyday language for many young people. Global media forms such as television, music and the Internet have introduced British society to different cultures and the process of globalisation has allowed individuals to adopt different cultures. Music as one form of media has promoted hybridity; this is evident in the music by such artists as MC Panjabi whose music is a fusion of bhangra and hip hop. Brasian music for the first time had a stage at the 2004 Glastonbury festival (Waugh et al, 2008), this was a positive step in promoting 'Brasian' culture and hybrid identity.

In conclusion, although the peer group is influential in creating hybrid identities through the sharing of cultural 'masks', the media is active in promoting different types of

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culture including global culture through media forms such as the Internet.

The formation of a British South Asian 'identity' is argued by the researcher to be formatted though the publication and formation of the media such as British South Asian magazines and newspapers and broadcasts through radio such as BBC Asian Networks and television personalities such as Mishal Hussein, Samira Ahmed and Adil Ray.

5.4. Imagery of fashion and beauty

Imagery of fashion and beauty was a major theme which emerged from the discussions held with the British South Asian Muslim female consumers in this study.

Consequently, how we make sense of fashion depends on which intellectual or disciplinary approach we adopt to study the fashion sense of one's own culture or other people's culture, the study of fashion as a recognised academic discipline has been a relatively recent. Many students of fashion want to learn about it simply because they like dressing up or shopping for clothes, this does not happen in a vacuum.

First there is a need to define what is meant by aesthetics and its relationship to the more specific terms of fashion and beauty. Dictionary definitions commonly define 'aesthetics' as the philosophy of sensuous theory of taste, criticism of beauty belonging to the appreciation of the beautiful and relating to principles of good taste. It is a subjective appreciation of beauty- socially constructed and deconstructed (Merriam-Webster 2011).

It is clear from William's book 'Keywords' (1985), that aesthetic, with its specialised references to art, to visual appearance and to a category of what is "fine" or "beautiful", is a key formation in a group of meanings which at once emphasised and isolated subjective sense-activity as the basis of art and beauty as distinct, for example, from social or cultural interpretations.

'Fashion' can be defined as a prevailing custom or style of dress, etiquette or procedure, etc. "conventional usage in dress"; an established mode; and as a prevailing make,

influence, style, pattern or manner (Merriam Webster, 2011). These definitions convey both a sense of consensus about a desired mode of behaviour or appearance and a sense of successive change, movement and redefinition. Fashion is a cultural practice that is bound up with the specification of our sense of self both as individuals and as members of groups. But as identity means creating distinctiveness, fashion always has to balance reflecting the contemporary consensus about fashion with the specific arrangement of signs and symbols that mark out an individual as appearing to be unique. At a broader level, the fashion industry is also a "cultural industry" that establishes the aesthetic and practical dimensions of our clothing habits as well as constituting a keynote global consumer industry (Craik, 2009).

Hence unlike other cultural practices that define our sense of self, the essence of fashion is change and consensual trends, even though individuals believe that they make choices from a range of options to create a certain style in a unique and distinctive way. In the act of making fashion choices, a person is animated (making alive, activating, performing) her body by imposing on it a social veneer that permits it to perform in specific desired ways and to be interpreted in the intended manner by others. In other words, individuals perform in their identities and social roles through their choice and mode of wearing clothes and accessories. This is the act of performativity or the ways in which the body assumes a sense of self by creating a recognisable identity through the way the body is clothed, gestures, expressions and movement. As the chief curator of the Kyoto Costume Institute, Akiko Fukai put it, "Fashion can be regarded as the story of the fictitious body as visible surface" (Hibbert 2004, p.24). This means that although we know that bodies exist, the clothed body is an arbitrary manifestation of the individual in which the chosen identity is imagine and constructed through apparel and gesture. This raises the topic of how to understand or analyse fashion.

Fashion is made up of several social practices:

- The selection of clothes or apparel- individual garments that go in and out of popularity.

- Ways of wearing and combining an array of clothes.

- Trends in accenting certain aspects of bodies and apparel through the use of decoration and accessories.

Clothes are therefore not just neutral garments and apparel but rather are structured into social processes and meanings by the ways in which their details and rules about wearing them construct cultural symbols and messages.

In a fashion system, clothes function as symbols that indicate social markers such as status, gender, social group allegiance, personality, fashionability and sexuality.

The symbols are internalised or naturalised among a fashion culture so that they are understood almost automatically. Cultural symbols are culturally specific and historically variable. Groups or types of fashion symbols are organised into symbolic systems that are specific to a culture or subculture and intelligible only to us (whoever the "us" might be in a particular fashion milieu). Fashions change over time but nonetheless are intelligible at a particular moment in time and their traces (e.g. in archival photographs, paintings, museum collections) can be retrospectively interpreted as revealing characteristics of individuals, groups and cultures. In this sense, it can be thought that fashion is a system of communication almost like a language made up of a vocabulary (a collection of items of clothing typical of a culture), syntax (the rules about how clothes can be combined or organised) and grammar (the system of arranging and relating garments) and conventions of decoding and interpreting the meaning of a particular 'look' (Barnes, 1984, 2006).

The dictionary definition of 'beauty' is the quality or qualities in a person or thing that gives pleasure to the senses or pleasurably exalts the mind or spirit and gives intense pleasure or deep satisfaction to the mind, whether arising from sensory (Merriam Webster, 2011).

Craik (1996) states that places where imagery of fashion and beauty can be found include fashion and beauty magazines, advertisements, the catwalk, retail shops, films and media, popular music, the workplace, special events and the street. In essence, the new aesthetic focused on the photographer and the model rather than the clothes themselves. The appeal for the consumer was the allure of emulating these fashionable lifestyles rather than conforming to rapidly outdated ideas of convention and good taste.

The findings of this study indicated that British South Asian Muslim female consumers were very concerned about image and identity of themselves as individuals and how they were being perceived and how they 'looked' to their community of South Asian family and friends in the wider scheme, as well as trying to form a degree of conformity with their British counterparts. This was a rather complex situation of image and identity 'code-switching' (Jamal and Chapman, 2000) in their ''multiple worlds' (Lindridge et al, 2004) when trying to negotiate their image and identity in their 'multiple worlds' of the South Asian Muslim community and their British Caucasian counterparts.

Jamal (2000) argues that his ethnic participants took part in culinary 'culture swapping' with regards to food consumption (i.e. switching between eating South Asian and British food according to their mood). In addition, this study argues that British South Asian Muslim female consumers too also take part in ethnic 'image identity swapping' (switching between consuming South Asian and British clothing sets and South Asian and Western beauty notions) according to the South Asian or British 'world' (Lindridge et al, 2004) they inhabit at that moment in time. British South Asian Muslim female consumers purchase ethnic fashion and beauty products when invited to South Asian Muslim weddings and cultural events. This allows them to experience their South Asian 'identity' or 'persona' from their country of origin through consumption of South Asian saris, salwa kameezs, lenghas and wearing of makeup with the South Asian notion of beauty in mind: pale skin, dramatic

makeup, black eyeliner and dark lip colour. This study supports Lindridge et al (2004, p.226) finding that during these cultural or religious encounters, 'wearing South Asian clothing was perceived as exciting, affording them the opportunity to experience their own culture through consumption'. This finding also indicates British South Asian Muslim female consumers purchase Western fashion and beauty products consuming Western jeans and work suits for the purpose of interacting in their British 'world' (Lindridge et al, 2004). This allows them to experience their British 'identity' or 'persona' of their host country through consumption of Western jeans, work suits and wearing of makeup with the Western notion of beauty in mind: bronzed skin and 'natural' looking makeup.

5.4.1. Image of fashion and beauty in the British South Asian Muslim female consumer's motherland

The findings suggested that British South Asian Muslim female consumers had very positive notions of fashion and beauty from their motherland of the South Asian subcontinent. These consumers were very much interested in the current notions of fashion and beauty in India, Pakistan, Bangladesh and Sri Lanka and favoured it as more fashionable, current and more in cultural keeping with modern day Mumbai (centre of South Asian fashion) than what British South Asian Muslim women wore from years ago since their last 'cultural purchase' in connection with fashion and beauty. Mumbai in India is considered as the centre of fashion and beauty trends as well as the heart of the Bollywood film industry for the South Asian subcontinent and for the South Asian diaspora living outside of South Asia. They viewed Mumbai fashion catwalks shows and fashion and beauty in Bollywood films as exciting, vivacious and colourful. The viewing of Bollywood films with Bollywood beauty icons such as Aishwarya Rai, Katrina Kaif and Kareena Kapoor helps these South Asian Muslim female consumers to keep abreast of the latest goings on with regards to current notions of South Asian fashion and beauty in Mumbai. Many of the Bollywood actresses are held up as

beauty icons by British South Asian women. This may be due to the fact that British South

Asian women have few South Asian beauty role models in Britain to look up to. In

Bollywood films, Bollywood actresses are seen to wear the latest fashions of saris and

makeup trends from Mumbai. These fashions and beauty trends translate from film to real life

for British South Asian women as they do not have access to the latest fashion and beauty

trends living in the United Kingdom far away from their South Asian country of origin. It

was a means of reconnecting with their motherland culture's through wearing these South

Asian clothes for the purpose of attending wedding and cultural functions. This helped them

to experiencing their lost culture as a result of living in Great Britain and replenish

themselves through the creation of this new identity.

This stance is also reinforced by the claim of Lindridge et al (2004, p.226) who found

that their participants thought that 'the wearing of South Asian clothing was perceived as

exciting, affording them the opportunity to experience their own culture through

consumption'.

On the other hand, there has been previous literature where wearing the sari has an

altogether different connotation where it may be construed as a sign of immigrants from the

South Asian subcontinent who have not yet adapted to the "Western" ways (Craik, 2009,

p.314). This was not found in this study. However there was an admission that wearing

traditional South Asian clothes was 'looked down' upon. This frame of mind was made by

largely assimilated second and third generation South Asian Muslims who had lived in Great

Britain all of their lives and had never been in a home environment where they had witnessed

their parents or immediate family members wearing South Asian clothes on a day-to-day

basis.

In agreement with this finding, Jackson et al's (2007) work on transnational fashion

also challenges simplistic notions about the Westernisation of 'Asian' dress. It demonstrates,

instead, that the pace of change is socially and spatially uneven in both London and Mumbai, with evidence of 'multiple modernities' rather than a single East - West gradient. So, for example, many of Jackson et al's (2007) Indian respondents were keen to emphasize the modernity of Mumbai, whether in terms of the fast pace of life, the city's ability to absorb a wide range of international influences, or the increased freedom of contemporary consumer choice. The commonly assumed contrast between 'Western' modernity and 'Eastern' tradition was not only resisted by many of the respondents but was, in some cases, reversed. Jackson et al's (2007) group of Mumbai university students insisted that their cousins living overseas in the UK were more traditional in terms of dress than they were because, nowadays, 'you can get everything in Mumbai'. They were also adamant that their relatives in the UK were very much behind the trends in Indian clothing.

Walton-Roberts and Pratt (2004) report similar findings from their work with non-resident Indians in Canada and Britain, where India was said to be more modern in terms of fashion and style than Britain, challenging the superior assumption that modernity resides exclusively in the West.

5.4.2. Image of fashion and beauty in the British South Asian Muslim community

This study suggests that British South Asian Muslim female consumers rely heavily on their family's opinions on South Asian wedding guest attire only when maintaining appearances for attending South Asian Muslim weddings and cultural functions. The utmost importance is given to imagery of self and family status at South Asian Muslim weddings. This can be traced to the concept of 'izzat' (Urdu word meaning 'honour') and wanting to avoid bringing shame to the family's name and prestige (Sekhon, 2007). Due to this, when invited to South Asian weddings, the British South Asian Muslim female consumers purchased saris, salwa kameezs, churidar and lenghas when attending these events.

Showing off their sartorial finery required spending hours and hours of research and

trailing retail shops looking for the 'right' outfit with recommendations from their family and South Asian friends with an interest in fashion and beauty. Contemporary Bollywood films, Bollywood actresses and internet imagery from Bollywood fashion and beauty websites contributed to their ideas. This allowed them to take part in their native South Asian culture and identity which had been 'lost' from living in a day-to-day Western environment.

A body of literature lends considerable support to the finding. Lindridge et al (2004, p.226) stated that 'during these cultural or religious encounters, wearing South Asian clothing was perceived as exciting, affording them the opportunity for South Asian Punjabis female consumers to experience their own culture through consumption'. Tewara (2011) also supports this claim stating that the South Asian weddings can involve five days of events. Indian fashion industry is heavily focused on providing [bride/groom/guests] outfits that this constant [South Asian wedding] partying demands. Sekhon (2007) found that the need for status is a fundamental part of South Asian Indian Punjabi identity. Status plays a central role in their consumption and identity formation. The second generation of South Asian Indian Punjabis in the study closely linked status and material wealth as a natural part of being Asian. Status and material wealth are closely associated with being Asian and defining actual South Asian identity.

Identity is thus linked to wealth, possessions, being children of immigrants, achieving, belonging and symbolic consumption. Hence parading material wealth through possessions is regarded as an integral part of Sekhon's (2007) British South Asian Indian Punjabi participants' identity.

5.4.3. Image of fashion and beauty in the British Caucasian wider community – friends/work colleagues

Socialisation and Conformity

This study sought to ascertain looks exemplified and liked by British Caucasians encountered

by British South Asian Muslim females.

The findings of the study indicate that British South Asian Muslim female consumers favoured the 'natural look' with regards to makeup. This could be explained as being down to socialisation amongst the British Caucasians from childhood thereby absorbing their Western Caucasian notion of beauty through being influenced by Western Caucasian media films and television and magazines. Stating a preference for the Western notion of beauty may also show conformity to the host's country's notion of beauty. Therefore, this study proves aesthetical beauty acculturation has taken place in this study where British South Asian Muslim female consumers have absorbed the host country's aesthetic notion of beauty as preferential to their own mother country's notion of beauty.

Participants were reluctant to 'stand out' wearing dramatic 'khaliji' style makeup since they felt that being of a different ethnicity and skin colour that 'they stood out already' in Great Britain. 'Khaliji' makeup is the style of makeup native to the Arab states of the Persian Gulf (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia, and the UAE). It is characterised by the heavy use of the traditional eye kohl (eyeliner formed from crushed galena [lead sulphate powder]), wearing dramatic, almost theatrical makeup as well as the usage of highly aromatic perfumes derived from the distillation of 'oud' (resin of the wild Agarwood trees), sandalwood, amber, musk and rose oils. This 'khaliji' style of makeup has crossed over to the South Asian beauty aesthetic and is worn especially for very formal occasions such as South Asian weddings (primarily bridal makeup) and South Asian formal cultural functions favoured by South Asian female makeup 'devotees' or 'aficionados'. It is authentically of Eastern origin and gives the Eastern aesthetic a strong identity of unique belonging particular to that region of the world.

Here British South Asian Muslim female consumers, in terms of makeup, had chosen the Western notion of beauty as more attractive and appealing to them. The Western ideal

notion of female beauty, with regards to makeup, can be exemplified as having tanned, bronzed skin (Western Caucasian female consumers show preference to going one or two shades darker than their normal skin colour with regards to foundation colour) and looking 'natural' (free of looking as though one had applied excessive amounts of makeup) (Fabricant and Gould, 1993). This was found using Western Caucasian female participants. This is in juxtaposition to the South Asian ideal notion of female beauty, with regards to makeup, as having pale skin (South Asian females consumers preference to going one or two shades lighter than their normal skin colour with regards to foundation colour) and wearing heavy, dramatic, almost theatrical style makeup.

The large prevalence of participants of South Asian Muslim extraction desiring an alteration of their ethnic appearance and stating a preference for the Western notion of beauty may reflect the assimilation difficulties and low tolerance of the society in accepting people with a 'foreign' look or name, both in the private sector and in the job market.

5.4.4. Fashion and beauty 'image' reconstruction

This study suggests British South Asian Muslim female consumers use fashion and beauty product consumption to reconstruct their fashion and beauty image of their 'new' identity in Great Britain living as a British South Asian Muslim. This is evident from the existence of secondary sources of data such as British South Asian fashion and beauty magazines like Asiana Woman and Asiana magazines. These magazines were recognised by British South Asian Muslim female consumers as existing on the market catering for British South Asian female consumers. Identity reconstruction involves a personal rite of passage from one stage of being to another (Schouten and Martin, 2012). Clothes and makeup may serve in this role by helping a female consumer to define who she is as she makes a transition in life and help to make her feel more competent in her role, a form of symbolic self-completion in which she uses a stereotypic symbol (i.e. makeup) to mark her new status (Wickland and Gollwitzer, 1982).

One such rite of passage is the shift from girlhood into womanhood through marriage. Secondary sources of data exist to showcase this rite of passage in the form of fashion and beauty bridal magazines such as British South Asian bridal magazines such as Asiana Wedding and Asian Bride.

Fig.5.4.5. British South Asian bridal magazines
Source: Left: *(Asian Wedding Spring 2010 Issue)*
Right: *(Asiana Wedding Autumn and Winter 2004 Issue)*

This study indicated that British South Asian Muslim female consumers did acknowledge the presence of British South Asian fashion and beauty magazines as a source of South Asian fashion, beauty and bridal information for South Asian female consumers and used them purely for keeping up-to-date.

However the British South Asian Muslim female consumers did not show interest in purchasing these magazines. Examples of negative viewpoints shown by the respondents were that they had no or little interest in these magazines, there was too much pressure to buy products marketed in them and there were no new ideas in them. Respondents felt that the fashion and beauty notions and concepts were cyclical and regurgitated year after year. They thought that the fashion and beauty in South Asian subcontinent were more fashion-forward compared to the British South Asian fashion and beauty scene. This finding suggests that British South Asian fashion, beauty and bridal magazines did not influence their consumption of fashion and beauty products.

The researcher feels that this is a contribution to knowledge to British South Asian

Muslim female consumer buyer behaviour as this study indicates that British South Asian fashion and beauty magazines do not influence British South Asian Muslim female consumers' purchase of fashion and beauty products. However they feature as part of the British South Asian Muslim female consumer's environment by allowing them to see what is current contemporary fashion and beauty practices in their British South Asian 'world.'

5.4.5. Fashion and beauty 'image' border crossings

Just as Mexicans go through 'mental' border crossings when arriving in the USA and 'putting' on the thinking of the American mentality and 'shedding' their Mexican mentality (Penaloza, 1994); the researcher of this study considers if British South Asian Muslim females go through these 'border crossings' concerning their 'image'. Do British South Asian Muslim female consumers have one or a dual 'image' identity. Do they (living in Great Britain) go through 'putting' on the thinking of British mentality and clothes and 'shedding' their South Asian Muslim mentality and clothes.

This study indicates that British South Asian Muslim female consumers do go through a process of fashion and beauty image border crossings. However, it is not a complete process of border crossings as such. It can be argued that the actual physical 'border crossings' and fashion and beauty image 'border crossings' were undergone by the ancestors of the participants interviewed in this study who were the first generation to undergo acculturation upon arrival in Great Britain. This may have been the British South Asian Muslim female consumers' parents or grandparents.

The findings suggest that from having been born in a South Asian country and witnessing and absorbing British culture through school and socialisation, the British South Asian Muslim female respondents still felt more culturally attached to attitude 'South Asian' than 'British'. This being a result of having been brought up in a South Asian household with extended family living together and all the family responsibilities that are part and parcel of

living in a South Asian household and attitude of kinship through shared ethnicity, immigrant history and cultural rituals and attending of religious community events such as Eid ul Fitr, Eid ul Adha and fasting through the holy month of Ramadan.

The study indicates that British South Asian Muslim females tended to only consume new South Asian clothes and makeup for the purpose of attending South Asian weddings, and South Asian cultural functions i.e. for ceremonial purposes only. These South Asian functions allow the South Asian Muslim female consumer to take part in their native ethnic South Asian culture and consumption of these South Asian clothes and makeup purchased associated with attending these South Asian events heightens their South Asian Muslim ethnic identity for that time period only.

This stance is reinforced by the claim of Lindridge et al (2004) who found that the wearing of South Asian clothes for British South Asian Indian Punjabis while representing a sense of cultural conformity and duty does not necessarily reflect self-suppression. Participants purchased their own South Asian clothing as they did not always trust their mothers to buy subtle understated colours. This behaviour showed the permeability of the boundary between the British and South Asian cultures reflecting an increasing western perspective on South Asian clothes. Again a blurring of the boundaries could be seen between the two cultural worlds in which these young women lived.

Lindridge et al's (2004) study of British South Asian Indian Punjabi women noted that participants predominantly wore western clothing out of physical comfort and also from a need to conform to British society. This behaviour did not necessarily imply any particular identification with more general British cultural beliefs of individuality but merely the need to exist within a larger group. These young adult South Asian women in Britain used consumption to construct and maintain 'multiple identities'.

Another consumption theme where cultural crossovers occurred was the use of beauty

products. Although such products are extensively used within both cultures, their consumption carried cultural meanings. Participants noted the culturally laden usage of South Asian products such as 'Dabur oil' (a famous brand of Indian hair oil) within the context of older generations and as almost indicative of a bygone era. Participants mainly consumed western beauty products, partly out of ease of use [easily available] (arising from western socialisation), a need for conformity to British society and also availability.

Lindridge et al (2004) suggest that although beauty products and clothing consumption had not changed from their university days, there was an increased level of cultural comfort with the different products such as clothes. It can therefore be presumed that the findings of this study suggest that British South Asian Muslim female consumers go through fashion and beauty 'image' border crossings in their "imagined…multiple worlds" (Lindridge et al 2004). When attending South Asian functions, they wear South Asian clothes and South Asian style makeup. When working in the Western world and going about their everyday life, they go back to their Western clothes and makeup. They take part in situational 'border crossings' consumption based on their lifestyle of straddling two 'cultural worlds and beauty worlds' (British 'society' and South Asian 'society') and ethnic 'swapping' consumer behaviour (Jamal 2000). Also Jamal and Chapman (2000) agree with this finding stating that identity construction thus becomes a continuous daily task that embraces multiple levels, depending on changes in the environment (Horowitz, 1975). It is these conflicting dialogical voices and multiple role obligations that Lindridge et al (2004) explored.

5.4.6. 'Border Crossings' in Acculturation

The findings indicate that British South Asian Muslim female consumers experience 'border crossings' when experiencing life as second or third generation British South Asian Muslim in Britain. This study suggests that British South Asian Muslim women are at 'border crossings' in terms of their British South Asian Muslim culture (attitude caught between their

host country's British culture, their native South Asian culture and their religion of birth Islam.)

This stance is further reinforced by Lindridge et al (2004) with British Indian Punjabi respondents who exhibited similar behaviour of having multiple identities within their 'imagined multiple worlds'.

Lindridge et al's (2004) model described firstly how Indian Punjabi women in Britain perceive their cultural worlds and secondly how family and friends within different cultural contexts interact within these perceptions. The framework combines emergent themes from their research findings that conceptualise and try to understand British Indian Punjabi women's multiple identities. A circle is used to represent culture to indicate the permeable boundaries between the cultures within which both British and Indian Punjabi communities exist.

In much the same way, this finding indicates that for South Asian Muslim women in Britain, their communities may influence them based upon their shared South Asian immigrant histories, expectations and Islamic religion combined with their experiences of being accepted within British society i.e. conformity and racism. Acceptance or rejection may result in a weakened or heightened sense of ethnic identity respectively. Within these cultures, the immediate family is associated with South Asian culture and Islamic values and friends are usually associated with wider acceptance of British culture and Islamic values.

The effect of these family and friendship groups on individuals within the cultural framework are multiple identities formed as a coping mechanism to deal with living within three worlds: 'British society', 'South Asian society' and Muslim 'society'.

5.4.8. 'Border Crossings' in Fashion/Beauty Product Consumption

This finding indicates that British South Asian Muslim female consumers take part in consumer ethnic 'swapping' behaviour (Jamal, 2000) between their native South Asian

fashion and beauty product consumption and Western fashion and beauty product consumption based on their being in their 'South Asian' world or their 'British' world (Lindridge et al, 2004). This type of 'border crossings' behaviour was exhibited by Jamal's (2000) respondents in their case of 'ethnic' and 'mainstream' food swapping with British Pakistanis in Bradford. Jamal (2000) argued that British Pakistani consumers regularly exercised their individual freedom to choose and maintain identities of multiple kinds .Yet, the transition to the exotic ('culinary world') was temporary, as the British Pakistani participants did not conform to a single sense of being all the time.

This study appears to have thrown more light on British South Asian Muslim female consumers and their consumption habits of fashion and beauty products. It exhibits that fashion and beauty consumer buyer behaviour demonstrated by these British South Asian Muslim female consumers runs in alignment to the consumer buyer behaviour exemplified by Jamal's (2000) British Pakistani respondents and Oswald's (1999) participants where the ethnic participants moved around or swapped between their ethnic culture and the mainstream consumer culture (quite temporarily); that is, they became immersed in, and experienced, different realities. Their attitudes, about their experiences of different ways of being, co-existed in the sense of consumer ambivalence as argued by Otnes et al (1997).

However this thesis makes a contribution to knowledge in adding that British South Asian Muslim female consumers take their religious Islamic identity and South Asian media, such as Bollywood films, into consideration before purchasing fashion and beauty products. This is in comparison and addition to British South Asian female consumer buyer behaviour knowledge published by Lindridge et al (2004) who argued that British Indian Punjabi female consumers were influenced by culture and family when consuming fashion and beauty products and Sekhon (2007) who argued that British Indian Punjabi female consumers were influenced by family in their fashion and beauty product consumption.

5.4.10. Fashion and beauty 'image' acculturation

One of the main motives of this study was to analyse the concept of fashion and beauty that is found to be beautiful by British South Asian Muslim females. Do British South Asian Muslim female consumers find what is beautiful as defined by their native South Asian culture's notion of beauty or have they absorbed the notion of beauty of their host Great Britain's culture?

According to the concept of beauty found by British South Asian Muslim female consumers, this study puts forward the proposal of the concept that British South Asian Muslim female consumers go through the process of fashion and beauty acculturation. While acculturation pertains to adopting cultural traits, fashion and beauty acculturation specifically refers to the process that occurs when members of a migrating group, British South Asian Muslim female consumers, adopt the beauty patterns and clothing choices of their new environment Great Britain. For example, fashion and beauty acculturation for British South Asian Muslim female consumers may be characterised by increased consumption of Western clothes and beauty products such as jeans, work suits and makeup associated with the Western aesthetic in mind such as bronzers; and a decreased consumption of traditional South Asian clothes and beauty products such as saris, salwa kameezs, churidar kurtas, lenghas and makeup synonymous with the South Asian aesthetic in mind such as the signature bold colours and dramatic looks displayed at South Asian weddings and cultural functions. Unlike some dimensions of acculturation in which the immigrant group unilaterally adopts the traits of the host culture, fashion and beauty acculturation is a more reciprocal process as the host country group may adopt some of the fashion and beauty practices of the minority group. As an example, there are a variety of ethnic fashion and beauty outlets available throughout British fashion retail stores such as Monsoon / Accessorise and beauty salons practising the ancient art of eyebrow threading (Satia – Abouter et al, 2002).

5.4.11. Fashion and Beauty 'Identity Switching' through the consumption of fashion and beauty products

The researcher's argument suggests that if acculturation takes place, in terms of culture acculturation and dietary acculturation (Vargese and Moore-Orr, 2002) then it would seem that fashion and beauty acculturation has taken place for these British South Asian Muslim female consumers. British South Asian Muslim female consumers use Western and South Asian clothes and beauty products as a result of creating a 'new identity' of and switching between two 'identities' (Jamal, 2000).

This study indicate that British South Muslim female consumers purchased Western products but also take pride in their South Asian Muslim identity and enjoy seeing the images of South Asian fashion and beauty in Bollywood films, magazines and British South Asian fashion and beauty magazines. They purchase South Asian clothes such as saris, salwa kameezs, lenghas and churidars as it allows them to 'role-play' in their own native South Asian 'identity' (Lindridge et al, 2004) but feel just as comfortable in their new 'British South Asian identity' as they purchase Western clothes which allow them to take part in their British 'identity' (Sekhon, 2007).

5.4.12. 'Fusion' of South Asian and Western aesthetics

Indo-Western clothing is the fusion of Western and South Asian fashion. With increasing exposure of the South Asian subcontinent to the Western world, the merging of women's clothing styles is inevitable. Many South Asian women residing in the West still prefer to wear traditional salwa kameez and saris; however, some women, particularly those of the younger generation, choose Indo-Western clothing.

The clothing of the quintessential Indo-Western ensemble is the trouser suit, which is a short kurta with straight pants and a dupatta. Newer designs often feature sleeveless tops, short dupattas, and pants with slits. New fusion fashions are emerging rapidly, as designers

compete to produce designs in tune with current trends. Additional examples of the fusion that Indo-Western clothing represents include wearing jeans with a choli, salwa or kurta, adding a dupatta to a Western-style outfit, and wearing a lengha (long skirt) with a tank top or halter top.

Distinctive elements in Indo-Western fashions are sleeve lengths, shirt lengths and necklines. The traditional salwa has long or short sleeves. An Indo-Western design might forego sleeves altogether, or replace the sleeves with spaghetti straps, resembling the style of a tank top or halter. There are also poncho-styled tops and one-sleeve designs that follow contemporary Western trends, for example balloon sleeves. With regards to shirt lengths, Indo-Western kurtas and salwas tend to be much shorter than those traditionally worn, so that they resemble Western-style shirts lengths. Some Indo-Western tops are available with plunging necklines, in contrast to the traditional styling of salwas and kurtas of modest necklines (Nagrath 2003).

This study suggests that a fusion of Western and South Asian aesthetic of fashion and beauty takes place for British South Asian Muslim female consumers. There was frustration felt by South Asian Muslim female consumers of wanting to wear stylish South Asian clothing for casual occasions but they could not due to lack of choices of casual South Asian apparel made available by South Asian retail outlets. They felt restricted by the traditional South Asian styles which are widely on offer in the ethnic South Asian retail outlets. Therefore there was a reluctance to wear South Asian clothes as they were felt to be too 'dressy' for everyday casual wear. When they visited South Asian ethnic retail outlets, they felt that most South Asian clothes looked too 'old school' style, 'outdated', 'traditional' and 'formal' because of the overuse of shiny sequins and embroidery synonymous with traditional South Asian patterns and style from their native South Asian country of origin. Therefore wearing South Asian fashion was felt to be reserved for family events of South

Asian weddings and attendance of cultural functions. As a result when South Asian Muslim female consumers purchase South Asian clothes, they give preference to a Western aesthetic 'look' of the South Asian clothes that they consume. They stated a preference for South Asian clothes with a Western 'sensibility' (i.e. Western tailoring and Western muted colour palette) or the wearing of Western clothes. This can be due to ease of use, convenience and practicality for everyday use i.e. conformity to their British environment (Lindridge et al 2004, Sekhon, 2007) as well as avoiding stigmatism and racism from their British counterparts (Dwyer, 1997).

It can be argued from this finding that South Asian Muslim female consumers have absorbed this preference of the Western aesthetic 'look' (clean, minimal lines, sharp tailoring) as a result of social conditioning (socialisation from birth onwards in Great Britain) and a need for conformity with their host country's British Caucasian environment. This adoption of Western style of dressing (of their own native South Asian clothing and Western clothing) by British South Asian Muslim females can be argued to be a fusion of both Western and South Asian in terms of the two fashion clothing sets. As a result of acculturation, the researcher argues that this culminates into what could be argued to be 'fashion acculturation' (an outside culture coming into the host country and absorbing and adopting the fashion clothing patterns and beauty aesthetics of the host country and adapting it as their own).

Hence, this study suggests that British South Asian Muslim female consumers have embraced and absorbed the Western aesthetic due to constant exposure from birth onwards, changes in lifestyle (from interacting from their South Asian immediate family to interacting with the British Caucasian wider environment through the workplace and social life) and trying to assimilate to their surrounding British Caucasian environment. The adoption of western clothing and beauty aesthetics by British South Asian Muslim female consumers and as women reflects their acceptance of this new cultural milieu (Park et al, 1993).

5.5. Consumer Acculturation

'Consumer acculturation' is a subset of acculturation and socialization. While acculturation is more general, 'consumer acculturation' is specific to the consumption process. 'Consumer

acculturation' can be seen as a socialisation process in which immigrants or members of

marginalised consumer groups, in this case British South Asian Muslim female consumers,

learn the behaviour, attitudes and values of a consumer buyer behaviour culture that is

different from those of the consumer buyer behaviour culture of their own origin (Lee, 1988).

Consumers swap cultures so as to 'balance out'; using goods to move between one's

cultural identity and another as they negotiate between home and host culture (Oswald,

1999). Consumers integrate different consumption patterns to 'fit in'. Given the level of

globalisation, the topic has huge implications for international marketers, particularly looking

to understand consumer buyer behaviour of niche consumers such as second or third

generation diaspora, a potentially highly lucrative market but yet so far under-researched and

whose consumer buyer behaviour is poorly understood.

The findings indicate that British South Asian Muslim female consumers participate

in their own 'consumer acculturation' behaviour. This is exemplified by British South Asian

Muslim females choosing to consume Western beauty products due to finding the quality

superior (in comparison to South Asian beauty products) and due to reasons of convenience,

availability and ease of use (Lindridge et al, 2004). The purchase of Western designer beauty

products and designer clothing brands was thought to be tangible status symbols and a sign of

having 'made it' (i.e. the acquirance of money and success). They were also purchased as a

need for one upmanship, validation from peers and as a need to gain peer approval and

'respect' from community members and peers (Sekhon, 2007).

This stance is also reinforced by Penaloza (1994) and Sekhon's (2007) studies which

exemplified that Mexicans take on consumer buyer behaviour habits of Americans (Penaloza,

1994) and British South Asian Indian Punjabis take on the consumer buyer behaviour of

British Caucasians (Sekhon, 2007). There is also a similarity between this study's findings

and Penaloza (1994) and Sekhon's (2007) findings of ethnicity behaviour and dual identity

exemplified by the Mexican Americans and British South Asians community.

5.6. South Asian Muslim Diaspora Acculturation

This study suggests that British South Asian Muslim female consumers are influenced by the

social factor of their religion of Islam when purchasing fashion and beauty product consumer goods.

These particular niche consumers take their religion of Islam into consideration when purchasing

fashion and beauty products due to the code of dressing which must take into consideration the aspect

of 'modesty' dressing. For example, when purchasing clothes, British South Asian female consumers

are in contention with the issue of hemlines, necklines and arm length sleeves which are taken into

consideration when deciding whether to purchase a clothing item(s). This could explain the reasoning

why some British South Asian Muslim businesses have formed their own fusion clothing (blend of

Islamic and Westernised apparel) leading to a rise of advertisements in British South Asian magazines

of fashionable burkas and abayas decorated with jewelled borders, patterns and colourful hijabs and

jilbabs decorated with rhinestones (see Fig.5.6.1).

Figure. 5.6.1. British South Asian Islamic apparel

Source: *(Asiana magazine Issue: Summer 2011)*

As explained by Dwyer (1999), this focus upon outward appearances risks dangers of objectification (the treatment of a person primarily based on how they look or their appearance, Langton, 2009), particularly for the Muslim researcher, the argument here starts from the premise that for British South Muslim female consumers, dress (fashion) and appearance (beauty) is a powerful and over-determined marker of difference. It is argued that because dress (fashion) and appearance (beauty) is a contested signifier for British South Asian Muslim female consumers, the construction and contestation of their own identities often requires an engagement with the multiple meanings which are attached to dress (fashion) and appearance (beauty). Hence the researcher of this study feels that this study has successfully explored the ways in which dress (fashion) and appearance (beauty) are actively used by British South Asian Muslim female consumers in the construction of their identities both through challenging the meaning attached to different dress (fashion) and appearance (beauty) styles and in the reworking of meanings to produce alternative identities.

5.6.2. British South Asian 'Brasian' consumer acculturation

'Status' consumption - Quality

The findings indicate British South Asian Muslim female consumers tended to favour the purchase of designer goods and brands. These brands provided status, prestige and reassurance of quality so it was reasoned that these status symbol products would last longer and be more durable (Jackson et al, 2007). They were purchased for the reasons of earning respect, approval and receiving kudos from peers and community members. It is about showing status and the attitude one has made it over in Great Britain, as immigrants or as the children of immigrants. It is considered very important part of their lives. It defines who they are. The participants link their possessions to being immigrants or the children of immigrants. Their identity is thus linked to wealth, possessions, being children of immigrants, achieving, belonging and symbolic consumption. It was reasoned to be a matter of them wanting to

achieve as their parents did. Their parents (first generation immigrants) worked hard to do well and get the good things in life, and now they want to continue that and that is why it is a natural part of being South Asian. The wearing of brands meant being able to join the community hierarchy's social ranking of an exclusive clique (fashion tribe) or joining a social circle the participants wanted to be a part of (Portas, 2007).

Previous studies report a relationship between British South Asian female consumers and their tendency for consuming designer brands and designer fashion and beauty products. Jackson et al (2007, p.917) argued that branded (or imported) goods were tangible products of stereotypical indicators of 'globalisation', subject to localised discourses of consumption. In their study (2007) with British Asian respondents, transnational brands such as 'Gap' were dropped as a 'marker', carrying weight which others in the group clearly appreciated. Brands rendered status, prestige as well as offering reassurance to those consumers who were unsure of their fashion sense. Young professionals felt more of a need to dress in branded clothing, linking the quality of their clothing to their own professionalism and the image of their company to outside clients. There was an attitude that paying a premium for higher quality goods was worth it. High quality goods were often perceived to be 'international' or 'branded' ones. Where international goods such as Levi jeans or Revlon cosmetics, were preferred to South Asian brands, the choice was often justified in practical terms as more 'durable' or of better quality.

Status consumption - 'Public Image'

The study suggests that British South Asian Muslim female consumers tended to favour the purchase of designer goods and brands in order to maintain or cultivate a 'public image'.

A theoretical resource for analysing the complex cultural distinctions at play in this social field is Bourdieu's (1984) work on the sociology of taste. Based originally on the analysis of consumption culture in post war France, Bourdieu's (1984) central argument is

that cultural distinctions (such as one's choices about what to eat or what to wear) involve social distinctions as well as purely aesthetical choices. Notions of 'good taste' function as class markers and investments in the appropriate (culturally approved) commodities can be 'traded' for social position. While some people (such as civil servants) may be rich in cultural capital but low in economic capital, others may be economically rich but culturally poor (such as the 'nouveau riche'). It can be argued that in this study Bourdieu's work comes into play in that the British South Asian female consumers are considered to be of the 'nouveau riche' variety of consumer who purchase designer goods to show off their newly acquired wealth. In essence, 'rebranding' themselves. However, here this is a very complex issue since utilising Bourdieu's (1984) ideas about social distinction to illustrate the significance of clothing cultures in marking differences of gender and generation, class and caste is not straightforward. The researcher argues that a 'cultured' but 'economically poor' civil servant may actually like and aspire to purchase Louis Vuitton luggage whilst an uncultured but financially rich businessman or footballer may have no interest in showing off their wealth through their apparel and accessories. It can be argued that 'good taste' and 'bad taste' is subjective according to purely aesthetical choices and whoever consumes that product.

Sekhon (2007) states that with her participants they discuss consumption of goods as 'status symbols' which indicate one's money, class and success to the public world and community. They evaluate products in terms of their status value. Brands and different makes are chosen based on their public image and are linked to other users of that product or brand in the South Asian community. These products symbolise parental influences and expectations as well as their tangible and utilitarian value.

The stigma associated with certain brands is linked once again to others' judgments, but centrally parental judgments. In fact, the family instils that consumption of certain goods especially those seen in public must be carefully thought through decisions. Judgments are

based on achievement and how others perceive those participants and evaluate them according to their possessions. Consumption is used proactively to position oneself, an activity that can raise one's ranking in the South Asian community, and that can help to gain respect, appraisal and even offers of marriage.

Most participants actively practised this. There often appeared to be a need (as the children of immigrants) to prove to their families, their community and themselves that they have achieved, they have fulfilled parental expectations, and that parental investment in immigrating, educating their children and finding a better life has been successful and worthwhile. Also South Asian culture is linked to consumption decisions. The rationale for thinking and deciding on choice of goods in this manner is attributed directly to cultural and parental influences. Branded goods are important to British South Asian Muslim female consumers, especially where others are going to see the product, like tangible goods such as a designer bags, clothes, branded cosmetics and skincare.

Their parents or grandparents may have come over with practically nothing, educated their children and grandchildren and now they have inherited the work ethos to work hard. In the family a lot is measured by the possessions which have been consumed. It is not just the product which has been bought but also the make and brand of that product. This stems from how they have been brought up, it is ingrained into their mindset, culture, thinking, education, values important but so is what has been bought (Sekhon, 2007).

It is believed that consumption is linked historically to parental migration. The choice of consumption is directly influenced by parents' migration to Britain. It is also a means by which others comment on a person's success. The respondents are making consumption choices and explicitly linking them to their cultural value system that has been instilled in them by the first generation.

Consumption choices come from the participants' own individual identity which is

influenced by the wants, needs and expectations of the first generation (namely parents). What is bought is based on what is thought best by the participant and what the rest of the South Asian community which mainly includes what the family will think. They will definitely influence what is bought and the participants' thoughts before buying. It reveals a sense of family sacrifice, work ethic and debt to parents. This debt is not necessarily resented, but does dictate second generation Asian Indians work harder, achieve and possess the products that will make their parents proud. These brands also help the participants to fulfil their own achievements and aspirations, which are linked to their self-concept and ideal public image. They will buy things that they know say something about themselves and the family. A top brand of car or watch for example says "I'm successful, have met my parents' expectations" and as ethnic minorities are equal to their British Caucasian peers.

Consumption is thus being used by participants to distinguish themselves within their community. Consumption is multifaceted. It is about having the right brands that will be approved and respected, it is about acknowledging parental sacrifices made through immigration, and also it is to fulfil their own achievements and aspirations. A great deal of importance is placed on the symbolic value of the good, in particular what it symbolises to others, particularly to parents. This broadens the nature of 'symbolization' and is linked to the immigrant experience (Sekhon, 2007).

The need for status is regarded as a fundamental part of South Asian identity. Status is a term widely used by the participants and plays a central role in their consumption and identity formation. Status is referred to by the participants in terms of material wealth. The second generation closely link status and material wealth as a natural part of being South Asian. Possessions and what they represent are discussed not only in terms of consumption patterns and consumer behaviour, but also as part of South Asian identity and being 'South Asian'. In essence, the participants are defining their own stereotypes. It is thought that as a

group, they are more materialistic than others which can be put down to their parents being immigrants and so there is a desire to prove that they have worked hard and have made it, in terms of jobs, money, possessions and status. That is how their parents measure their own success and so it is an essential influence.

The researcher is not assuming that only South Asians are concerned with material wealth and status, but rather that status and material wealth are closely associated with being South Asian and defining actual South Asian identity. The tensions and conflicts in the consumption decisions are ever present. Identity and belonging are closely linked to consumption decisions. For example, having a BMW car could be considered to be all part of being South Asian. They are considered to be reliable and strong cars, but it would have been bought because of the name, the brand, as part of being South Asian is about driving a nice car, having branded possessions. South Asians whether first or second generation have a tendency to think like that. It can put a lot of pressure on them to succeed, achieve, work hard and if one does not, alienation can be experienced by the British South Asian consumer from everyone around them in the South Asian community (Sekhon, 2007).

Hence parading material wealth through possessions is regarded as an integral part of the participants' identity, and fulfilling parental expectations and the family's influence on this is evident. The parents are very much into well-known makes for most of their goods. They may have Sony goods, a Mercedes and a BMW; it can be considered a South Asian 'thing', the brands. It is about showing status and the attitude that one has made it over in Great Britain, as immigrants or as the children of immigrants. It is a really important part of their lives. It defines who they are.

Property with South Asians is considered of utmost importance, it is not just how big the house is but also what area it is in, also what car one drives and what goods have been acquired. Their children are told that all the time. At one level, possessions measure and

reflect achievement. However, at a deeper level the more meaningful and substantial issues are also discussed, they equally measure one's status in the South Asian community. For instance, when products are bought, especially larger and costly products, it is thought through carefully just like other consumers would, regardless of their ethnicity. The only differentiation with the South Asian community is that there is a desire to constantly want to impress and show people that they are successful and this is measured with material wealth and so affects what is bought by South Asian consumers. This reveals the enormous pressures the first generation South Asians place on themselves with regards to goals, achievements and status. Hence, these pressures are then placed on the second generation.

Not only are they measuring their success through tangible goods but also through their children's moral standing and respect for their home culture. However, they are clearly instilling values of consumption and the need, the requirement to consume as central to being 'South Asian' and 'having achieved'. It can be labelled as somewhat 'shallow' but also an 'inevitable part of being South Asian'. South Asians measure success through possessions. There is a real pressure for them to have everything, the perfect house, the perfect children, the perfect marriage and family. British society also wants this but South Asian reasons for these are different; it is because of their immigrant status and influence of South Asian culture. Material wealth is considered important such as having a nice car and home. For other South Asians, it is all about what others think. Here, it can be seen that there is an implication that these pressures are almost constraining and suffocating. They put a heavy burden on the migrants that already have to deal with so much. They feel obliged to fulfil these expectations but underlying the tensions that are ever present. Even though their decision-making, namely consumption, is influenced by their own identity, identity is further influenced by living and experiencing two cultures and being the children of immigrants.

Resultant possessions are expressions of achievement and one's place of belonging

and acceptance in the Western society. Both generations feel compelled to think of others, because the first generation are immigrants and they must be seen as successful while the second generation are to meet parental expectations and adhere to South Asian cultural values. It is something that is expected and leaves little choice. Intergenerational influences are central to the participant's identity and are peppered with attitudes of tension/conflict that are now bordering on resentment (Sekhon, 2007).

This thesis could be proof of Hofstede's South Asian collectivist culture theory at hand displayed by Sekhon's (2007) respondents. However the British South Asian Muslim female consumers displayed different characteristic consumer buyer behaviour compared to Sekhon's (2007) participants, yet similar characteristic consumer buyer behaviour to Lindridge et al's (2004) respondents by demonstrating that they felt independent of their parent's opinions, when deciding on what purchases to make regarding fashion and beauty product consumption. It could be argued that this study demonstrates that British South Asian female consumers have absorbed Hofstede's (2011) cultural dimension individualism score of 89 of Great Britain through the process of acculturation by being born and/or living in Great Britain for all/most of their lives.

This is in stark contrast to the participants' parents or grandparents who have been born and/or brought up in India or Pakistan where the Hofstede (2011)'s cultural dimension individualism scores are low of 48 (India) and 14 (Pakistan). A low score of Hofstede's (2011) individualism trait encourages a collectivist mentality of a country, where one finds societies in which people from birth onwards are integrated into strong, cohesive in-groups, often extended families (with uncles, aunts and grandparents) which continue protecting them in exchange for undivided loyalty. The low individualism ranking manifest in a close and committed member 'group', be that a family, extended family, or extended relationships. Loyalty in a collectivist culture is paramount. The society fosters strong relationships where

everyone takes responsibility for fellow members of their group.

Great Britain's Hofstede Individualism Dimension high ranking of 89 is indicative of a society with a more individualistic attitude and relatively loose bonds with others. Privacy is considered the cultural norm and attempts at personal ingratiating may be met with rebuff. The high individualism index ranking for Great Britain indicates a society with a more individualistic attitude and relatively loose bonds with others. The population is more self-reliant and looks out for themselves and their close family members. The majority of British inhabitants, as well as citizens of other English speaking countries, (Canada, Australia, New Zealand, and the United States) have individualism as their highest ranking dimension. Among high ranking individualist countries, success is measured by personal achievement. British inhabitants tend to be self-confident and open to discussions on general topics; however, they hold their personal privacy off limits to all but the closest friends.

From this information, it is therefore argued that this study demonstrates that British South Asian female consumers have absorbed Hofstede's (2011) cultural dimension individualism high score of 89 of Great Britain through the process of acculturation by being born and/or living in Great Britain for all/most of their lives. Hence, this study demonstrates that British South Asian Muslim second or third generation female consumers have absorbed the values, language and habits of Great Britain, a country which has significantly different cultural dimensions compared to the country of their origin, in relation to this particular area of consumer buyer behaviour with regards to fashion and beauty product consumption.

5.7. Islam and how it influences the construction of British South Asian fashion consumerism

The findings indicate that British South Asian Muslim female consumers are influenced by their religion of Islam when it came to the decision-making process of purchasing fashion products. This was connected with their 'izzat' (Urdu for 'honour' and 'prestige') of the family, considered to be a religious aspect of their belief system. Being labelled as 'liberal' was not viewed as a positive trait in Muslim families. For example, the showing of skin (either legs or cleavage) was frowned upon because it gave a poor reflection of the woman's status and her family's status of being 'too liberal'.

Hirshmann (1981) acknowledges this in particular when stating that religious groups can also be regarded as 'subcultures' as a result of traditions and customs tied to their beliefs and passed on from one generation to the next. As an example of values indicative of the culture they come from, she stated that Muslims tend to be more conservative with an emphasis on adherence to family norms.

Religious affiliation can also influence the way consumers evaluate brands. For example, Hirshmann (1981) found that Jewish consumers are more likely to seek information in the process of brand evaluation and to transfer that information on consumption experiences to others, possibly as a reflection of their emphasis on self-education.

With regards to fashion consumption, Dwyer (1999, p.6) feels that dress choices made by British South Asian Muslim female consumers are the result of an intersection of different social factors shaping her such as ethnic heritage, socio-economic class, parental or familial attitudes, religious beliefs, political affiliations and personal orientations. In agreement with Dwyer (1999), this study suggests that familial attitudes and religious beliefs influences the consumer buyer behaviour decision making process of British South Asian female consumers who are in contention with the issue of hemlines, necklines and arm length sleeves which are taken into consideration when deciding whether to purchase fashion clothing item(s). These particular niche consumers take their religion of Islam into consideration when purchasing fashion and beauty products due to the code of 'modesty'

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dressing.

In Jackson et al's (2007) study, discourses of 'modesty' were often specific to different phases in the life-course. For example, a respondent in the British-Asian student group reflected "it's just when you get older, you have to be more modest and stuff, in sort of religious terms, especially if people do not know you that well". In Jackson et al's (2007) respondent's terms, the wearing of a salwa kameez signalled respectability and modesty. For the British South Asian professional women wearing western clothes in the workplace, issues of modesty governed their choice of clothing, particularly regarding the upper body. This group rejected wearing 'South Asian' clothes to work suggesting that they were not necessarily appropriate within the professional environments in which they worked but would frequently wear them relaxing within the home citing 'comfort' as the principle reason. At the same time, there was an emphasis within this group on undercutting the significance of particular choices as being marked as 'Western' or 'South Asian' but simply as 'appropriate' or 'suitable' for different contexts.

5.8. Islam and how it influences the construction of British South Asian beauty consumerism

The study suggests that British South Asian Muslim female consumers were not influenced by their religion when it came to the decision-making process of purchasing beauty products. Instead, beauty product consumerism were influenced by contemporary cultural practices worn by Bollywood actresses shown on Bollywood films, images in films, television and magazines read by female relatives, female friends or peers in the British South Asian Muslim female consumers' social circle.

Study findings led to greater consideration of wearing of makeup being allowed in Islam. Chaudhri and Jain (2009) state that cosmetics were used in Persia and what is today the Middle East from ancient periods. After Arab tribes converted to Islam and conquered

those areas, in some areas cosmetics were only restricted if they were to disguise the real look in order to mislead or cause 'uncontrolled desire'. All branches of Islam set a number of thumb rules relating to purity and cleanliness, whether in its physical or spiritual form. For some branches, the general rule is outlined by the Quran, "For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean." Beautification is permissible in Islam if it causes no harm to the subject or the object and therefore permissible when it is not contrary to the teaching of Islam. Prophet Muhammad also declared, "Allah (God) is Beautiful and He loves beauty." On the other hand, some fundamentalist branches of Islam forbid the use of cosmetics (Chaudhri and Jain, 2009).

Above all, the researcher feels that the finding strongly points to the need to consider if the imagery of people is even allowed in Islam and its relation to living in a Western society. It states in Islam that with the issue of imagery that drawing of imagery is of two types. The first type is drawing pictures of animate beings. It says in the Hadith (the way of life prescribed as normative in Islam, based on the teachings and practices of Prophet Muhammad [Peace Be Upon Him]) and on exegesis of the Quran that this is forbidden. It is not permitted to draw anything that depicts animate beings, because the Prophet Muhammad (Peace Be Upon Him) said, according to the Hadith: "Every image maker will be in the Fire. The most severely punished of people on the Day of Resurrection will be the image-makers, those who tried to imitate the creation of Allah. The makers of these images will be punished on the Day of Resurrection, and they will be told, 'Give life to that which you have created.' The Prophet Muhammad (Peace Be Upon Him) cursed the image-makers. This indicates that making images is forbidden. The scholars interpreted that as referring to images of animate beings such as animals, people and birds. With regard to drawing inanimate objects – which is the second type of drawing – there is no sin in that, such as drawing mountains, trees, planes and cars. There is nothing wrong with that, according to the Islamic scholars. It could

be explained that British South Asian Muslim female consumers were reluctant to admit usage of the British South Asian fashion and beauty magazines due to religious Islamic constraints and forbiddance of seeking out images of fashion and beauty which may encourage idol worship by purchasing these British South Asian fashion and beauty magazines. It was more socially acceptable to admit to being influenced by Bollywood films and Bollywood actresses rather than admit to purchasing these British South Asian magazines which may be regarded as unintellectually challenging and frowned upon.

5.9. Bollywood and how it influences the construction of British South Asian fashion and beauty consumerism

This study suggests that the social factor of Bollywood were heavily influential on British South Asian Muslim female consumers when purchasing fashion and beauty products. With regards to imagery of colourful fabrics, ornate sequins and elaborate embroidery, it injected much needed inspiration into participants thoughts about contemporary fashion and beauty apparel. Clothes and makeup worn by Bollywood actresses, imagery in Bollywood films, television and magazines all helped to fuel ideas on what to wear and how to dress when attending South Asian weddings and cultural functions.

This finding also corroborates the extension of current literature with regard to the fact that British South Asian Muslim female consumers use Bollywood as a set 'standard' on what to consume for wearing in South Asian weddings and cultural functions. The stance of the respondents of this study is that the attractiveness of the Bollywood actresses is a form of advertising of these South Asian apparel.

In agreement with Jackson et al (2007), this present study supports the importance of the role of Bollywood in its inspiration on British South Asian's consumer buyer behaviour on fashion and beauty product consumption. Jackson et al (2007) illustrates the influence among a group of British-Asian students in London who describe how they sought to 'keep

up with what's happening in Bollywood films, what the stars are wearing and stuff',

acknowledging how this meant that they were 'always behind what the style is like': 'I'm

always out of fashion compared to my cousins' (Jackson et al, 2007, p.913).

5.10. Summary of the chapter

Although one cannot generalise, this research certainly brings up the possibility of similar

consumer buyer behaviour amongst this particular consumers with similarities of

background, religion, ethnicity and gender in common. This niche consumer being British

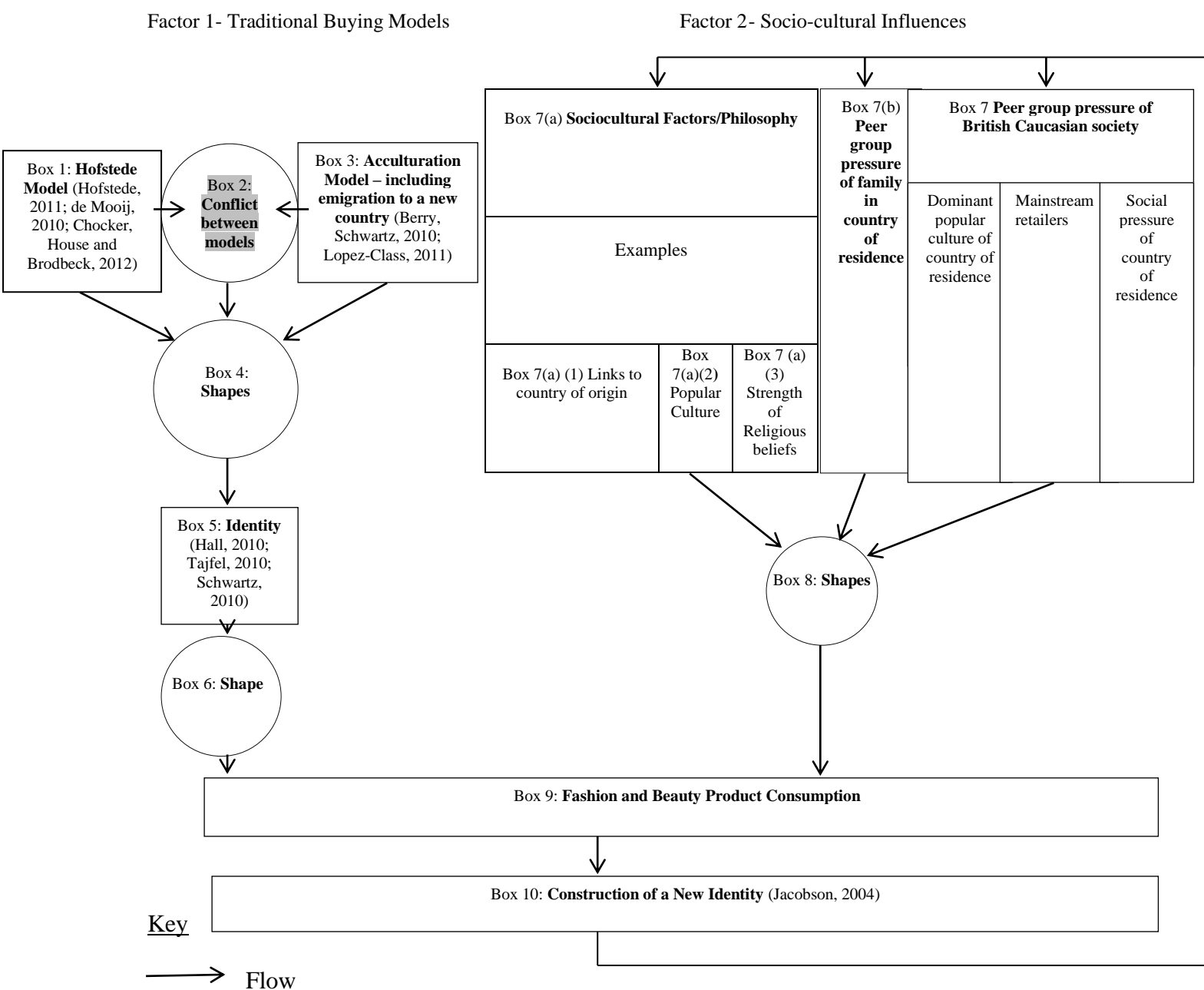South Asian Muslim female consumers in this study.

The addition of influences due to new waves of immigration causing changes in

environment through the passage of time resulting in identity change. Identity is

reconstructed and deconstructed by these particular consumers. At a particular moment, these

British South Asian Muslim female consumers are Brasian, British, Muslim, all of these

identities or neither according to the situation they are in. That is, they inhabit a 'situational

identity' or they are 'identity shape-shifters'.

This study, regarding these consumers, considers the questions: Is it how I look or is

it how I am? Is how I look what I am or is what I am shaping how I look? The researcher

concludes that clothes and cosmetics are used by these British South Asian Muslim female

consumers as means of showcasing the 'identity' they 'inhabit' for a certain time frame

according to the environment they are in, people they are with or the mood they are in.

This thesis proposes (as evidence from these British South Asian Muslim female

consumers interviewed) that there is vacuum with regards to identity. There is felt to be no or

little identity felt by these British South Asian Muslim female consumers as these British

South Asian Muslim female consumers have no or little contact with their South Asian

country of origin and South Asian mother tongue. As a consequence, a new identity has been

created of an 'Islamic Bollywood', through the consumption of fashion and beauty products.

This helps them to experience their lost 'country of origin' culture (as a result of being either born and brought up in Great Britain all of their life or from living in Great Britain for most of their life) and replenish themselves through the creation of this new identity of 'Islamic Bollywood', constructed through the consumption of fashion and beauty products. As a result of all, the following model is proposed:

<u>Figure 5.11. Khan and Mulkeen (2014) Model of British South Asian Muslim female fashion and beauty product consumerism (after Results)</u>

Factor 1- Traditional Buying Models   Factor 2- Socio-cultural Influences

<u>Key</u>

→   Flow

☐ Theory

⬭ Process
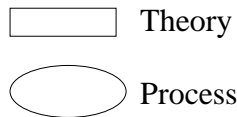
There are two parts to the model of British South Asian Muslim female fashion and beauty consumerism. Factor 1 (left hand side of the model) showcases the traditional buyer models of British South Asian Muslim fashion and beauty product consumerism and Factor 2 describes what are the socio-cultural influences on British South Asian Muslim female fashion and beauty product consumerism. Factor 1 and Factor 2 meet in the middle to give construction of the model.

Box 1 of 'Hofstede Model Culture': The Hofstede Model (2011) is a framework for assessing and differentiating national cultures best known as the cultural dimensions theory. It is the world's values and cultures put in order to build a comprehensive model which argues that people differ across on the extent to which they endorse six dimensions of values- power (equality versus. inequality), collectivism (versus. individualism), uncertainty avoidance (versus. tolerance), masculinity (versus. femininity) and long term orientation (Hofstede, 2011).

Box 2 of 'Conflict between models': The Hofstede Model (2011) is in conflict with the Acculturation Model (Berry, 2011) as the Hofstede model (2011) is only applicable or works when a native is living in the native's country of origin's culture while the Acculturation Model (2011) is only applicable to immigrants who are living in a country (not native) to their country of origin's culture. The Hofstede Model (2011) displays the country of origin's culture index. When applying the Hofstede model to an individual, there is no need to change their behaviour as everyone in their country is abiding by the country's cultural norms and practices. However, the Acculturation Model (2011) demonstrates that due to coming over to the host country from a country of origin whose cultural index is so dramatically different to

its host country's culture index, immigrants experience 'acculturation stress' with having to adjust to its new host country's culture. As a coping mechanism, the immigrants fall into four categories of psychological behaviour adaptation techniques which is to either assimilate, integrate, separate or marginalise.

Box 3 of 'Acculturation': The Acculturation model (2011) is a strategy used as a framework for understanding ethical acculturation, a developmental process during which immigrants use four types of adaptation strategies when in a non-native country (Berry 2011). Immigrants enter the host country with their own moral value traditions and concepts but are confronted with new ethical principles and rules, some of which may be inconsistent with their ethics of origin (Berry, 2011). The four psychological behaviour adaptation techniques of immigrants when in a non-native country are as follows: assimilate (reject their country of origin's culture and completely absorb their host country's culture); integrate (absorb their host country's culture while maintaining their country of origin's culture); separation (reject their host country's culture and hold onto their country of origin's culture); and/or marginalisation (reject both of the host country's culture and their own country of origin's culture).

Emigration, forced or chosen, is the movement of people from one country or locality to another; to leave one country or region to settle in another, migration from a place (especially migration from your native country in order to settle in another) maybe due to reasons of a better quality of life, seeking out more resources or seeking asylum (Collins et al, 2011).

Box 4 of 'Shapes': Shapes can be defined as the power or capacity to influence or to have an effect on the behaviour of a person (Oxford dictionary, 2012). It is implied in this model that for British South Asian Muslim female consumers, the conflict between the Hofstede Model (2011) and Acculturation Model (2011) was a social agent felt to influence the British

South Asian Muslim female consumer's identity for the following reason: this model argues that British South Asian Muslim female consumers fall in between the Hofstede Model (2011) (only applicable to British Caucasian consumers since a British Caucasian consumer is a native living in their own native country of origin's culture so they [British Caucasians] do not need to change their identity) and Acculturation Model (1967) (only applicable to first generation South Asian consumers since a first generation South Asian is an immigrant whose country of origin's cultural index is so dramatically different to its host country's culture index, the immigrants experience 'acculturation stress' with having to adjust to its new host country's culture, so their identity is changed through this process of 'acculturation stress'). It may be contended from such a model that British South Asian Muslim female consumers (usually second/third/fourth generation born and/or brought up in Britain) go through their 'own' psychological adaptation technique which falls in between Berry (2011)'s 'integration' stage (where individuals want to maintain their identity with their home culture, but also want to take on some characteristics of the new culture) and 'separation' stage (where individuals want to separate themselves from the dominant culture). It may also be argued that they go through a 'cross' between the integration stage and separation stage; this process is such where they form their own subculture called British South Asian Muslim culture and that this changes their identity resulting in a British South Asian Muslim identity.

Box 5 of 'Identity': Identity is constructed on the back of a recognition of some common origin or shared characteristics with another person or group or with an ideal . The discursive approach views identity as a construction, a process never completed – always 'in process' (Hall, 2010).

Box 6 of 'Shapes': As previously stated in Box 4, shapes can be defined as the power or capacity to influence or to have an effect on the behaviour of a person (Oxford dictionary, 2012). It is implied in this model that for British South Asian Muslim female consumers,

their identity is a social facilitator felt to influence their perception of fashion and beauty product consumption. The model suggests that if the physical environment has changed (from South Asian country of origin to host country of Great Britain) and consumer environment has changed (from South Asian country of origin to host country of Great Britain), this means that their consumer psychological behaviour has changed i.e. British South Asian Muslim female consumers have changed their consumer behaviour from South Asian country of origin consumer psychological behaviour to the host country of Great Britain consumer psychological behaviour. As such British South Asian female consumers may consume different fashion and beauty products in Great Britain as a result of change of consumer environment (from South Asian country of origin consumer environment to host country of Great Britain consumer environment) compared to if they had been brought up in South Asian country of origin. Their consumer tastes in the host country of Great Britain in fashion and beauty products are different to what they would have bought in the area of fashion and beauty products if they had been born and brought up in their South Asian country of origin (their aesthetic tastes would have been South Asian in their fashion and beauty product consumer buyer behaviour). This may result from living in Great Britain as they have been exposed to Western consumer buyer behaviour habits so as a result, consume Western fashion and beauty products with a British South Asian aesthetical taste.

Since these consumers are second or third generation, it is contended that through being brought up in the consumer environment of Great Britain, British South Asian Muslim consumers have changed from their South Asian country of origin fashion and beauty product consumption behaviour to a British fashion and beauty product consumption behaviour but also retain religious references. As a result, it can be argued that their perception of fashion and beauty product consumption has been changed as a consequence from South Asian country of origin consumption behaviour of fashion and beauty products to a new British

South Asian Muslim consumption behaviour of fashion and beauty products through the process of consumer psychological behavioural adaptation but they still adhere to religious benchmarks.

Box 7 (a)(1) of 'Links to country of origin': The cultural tie linked with country of origin would include aspects of culture such as the mother tongue language being spoken (Hindi, Urdu, Punjabi, Bengali or Tamil as opposed to the Western language of English being spoken), dress (sari, salwa kameez, lengha as opposed to wearing Western apparel such as denim jeans and utility wear), food habits (eating Eastern staple diet of rice or unleavened bread with fish and vegetables marinated in South Asian spices such as powdered turmeric, cumin, coriander and chilli fried in oil; as opposed to Western diet of wheat products such as bread (with yeast) with cooked animal protein such as poultry or beef typically served with butter, cream or cheese), music (South Asian usage of sitar [long necked lute] and harmonium as opposed to usage of guitar, keyboard and drums in Western music) and ideals and values held by participants (South Asian values encompass shaping Confucianism, in particular loyalty towards the family, corporation and nation; the forgoing of personal freedom for the sake of society's stability and prosperity; the pursuit of academic and technological excellence; and work ethic and thrift). Examples of South Asian values could be a preference for Eastern social harmony and consensus as opposed to Western confrontation and dissent, loyalty and respect towards forms of authority including parents, teachers and government and eastern collectivism over western individualism and liberalism (Hofstede, 2011).

Box 7(a)(2) of 'Popular culture ': Bollywood is an integral part and representative of South Asian popular culture. Bollywood is the Hindi film and cinema industry based in Mumbai (Bombay), India. Bollywood films typically feature South Asian actresses speaking the native mother tongue, featuring the quintessential song and dance numbers by the hero

and heroine - a trademark of Bollywood cinema. The viewing of all these aspects of South Asian culture featured in these Bollywood films is felt to 'educate' about participants about the history and culture of their homeland and help them feel 'closer' to their culture and South Asian heritage. Therefore the viewing of Bollywood cinema – which typically deals with current issues in the South Asian country – helps create a cultural linkage back to their 'homeland'.

Bollywood films typically feature South Asian actresses wearing the latest Mumbai fashion apparel and current cosmetic looks from the Mumbai runways. The featuring of these clothes and cosmetics worn by Bollywood actresses influence fashion and beauty product consumption of British South Asian Muslim female consumers; as these Bollywood actresses are felt to be fashion icons and beauty role models due to lack of South Asian female role models in the Western media.

Box 7 (a)(3) of 'Strength of Religious beliefs': Strength of religious beliefs would include going to the local mosque, reciting the prayers in Arabic, wearing the hijab (headscarf) whilst conducting prayers in the mosque, conversing in the participant's mother tongue inside the local mosque and upholding the ideals and values held by participants (Haddad and Lummis, 1987). Example of Islamic values would encompass not taking interest when borrowing money as opposed to the Western value of taking interest when lending money.

Strength of religious beliefs may influence British South Asian Muslim female consumers in terms of constructing a new identity for themselves living in their host country of Great Britain. It is felt that strength of religious belief teaches discipline and gives new direction and a new focus in terms of character building and giving a structure to lives. The Western lifestyle is felt to give unlimited freedom, materialistic aspirations and may be viewed to be empty with no sense of self or purpose as opposed to the structure Islam which is felt to give. Practising the five pillars of Islam is intrinsic to this 'new' identity. The five

pillars of Islam are statement of the creed (professing monotheism to God); prayer five times a day (before sunrise, midday, afternoon, sunset and night-time); fasting during the month of Ramadan; pilgrimage (required to be done once in a lifetime) and almsgiving (giving 2.5% of one's salary to the poor).

Box 7 (b) Peer Group Pressure of Family in Country of Residence

Family peer group pressure affects consumer purchasing of fashion and beauty products. Marketers frequently reference marketing research on 'resilient' families- those that emphasise time spent together through family traditions, rituals and celebrations (of which British South Asian Muslim families fall into the category of). Not only are resilient families (such as British South Asian Muslim families) better able to deal with transitions and tragedies, they also affect consumer demand for many fashion and beauty products. Family celebrations help families survive crises and fuel retail sales with Eid and South Asian weddings generating 50% or more of yearly sales (and an even higher percentage of profits) for many retailers. Today gift giving and family holidays are an important area of study with Ramadan becoming the second most popular holiday in Great Britain in terms of retail sales of gifts and clothing merchandise.

Box 7 (c) Peer Group Pressure of British Caucasian community

There is the existence of British Caucasian peer group pressure which is the environment inhabited by British South Asian female consumers. This British Caucasian peer group pressure consists of the Western values of materialism, individualism, youthfulness, work ethic, progress, freedom and activity. Inevitably, there exists the pressure to consume products which represent these Western values of materialism (e.g. Gucci scarf), individualism (e.g. perfume), youthfulness (cellulite reducing creams), work ethic (e.g. purchasing a suit), progress (e.g. pedometer), freedom (e.g. knowing one's consumer rights as consumers are more skeptical of advertising claims and are more willing to look at a wider

range of product alternatives than in the past) and activity (e.g. gym membership).

Box 7(c)(a) Dominant Popular Culture of Country of Residence

The dominant popular culture of the country of residence of Great Britain is the commercial culture (images, ideas, perspectives, attitudes, memes and phenomena derived from television, films, newspapers, magazines and the internet) based on the popular taste of mainstream British Caucasian consumers.

Box 7 (c)(b) Mainstream Retailers

The mainstream retailers are the retailers which cater to the mainstream popular tastes of a country's consumers. They tend to be the retail giants who are usually located on the high street of most cities and major towns and make the most profits yearly out of the retail industry such as Zara and TopShop.

Box 7 (c)(c) Social Pressure of Country of Residence

The process by which an individual learns the expectations of the norms and values of the group and of society of the country of residence in which they inhabit.

Box 8 of 'Shapes': Shapes can be defined as the power or capacity to influence or to have an effect on the behaviour of a person (Oxford dictionary, 2012) and it is implied in this model that for British South Asian female consumers, socioeconomic factors e.g. links to country of origin, popular culture and strength of religious beliefs are felt to influence their perception of fashion and beauty product consumption.

Links to country of origin is argued to influence British South Asian Muslim female consumers' perception of fashion and beauty product consumption as they follow their country of origin's fashion and beauty aesthetical look as a way of showing loyalty and allegiance to their country of origin as a source of national pride, helping them reconnect their cultural tie to their country of origin sartorially and affording them the opportunity to experience their South Asian country of origin's culture through consumption.

Popular culture is contended by this study to influence British South Asian Muslim female consumers as they will try to emulate Bollywood celebrities as they are perceived as a source of attractiveness and source of inspiration when it comes to fashion and beauty for special occasion wear. Bollywood is an integral part of fashion and beauty youth subculture in South Asia. Bollywood actresses have a serious impact on behaviours including adoption of new clothing and beauty style and mannerism. Bollywood actresses are a part of conversation with friends, evoking a desire to imitate the looks and mannerism of their favourite Bollywood actresses and models. Imitating hairstyles, clothing and accessories of Bollywood actresses in popular Bollywood films is widespread among urban and rural South Asian youth in the run up for special occasions events. The obsession for fashion and beauty perfection has increased amongst South Asian youths because of the peer pressure and inherent desire to look good along with the influence of the Bollywood actresses. A niche and distinguished fashion and beauty statement is created by these youths engrossed with the obsession to look beautiful and fashionably updated.

Strength of religious beliefs is argued by this study to influence perception of fashion and beauty product consumption. British South Asian Muslim female consumers are united by a set of common Islamic values that have a lasting impact on their consumption behaviour. Modesty is an important element of Islam. Dressing modestly requires wearing clothing that are not tight fitting, are made of non-transparent material and do not expose excess skin. The Quran provides guidelines on how men and women should dress, though references in this regard allow for more or less strict interpretations. The key aspect of sharia-compliance when it comes to marketing clothing is that the clothing satisfies the Islamic value of modesty. Many British South Asian Muslim female consumers want to comply with Sharia law and ingest only halal skincare and beauty products (using ingredients which are free from animal fat, alcohol and intoxicants). Halal beauty products uses alternative to animal fats (including

that from lanolin which is a form of halal alcohol derived from animal fats and animal content such as sheep) and alcohol (such as ethanol and ethyl) which are heavily used in the skincare industry. This increasing trend of consuming halal fashion and beauty products are all shaping British South Asian Muslim female consumers' perception of fashion and beauty products consumption.

British South Asian Muslim family members have prescribed roles in the consumer decision process of fashion and beauty product consumption. British South Asian Muslim family members can perform the roles of information gatherer, influencer, decision maker, purchasing agent and consumer when purchasing fashion and beauty products. Joint consumer buyer behaviour decisions invariably produce some conflict in fashion and beauty product purchase objectives. As a result, British South Asian Muslim families develop strategies to resolve fashion and beauty product purchase conflicts through persuasion, problem solving or bargaining.

Peer group pressure means 'to conform to the norms of the group and to demonstrate loyalty and commitment to other group members'. The Western cultural values are of achievement, materialism, individualism and youthfulness. Consumer socialisation is the process by which a consumer learns the consumer norms and consumer values of British consumerism and British society. Social pressure of Great Britain influences perception of fashion and beauty product consumption of British South Asian Muslim female consumers due to conformation pressure to absorb British consumption values of modern consumerism (such as fashion and beauty products which symbolise Western cultural values of achievement, materialism, individualism and youthfulness, progress, freedom and activity). Consumer products convey symbolic roles that reflect these Western cultural values. Peers such as the British Caucasian community has become an important influence on British South Asian female consumer behaviour during fashion and beauty product purchase and peer

pressure of the British Caucasian community is a hallmark of the British South Asian female consumer experience of fashion and beauty product purchases (Bahl, 2012; Hermansen and Khan, 2013; Bhalla, 2014). British South Asian participants mainly consumed western beauty products, partly out of ease of use, easily available, arising from western socialisation, a need for conformity to British society and also availability (Lindridge et al, 20004). Peer conformity amongst British South Asian Muslim female consumers is most pronounced with respect to style, sartorial taste, appearance, consumer ideology and consumption values. The peer group of the British Caucasian community is both a social group and a primary group of consumers who have similar interests, age, background and social status (to a certain extent) as British South Asian Muslim female consumers.

The members of this peer group of British Caucasian community is most likely to influence and exert peer group pressure on the British South Asian Muslim female consumer's beliefs and consumer behaviour.

Dominant popular culture of country of residence is the commercial culture (images, ideas, perspectives, attitudes, memes and phenomena derived from television, films, newspapers, magazines and the internet) based on the popular taste of mainstream British Caucasian consumers. The dominant popular culture of Great Britain has been found by this study to influence British South Asian Muslim female consumers of their perception of fashion and beauty product purchasing behaviour. A key element of the dominant popular culture found to be influential on their perception of fashion and beauty product consumption were the symbolic aspirational reference groups of celebrities such as African American singers, American films/actresses and Bollywood films/actresses (Jackson et al, 2007). These celebrities are used as symbolic aspirational reference groups for shaping their perception of fashion and beauty product consumption as they have associations which can be linked to British South Asian Muslim female consumer's mental representation of self to meet self-

verification or self-enhancement goals such as likeability and physical attractiveness which British South Asian Muslim female consumer would like to identify with.

Mainstream retailers such as Zara and TopShop are an important influence on shaping British South Asian Muslim female consumers on their perception of fashion and beauty product Consumption. The retail experience is argued to be removed from reality and provide a hedonistic emotional experience (Pantano, 2014). British South Asian Muslim female consumers purchase fashion and beauty product in these two retailers as they are fashion conscious consumers and these retailer's clothes and beauty products appeal to their aesthetical palette and sartorial tastes due to sensory overload of visual images, fashion-forward, conservative clothes and beautifully packaged beauty products, clever use of colours in eye-catching window displays and loud music played generated to stimulate increased spending and more risk taking impulsive consumer behaviour.

British South Asian Muslim female consumers are under pressure to live up to the expectations of others in order to preserve 'izzat' (family honour). Hence the concern for 'izzat' (family honour), exerts a mutually coercive force/ expectation upon the members of the social network of the British South Asian community. The need to maintain 'izzat' creates ever escalating expectations of what consumer products or possessions are needed to maintain a socially appropriate appearance. Given the scarcity of resources and opportunities, British South Asian female consumers have to strive hard for them. Once they have succeeded in this, given the concentration of wealth in a geographically confined area, British South Asian Muslim female consumers need to show these achievements through the possession of publicly visible luxuries such as clothes, cosmetics and skincare. In this way, they show themselves to be exemplars of British South Asian Muslim female consumerism possessing the best that British society has to offer. Consumption of luxury clothes, cosmetics and skincare are seen as important social markers; communicating social status and symbols

of prestige as well as symbols of achievement, materialism, individualism and youthfulness. However, when the British South Asia Muslim female consumers begin their conspicuous consumption of fashion and beauty products, the effects cascade down to British South Asian Muslim female consumers in middle and lower socioeconomic segments who feel the pressure to keep up.

Box 9 of 'Perception of Fashion and beauty product consumption': This box refers to the behavioural preferences in fashion and beauty consumption, and analyses the similarities and differences between British South Asian Punjabi and British South Asian Muslim female consumers. This approach was selected to consider the distinctions between market segmentation between different subgroups in the British South Asian female consumer groups, and emerging western market in the British South Muslim female consumer community.

Box 10 of 'Construction of a new identity' (Jacobson, 2004): Emigration to a new country requires construction of a new identity (Jacobson, 2004). When entering the host country, identity has been lost for the diaspora and therefore they require or there is a need - by the diaspora British South Asian Muslim female consumers - for a new identity to be reconstructed.

Jacobson (2004) considers the interrelationship between religious and ethnic identities maintained by young British Pakistanis and addresses the topic of why religion is a more significant source of social identity for these young people than ethnicity. There are two basic expressions of this greater significance of religion. Firstly, it is evident in the nature of the underlying distinction made by many young British Pakistanis between religion and ethnicity as sources of identity. This distinction rests on the assumption that whereas Pakistani ethnicity relates to a particular place and its people; Islam has universal relevance with greater significance. Secondly, in the contrast between the essential characteristics of the

social boundaries defining the two forms of social identity, the social boundaries which include expressions of religious identity among young British Pakistanis are all – encompassing and clear-cut in comparison to increasingly permeable ethnic boundaries. One of the implications is that this expression of a British South Asian culture and British South Asian Muslim identity is shown through tangible evidence through wearing clothing and beauty products; thereby resulting in a fashion and beauty movement which is a British South Asian Muslim fashion and beauty identity. Evidence of this include the publications and sales of British South Asian magazines which the author argues is an example of consumer psychological behaviour technique.

Further explanation and justification in terms of the model's links and implications for retailers and media

The model's implications for retailers and media is that consumers, retailers and manufacturers need to know that in today's climate, there are now more emerging contemporary social factors, other than traditional buyer models (Factor 1), such as socio-cultural influences (Factor 2) which influence British South Asian Muslim female fashion and beauty product consumerism.

This creates the need for marketing companies to extend their marketing strategy to target British South Asian Muslim female consumer's family and friends (as a social group) rather than just marketing to British South Asian Muslim female consumers as individuals. This is due to British South Asian Muslim female consumers being motivated to buy in clusters (as consumers they use family groups and friends as reference groups) due to coming from a collectivist culture; rather than buy in singles (based on the consumer's individual taste and own opinion where they use themselves as an individual as a reference group) due to coming from a culture of individualist culture.

The second and third generation of British South Asian Muslim female consumers are not as bound by tradition, religious or cultural factors (as the first generation of South Asian

female consumers) as they buy 'modern' goods. 'Modern' goods, in this context, refer to Western influenced clothes or beauty products which still comply with religious and/or cultural requirements.

6.0. CONCLUSION

6.1. Introduction

In conjunction with the results of this research, a number of significant conclusions are derived which reveal how the aim and objectives of the research underlined previously are accomplished. The research contribution for consumer buyer behaviour knowledge are also emphasised. Lastly, the chapter summaries the limitations of the research and highlights research areas for future research.

6.2. Conclusion 1. British South Asian females are more influenced by their families in terms of fashion and cosmetics choices when compared to British Caucasians

This conclusion is supported by the work of Hofstede (2011) who concluded that Great Britain has a lower power distance index which indicates that society de-emphasises the difference between an individual's power and wealth. It is also supported by the primary data in this study where British South Asian Muslim female consumers suggested that they did not have the same levels of freedom as their British Caucasian counterparts. The implications of this conclusion are that retailers who seek to attract British South Asian female consumers need to appeal to the extended families of the British South Asian Muslim female consumers if they are to be successful in capturing the South Asian Muslim consumer market. Based on this conclusion, objective number 2 (to examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.3. Conclusion 2. British South Asian females have a way of thinking which is of long term orientation

This conclusion is supported by the work of Hofstede (2011) who stated that for long term orientation index score of South Asian countries, the characteristics are persistence, ordering relationships by status and observing this order, thrift and having a sense of shame. It is also supported from the primary data in this study which indicates that second and third generation British South Asian female consumers adhere to the thinking of long term

orientation belonging to their parents generation's mind set. This may have been due to social conditioning passed on from frequent daily interaction with their parents and immediate elderly family members. The implications of this conclusion are that impulse purchases will be unlikely to be made by British South Asian Muslim female consumers so for retailers it would be advisable against buying impulse fashion and beauty products and keeping it in stock as it will be unlikely to be sold so will not be of profit or of financial benefit to retailers. Based on this conclusion, objective 1 (to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.4. Conclusion 3. British South Asian Muslim female consumers are status-orientated

This conclusion is supported by the work of Sekhon (2007) and Jackson et al (2007) who stated that given their strong commitment to status and prestige as being of the utmost importance importance to the identity of British South Asian consumers; these consumers buy to show acquirance of money and success, need for one upmanship, validation from peers and a need to gain peer approval and respect from community members and peers. Wealth, achievement and symbolic consumption show status is regarded as a part of British South Asian 'identity'. This is an example of diaspora consumption. It is also supported from the primary data in this study where British South Asian Muslim female consumers purchase products to show their status and possessions as a measure and reflection of their achievement. For British South Asian Muslim female consumers, status motivates consumption. The implications of this conclusion are that manufacturers and retailers must produce, stock and display status-orientated fashion and beauty products in their retail outlets if they wish to capture and gain the customer loyalty and financial revenue of the British South Asian consumer market. Based on this conclusion, objective 1 (to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.5. Conclusion 4. British South Asian female consumers have dual identity and as a result take part in dual consumption of fashion and beauty products

This conclusion that British South Asian consumers have dual identity is supported by the work of Johal (1998) and Jamal and Chapman (2000) who found that British South Asians have hybrid identity and experience acculturation stress when trying to choose between their country of origin identity and host country identity. As such, they have the attitude 'caught in between two cultures' with their different social norms and customs. It is also supported from the primary data in this study where British South Asian Muslim female consumers practice a 'modern' Islam, negotiating being British and South Asian and experiencing border crossings in terms of their British nationality, South Asian culture and their religion. This conclusion of British South Asian experiencing dual consumption is supported by Lindridge et al (2004) and Sekhon (2007) who stated that British South Asian female respondents take part in acculturation through situational consumption behaviour (purchasing Western fashion goods such as Western designer goods and Western beauty products) when in habiting their 'British' world and purchasing South Asian fashion goods when inhabiting their 'South Asian' world. British South Asian female consumers take part in consumer ethnic 'swapping behaviour' between their native South Asian fashion and beauty product consumption and Western fashion and beauty product consumption based on their being in their 'South Asian' world or their 'British' world. The conclusion is also supported by the primary data in this study where British South Asian Muslim females alternated between South Asian and Western fashion and beauty aesthetic 'looks' and worlds. British South Asian female consumers switch between British and South Asian identities using Western fashion and beauty products and South Asian clothes. They do not consume South Asian cosmetic or skincare brands; however, but they expect the fashion and beauty products they choose to purchase, to reflect their religious beliefs. The implications of this conclusion are that manufacturers and retailers should produce and stock fashion and beauty products which are of the Western category (such as Western cosmetic brand and clothes), South Asian category (such as salwa kameezs, saris) and Islamic category (such as headscarves, burkinis) (under one roof alongside each other on racks inside one retail store) in order to appeal to the British

South Asian consumer market and gain customer loyalty and financial revenue from this consumer category in order so they can purchase South Asian and Western goods under one roof instead of having to go to several different retail locations to purchase fashion and beauty products of different categories. Based on this conclusion, objective 1 (to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.6. Conclusion 5. British South Asian female consumers wear South Asian attire for South Asian events to take part in their South Asian culture

This conclusion that British South Asian female consumers wear South Asian clothes for South Asian events is supported by the work of Hides (2000) and Craik (2009) who stated that British South Asian women are more likely to wear traditional [South Asian] dress. It is also supported from the primary data in this study that British South Asian Muslim female consumers only consume South Asian clothes for special occasions such as South Asian weddings and cultural functions. British South Asian Muslim female consumers like to buy South Asian clothes in muted colours and Western style tailoring with little to no sequins or beading [i.e. they have absorbed Western aesthetic fashion]. This conclusion that South Asian female consumers wear South Asian clothes to take part in their South Asian culture is also supported by the work of Lindridge et al (2004) and Sekhon (2007) who stated that South Asian fashion products were mostly exclusively consumed by the British South Asian female consumers to show pride in their ethnicity and showcase their ethnic identity through consuming and wearing South Asian fashion goods as well as being worn in order to take part in their native South Asian culture. The conclusion is also supported from the primary data in this study where British South Asian Muslim female consumers wear South Asian clothes to experience and reflect their own country of origin culture to help them experience their lost culture as a result of living in Great Britain and replenish themselves through the creation of this new identity. The implications of this conclusion is that manufacturers and retailers would ideally form links with South Asian manufacturers in South Asian countries to import,

produce and stock South Asian apparel in mainstream retailers to make it more accessible to British South Asian Muslim consumers in order to gain customer loyalty, stir the interest, gain more visits to the store and secure financial revenue from this category of consumers. Based on this conclusion, objective 1 (to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.7. Conclusion 6. British South Asian Muslim female consumers are influenced by popular culture

This conclusion is supported by Chapman (1995) and Craik (1994) who asserted that ethnic identity no longer comprises of cultural difference. It is evolving into a collective urban culture that takes elements of popular culture such as music and fashion and fuses them with aspects of both minority and majority cultures. It is also supported from the primary data in this study where popular culture (images, ideas, perspectives, attitudes, memes and phenomena derived from television, films, newspapers, magazines and the internet) were found to shape their consumption of fashion and beauty products. A key element of popular culture found to be influential on their fashion and beauty product consumption were the reference groups of celebrities such as African American singers, American films/actresses and Bollywood films/actresses (Jackson et al, 2007). The implications of this conclusion are that retailers would be advised to use celebrities of South Asian extract in their advertising campaigns such as TopMan's usage of Amir Khan (British-Pakistani boxer) and Burberry's usage of Neelam Johal (British-Indian model) in their advertising campaigns to encourage British South Asian customers to identity with their brand and retail store and to encourage more British South Asian customers into their retail store and consume their fashion and beauty products. Based on this conclusion, objective 3 (to analyse the role of popular culture and its influence on British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.8. Conclusion 7. British South Asian Muslim female consumers felt their friends influenced their identity formation

This conclusion is supported by Johal (1998) who stated that British South Asians felt their

friends helped with their identity formation and identity building. It is also supported from the primary data in this study where British South Asian Muslim female consumers felt that their friends helped with their identity formation and identity building as they were from the same ethnicity, culture and nationality. The implications of this conclusion are that retailers who seek to attract British South Asian female consumers need to appeal to the friends of the British South Asian Muslim female consumers if they are to be successful in capturing the South Asian Muslim consumer market. Based on this conclusion, objective number 2 (to examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.9. Conclusion 8. British South Asian Muslim female consumers have a preference towards Western aesthetics and imagery

This conclusion is supported by the work Nagrath (2003) who stated that many South Asian female consumers residing in the West, particularly those of the younger generation, choose Indo-Western clothing, which is a fusion of Western and South Asian fashion. It is also supported from the primary data in this study where British South Asian Muslim female consumers stated that they like to buy South Asian clothes in muted colours and Western style tailoring with little to no sequins or beading [i.e. they have absorbed Western aesthetic fashion]. For British South Asian female consumers, fashion and beauty acculturation has taken place (i.e. they have absorbed Western beauty and fashion aesthetic notions and disregarded South Asian beauty and fashion aesthetic notions). Fashion acculturation has taken place for British South Asian Muslim female consumers which reflects their acceptance of their environment or setting. The implications of this study is that retailers who want to attract customers of South Asian heritage need to stock Indo-Western clothing in their retail stores if they are to be successful in capturing the British South Asian Muslim female consumer market. Based on this conclusion, objective 1 (to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.10. Conclusion 9. British South Asian Muslim female consumers are influenced by parents and family members

This conclusion is supported by the work of Assael (1998) and Dwyer (1999) who affirmed that Muslim consumers tend to be more conservative with an emphasis on an adherence to family norms and consume products which symbolise parental influences and expectations as well as their tangible and utilitarian value. It is also supported from the primary data in this study where British South Asian female consumers stated they rely heavily on their family's opinions on South Asian wedding guest attire only when maintaining appearances for attending South Asian Muslim weddings and cultural functions. The implications of this conclusion are that retailers who wish to appeal to the British South Asian female consumers need to attract the families of the British South Asian Muslim female consumers if they are to be successful in seizing the South Asian Muslim consumer market. Based on this conclusion, objective number 2 (to examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.11. Conclusion 10. British South Asian Muslim female consumers favour the purchase of brands and consume fashion and beauty products to convey a public image

This conclusion that British South Asian Muslim female consumers favour the purchase of brands is supported by the work of Jackson et al (2007), Portas (2007) and Sekhon (2007) who asserted that British South Asian female consumers tend to favour luxury goods as these brands provide status, prestige and reassurance of quality. They were purchased for the reasons of earning respect, approval and receiving kudos from peers and community members. It is about showing status and the attitude one has 'made it' over in Great Britain. For British South Asian Muslim female consumers, the wearing of brands meant being able to join the community hierarchy's social ranking of an exclusive clique (fashion tribe) or joining a social circle the participants wanted to be a part of. It is also supported by the primary data in this study where British South Asian Muslim female consumers preferred brands justified by being of better quality or more durable (long-lasting). British South Asian

Muslim female consumers feel huge pressure to consume the 'right' branded products for fear of being judged. This conclusion that British South Asian Muslim female consumers purchase fashion and beauty products to convey a public image is supported by the work of Bordieu (1984) and Sekhon (2007) who affirmed that British South Asian Muslim female consumers purchase products to be seen publicly with parental approval. British South Asian Muslim female consumers purchase products to meet approval and expectations. The implications of this conclusion are that retailers who strive to draw British South Asian Muslim female consumers into their stores ought to entice them by stocking fashion and beauty products of brand names which convey a public image if they are to be effective in seizing the British South Asian market. Based on this conclusion, objective 1 (to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products) is accepted.

6.12. Conclusion 11. British South Muslim female consumers are influenced by a number of socio-cultural factors with regards to consumption of fashion and beauty products

This conclusion is supported by the work of Dwyer (1999) who affirmed that British South Asian Muslim female consumers dress choices are the result of social factors such as ethnic heritage, social class, parental or family attitudes, religious beliefs, political affiliations and personal orientations. It is also supported from the primary data in this study where socio-cultural factors such as links to country of origin, popular culture, strengths of religious beliefs, peer group pressure of family in country of residence, dominant popular culture of country of residence, mainstream retailers and social pressure of country of residence influence British South Asian Muslim female consumers' consumption of fashion and beauty products. The implications of this conclusion are that manufacturers, retailers and media who need to draw in British South Asian female consumers must attract them by consideration of these socio-cultural factors if they are to be prosperous in netting the British South Asian Muslim consumer market. Based on this conclusion, objective 1 (to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty

products), objective number 2 (to examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products) and objective 3 (to analyse the role of popular culture and its influence on British South Asian Muslim women's consumption of fashion and beauty products) are accepted.

6.13. Conclusion 12: British South Asian Muslim female consumers are looking for modern Islamic Western dress to wear

This conclusion is supported by the work of Dwyer (1999) and Jackson et al (2007) who stated that British South Asian Muslim female consumers' religious beliefs influences their consumer buyer behaviour of dress choices. It is also supported from the primary data in this study where strength of religious beliefs shaped British South Asian Muslim female consumers decision making process of purchasing fashion products. This was connected with their 'izzat' (family honour and prestige) considered to be a religious aspect of their belief system. The implications of this conclusion is that manufacturers and retailers need to take British South Asian Muslim female consumers' strength of religious beliefs into consideration before producing, stocking and marketing fashion and beauty products geared towards British South Asian Muslim female consumers. Based on this conclusion, objective 1 (to examine the role of culture in British South Asian Muslim women's consumption of fashion and beauty products) and objective number 2 (to examine how the family influences and plays a role in influencing British South Asian Muslim women's consumption of fashion and beauty products) are accepted.

6.14. Contribution to Knowledge

This research argues that British South Asian Muslim female consumers do not fall under the same pattern of buyer behaviour as other British South Asian female consumers as exemplified by Sekhon's (2007) British South Asian Punjabi female consumers who take family into consideration when consuming fashion and beauty products and Lindridge et al (2004) who take culture into consideration when consuming fashion and beauty products. This study has shown that British South Asian Muslim female consumers take into account

different social factors which influence their consumer buyer behaviour according to their religion (Islam) and the social factor of Bollywood culture.

Also, it notes that not all British South Asians female consumers are one homogeneous group who all display similar consumer buyer behaviour characteristics – as presumed to do so by current literature. British South Asian female consumers are widely believed to consume similar items and behave in similar ways when consuming fashion and beauty products. It seems that British South Asians female consumers have been grouped together as one group. This leads to a narrow perspective on British South Asian female consumerism and does not give detailed scope on the products they purchase and the motivation behind their purchasing behaviour. This research has shown that British South Asians Muslim female consumers display different type of consumer buyer behaviour compared to other British South Asian female consumers.

6.15. RECOMMENDATIONS

6.15.1. Recommendation 1: Retailers and the media must appeal to the British South Asian female consumers' extended family to attract the British South Asian female consumer market

Retailers and media who wish to be successful in supplying the British South Asian female consumer market must appeal to the British South Asian female consumers' extended family. The aim of this recommendation is to enable retailers and the media to increase their market share of the British South Asian female fashion and cosmetics market. This may be achieved by having organised events, hiring public relations to make sure events have the availability of food and drink, and to orchestrate open evening with themes to promote designers. When introducing new designers into a retail store in order to encourage sales of the new designer's stock, it would be beneficial to have an event, which would be promoting the new designer's stock in the press and circulating flyers by publicising the event by word of mouth. This would aid sales revenue of the new designer's retail goods. The costs of this recommendation are the cost of the new retail stock, advertising of the event and public

relations required to host the event, the delivery of flyers by recruited staff and costs of the

staff such as overtime wages and evening overtime wages. The benefits to be derived from

this recommendation for the retailers and media are the increase in market share and the

increase in developing new markets and new products. This therefore leads to satisfied

retailers. The benefits to be obtained for the customers are the new products ranges,

developing social side of shopping with family and friends, having a more enjoyable and

memorable experience. This would therefore lead to satisfied customers. The benefits to be

gained from this recommendation for the media are renewed interest in events, news columns

and new events to be written about and the creation of jobs for media types such as

journalists and public relations officers.

6.15.2. Recommendation 2: Retailers and the media should not purchase or promote fashion and beauty impulse purchases to appeal to the British South Asian female consumer market

Impulse purchases are unlikely to be made by British South Asian female consumers so for

retailers it would be advisable against buying impulse fashion and beauty products [the

tendency to buy unplanned purchase of a fashion or beauty product on a whim or an action

based on a powerful and persistent urge. Impulse fashion and beauty products purchases are

made for variety or novelty such as nailpolish, lipstick, socks or tights] and keeping it in

stock as it is unlikely to be sold so will not be of profit or of financial benefit to retailers. The

aim of this recommendation to stop wastage of money being spend on unsold fashion and

beauty products stock. It may be achieved by buying non-impulse fashion and beauty

products stock. More customer research is needed into what non-impulse fashion and beauty

products stock British South Asian female customers will actually want to buy. The costs of

this recommendation are costs of market research into what non-impulse fashion and

beauty products British South Asian female consumers actually want to buy, costs of non-

impulse fashion and beauty product stock and the cost of promoting, advertising, public

relations and publicity of the non-impulse fashion and beauty products. The benefits to be

derived for retailers include more money in the long term although more expensive but more

fruitful in the long term as fashion and beauty products stock is more guaranteed to be sold for retailers. The benefits for customers are more products tailored made and more suited to the tastes of the British South Asian female consumers. The benefits for the media are more effective, tailor made advertising of non- impulse fashion and beauty product purchases geared towards the audience of British South Asian female audience and more publicity gained meaning more usage of the media and more of the media's facilities being used.

6.15.3. Recommendation 3: Retailers and the media should purchase or market status-orientated fashion and beauty products to attract the British South Asian female consumer market

Manufacturers, retailers and the media must produce, stock, display and market status-orientated fashion and beauty products in their retail outlets if they wish to capture and gain the customer loyalty and financial revenue of the British South Asian consumer market. The aim of this recommendation to increase market share of the British South Asian fashion and beauty product consumer market. It may be achieved by sourcing these status orientated fashion and beauty products from the correct appropriate manufacturers such as luxury brand labels (MAC, Bobbi Brown) which are popular with this particular niche market. The costs of this recommendation the cost of luxury brand names of fashion and beauty product stock bought by retailers. The benefits to be derived for retailers include more increased revenue as a greater knowledge has been gained by knowing what type of product is preferred by this niche customer market, selling products which are guaranteed to be sold due to gaining in product knowledge of customers' taste, long term gain to be made by selling status orientated fashion and beauty products so only products tailor made to customer's taste has a greater chance to be sold and more increased revenue as a greater knowledge is gained of British South consumer taste. The benefits to be obtained for customers are receiving products adapted to their tastes. The benefits to be gained for the media are increased revenue and increased advertisements to be made by the media and more media coverage made which increases the profile of the media companies used.

6.15.4. Recommendation 4: Retailers and the media should purchase/promote Western, South Asian and Islamic fashion and beauty products to appeal to the British South Asian Muslim

female consumer market

Manufacturers, retailers and the media should produce, stock and market fashion and beauty products which are of the Western category (such as Western cosmetic brand and clothes), South Asian category (such as salwa kameezs, saris) and Islamic category (such as headscarves, burkinis) (under one roof alongside each other on racks inside one retail store) in order to appeal to the British South Asian Muslim consumer market and gain customer loyalty and financial revenue from this consumer category. This is in order so British South Asian Muslim female consumers can purchase South Asian and Western goods under one roof instead of having to go to several different retail locations to purchase fashion and beauty products of different categories. The aim of this recommendation to increase market share of the British South Asian fashion and beauty product consumer market. It may be achieved by buying fashion and beauty products stock of the Western category, South Asian category and Islamic category so British South Asian Muslim female consumers have the most amount of choice and variety of products of each category depending on their occasion to choose from in order to have increased chance of spending the most amount of money. The costs of this recommendation are the cost of the stock of fashion and beauty products. The benefits to be derived for retailers include having the most amount of fashion and beauty product stock available on display so there is maximum increased chance of fashion and beauty products being purchased by British South Asian Muslim female consumers. The benefits to be obtained for customers are having the most variety of stock to choose from for purchase so their needs are met as consumers. The benefits to be gained by the media are most amount of increased media coverage of Western, South Asian and Islamic fashion and beauty products in the Western media, the British South Asian media and the British Muslim media.

6.15.5. Recommendation 5: Retailers and the media should form links with South Asian manufacturers in South Asian countries to attract the British South Asian female consumer market

Manufacturers, retailers and the media would ideally form links with South Asian

manufacturers in South Asian countries to import, produce, stock and market South Asian apparel in mainstream retailers to make it more accessible to British South Asian consumers in order to gain customer loyalty, stir the interest, gain more visits to the store and secure financial revenue from this category of consumers. The aim of this recommendation to increase revenue of the market share of the British South Asian fashion and beauty market share. It may be achieved by casting a wider network of global contacts to make it a business of worldwide proportions. The costs of this recommendation are the cost of forming links with South Asian manufacturers and transport costs of importing fashion and beauty products from South Asian manufacturers in South Asian factories. The benefits to be derived include for retailers: to gain increased customer loyalty, increased number of visits to the store made by customers. The benefits to be obtained by customers: by receiving the maximum variety of stock which is to the customer's taste suited to their sartorial palette. The benefits to be gained by the media are increased media coverage and influence from South Asian manufacturers so more authentic South Asian influence on advertisements.

6.15.6. Recommendation 6: Retailers and the media should use South Asian celebrities in order to appeal to the British South Asian female consumer market

Retailers and the media would be advised to use South Asian celebrities in their advertising campaigns such as TopMan's usage of Amir Khan (British-Pakistani boxer) and Burberry's usage of Neelam Johal (British-Indian model) in their advertising campaigns to encourage British South Asian customers to identity with their brand and retail store and to encourage more British South Asian customers into their retail store and consume their fashion and beauty products. The aim of this recommendation to encourage more British South Asian customers to purchase fashion and beauty products. It may be achieved by use of celebrities who are of South Asian heritage so more British South Asian female consumers can identify with a retailer's vision, brand and aesthetic. The costs of this recommendation are the cost of the celebrities wages, advertising and public relations of the advertising campaigns featuring British South Asian celebrities and the distribution of the advertising campaigns which are to

be featured in the retail stores and also on public property such as billboard posters and large screen video billboard advertising in city centres. The benefits to be derived for retailers include interest of customers of British South Asian heritage who may start to identify with the retail store and make repeated visits resulting in more financial revenue coming into the retail store. The benefits to be gained for customers include more identification made and more connection made to the retail store brand and vision and heightened feelings of customer loyalty. The benefits to be obtained for the media are increased media coverage and publicity from the British South Asian celebrities advertising campaigns.

6.15.7. Recommendation 7: Retailers and the media need to attract British South Asian female consumers' friends to appeal to the British South Asian female consumer market

Retailers and the media who seek to attract British South Asian female consumers need to appeal to the friends of the British South Asian female consumers if they are to be successful in capturing the British South Asian female consumer market. The aim of this recommendation is to appeal to the wider customer base audience beyond the targeted British South Asian female consumer market. It may be achieved by holding occasions, self-promotion, providing cuisine and beverages, hosting public events to endorse new trends and styles and collection of new season's clothing ranges and lines. With the advent of the introduction of new clothing collections for each season designed by clothing designers, these require holding a publicised event where endorsing the occasion can be achieved by the media, social media (the internet) and by dispensation of leaflets advertising the event. The costs of this recommendation are the price of the latest merchandise, promotion of the occasion and publicity needed to hold the occasion, the distribution of leaflets by employed workforce and rates of the workforce such as extra hours salaries and evening extra hours salaries. The benefits to be consequential from this recommendation for the retailers are the upsurge in market share and the growth in emerging latest marketplaces and up-to-date merchandises. This therefore proceeds to contented retailers. The benefits to be derived for

the customers are the latest collection of new clothing merchandise at the start of every

season, fostering the communal aspect of shopping with family and friends and having an

unforgettable retail experience. This would therefore be precedent to gratified consumers.

The benefits obtained for the media are rekindled attention in the retailer's hosted event,

newspaper articles and latest occurrences written about the event and the formation of job

positions for the media such as journalists and public relations officers.

6.15.8. Recommendation 8: Retailers and the media need to purchase and market Indo-Western clothing to attract the British South Asian female consumer market

Retailers and the media who want to attract British South Asian customers need to stock and

market Indo-Western clothing in their retail stores and on television, magazines and

newspapers if they are to be successful in capturing the British South Asian female consumer

market. The aim of this recommendation is to encourage British South Asian female

customers to buy and consume Indo-Western clothing which is suited to their sartorial taste

palette and which appeals to their consumer sensibility. It may be achieved by importing

Indo-Western clothing from a South Asian manufacturer or sourcing Indo-Western clothing

from local British South Asian manufacturers in order to buy Indo-Western clothing stock

and then be able to sell it to British South Asian female consumers in retail stores. The costs

of this recommendation are the cost of forming links with South Asian manufacturers or local

British South Asian manufacturers and transport costs of importing Indo-Western clothing

from South Asian manufacturers in South Asian factories or local British South Asian

manufacturers. The benefits to be derived for the retailers are more British South Asian

customers taking interest in the clothing stock on display in the retail store, the upsurge in

British South Asian market segment and the rise in expanding new markets in South Asian

countries or non-mainstream local manufacturers specialising in British South Asian apparel.

The benefits to be gained for the customers are that their specific sartorial needs have been

met, taken on board and understood as to what their likes and dislikes are as British South

Asian female consumers and good customer word of mouth being spread amongst the British South Asian community about the retailer's new stock of Indo -Western clothing. The benefit to be obtained for the media are the increase in developing new links to new media outlets such as being able to advertise in British South Asian fashion and beauty magazines which would feature new Indo-Western fashion stock to appeal to British South Asian female consumers.

6.16.9. Recommendation 9: Retailers and the media need to appeal to the British South Asian female consumers' families to attract the British South Asian female consumer market

Retailers and the media who wish to appeal to the British South Asian female consumers need to attract the families of the British South Asian female consumers if they are to be successful in seizing the South Asian female consumer market. The aim of this recommendation to increase the customer base of the retailers by targeting British South Asian female consumers and their families thereby securing more British South Asian female consumers and as a result receiving more financial revenue from this niche consumer market. It may be achieved by having organised events, hiring public relations to make sure events have the availability of food and drink, and to orchestrate open evenings with themes to promote designers. When introducing new designers into a retail store in order to encourage sales of the new designer's stock, it would be beneficial by having events, which would be promoting the new designer's stock in the press and circulating flyers by publicising the event by word of mouth. This would aid sales revenue of the new designer's retail goods. The costs of this recommendation are the price of the new retail stock, promotion of the occasion and publicity needed to hold the event, the distribution of handouts by employed workforce and expenses of the employees such as extra hours salaries and evening extra hours salaries. The benefits to be derived for retailers include the growth in market share and the expansion in acquiring new markets and acquisition of new products. This therefore leads to gratified retailers. The benefits to be gained for customers are the new products ranges, cultivating the societal aspect of shopping with family and friends and experiencing an unforgettable event.

This would therefore lead to fulfilled customers. The benefits obtained for the media are revitalised awareness in the retailer's event, increased newspaper coverage and new happenings written about the retailer's event and the formation of employment for media journalists and public relations agents.

6.15.10. Recommendation 10: Retailers and the media should purchase/market brand names which convey a public image of fashion and beauty products to appeal to the British South Asian female consumer market

Retailers and the media who strive to attract British South Asian female consumers into their stores should try to appeal to them by stocking fashion and beauty products of brand names which convey a public image if they are to be effective in grasping the British South Asian market. The aim of this recommendation is to increase market share of the British South Asian fashion and beauty product consumer market. It may be achieved by obtaining these fashion and beauty products from the manufacturers which produce luxury brand labels conveying a public image which are considered 'acceptable' with this particular consumer tribe. The costs of this recommendation are the cost of brand names which convey a brand name of fashion and beauty product stock bought by retailers, forging links with luxury brand making manufacturers and the transport costs of travelling between the manufacturer and retail stores. The benefits to be derived for retailers include buying fashion and beauty stock of brand names which convey a public image which although more costly; is more financially rewarding in the long term as fashion and beauty product stock is more certain to be bought by British South Asian female consumers. Another benefit for retailers are that more consumer knowledge has been acquired about British South Asian female consumer tastes. The benefit gained for customers are that more commodities have been adapted and have been made suitable to British South Asian female consumers' taste. The benefit obtained for the media are that a more efficient, adapted advertising of brand name fashion and beauty products have been geared towards the audience of British South Asian female consumer market taste and more publicity garnered for the media and usage of their facilities.

6.15.11. Recommendation 11: Retailers and the media must take into consideration socio-

cultural factors of links to country of origin, popular culture, strengths of religious beliefs, peer group pressure of family in country of residence, dominant popular culture of country of residence, mainstream retailers and social pressure of country of residence to attract the British South Asian female consumer market

Manufacturers, retailers and media who need to appeal to British South Asian female consumers must attract them by taking into consideration socio-cultural factors such as links to country of origin, popular culture, strengths of religious beliefs, peer group pressure of family in country of residence, dominant popular culture of country of residence, mainstream retailers and social pressure of country of residence if they are to be prosperous in procuring the British South Asian female consumer market. The aim of this recommendation is to facilitate stores to expand their market share of the British South Asian female cosmetic and fashion consumer market. It may be achieved by establishing links with market research group companies who apprehend consumer buyer behaviour of British South Asian female consumers and forming networks with market consultation companies who have configured and gathered knowledge on how British South Asian Muslim female consumers behave. It may be also achieved by paying a market research group to carry out data analysis on how British South Asian female consumers behave with regards to fashion and beauty products, what fashion and beauty products they buy and what are their consumer likes and dislikes. This market research on British South Asian female fashion and beauty consumerism is useful before buying in fashion and beauty product stock so there is no fashion and beauty stock wastage and is increases the likelihood of fashion and beauty stock to be bought by this niche consumer group. The costs of this recommendation are the cost of establishing links with market research groups and market consultation companies and the cost of paying market research to carry out data analysis. The benefits to be derived for retailers include a greater increase in depth of knowledge of British South Asian female consumer behaviour, resulting in an increase in financial revenue. The benefits gained by customers are fashion and beauty product merchandise on display which is aligned to their consumer tastes. The benefits obtained by the media through this recommendation is the inclusion of a

multidimensional variety of socio-cultural factors such as links to country of origin, popular culture, strengths of religious beliefs, peer group pressure of family in country of residence, dominant popular culture of country of residence, mainstream retailers and social pressure of country of residence fused into its advertising; thereby current day advertising has undergone updating and modernising which is tailor made and adapted to the tastes of the British South Asian female consumer market. As a result, more adapted advertising towards this niche consumer group is created as well as an increased use of the media's facilities which results in more financial revenue gained by the media advertising agencies. More sales associates/retailers of South Asian ethnicity employed in the retail sector who speak Urdu/Hindi/Bengali/Punjabi who could communicate directly with South Asian customers and have a more detailed understanding of the aesthetical needs and clothing and makeup preferences of South Asian women. For example, MAC sales associates have already understood that South Asian customers have a cultural and personal preference for foundation colours one shade or two shades paler than their actual skin colouring. The mainstream media would be recommended to have more direct links with specific British South Asian magazines. Another recommendation would be to have more models/editors/stylists/sales associates of South Asian ethnicity employed in the fashion and beauty consumption industry so the British South Asian female consumer market feel they being included into the mainstream Western fashion and beauty industry. As a result, fashion and beauty magazines are to be recommended to use South Asian models not just token of exoticism but to reflect the everyday lifestyles of this expanding market segment. South Asian Muslim women are slowly entering into the fashion and beauty world with beauty role models such as Faryal Makhdoom (American-Pakistani wife of British-Pakistani boxer Amir Khan), Neelam Johal (British-Indian model featured in the Burberry Spring-Summer 2014 campaign), Hanaa Ben Abdesslem (Tunisian model) who has been signed on as the first ever Muslim face (ambassadress) of Lancome (French cosmetics house) campaign and Hammasa Kohistani (Miss.England 2005) paving the way for more South Asian faces and diversity to be being

seen featured in mainstream fashion and beauty magazines and media.

6.15.12. Recommendation 12: Retailers and the media need to take strength of religious beliefs into consideration to appeal to the British South Asian Muslim female consumer market

Manufacturers, retailers and the media need to take British South Asian Muslim female consumers' strength of religious beliefs into consideration before producing, stocking and marketing fashion and beauty products geared towards British South Asian Muslim female consumers. The aim of this recommendation is to allow stores to proliferate their market share of British South Asian Muslim female customers. It may be achieved by the alteration of the cutting and sleeve lengths of clothes in keeping with the religious dress codes of British South Asian Muslim female consumers. As a result, they have been specifically tailor made to suit the consumer needs and tastes of British South Asian Muslim female customers. The costs of this recommendation are the costs of the alterations tailors' wages to alter the cut and sleeve lengths of clothes which are adjusted to the acceptable modes of style in keeping with religious dress codes and the costs of outsourcing in South Asian factories if the retailer decides to import South Asian clothes which already have the 'correct' modest hemlines and necklines cut into the outfits; suitable to the palette of British South Asian Muslim female consumers. The benefits to be derived for the retailers include more British South Asian Muslim female consumers visiting their retail stores and buying clothing stock. The benefits to be gained for the customers are more clothing stock tailored to the British South Asian Muslim female consumers' tastes and their sartorial needs met. The benefits to be obtained for the media are more media coverage to be used as an instrument for retailers who need niche advertising catered for the British South Asian female consumers e.g. DKNY (Donna Karan New York) Ramadan Collection 2014 which features clothing ranges styled by two prolific Middle Eastern female fashion influencers Yada Golsharifi and Tamara Al Gabbani specifically tailored for the needs of Muslim female fashion consumers.

6.16. Limitations of the Study

While efforts were made to probe the during the interviews as effectively as possible, one

can never be absolutely sure that participants actually do what they say they do. This is termed as the 'halo and horns effect' (Vernon 1964). If there had been more time and more participants had agreed to being interviewed, it would have been preferable to have completed over forty interviews as more rich, detailed intimate information would have been able to be retrieved and analysed for the study.

6.17. Weaknesses of an interpretivist stance

There are however, weaknesses to the interpretivist stance chosen in this study. It may be difficult to generalise and predict future situations. The data collection can be prolonged and expensive. The data analysis may be longer than in positivism paradigm. The results may be influenced by the researcher. It may be viewed with scepticism by policy makers. Qualitative data is difficult to apply and construct validity and reliability (Goulding, 2005).

It investigates issues such as emotion and consciousness which are difficult to study objectively. The method depends on the articulate skills of the participants who provide the information and logistical and generalisation issues are connected with this. The language and terms employed in interpretivist philosophy and inquiry are usually obtuse or difficult. Conclusions depend on the particular participants chosen for the study. In its orientation toward a particular time frame or moment, the method may miss information about broader periods or about the development (time course) of an experience. In focusing on a rich description of an experience, the method may miss information about what led up to that experience, what its outcomes or consequences might be, and what the concomitants and other factors associated with the experience are. There is little interest in conceptualising the experience or in "explaining" it. The findings are subjective and it can be difficult to assert wider more generalised points from the research. Another weakness of the interpretivist research is that it would be very hard to reproduce if another researcher wanted to reproduce the survey and test the findings (Brown et al, 2011).

6.18. Threats to validity in Interpretivist research

Interpretivist approaches to qualitative research stress the importance of reflexivity i.e. an awareness of the ways in which the researcher as an individual with a particular social identity and background has an impact on the research process (Crotty, 1998). They take the view that 'The ability to put aside personal attitudes and preconceptions is more a function of how reflexive one is rather than how objective one is because it is not possible for researchers to set aside things about which they are not aware' (Ahern, 1999).

These issues are present in all research involving people. However, the nature of much flexible design research is such that they are often particularly problematic. There is typically a close relationship between the researcher and the setting and between the researcher and respondents. Indeed the notion of the 'researcher-as-instrument' emphasises the potential for bias (Robson, 2002).

6.19. Suggestions for Further Research

While efforts are made in this study to ensure the research offers valuable insights into the areas covered, it is also acknowledged that future studies could explore further areas to deepen present knowledge on the attitudes and behaviour of British South Asian Muslim female consumers towards fashion and beauty products.

The large prevalence of participants of South Asian Muslim extraction desiring an alteration of their ethnic appearance and stating a preference for the Western notion of beauty may reflect the assimilation difficulties and low tolerance of the society in accepting people with a 'foreign' look or name, both in the private sector and in the job market. Psychological aspects of these perspectives stated by South Asian Muslim female participants are to be considered as recommendations for further research work.

7.0. APPENDICES

Interview 1

Research Topic 1: The meaning of culture to the participant.

Respondent 1: I am South Asian so I am strongly attached to my culture.

Research Topic 2: The culture the participant feels more aligned to (South Asian or British).

Respondent 1: I feel closer to my South Asian culture more than British culture.

Research Topic 3: The participants attitudes of social factors when purchasing fashion and beauty products.

Repondent 1: Whatever I like. What suits me.

Research Topic 4: The participants view of the role of the family.

Respondent: It is very important. The family does comes first.

Research Topic 5: The extent to which the family influences participant's consumption of

fashion and beauty products.

Respondent: Not at all.

Research Topic 6: If invited to a wedding or cultural function, the clothes or beauty products purchased by the participant for that event. If so, the extent the participant is influenced by people and by whom.

Respondent: Yes, traditional South Asian clothes. You get influenced by culture, not people.

Research Topic 7: The person whom the participant would need a second opinion from on an outfit for a wedding/ cultural function and their reason for the person chosen.

Respondent: My sister as she has nice taste and is trendy.

Research Topic 8: Any other person whom the respondent would ask for a second opinion on their clothes or makeup.

Respondent: No, other than sister or mum.

Research Topic 9: The person the participant would take shopping with them and their reason for the person chosen.

Respondent: No, I don't ask other people's opinions. I want to feel comfortable in what I wear.

Research Topic 10: The respondent's attitudes on fashion and beauty in Bollywood films.

Respondent: I love it as they do not lose the traditional touch.

Research Topic 11: The participants attitudes on fashion and beauty in British South Asian fashion

magazines.

Respondent: Same as above. I love it as they do not lose the traditional touch.

Research Topic 12: The respondents attitudes of social factors by Bollywood or Western media. Their reason for the popular culture medium chosen.

Respondent: South Asian as I am very attached to my own country as being away from one's own country, you become more attached to your own country of origin.

Research Topic 13: The participants preference for the types of clothes and makeup of their liking. The respondent's alignment with the particular 'look' they preferred for themselves (South Asian or British). Their reason for their preference of that 'particular' look (South Asian or British).

Respondent: I prefer no makeup. Not showy, not revealing. I like designer clothes as it is the South Asian look - the traditional £1000 outfits for wedding and parties.

Research Topic 14: The participants liking for any famous person in terms of style, fashion and beauty. The reason for their liking of the famous person's appearance.

Respondent: Not really. I am not influenced by people or celebrities.

Research Topic 15: The respondent's preference for either the Bollywood 'look' or the Western 'look'. Their reason for their liking of their preferential 'look'.

Respondent: I prefer the South Asian look as it is more traditional looking.

Research Topic 16: The participant's source of reference of fashion and beauty inspiration in their life.

Respondent: I would say my own human nature and South Asian culture.

Interview 2

Research Topic 1: The meaning of culture to the participant.

Respondent: Rich culture. A lot of history to it which has brought us to where we are. It is important to have culture.

Research Topic 2: The culture the participant feels more aligned to (South Asian or British).

Respondent: I would say both. I grew up in a period of being British. But nowadays, people are not so much. Christmas is just as important as Eid.

Research Topic 3: The participants attitudes of social factors when purchasing fashion and beauty products.

Respondent: Whether or not it will sell and demand of the product. Also sales of the product and personal choice (little). What I like, a little by fashion magazines due to working in fashion and also by looking at my own height and my own weight.

Research Topic 4: The participants view of the role of the family.

Respondent: Very important part.

Research Topic 5: The extent to which the family influences participant's consumption of

fashion and beauty products.

Respondent: Not at all.

Research Topic 6: If invited to a wedding or cultural function, the clothes or beauty products purchased by the participant for that event. If so, the extent the participant is influenced by people and by whom.

Respondent: If a close family event then yes I buy new clothes or beauty products for that wedding or cultural function. I usually have a collection [in my own retail store]. I am not influence by people when purchasing clothes or makeup for a wedding or cultural function.

Research Topic 7: The person whom the participant would need a second opinion from on an outfit for a wedding/ cultural function and their reason for the person chosen.

Respondent: My husband as he is a good judge and is honest.

Research Topic 8: Any other person whom the respondent would ask for a second opinion on their clothes or makeup.

Respondent: No.

Research Topic 9: The person the participant would take shopping with them and their reason for the person chosen.

Respondent: I would go by myself or take my husband.

Research Topic 10: The respondent's attitudes on fashion and beauty in Bollywood films.

Respondent: It is glamour. Nowadays, it is more Western [culture] rather than Bollywood film influences South Asian fashion and beauty product consumption.

Research Topic 11: The participants attitudes on fashion and beauty in British South Asian fashion magazines.

Respondent: It is more realistic for us. It influences our sales.

Research Topic 12: The respondents attitudes of social factors by Bollywood or Western media. Their reason for the popular culture medium chosen.

Respondent: Neither because in England we have our own fashion scene.

Research Topic 13: The participants preference for the types of clothes and makeup of their liking. The respondent's alignment with the particular 'look' they preferred for themselves (South Asian or British). Their reason for their preference of that 'particular' look (South Asian or British).

Respondent: I prefer bright colours [clothes] and natural look [makeup]. I prefer the British 'look'.

Research Topic 14: The participants liking for any famous person in terms of style, fashion and beauty. The reason for their liking of the famous person's appearance.

Respondent: No.

Research Topic 15: The respondent's preference for either the Bollywood 'look' or the Western 'look'. Their reason for their liking of their preferential 'look'.

Respondent: I prefer the Western 'look'.

Research Topic 16: The participant's source of reference of fashion and beauty inspiration in their life.

Respondent: Just what is in. We are in fashion everyday so we find out about latest in beauty and everything.

Interview 38

Research Topic 1: The meaning of culture to the participant.

Respondent: I think I follow a bit of both [South Asian culture and British culture. A] mix [of both South Asian culture and British culture.] [I dress] according to where I am going [and] whether it is right, Islamic. If not [the clothing does not conform as] Islamic, then [I] tweak it to go to that side of it, basically to cover it [my body] up.

Research Topic 2: The culture the participant feels more aligned to (South Asian or British).

Respondent: [I feel close to] both [the South Asian culture and British culture]. [Perhaps I feel] more closer to British rather than Indian because I have been brought up here [in Britain] and lived here [in Britain] all my life so [it is the] environment [I] call Britain home.

Research Topic 3: The participants attitudes of social factors when purchasing fashion and beauty products.

Respondent: [What influences me when purchasing fashion and beauty products are] whether it looks good [and] whether it suits me. [Also, I take into account] modesty, whether it [the clothing item] is a modest piece of fashion.

Research Topic 4: The participants view of the role of the family.

Respondent: [My family unit] take a family decision. If needed to, [we] consult [extended] family additionally.

Research Topic 5: The extent to which the family influences participant's consumption of fashion and beauty products.

Respondent: No [I would not say the family influences my consumption of fashion and beauty products] but I am a fussy person. I know what I like and I know what [fashion or beauty product] suits me. If it [the clothing item] was too clingy, I could not wear it. [I] would not take culture into account, [but I] would take religion into account if I purchased the product.

Research Topic 6: If invited to a wedding or cultural function, the clothes or beauty products purchased by the participant for that event. If so, the extent to which the participant is influenced by people and by whom.

Respondent: Twice, I would have to have worn it [the outfit for the wedding or cultural function]. Otherwise, I would buy [a] brand new outfit. If attending [a] special event, [I] would wear [the] same makeup [I usually wear but] maybe [with] slightly heavier coverage. Otherwise, [I] would not buy brand new [makeup for wearing to attend a wedding or cultural function].

Research Topic 7: The person whom the participant would need a second opinion from on an outfit for a wedding/ cultural function and their reason for the person chosen.

Respondent: [I would seek a second opinion on an outfit for a wedding or cultural function from my] sister as she knows what I like, she has knowledge on fashion and beauty [and] she gives honest opinion.

Research Topic 8: Any other person whom the respondent would ask for a second opinion on their clothes or makeup.

Respondent: [I would ask my] female friend [as] she will tell me honestly whether it looks good or not. [I would not ask my] husband [as he is] useless [and] not fussy [when it comes to matters concerning fashion and beauty.]

Research Topic 9: The person the participant would take shopping with them and their reason for the person chosen.

Respondent: [I would take my] daughter [as] she also knows what looks good on me. I value her opinion, she makes sure I do not dress too 'oldy', she knows about fashion and beauty and she keeps up with fashion and beauty.

Research Topic 10: The respondent's attitudes on fashion and beauty in Bollywood films.

Respondent: [I] do not watch it [Bollywood films]. I do not follow it [Bollywood films]. [However,] I like the experience [of Bollywood films].

Research Topic 11: The participants attitudes on fashion and beauty in British South Asian fashion magazines.

Respondent: I do not follow it [British South Asian fashion and beauty magazines]. I would flick through it [a British South Asian fashion and beauty magazine to find out] what is in and what is out. [But I] would follow it [a British South Asian fashion magazine].

Research Topic 12: The respondents attitudes of social factors by Bollywood or Western media. Their reason for the popular culture medium chosen.

Respondent: [I consume] Western [media]. [British channels I watch are] BBC1 [and] ITV. [The radio I tune into are] Radio Lancashire. [I like] drama [of the] crimethrillers [genre because of] the way they are done. [I find] Indian dramas [to be] longwinded, backstabbing [and has too much] gossiping.

Western dramas [are] straightforward, more exciting, more suspense [and] get to the point quicker.

Research Topic 13: The participant's preference for the types of clothes and makeup of their liking. The respondent's alignment with the particular 'look' they preferred for themselves (South Asian or British). Their reason for their preference of that 'particular' look (South Asian or British).

Respondent: [With the] glamorous ['look', it contains] more long dresses. I like [the] casual ['look' but I] do not relate to it [as it] relates to short tops and trousers. [With] natural makeup, [it gives you] personality, gives enhancement [and a] bit of colour. [With the] glamorous ['look', you put extra emphasis and extra coverage with] eyeshadow, foundation and fake eyelashes. [With the] Western 'look' [I was] brought up here so [I] see it day in [and] day out [and it is] more practical. [With the] Bollywood 'look', [I] love [it] but [I could] not walk out in the street with the Bollywood 'look'. [Regarding] fabrics [and] embroidery [that] Western fabrics [are] thicker [and] warmer to wear [while] South Asian fabrics [are] thinner [and you] feel more cold in them [South Asian fabrics]. [You can] coordinate in Bollywood with [the] colouring [of clothing], to do with shoes and accessories. [Whereas with the] Western look, [there are] more nude colours so [it is] easier to coordinate, [and] fit in with [the] environment.

Research Topic 14: The participants liking for any famous person in terms of style, fashion and beauty. The reason for their liking of the famous person's appearance.

Respondent: [I like] Angelina Jolie [American Hollywood actress], Nicole Kidman [Australian Hollywood actress and] Anne Hathaway [American Hollywood actress as they have good] bone structure, nice facial features, they do not wear lots of makeup [and they are] natural looking. I like Madhuri Dixit [Indian Bollywood actress due to her] acting [ability]. [I also like] Kareena Kapoor [Bollywood actress because due to] bit of both [of her] acting [ability and her] appearance.

Research Topic 15: The respondent's preference for either the Bollywood 'look' or the Western 'look'. Their reason for their liking of their preferential 'look'.

Respondent: [I prefer the] Western 'look' [due to its] practicality, [being able to be] fitting into [one's] environment, [and I] do not like to stick out like a sore thumb. [I wear a] bit of blusher, lipstick [as] natural makeup. [For attending a] wedding, [I wear a] bit more, stronger colours [with regards to cosmetics]. [I wear] MAC [Canadian brand of cosmetics] makeup [as] a lot of South Asian girls were recommending it for the quality. [I use Boots] No.7 skincare and makeup. [I wear] River Island [British retail store] clothes, [as well as] TopShop [British retail store] [and] Primark [American retail store] [I have] only stopped recently [shopping there]. [With] French Connection [British retail store] [I] like [the] fabrics, [it is] contemporary [and] depends on pricing, [you can] dress up [or] dress down, according to [the] environment [one is in and you] get [your] money's worth. [I also shop in] Warehouse. [With] Zara [Spanish retail store], [I] just like the 'look'.

Research Topic 16: The participant's source of reference of fashion and beauty inspiration in their life.

Respondent: [My source of reference for fashion and beauty inspiration in my life would be] a bit of everything. [I] would not show my arm or legs [due to] modesty. [I would say I am inspired by] Western clothes [as they made of] practical fabric [and are machine] washable.

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