CHAPTER 2

Literature Review I: Theoretical and Conceptual Foundation

2.0 Overview

In any research it is mandatory for any researcher to have a clear understanding of the subject under study. So it appears logical for every researcher to start with conceptual and theoretical understanding of the construct under study. The discussion of this chapter is directed to provide conceptual framework of the construct and whether the construct supported by previous theory. The chapter starts with discussion on religion as a cultural subsystem followed by conceptual understanding of religion, religious affiliation and religiosity. The next topic of discussion is an overview of the various religions followed by the discussion on shopping orientation. At last, various models of consumer’s behaviour are examined from shopping orientation perspective and specifically, Darden (1980) and Sheth (1983) are models are discussed to provide the framework for this study.

2.1 Religion as a cultural subsystem

According to Assael (1992), Culture refers to “the norms, beliefs and customs that are learned from society and lead to common patterns of behaviour” (p. 319). It is deeply rooted in the values and its values are commonly shared by its group members. The culture of any country is manifested by religion, education, geography, language and formative experiences and national childhood pattern. This pattern may be expressed in terms of attitudes, fundamental rights, traditions, beliefs customs; mode of life and value system (Shweder 1991) and it is the difference in the composition and relationship among these elements which makes the culture of each society, state and country unique and different. (de Mooij 2004).
The foundation of any culture is the commonly shared values, ideals and assumptions of its members about the life. These values transformed from one culture to another not by genetic process but by learning and interaction with one’s environment (Ferraro 1994). The members of the society behave and act in a socially acceptable manner by using this learned values. In the view of Slowikowski and Jarratt (1997), the structure of social organisation, habits and conventions, the communication system and roles and status positions for members of that society are determined by these values.

The culture and its impact on various aspects of consumer behaviour had been widely researched. (Dichter, 1962, Sheth and Sethi, 1977, Wills, Samli and Jacobs, 1991, McCort and Malhotra, 1993, Samli, 1995, Usunier, 1996, Manrai and Manrai, 1996, Engel, Blackwell and Miniard, 1995, Luna and Gupta, 2001). But, there are very limited examples which have a focus on the influence of religion on consumer behaviour as a component of culture. Instead, the focus of culture base researcher is on ethnicity, nationality and values as important predictors of consumer behaviour.

At both, individual and societal levels, people’s attitudes, values and behaviors are influenced by religion as it is a universal and influential social institutions and it forces to undertake its study. Religious values and beliefs affect human behavior by working directly through taboos and obligation or through its influence on the culture and society. Many aspects of everyday life like births, marriages and funeral rites, moral values of right and wrong, cohabitation, premarital sex, family planning, organ donation, restriction on eating and drinking are significantly influenced by religion and its associated practices. These values differ among different religious faiths and it is the degree of adherence that determine to what extent these norms are kept.

Religion influences people’s values, habits and attitudes as an important component of culture (Belzen 1999). In the context of culture, Religion, the cognitive or ideological elements of a country’s culture, is a unified system of beliefs and practices that permeates the value structure of a society. Religion syndicates the groups in general and nation in particular by its value system (Geertz 1993). Religion acts as a major cohesive force, if not

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the only one in some societies like India, Israel, Iran, and Saudi Arabia. In the view of Berkman, Lindquist and Sirgy (1997), sacred nature of religion makes it acceptable without any questions and it pervades all aspects of life, from family to education to the workplace to government.

Schwartz and Huismans (1995) states that religion is regarded as a way of life that encourages people to strive for other values as a part of culture and a value in itself. Religious values acts as an important guiding principles in one’s daily life apart from formation of one’s attitudes and behaviour. Since different theorists have different opinion on specific values that can be linked to religion, all agreed that differ with regard to the specific values they link to religion, almost all agree that religions influences the value system of its advocate by transmitting religious creeds, norms, moral prescriptions, ritual requirements and taboos through the process of socialisation (Crystal 1993; Wulff 1997; Berkman et al. 1997). Such sacred values of religion shape the behaviour and practices of institutions and members of cultures.

Marty and Appleby (1991) has an opinion that in the context of cosmic and metaphysic, religion provides personal and social identity as a part of key human values. It is the expression of one’s relationship with god and how that relationship is expressed in the society. Religion determines one’s own conception of his/her responsibilities to himself/herself, to others and his/her God. So religion has both internal as well as external orientation. Internally, religion can be expressed in terms of religious identities, religious attitudes, values and beliefs while external dimension can be expressed by means of membership of religious organisation, religious affiliation, attending religious functions and religious affiliation.

Three models were proposed by Greeley (1963) who has described the relationship between religion and cultural subsystem and religion and society. The first model describes that personality of the members of religious group is influenced by their religious values and ultimately their actions are influenced by it which in turn will influence the organisation of the social system. The second model describes that personality is built by social system which will direct the religious belief and activities of an individuals. So religion is an independent variable in the first model while dependent variable in the second model. A third model envisages that personality of an individual is influenced by
religious belief which in turn influences his/her role in the society and vice versa. So the third model sees the religion as a correlate or a predicator variable.

2.2. Defining Religion

It is difficult to find definition of religion which is universally accepted. Because of the personal nature of the religion, its meaning would differ from person to person. In the view of Clarke & Byrne (1993), there are mammoth difficulties to find generally accepted definition of religion. The religion is defined by the scholars in three perspectives historically. Firstly, it is a supernatural power to which individuals must respond; secondly individual feeling for presence of such power and lastly the rituals carried by individual with respect to such power (Wulff, 1997). So social scientific consensus is challenged and thus “it is hard to make any generalization [concerning religion] that is universally valid” (Peterson, 2001, p. 6). As a result, careful analysis of literature reveals diverse theories and definitions of religion. Among others, religion has been defined as:

“A belief in God accompanied by a commitment to follow principles believed to be set forth by God”. (McDaniel & Burnett, 1990, p. 110)

“A socially shared set of beliefs, ideas and actions that relate to a reality that cannot be verified empirically yet is believed to affect the course of natural and human events”. (Terpstra & David, 1991, p. 73)

“An organised system of beliefs, practices, rituals and symbols designed (a) to facilitate closeness to the sacred or transcendent (God, higher power or ultimate truth/reality), and (b) to foster an understanding of one’s relation and responsibility to others in living together in a community”. (Koenig, McCullough & Larson, 2000, p. 18)

“A social arrangement designed to provide a shared, collective way of dealing with the unknown and un-knowable aspects of human life, with the mysteries of life, death and the different dilemmas that arise in the process of making moral decisions”. (Johnson, 2000, p. 259)
“A cultural subsystem that refers to a unified system of beliefs and practices relative to a sacred ultimate reality or deity”. (Arnould, Price & Zikhan, 2004, p. 517-518)

“A system of beliefs about the supernatural and spiritual world, about God, and about how humans, as God’s creatures, are supposed to behave on this earth”. (Sheth & Mittal, 2004, p. 65)

From the above discussion, it clear that there is a difference in the understanding and perception of religion among the researcher scholar. Because of different purposes, context of use and historically confused meaning, there is a doubt in getting satisfactory definition of religion.(Clarke and Byrne 1993). Since, it is not possible to define religion in general term, “it must be defined for each research setting” (Wilkes, Burnett & Howell, 1986, p. 48). So for this study, a definition given by McDaniel and Burnett (1990) is adopted: “a belief in God accompanied by a commitment to follow principles believed to be set forth by God” (p. 110). It is appropriate to use this definition since it employs one’s degree of religious beliefs as a basis for how to act and live. Individual’s decision making is continuously guided by their intensity of religious belief high involvement. Religion can be defined in terms of religious affiliation and religiosity.

2.2.1 Religious affiliation

An individual’s observance to a particular religious group is known as religious affiliation. Hirschman (1983) states that the effect of religious affiliation like race and nationality on individual life often preludes birth, determines family size, level of education attained, the amount of wealth accumulated and the type of life decision taken.

Religious affiliation of an individual is measured on the basis of one’s denominational membership or faith identification (e.g. Hinduism, Islam, Jainism etc.). Religious affiliation is viewed as sharing a common cognitive system of beliefs, values, expectations and behaviours (Hirschman 1983).
2.2.2 Religiosity

Religiosity is a complex concept and difficult to define for at least two reasons. The first reason is the uncertainty and imprecise nature of the English language. Colloquially, in *Roget’s Thesaurus* (Lewis, 1978), religiosity is found to be synonymous with such terms as religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness. These synonyms reflect what studies of religiosity would term as dimensions of religiosity, rather than terms that are equivalent to religiosity\(^2\).

A second reason for this complexity is that current interest in the concept of religiosity crosses several academic disciplines, each approaching religiosity from different vantage points, and few consulting one another (Cardwell, 1980; Demerath & Hammond, 1969). For example, a theologian would address religiosity from the viewpoint of faith (Groome & Corso, 1999), while religious educators could focus on orthodoxy and belief (Groome, 1998). Psychologists might choose to address the dimensions of devotion, holiness, and piousness, whereas sociologists would consider the concept of religiosity to include church membership, church attendance, belief acceptance, doctrinal knowledge, and living the faith (Cardwell, 1980). This use of different terms across academic disciplines to identify what could be thought of as like dimensions of religiosity makes it difficult to discuss without an explicit definition from the viewpoint of religious education and the application of that knowledge to the lived experience.\(^3\)

In simple term, religiosity may be referred to as the state of one’s belief in God, characterized by his piety and religious zeal. The higher his piety and religious zeal are, hence the stronger his belief in God, the higher his religiosity is. But what seem to be synonymous with religiosity - for instance religiousness, orthodoxy, faith, belief, piousness, devotion, and holiness - are actually not exactly equivalent to religiosity. Instead, as rightly argued by Holdcroft (2006:89), they are just the reflections of the dimensions of the religiosity. Because of this, most of the generally cited authors of


religiosity such as Lenski (1961), King (1967), and Glock (1972) use the term ‘dimensions’ to measure religiosity. Only Verbit (1970) measures the religiosity in terms of its ‘components’.4

According to Delener (1990b), religiosity (degree to which individuals are committed to a specific religious group) is one of the most cultural force and key influence in buying behaviour. This is because purchase decision is categorised according how much consumers adhere to a particular faith. The extent to which religion affects one’s beliefs and behaviour depends on the individual’s level of religiosity and the importance one places on the religion itself (Sood and Nasu, 1995).

The effect of religion on consumer behaviour is dependent on importance of religion on one’s life and one’s level of commitment because religion is personal in nature.

The degree to which one follows the principles of their doctrines is dependent on how he/she accept the doctrine of their religion, for example, the level of religious commitment and group membership is manifested by how regularly a person attend worship services. If, a person is weak in his religious tenet, they may behave otherwise. In understanding the consumer behaviour, understanding of consumer’s commitment to their religion is imperative.

Those individual who are more religious are found to be more committed to their belief system and because of that their behaviour are guided by the principles and norms of their religion. It is rightly pointed by Stark and Glock (1968), “the heart of religion is commitment” (p. 1). According to Delener (1994); those who are rated more on religious commitment are found to be closed-minded or dogmatic. This is consistent with the view of fundamentalist aspect of religiosity in which fundamentalists believe in strict adherence to the doctrines of their faith. It is evident that religious commitment may be expressed beyond religion itself and high commitments are found in many aspects of life like family, relationships and consumption behaviour of many individuals who are more religious. The religiosity is defined as;

The degree to which a person uses adheres to his or her religious values, beliefs and practices and uses them in daily living. The supposition is that a highly religious person will evaluate the world through religious schemas and thus will integrate his or her religion into much of his or her life. (Worthington et al. 2003, p. 85)

Religiosity or religious commitment is “the extent to which an individual’s committed to the religion he or she professes and its teachings, such as the individual attitudes and behaviours reflect this commitment” (Johnson, Jang, Larson and Li, 1995: p. 25).

Religious commitment has been measured differently by different researcher in the literature of religion. Religiosity is measured on cognitively (ideologically), behaviourally, ritualistic, Intellectual, consequential and experiential dimensions. The cognitive dimension focuses on the individual’s belief or personal religious experience while the behavioural dimension concerns the level of activity in organized religious activities. Ritualistic dimensions include the actions prescribed by religion such as: prayer, fasting, pilgrimage, etc. Intellectual dimensions refer to an individual’s knowledge about religion. Consequential dimensions refer to the importance of religion while experimental dimensions describe the practicality of the religion.

**COGNITIVE RELIGIOSITY:** It’s a cognitive aspect of religiosity which measures individual’s self-beliefs or personal religious experience. The intrapersonal religiosity dimension focuses on religious attitudes or beliefs. An example of cognitive religiosity statement would be “religion is especially important to me because it answers many questions about the meaning of life.”

**BEHAVIOURAL RELIGIOSITY:** It’s a behavioural aspect of religiosity express in terms individuals participation in religious groups activity. The interpersonal religiosity measures that seek to evaluate mosque/temple/church attendance or private prayer. Meanwhile, an example of behavioural religiosity statement might be “I enjoy spending time with others of my religious affiliation”.

**EXPERIENTIAL RELIGIOSITY:** Religious and personal mystical experience (experiential religiosity) include conversion events, glossolalia and healing events. It is
related with the practicality of religion. An example of experiential religiosity statements are when I face a problem, I pray for God's help and Praying gives me strength when I am upset.

**CONSEQUENTIAL RELIGIOSITY:** Religious effects (consequential religion) involve the connection between belief and behaviour, that is, the rewards and responsibilities that accompany religiousness, such as peace of mind, composure, and adoption of morals and principles of behaviour. It is related with importance of religion on has in his life. The examples of consequential religiosity are “rewards of paradise encourage me to do good things” and “Advise others to do good things and avoid sin”.

### 2.3. Major Religion and their Basic Philosophy

#### 2.3.1 Hinduism

Hinduism, one of the oldest living religions, with a history stretching from around the second millennium B.C. to the present, is India’s indigenous religious and cultural system. It encompasses broad spectrum of philosophies ranging from pluralistic theism to absolute monism. Hinduism is not a homogeneous, organised system. It has no founder and no single code of beliefs; it has no central headquarters; it never had any religious organisation that wielded temporal power over its followers. Hinduism does not have a single scripture as the source of its various teachings. It is diverse; no single doctrine (or set of beliefs) can represent its numerous traditions. Nonetheless, the various schools share several basic concepts, which help us to understand how most Hindus see and respond to the world. Ekam Satya Viprah Bahuda Vadanti- “Truth is one; people call it by many names” (Rigveda I 164.46).

From fetishism, through polytheism and pantheism to the highest and the noblest concept of Deity and Man in Hinduism the whole gamut of human thought and belief is to be found. Hindu religious life might take the form of devotion to god or gods, the duties of family life or concentrated meditation. Many Hindu call their tradition Santana-dharma, the eternal law that governs everyone irrespective of belief. It is believed that these truths regarding the universal law were divinely revealed to ancient sages. Hinduism is a synthesis of religion and philosophy; as also a way of life.
SACRED TEXTS OF HINDUISM: Hindu religious literature is divided into two main categories: ‘Shruti’ and ‘Smriti’; Shruti – that which has been heard (revealed truth); and Smriti that which has been remembered (realized truth). Shruti consists of unquestionable truth and is considered eternal. It refers mainly to the Vedas themselves. Smriti is supplementary and may change over time. It is authoritative to the extent that it conforms to the bedrock of Shruti. If Shruti is ‘direct experience’, Smriti is ‘tradition’ – the experience remembered.

The Sruti is composed of the four Vedas – the Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. The Vedas form the oldest sacred texts of Hinduism. The books that appeared after the Vedas were called Smriti. Smriti literature includes Itihasas (epics like Ramayana, Mahabharata), Puranas (mythological texts), Agamas (theological treatises) and Darshanas (philosophical texts).

IMPORTANT HINDU VIRTUES: Following are some of the important qualities listed in the scriptures:
1) Ahimsa (non-violence) – based on the concepts of a/man and reincarnation
2) Sam yam (control of mind and the senses) – considered essential for any form of morality
3) Tolerance – of different beliefs, opinions, religious traditions and persons.
4) Hospitality – demonstrating magnanimity, and the value of service
5) Compassion – based on notions of atman; an ability to feel for others as we feel for ourselves
6) Protection – giving shelter to others, especially those less fortunate
7) Respect – for all living beings; for sanctity of life
8) Wisdom – knowledge is contrasted with ignorance; ability to sift out right and wrong
9) Austerity – Practical wisdom and discipline in addition to theoretical knowledge
10) Celibacy – important for spiritual life; only one of the four ashramas – grihasthya-permitted sexual gratification
11) Honesty – to avoid self-deception; essential to build trust within relationships.
12) Cleanliness – includes external hygiene and inner purity
13) Charity – “Charity given out of duty, without expectation of return, at the proper time and place, and to a worthy person is considered to be in the quality of goodness.”
(Bhagwad Gita, 17.20)
A Tenfold system of virtuous duties was prescribed by Manu Smriti: (1) “Contentment; (2) Abstention from injury to others, active benevolence, and returning good for evil; (3) Resistance to sensual appetites; (4) Abstinence from theft and illicit gain; (5) Purity, chastity, and cleanliness; (6) Coercion of passions; (7) Acquisition of knowledge; (8) Acquisition of Divine Wisdom; (9) Veracity, honesty and fidelity; and (10) Freedom from wrath and hatred;” – Manu, vi, 92.

ACTS OF WORSHIP AND DEVOTION⁵: Two main types of worship are practiced in Hinduism;

- In Arati, fire and other items are waved in front of an picture or image of the deity
- In Puja, fruit, flowers, and other ingredients are offered to the deity in a more elaborate ritual. (National)

- Acts of devotion, observance of holidays, and enactment of sacred stories build a personal storehouse of merit and cancel sins
- Some sects believe that Vishnu or other gods can directly assist the devotee in attaining union with Brahman (Kramer)
- Through the practice of yoga, the study of sacred texts of the Upanishads, Vedas, and Baghavad Gita, and more esoteric spiritual disciplines the Hindu may also try to realize the soul’s reabsorption into Brahman
- Both erotic and ascetic practices increase spiritual knowledge of and union with the divine

⁵ http://endlink.lurie.northwestern.edu
RELIGIOUS FESTIVALS AND DAYS OF SIGNIFICANCE\(^6\): There are Hindu festivals almost every month. They are based on the Lunar Calendar and hence the dates vary from year to year. Some festivals are based on the change of seasons and others celebrate and glorify the great incarnations or prayer campaigns to invoke and realise the divine within.

The main festivals observed in Australia are:

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<tr>
<th>Festival</th>
<th>Date/s</th>
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<tr>
<td>Thaipusam</td>
<td>January</td>
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<tr>
<td>Maha Shivarathiri</td>
<td>March (whole night vigil)</td>
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<tr>
<td>Tamil and Kerala</td>
<td>New Year April</td>
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<tr>
<td>Ramnavmi</td>
<td>April</td>
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<tr>
<td>Hanuman Jayanti</td>
<td>April</td>
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<tr>
<td>Krishna Jeyanthi</td>
<td>September</td>
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<td>Ganesh Chaturthi</td>
<td>September</td>
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<tr>
<td>Navarathri</td>
<td>September/October (10 day festival)</td>
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<tr>
<td>Deepavali/Diwali</td>
<td>October/November (2 days)</td>
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2.3.2 Islam\(^7\)

Over one billion people are active Muslims throughout the continents of the world. This religion was revealed to mankind by Allah, the Alone God, through the many human messengers-prophets in history. They believe the final revelation was given to the Prophet Muhammad who lived from 570-632 C.E. Attached to his name is a blessing that is often used after the names of honoured prophets—\(\textit{Salla-Allahu alayhi wa Sallam}/may Allah’s blessings and peace be upon him. It is sometimes abbreviated in print to SAAWS or SA. Derived from the root letters \(\textit{s.l.m.} (\text{Ar. } \textit{Sin}, \text{ Lam, Mim})\), Islam means “to be in peace,” “to be secure,” and “to be integral, whole.” Muslims feel at peace because they have consciously submitted their will to the Almighty Alone God and are at Peace with themselves, all creatures, and God.

A Muslim is someone who has surrendered their whole being to God and committed themselves to pattern their life on his divine guidance that he communicated to the human

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\(^{6}\) Culture and Religion, Information Sheet, Hindu Association of Western Australia (Inc), October 2009

\(^7\) World Religions ©2005 University Of Metaphysical Sciences
messenger-prophets. Islam is embodied in the Qur’an and in the Sunnah, which are the actions, sayings, and approvals of the Prophet Muhammad. In the Qur’an, Islam is described as the primordial or natural religion of the innate nature with which Allah created mankind (Qur’an 30:30), and as the religion which was completed and consummated in the Qur’an, the final definitive Divine Writ from Allah. He created Adam, the first human being, and made him and his offspring inheritors of the earth. He endowed them with the requisite faculties to be His trustees on earth.

The Qur’an, the Sunnah and Hadith, Ijma and the Ijtihad are the essential sources for Muslims in all aspects of life. The Qur’an is believed to be the revelation sent verbatim, from Allah. Brought to Muhammad during his prophethood, 610-632 C.E., it comprises 114 surahs (chapters) that are designated as Makkan or Madinan according to the place of their decent upon Muhammad. The Sunnah is the second universal source of Islam and it comprises actions, sayings, and approvals of the Prophet Muhammad. The Hadith is their reportage in narration, six collections are recognized as authentic by the Sunni Muslims; Al-Kulini’s collection, entitled: “Al-Kafi” is recognized as the earliest and authentic by the Shi’ah. The Ijma is explained here by Dr. Ghulam Haider Aasi: “Sunni Muslims believe in the consensus of the Muslim scholars and the community as the third source of Islamic law whereas the Shi’ah take the teachings and interpretations of the Imams as binding.” And finally the Ijtihad, it is the name of the total effort of a religious scholar to find out the correct answer to a new problem in light of the first two material sources call Nass (divine text) and the intent of the Islamic law through a certain systematic procedure of Qiyas (analogical deduction). There are six articles of faith that Muslims believe in, they are derived from revealed sources, the Qur’an and the Sunnah. (Q. 2:285; 4:136, 150–152) these articles of faith are known as Arkan al Iman and they are as follows:

1. Belief in One Alone God, Allah. The Unique, Transcendent, Infinite, Creator and Sustainer of all that exists. To only worship Him.

2. Belief in the eternal life of Hereafter (Al-Akhirah). There will be an end to the world, a Resurrection of the whole person after death (al-Ba’th) and a Day of Judgement (Yawm al-Hisab). Muslims believe in eternal Hell and Paradise.

3. Belief in angels as creatures of Allah, always in His service.

4. Belief in Revelations from God, commonly known as belief in the Books from God.
5. Belief in human messengers—prophets of God. These chosen people convey the message of God and exemplify it for their people.

6. Belief in the Decree and Plan of God. Good and evil alike all happen with the decree of God, and nothing can fail His Plan (*Qada wa Qadar*).

THE DUTIES OF MUSLIMS - THE FIVE PILLARS OF ISLAM:

- Recite the shahadah at least once.
- Perform the salat (prayer) 5 times a day while facing the Kaaba in Makkah
- Donate regularly to charity via the zakat, a 2.5% charity tax, and through additional donations to the needy.
- Fast during the month of Ramadan, the month that Muhammad received the Qur'an from Allah.
- Make pilgrimage to Makkah at least once in life, if economically and physically possible.

2.3.3 Jainism

Mahavira serves the religion as an illustration both of spiritual realization and social reconstruction. This religion is also utterly humanistic in its approach, and spiritualistic in its depth. Though humanistic, yet it is wider than humanitarianism, for it embraces all the sentiments of beings from one-sense to all the five senses. Jaina formulation of ethical theory is grounded in Jaina metaphysics. It argues that conceptions of bondage and liberation, *punya* and *paap*, heaven and hell, pleasure and pain and the like, lose all their relevance and significance, when we exclusively recognize either their permanence as constituting the nature of substance. Its strong ethical discipline constitutes a distinct importance in Jainism. The Jain ethics tend to translate the fundamental principle of ahimsa into practice.

So far as the Jain community is concerned it is one of the ancient communities of our country. It is scattered throughout the length and breadth of India from hoary antiquity to the present day. Jains are also found in small numbers in various continents. Jainism being an independent religion, have its own vast sacred literature, distinct philosophy, particular outlook on life and special ethical rules of conduct based on fundamental principles of *Ahimsa*. The Jains principles of Ahimsa was accepted and promoted by several Kings and
heads of State throughout Centuries. World leaders of modem times including Mahatma Gandhi and Nelson Mandela promoted Ahimsa and non-violence while fighting for restoring freedom for India and South Africa respectively.

Jain scriptures were written over a long period and the most cited is the Tattvartha Sutra, or Book of Reality written by Umasvati (or Umasvami), the monk-scholar, more than 18 centuries ago. The primary figures in Jainism are Tirthankars. Jainism has two main divisions, which began around the second century BC and was finalized in the first century CE, formed the Digambers (“Sky Clad”), or naked ascetics, and the Svetambaras (“White Clad”), who wear a simple white garment. Both the sects believe in ahimsa (or ahinsa), asceticism, karma, sansar and jiva. Jainism promotes compassion for all human and non-human life. Human life is valued as a unique, rare opportunity to reach enlightenment and to kill any person, no matter what crime he/she may have committed, is unimaginably abhorrent. It is the only religion that requires monks and laity, from all its sects and traditions, to be vegetarian. The values for human life promoted by Jainism are very relevant to the discipline of professional social work.

Jains are remarkably welcoming and friendly towards other faiths. Several non-jain temples in India are administered by Jains. The Jain Hegade family has run the Hindu institutions of Dharmasthala, including the Sri Manjunath Temple, for eight centuries. Jains willingly donate money to churches and mosques and usually help with interfaith functions. Jain monks, like Acharya Tulsi and Acharya Sushil Kumar, actively promoted harmony among rival faiths to defuse tension. In fact the great contributions made by Jain Monks down the centuries to promote harmony among different groups of population are lessons for social work profession which is mandated to help people to help themselves in different problem situations.

**ETHICAL PRINCIPLES:** Jainism has its own philosophy, values and principles that are very much in line with social work values, philosophy, principles and code of ethics. Jain monks practice strict asceticism. On the other hand the laity, who pursues less rigorous practices, strives to attain rational faith and to do as much good as possible in this lifetime. Following strict Jain ethics, the laity chooses professions that are highly regard and protect life and totally avoid any violent ways of earning a livelihood: The Jain ethical code is taken very seriously. Five vows are followed by both laity and monks/nuns, which are
1) Non-violence (ahimsa, or ahinsa)
2) Truth (Satya)
3) Non-stealing (Asteya)
4) Chastity (Brahma-charya) and
5) Non-possession or Non-possessiveness (Aparigrah).

For laypersons, ‘Chastity’ means confining sexual relations within marriage. For monks/nuns, it means complete celibacy. Non-violence involves being vegetarian and some choose to be vegetarian. Jains are expected to be non-violent in thought, word and deed, towards humans and every living creature. While performing holy deeds, Svetambara Jains wear cloths over their mouths and noses to avoid spittle falling on texts or revered Images.

Along with five vows, Jains avoid harboring ill will towards others and practice forgiveness. Their belief is that Atma (Soul) can lead one to become Prmatma (liberated soul) and this must come from one’s inner self. No Jiv can give another path to salvation, but can only show the way. In social work too, the worker is a guide and philosopher to the client who only shows the way and the final decision/act is left to the choice of the client.

**JAIN PHILOSOPHY**\(^8\): The Jain system, like the Buddhist, is non-theistic. It does not acknowledge the existence of creator of God. Another important feature is that it is pluralistic system. The souls are many, infinite in number. Moksha is not absorption into the supreme but the attainment of a perfect, luminous and blissed soul which is without body and without actions.

The religious philosophy of Jainism teaches that there are nine truths or realities (Nav-tattva) They are: (1) soul (jiva) (2) non-soul (ajiva) (3) merit (punya) (4) sin or demerit (papa) (5) influx of Karma (asrava) (6) stoppage of karmic matter (Samvara) (7) bondage (bandha) (8) shedding of karmic matter (nirjara) and (9) liberation (moksha).

1. **Jiva (soul)**: The principle of Jiva is a conscious substance which is different in different individuals. The number of Jivas (souls) is infinite. The soul is not only the enjoyer of the

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\(^8\) *Jainism – History, Philosophy And Traditions*, Prof. (Dr.) Sohan Raj Tater Former Vice Chancellor, Singhanjia University Jhunjhunu (Raj.)
fruits of karma (bhokta), but also the actor, deeply engaged in worldly affairs and responsible for his act (karma), good or bad. It transmigrates i.e., it takes successive births according to the nature of stock of its deeds. It can attain emancipation (moksha) from the cycle of birth and death by freeing itself from all that is non-soul (ajiva), by destroying accumulated karmas and by stopping their further influx into it.

2. Ajiva (non-soul): Ajiva is the opposite of jiva comprising of dharma, adharma, akash, pudgala and kala substances, of these, the first three (medium of motion, medium of rest, space or medium of accommodation are formless (amurta) and indivisible wholes. The forth substance matter is defined as what is possessed of the qualities of touch, taste, colour and smell. Time is atomic in dimension and the kala atoms pervade the whole cosmic space.

3. Punya (merit): Punya is the consequence of good and religious deeds. There are nine ways to it. They are, in fact, different forms of practicing charity.

4. Papa (sin or demerit): It is called sin or evil, is a major factor in the bondage of jiva. Injury to and killing of living-beings is a heinous sin and results in terrible punishment.

5. Asrava (influx of karma): Asrava denotes the inflow of karmic matter by the soul. Just as water flows into a boat through a hole, so the karmic matter flows through asrava into the soul. The nature of activity is shubha (meritorious) or ashubha (demeritorious). The principle “like causes produce like results” is accepted as a determining feature of the Jain doctrine of karma.

6. Samvara (stoppage of karmic matter): Samvara means stopping, controlling or ceasing of inflow of karmic matter into the soul, smavara is effected through self control (gupti), restrained movement (samiti), virtues (dharma), contemplation (anuprekscha), conquest of hardship and monastic conduct.

7. Bandha (bondage): Bandha is the union of jiva with pudgala (matter) or soul with non-soul particles. The matter is determined by five causes, namely wrong belief, attachment, carelessness, passions and activity.

8. Nirjara (shedding the karmic matter): Nirjara means shedding off, drying up or destruction. Nirjara is to destroy and burnup accumulated karma. Take the example of a tank. By stopping the inflow of water into the tank, we arrest the increase of water in the tank. That is samvara, but there is already some water in the tank. In order to dry up this water, it may be exposed to the heat of the sun for some time. This is nirjara.
9. **Moksha (liberation):** Moksha is the supreme stage of spiritual attainment when all causes of bondage having been uprooted, the soul is freed from karmic matter. It is a stage of peace, perfect faith, perfect knowledge, and a stage of having achieved siddhi. Moksha is attained though right faith, right knowledge and right conduct. For the perfection of right conduct, five kinds of vows recommended: Non-violence (ahinsa), truthfulness (satya), non-stealing (asteya), chastity (brahmacharya) and no greed (aparigraha).

Amongst Jains, Digambaras hold the view that women are not entitled to Moksha in this life. On the contrary Svetambaras believe that women can reach Nirvana in this life. However, even a small community of Jains is divided into more than 100 castes. Each caste is formed of very small groups. Since all these castes are endogamous, many have necessarily to be constrained to remain unmarried and as such their population seems to be fast declining. There are nearly sixty sub-castes whose population is estimated to be less than 100.

**2.3.4 Christianity**

Christianity is the name given to that definite system of religious beliefs and practices, which were derived from the teachings of Jesus Christ in the country of Palestine, during the reign of the Roman Emperor, Tiberius. According to the accepted tradition, the day of Pentecost, in A.D. 29, is regarded, as the beginning of the Christian religion. Thus Christianity is a religion of the people who follow Jesus the Christ. In our effort to understand the meaning of Christianity, we examine three aspects: (1) A set of beliefs, (2) a way of life and (3) a community of people. Different Christian groups or denominations place different levels or provide varying degrees of importance on these three aspects, but they always involve all three. All the three aspects are based on the life and teachings of Jesus of Nazareth, who is also known as the Christ. (“Christ” was originally a title. It is the Greek form of the Hebrew word “Messiah”, meaning “anointed”).

Christian faith is centered on the life and teachings of Jesus Christ. Christianity, for its first thousand years, was largely confined to the Middle East, North Africa, Europe and parts of India. However, it spread throughout the world during the second millennium mainly due to missionary work and colonization. Christianity is closely linked to Judaism. Jesus was a
Jew. He lived 3 BC to 36 AD. He lived and taught in Palestine, (although not exclusively) among fellow Jews.

Christianity separated itself from the main body of Judaism for the reasons that Christianity came to regard Jesus as Son of God who died on a cross and rose from the dead. This was unacceptable to most Jews. The births, death, resurrection of Jesus are historical facts recorded in the Bible. Bible is the religious scripture of Christians. It includes the Hebrew Bible (known to Christians as the Old Testament) and the New Testament (life and teachings of Jesus Christ and some of his disciples). In order to know more about Christianity it is suggested that you may read at least one of the Gospels in the New Testament. The Gospels contain the life and teachings of Jesus. Since Christianity is about following Jesus the Christ, there’s really no substitute for knowing about his life and teachings other than the Bible. If you want to read just one of the gospels, it is suggested that you read Luke as it contains very good narrative of Jesus’s deeds and teachings. Another book, which will help in understanding Christianity, is the Acts of the Apostles that gives a glimpse into the beginnings of Christianity.

CHRISTIAN DENOMINATIONS: There is a diversity of doctrines and practices among groups calling themselves Christians. These groups are sometimes classified under denominations. Christianity may be broadly divided into four main groupings: Roman Catholic or “Catholic Church,” which is in communion with the Pope of Rome; Eastern Orthodox Churches; Protestantism which was separated from Catholic Church in the 16th century under Martin Luther, and the Restorationists comprising of various unrelated Churches that believe they are restoring the “original version” of Christianity

BELIEFS, PRACTICES AND TEACHINGS OF CHRISTIANITY: In order to initiate discussion on Christianity and social work we will briefly discuss the social teachings of Christianity in terms of its values, principles, beliefs and practices. Every religion has social teachings. It gets expressed through a variety of social concerns. The social vision of Christianity is arising from its scriptures, theology, social teachings and the historical development. The emergence of liberation theology in the latter part of the twentieth century took Christianity to concrete forms of social action for social transformation.

The Christian life is centered on some essential aspects of the Christian religion. Among them the following are key ones:
• Fellowship with God
• Our relationship with others
• Obedience to God’s commands
• Discipline

Christianity is built around the value of relationship: with God and with others. When Jesus was asked to summarize his teachings, he said that it was all about “loving God and our neighbour”. Everything else is a means to that end. One of the most important terms used in Christianity is “fellowship”. This term covers their life together in communion as Christians. This means first of all that they spend time together in family, in worship, work, service to others, and having fun. They hold community as a value; it is in and through community that they desire and achieve their life’s ultimate goal of salvation through Jesus Christ. The Bible refers to the Christian community using organic metaphors, such as a vine and a body. It talks about them sharing with each other and supporting each other.

The Christians have their religious rules that are meant to regulate their behaviour and facilitate the modes of worship. Respect for others, regular prayer both individual and communitarian, discipline, self-less service to others and sharing of faith is some aspects of Christian life. As mentioned earlier, Christianity is about relationships: with God as father, with Jesus as the Son of God, with our family and friends, and even with enemies. Relationships are based on communication. Since prayer is the primary means of communication with God, it is the basis for our relationship with him. We are dependent on the all-powerful God and we ask for his blessings in prayer. Receiving God’s blessings and mercy is the result of the deep relationship that we build with him in prayer. This is true even when dealing with other people. Often we can see something about a person. But until they’re willing to share with us about it, all that we might do is going to be somewhat impersonal, and not part of our relationship with them.
REPENTANCE: Another major component of Christian life is repentance. The term “repent” means “to turn around”. In repentance, Christians evaluate their lives in light of God’s message, and take the necessary corrective measures. In different Christian traditions, there are somewhat different ways of doing this. For Catholics, the sacrament of penance (or in more modern language: reconciliation) provides a structured environment where a priest helps the people review their actions and motivations. For Protestants and non-catholic Christians repentance is often done in the context of private reflection and prayer, although many also use small groups or partners to help provide some structure. This includes both things we did that we shouldn’t have, and thing we should have done and didn’t. As Jesus pointed out, these include not just physical actions, but words and attitudes as well. Avoiding sin in the future requires change. It may be changes in attitude, in approach, in behaviour, or simply avoiding certain kinds of situations where we know we are likely to fall into the old patterns of behavior. Christians are urged to forgive and forget.

THE TEN COMMANDMENTS: Jesus advocated the Ten Commandments which were handed down by God to the Prophet Moses about whom we read in the Old Testament. They are:

1) I am the Lord your God; you shall have no other gods before Me.
2) You shall not take the name of the Lord your God in vain.
3) Remember to keep holy the Lord’s Day.
4) Honour your father and your mother.
5) You shall not kill.
6) You shall not commit adultery.
7) You shall not steal.
8) You shall not bear false witness against your neighbour.
9) You shall not covet your neighbour’s wife.
10) You shall not covet your neighbour’s goods.

The gist of the Ten Commandments is “love of god and love of one’s neighbours”. Although the first three commandments are related to god and the individual concerned the remaining seven commandments are very much in tune with the values, principles and ethics expected to be followed by people from every walk of life in the society including the social workers.
2.4 Belief Comparisons of Religions

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<tr>
<th></th>
<th>Hinduism</th>
<th>Islam</th>
<th>Jainism</th>
<th>Christianity</th>
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<tr>
<td><strong>Date of origin</strong></td>
<td>Second millennium, B.C.</td>
<td>Sixth Century, A.D.</td>
<td>Sixth Century, B.C.</td>
<td>First Century, A.D.</td>
</tr>
<tr>
<td><strong>Dominant Values</strong></td>
<td>Diverse and tolerant; Hereditary caste system, truthfulness, honesty, no irritability, self-control.</td>
<td>Five Pillars: creed, prayer, almsgiving, fasting and pilgrimage; Predestination; Specific rules of conduct.</td>
<td>Non-resistance, nonattachment, truthfulness, honesty, renunciation of sexual pleasure, monastic ideals</td>
<td>Love of God and man; Ten commandments; Service, truth, beauty, goodness, justice, Humility, learning.</td>
</tr>
<tr>
<td><strong>Explanation for Evil</strong></td>
<td>Pleasure, wealth and worldly success are illusions, the pursuit of which result in evil.</td>
<td>Satan; Not submitting to the will of Allah; Allah beyond human questioning; Accept life as is.</td>
<td>Attachment to the evil material body</td>
<td>Satan; Fall of man; Imperfection of creation; egocentricity; alienation from God.</td>
</tr>
<tr>
<td><strong>Salvation</strong></td>
<td>Path of renunciation; Commitment to Atman-Brahman; Growth toward perfection by reincarnation</td>
<td>Submission to the will of Allah; Living by the Five Pillars</td>
<td>Liberating soul from matter through law of karma and reincarnation; this is possible only by individual effort</td>
<td>Evangelicals: Salvation comes from faith in blood atonement of Jesus; Mainline: Faith in Jesus as mediator-Saviour.</td>
</tr>
<tr>
<td><strong>Afterlife</strong></td>
<td>Nirvana; Extinction of personality in Brahman or totally indescribable state</td>
<td>Judgment: heaven and hell; Sensual description of Afterlife.</td>
<td>Nirvana; Extinction of personality or totally indescribable state</td>
<td>Judgment: heaven and hell; Modern: Growth and service in heaven; fading of belief in an eternal hell.</td>
</tr>
<tr>
<td><strong>Dominant Emphasis</strong></td>
<td>Divine immanence and spiritual growth governed by karma and reincarnation</td>
<td>Submission to God; Teachings of Muhammed</td>
<td>Asceticism; Ahimsa—non-injury to any living thing</td>
<td>Jesus as Lord; Fatherhood of God; Brotherhood of man; Kingdom of God; Church</td>
</tr>
<tr>
<td><strong>Scripture and</strong></td>
<td>The Vedas, Upanishads,</td>
<td>Quran-Koran; Twenty-eight</td>
<td>Aganas, Siddhantas</td>
<td>Bible; Roman Catholics</td>
</tr>
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2.5. Shopping orientation

Stone (1954) introduced the concept shopping orientation. He referred to shopping lifestyles or shoppers’ styles that place emphasis on certain activities in particular. Other researchers 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 (Darden & Howell, 1987; Hawkins et al, 1989:641; Kwon et al, 1991; Shim & Bickle, 1994; Shim & Kotsiopulos, 1992a; Shim & Kotsiopulos,1993; Shim & Mahoney, 1992).

Some of the authors refer to concepts such as shopping attitudes (Fuller & Blackwell, 1992), shopping behaviour (Bellenger & Korgaonkar, 1980), and shopping motives (Stoltman et al, 1991). One of the major difficulties encountered in the identification of relevant research on shopping orientation is the fact that some researchers use the term shopping orientation in general, while actually referring to other variables such as perceptions of fashion and perceptions of apparel shopping (Summers et al, 1992).

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 & Mills, 1982; Lumpkin, 1985; Shim & Kotsiopulos, 1992a & 1992b). 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 & Korgaonkar, 1980; Kwon et al., 1991). Shopping orientation therefore varies with regard to individuals and different products, among individuals over time, and with changing situations.

2.5.1 Definitions

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.

Brown, Pope and Voges (2001) define shopping orientations as related to general predisposition toward the acts of shopping. This predisposition may be demonstrated in different forms such as information search, alternative evaluation, and product selection.

Li, Kuo and Russell (1999) conceptualise the concept of shopping orientations as a specific portion of lifestyle and operationalised by a range of activities, interests and opinion statements that are relevant to the acts of shopping.

Shopping orientations are “mental states that result in various general shopping patterns” (Bellenger & Moschis, 1981).

A shopping specific lifestyle encompassing shopping activities, interests, and opinions and reflecting a view of shopping as a complex social and recreational, as well as economic phenomenon (Howell 1979).

Based on the above, it could be concluded that the concept shopping orientation consists of a personal dimension (e.g. activities, interests, opinions, motives, needs and preferences) and a market behaviour dimension or a general approach to acquiring goods and services. This market behaviour dimension reflects the personal dimension and indicates needs and
preferences for, inter alia, information sources, stores per se (patronage behaviour) and store attributes (including store image).

Shopping orientation reflects shopper styles and the consumers’ needs for product and services (S Shim & Kotsiopulos, 1993). Therefore, consumers with various characteristics show different shopping orientations, which reflect their unique needs and preferences (Gutman & Mills, 1982; J. R Lumpkin, 1985; S. Shim & Kotsiopulos, 1992a, 1992b).

2.5.2 Types of shopping orientation

Stone (1954) proposed that shoppers exhibit unique styles which contribute to their motivations for shopping, identifying four categories of consumers: economic shoppers, personalising shoppers, ethical shoppers and apathetic shoppers. Economic shoppers approach shopping in a functional manner, with the simple goal of purchasing merchandise and focusing primarily on the act of buying on the basis of offering and prices. In contrast, shopper in the personalising segments, value individualisation as well as intimacy between the customer and store personnel. Ethical shopper feels a moral obligation (Stone, 1954, pp.38) to shop in certain type of stores. Apathetic shoppers have almost no passion for shopping or preference to retail type, as minimising effort in shopping is crucial to them. Stone (1954) propose that shoppers with different shopping orientation would prefer to shop in different types of retailors. Darden and Reynols (1971) studied housewives and were able to confirm Stone’s (1954) segments of consumer using psychographic scale.

Bellenger and korgaonkar (1980) added recreational shoppers to Stone’s (1954) original orientations and reported that differ from economic shoppers in terms of store patronage. In particular, economic shopper prefers store with low prices while recreational shoppers chose store based on non-price factors such as product assortment and atmosphere. Thus recreational shoppers view shopping as a leisure activity.

Lumpkin (1985) conducted a national survey among elderly consumers, using shopping orientation to identify three shopping groups among the elderly. The first orientation was similar to economic shopper as identified by Stone (1954) and consisted of shoppers primarily concerned with trade-off between quality and price, and was not particularly optimistic toward shopping. The second group was very concerned with finances, using credit card frequently and shopping more often at speciality retailers as oppose to
discounters. The third and final group consisted of shoppers who were socially active, demonstrated strong interest in apparel and were fashion forward in terms of attitude. Interestingly, the author reported no significant differences between the groups in terms of retail format choice.

Gutman and Mills (1982) studied apparel shopping among female adults in the U.S., segmenting the respondents into seven groups: leaders, followers, independents, neutrals, involved, negatives and rejectors. Respondents are classified based on a continuum, with leaders and followers being the most interested and involved with fashion products and negatives and rejectors being the opposite. Leaders and followers enjoyed shopping and were not price conscious, while negatives and rejectors were less likely to enjoy shopping, were extremely price conscious and very practical in their approach to apparel shopping. In terms of store choice, leaders and followers were likely to shop at department stores or speciality stores, while negative and rejectors heavily patronised discounters.

Shim and Kotsiopulos (1992) conducted an apparel shopping behaviour survey among U.S adult females, identifying eleven shopping orientations: confident, brand conscious, convenience/time conscious, mall shopper, local store shopper, apathetic toward made in the U.S.A, catalog shopper, appearance manager, credit user, economic shopper and fashion conscious. Confident shoppers are secure in their ability to make shopping decisions, whereas brand conscious shopper seeks well-known brands. Convenience/time conscious shoppers seek the most convenient store, while mall shopper prefers to shop at shopping malls. Local store shoppers are drawn to locally owned, small stores, while apathetic towards “made in U.S.A” shoppers are not concerned that their apparel is made domestically. Catalog shoppers prefer to purchase from catalogues, whereas appearance managers believe that their choice of apparel affects their reputation among others. Credit users were identified as shoppers who most often purchase with credit card. Economic shoppers are concerned with saving money, while fashion conscious shoppers report purchasing fashion items earlier in the season than their less fashion conscious counterparts.

Moye and Kincade (2003) investigated the apparel shopping behaviour of adult females, identifying four shopping orientation groups: decisive apparel shopper, confident apparel shoppers, bargain apparel shoppers and appearance conscious apparel shoppers. Decisive apparel shoppers are those who purchase whatever they like without hesitation. Confident
apparel shoppers show confidence in shopping and choosing apparel for themselves. Highly involved apparel shoppers were described as those who enjoy shopping for bargains and receiving promotional information through advertisements. Extremely involved apparel shoppers held the opinion that being well dressed was essential and could reflect upon their reputation and fashion sense. However, the authors reported no statistically significant differences among the shopping orientation groups with regard to patronage frequency of different retail formats.

Backwell and Mitchell (2003) studied consumer decision making style among Gen Y females in the U.K., identifying five shopping segments: recreational quality seekers, recreational discount seekers, trend setting loyal, shopping and fashion uninterested and confuse time/money conserving. Recreational quality seekers were described as those who enjoyed shopping, desired quality products and well known brands, were fashion conscious and found low prices undesirable. While recreational discount seekers also enjoyed shopping, they are less interested in brands and more price conscious. Trend settingloyals were extremely fashion conscious yet price conscious, and exhibited considerable levels of brands and store loyalty. Shoppers in the shopping and fashion uninterested category displayed shopping confidence, but were both price and time conscious. In addition, this group enjoyed shopping less than the recreational shoppers and was less fashion conscious. Confused/time money conserving shoppers were price conscious and were not drawn to high-end stores, and tended to patronise stores with lower prices.

Carpenter and Moore (2005) compared retail format choice for apparel among the four major generational cohorts in the U.S (Senions, Baby Boomers, Gen X and Gen Y). The report that Gen Y apparel shoppers more often prefer to shop for apparel in specialty stores and off-price retailers than other generations. However, shopping orientations of Gen Y were not explored.

Seock and Bailey (2008) conducted a study to indentify the shopping orientations of Gen Y consumers, identifying seven shopping orientation segments: shopping enjoyment, brand/fashion consciousness, price consciousness, shopping confidence, convenience/time conscious, in home shopping tendency, and brand/store loyalty. The shopping enjoyment segment enjoys shopping not only for the product purchased, but for the sake of experience itself, while brand and fashion conscious shoppers seek well-known brands and trendy products. Price conscious shoppers seek low prices, while those in the shopping confidence
group believe in their ability to make wise decision when shopping. Convenience/ time conscious shopper seek convenient retailers, while in home shopping respondents prefer to use non-brick and mortar retail formats. Respondents in the brand/store loyalty segments exhibit loyalty to specific brands and retailers. While Seock and Bailey (2008) examined the effect of shopping orientations on online information searches and apparel purchase behaviours, the authors did not examine differences in patronage frequency of retail formats based on shopping orientation.

CLASSIFICATION OF SHOPPING ORIENTATIONS10:

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<tr>
<th>Category</th>
<th>Researchers</th>
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<tr>
<td>Enjoyment</td>
<td>Lumpkin and Greenberg, 1982</td>
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<td>Lumpkin, 1985</td>
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<td>Gutman and Mills, 1982</td>
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<td>Shim and Bickle, 1994</td>
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<td>Interest and activities</td>
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<td>Shim and Chen, 1996</td>
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<td>Confidence vs Confusion</td>
<td>Lumpkin and Greenberg, 1982</td>
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<td>orientation</td>
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<td>Shim and Kotsiopulos, 1993</td>
<td>Shim and Bickle, 1994</td>
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</tbody>
</table>
2.6 Models of consumer buying behaviour

In the literature, many consumer buying behaviour were discussed over a period of time. (Monroe and Guiltinan 1975; Darden 1980; Moller and van den Heuvel 1981; Lusch 1981; Bellenger and Moschis 1982; Falk and Julander 1983; Paltschik and Strandvik 1983; Sheth 1983; Laaksonen 1987; Spiggle and Sewall 1987; Lusch, Dunne and Gable 1990; Osman 1993).

To build the theoretical foundation for this study, two models are specifically important to examine namely Darden’s (1980) patronage model of consumer behaviour and Sheth’s (1983) integrative theory of patronage preference and behaviour. These two models are important to study because they were initial efforts to explain the consumer behaviour theoretically in more detailed way (Darden and Dorsch 1989). The purpose of examining these models is to know which factors are important explanation of consumer behaviour and to stress whether among them, religious factor have any direct or indirect association on shopping orientation of consumers.
2.6.1 Darden’s Model of patronage Behaviour

On the basis of research work of a number of past researchers and “from the observation of a number of seemingly inconsistent phenomena in marketing” (Darden 1980, p. 43), Darden (1980) has developed multi-attribute attitude theories model which demonstrate the consumer patronage intention.

There are important elements in the Darden model: (1) shopping orientations, (2) experience and (3) patronage behaviour. First, Darden has a view that in determination of consumer behaviour, shopping orientation is a key factor. The major influencing factor of consumer shopping orientation is a personal characteristic which includes terminal and instrumental values, lifestyle, and life experience, stage in family lifecycle, social class and media habits.

FIGURE 2.1 Darden’s (1980) patronage model of consumer behaviour
Attempts were made in the literature to partially verify Darden model with regards to consumer shopping orientation. Howell (1979) was the first one who has studied influences of antecedent variables on shopping orientations by partially testing Darden’s model in his unpublished doctoral dissertation. In his study, he found that shopping orientations were influenced by instrumental values, general lifestyles, sex, social class and family life cycle while shopping orientation was not influenced by terminal values directly. This part of the model was then revised (see Figure 2.2).

A second attempt was made by Powell (1980) to test Darden’s model. He has emphasis the influence of media habits apart from personal characteristics as tested by Howell (1979) in the Darden model. He found that terminal value is a determinant of both both instrumental values and shopping orientation, as proposed by Darden (1980). He further found that instrumental values, generalised lifestyle, social class and age of the head of the household correlated with shopping orientation. However, the relationship of lifestyle to media habits, in this case magazine readership, and media habits to shopping orientations suggested minor revision of the Darden’s model.

FIGURE 2.2 Howell’s (1979, p. 142) model of shopping orientations
Mason, Durand and Taylor (1983) has investigated the influence of terminal and instrumental values on lifestyle, shopping orientation and store attribute importance as antecedent variables to partially test the Darden Model. Both values were hypothesised to affect shopping orientation directly and indirectly through lifestyles.

Another attempt was made by Welker (2004) to test the Darden model recently, in her doctoral dissertation. He has tested propose model with conveniently selected 147 female shoppers at five small, retail apparel stores. He has used Structural Equation Modelling (SEM) to test the relationship. He found that terminal values have an effect on information sources and shopping orientation. Figure 2.4 displays the final structural equation model of patronage behaviour developed by Welker (note: dotted lines are not significant; solid lines are significant).
FIGURE 2.4 Welker’s (2004, p. 63) structural equation model of patronage behaviour of small, retail apparel firms

RELIGIOUS FACTORS IN DARDEN’S PATRONAGE MODEL: From the above discussion, it seems clear that religion or religious values are not depicted in the model directly but shown as a part of consumer values. In the model, two types of values are included: instrumental and terminal given by Rokeach’s (1973). Rokeach stated that terminal values are related with the end-states of existence such as inner harmony (freedom from inner conflict) and belief in salvation (saved, eternal life), that is, of a religious nature. In Darden’s model, it is shown that terminal values have direct influence on shopping orientations and indirect influence on shopping orientation and media habits through instrumental values.

2.6.2 Sheth’s Model of shopping preference theory

Sheth (1983) has proposed a shopping preference theory which postulates that there are two distinct stages of consumer behaviour: the first is related to shopping preference and the second one is based on actual buying behaviour from that outlet. This is based on description and explanation of behaviour from psychological point of view and earlier theories of retail preference. Sheth (1983, p. 11) contended the theoretical reasons for keeping these two processes separate as follows:

“It is argued that the two processes and their determinants are significantly different and therefore cannot be combined into a single conceptual framework with a common set of constructs. This is a radical departure from traditional thinking in social psychology, which holds that attitudes lead to behaviour. In fact, we shall focus on the shopping-buying discrepancy in the development of the patronage behaviour subsystem”.

This assumption is in consensus with the theoretical base of Darden’s (1980) which describes shopping and buying are two separate activities. For providing a theoretical ground for examining the religious variable in a shopping context for this study, shopping
preference is of particular interest. The shopping preference subsystem consists of four basic constructs, together with their determinants and is illustrated in Figure 2.5. Shopping predisposition refers to the relative shopping preference for a specific product class, such as shopping for clothing. Shopping predisposition is affected by individual choice calculus (choice decision rules) which itself is affected by shopping motives and shopping options.

Choice calculus refers to the decision rules or heuristics utilised by the individual in establishing shopping predispositions toward certain product. These choice rules entail matching shopping motives and shopping options.

Shopping motives refer to an individual’s needs and wants related to the choice of product. These motives are may be functional need and non-functional wants. Functional are related with time, place or possession requirement such as cost and availability of needed products, convenience in parking, shopping and accessibility to the outlets; while non-functional are related with the association of shopping with certain social, emotional and epistemic values. Sheth posited shopping motives to be influenced by demand size determinants, both personal and product characteristics.

Shopping motives are determined by both supply and demand size determinants. Supply side determinants includes location, retail institutions, positioning and image as a market factors while merchandise selection, service, advertising and promotion are company factors which determines the shopping motives. Demand size determinants are of two types; personal and product factors. The product determinants include product typology, usage typology and brand predisposition which guides the shopping motives of consumers. On the other hand, the important determinants of consumer shopping motive and also of our interest are personal determinant suggested by Sheth (1983). Personal determinants include personal values, social values and epistemic values which has significant influence on individual’s shopping motives. Sheth’s (1983) model of shopping preference theory is presented in the Figure 2.5.
FIGURE 2.5 Sheth’s (1983) model of shopping preference theory
RELIGIOUS FACTORS IN SHETH'S PATRONAGE MODEL: The discussion of Sheth’s shopping preference theory makes it clear that consumer shopping motives are influenced by demand side determinants- personal values. Since religious values are highly personal, they are a part of consumer personal characteristics which affect shopping disposition of consumers or shopping motive which is also known as shopping orientation. Personal determinants (personal, social and epistemic values) shape an individual’s shopping motives and religious variables are personal variable. Sheth’s predicted that personal values are directly and indirectly related to religion and religiosity. According to Sheth (1983, p. 23):

“An individual’s personal values and beliefs about what to look for when shopping for various products and services reflect that shopper’s personality and may be determined by such personal traits as sex, age, race and religion” (emphasis added).

On the other hand, in Sheth’s has also proposed that social values (family, friends, reference group and society at large) would also affect shopping motives as a personal determinant. The social value here means various reference groups which affect formation of attitude, behaviour and values of consumers as a source of information. A religious group is a one type of social group which affect the value system of members and act as a as a frame of reference for individuals. As Siguaw and Simpson (1997, p. 25) comment:

“Church affiliation can serve as a reference group and as a source of friends, allowing religion to comprise a significant portion of the social values factor as well as the personal values factor as noted by Sheth.” Additionally, Sheth’s theory speculates the possible effect of personal values (e.g. religion) on consumers’ general predisposition towards the act of shopping (i.e. shopping orientations). In his words, Sheth (1983, p. 22-23) explains:

“In some ways, we might say that personal determinants are manifested in a customer’s shopping style, which be that an economic shopper, personalising shopper, ethical shopper or apathetic shopper (Stone, 1954). Alternatively, we might say that a customer is a convenience shopper, bargain shopper, compulsive shopper or store loyal shopper (Stephenson and Willet, 1969).”
Sheth’s theory proposes that religion influences shopping motives through personal determinants and through the path of shopping motives to choice calculus, it affects shopping predisposition (Shopping orientation). In addition to these, religion and religiosity may also have a direct influence by affecting acceptable shopping options or alternatives. So from Sheth’s theory, we can understand that religious values influence shopping behaviour in two ways. First, religious values as a part of individuals personal value and religious affiliation or religious group membership as a social value influencing one’s shopping motives.

So from the above discussion it becomes clear that there is sufficient evidence in the past theory to study religiosity as a construct of consumer shopping orientation. Both models which are prominent in consumer behaviour theory have stressed religious values as a construct of study. In Darden model, religious values are expressed in terms of terminal and instrumental values while in case of Sheth’s theory, religious values are expressed as a personal and social values determining consumer shopping orientation. So on the ground of above discussion; it is clear that religious values can be studied in understanding consumer shopping orientation.

2.7 Summary

The above-mention review provides theoretically sufficient evidence and confidence to examine religion as determinants of consumer shopping orientation. Previous literature has Likewise, Religion; a constituent of a culture would also affect consumer behaviour by influencing the one’s belief and value system.

Darden model stresses that shopping orientation is directly influenced by terminal values and indirectly by instrumental values and media habits. Terminal values which are religious in nature and vary among different group of people in different culture are related to the desirable end states of existence such as inner harmony (freedom from inner conflicts) and belief in salvation (saved, eternal life). Instrumental values are related with preferable modes of behaviour through which terminal values can be achieved.11

In Sheth’s shopping preference theory, shopping motives (shopping orientation) is directly affected by personal determinants (personal values, social values and epistemic value). The shopper personality is the manifestation of Individual personal values and it is determined by personal traits such as sex, age, race and religion. The social values components consist of family, friends, reference groups (religious groups) and society at large. Individual shopping attitude or behaviour is determined by religious group to which a person is associated with which can serve as a frame of reference for shopping.