

Quality Value Orientations

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Abstract

The aim of this paper is to discuss existing consumption culture approaches and to analyse various consumption patterns determined by national, ethnic and religious differences. The orientation towards the value of quality is a new trend of modern quality management sciences. The quality value orientations (national, social, religious, government bodies, market participants, and consumers) and quality culture are rather important in the global economical collaboration and trade, as well as in the international communication on the business, scientific or personal level. The orientations towards the value of quality are manifested in different aspects, such as customer preferences, the use of different management methods and systems, product and service consumption, assortment of goods, business lunch traditions, etc. The fact, that religion unavoidably influence the society, the lifestyle, the culture and the economy, is not arguable. However, there is a sphere, where the relation between the religion and business is more than obvious – it is religious-ethnic quality, hygiene and ethic and certification control regulation of the Islam products *halal*, of Jewish products – *kosher*, etc. Every religion has its certain norms in its diet as well. The author's quality assurance system model for halal products is presented in the article. The author suggests using the quality management system ISO 9001 and ISO 22000 as a base of a systemic approach to quality control that is highly required in halal certification. Haram hazards can be managed by the principles of HACCP. Other hygiene and sanitation requirements can be fit by an internal manufacturer's food quality system. The effective application of traditional food safety and quality standards, for instance HACCP, GMP, GHP, ISO 22000, BRC and IFS Global Standards, could contribute towards efficient halal production integration in the overall management system of a company. Author's survey results suggest that through the consumers' education and with halal-marketing tools by a long time can expect the development of those products realization in Lithuania – in non-Muslim country. Interrelations between worldwide religions and business, consumption, quality value orientations as well as influence of national cultures and religion to the using effectiveness of modern management methods demand more profound further scientific researches.

Keywords

quality; value orientation; religion; survey; model; consumption culture; halal-marketing

Introduction

Consumption has become significantly important part in our lives. It has penetrated all areas from daily-basis activities to education or even religion. However, reasons of consumption differ among individuals. Arnould and Thompson (2005) in their study “*Consumer Culture Theory (CCT): Twenty Years of Research*” tried to classify theories of consumption into 4 major categories: consumer identity projects, marketplace cultures, the sociohistoric patterning of consumption and mass-mediated marketplace ideologies and consumer’s interpretive strategies. It is necessary to highlight that in 3 of them cultural and societal issues are considered to have an influential role. This fact proposes an assumption that world wide consumption is still broadly heterogeneous and therefore not affected by globalisation.

The orientation towards the value of quality is a new trend of modern quality management sciences. The quality value orientations (national, social, religious, government bodies, market participants, and consumers) and quality culture are rather important in the global economical collaboration and trade, as well as in the international communication on the business, scientific or personal level. The orientations towards the value of quality are manifested in different aspects, such as customer preferences, the use of different management methods and systems, product and service consumption, assortment of goods, business lunch traditions, etc.

Religious faith has a significant impact on personal and societal cognition, behaviour and consumption culture (McDaniel & Burnett, 1990). That is why it is important to consider and critically appraise its influence on consumer behaviour. In this context religion is commonly related with food and beverage consumption restrictions (Fam *et al.*, 2004). Many people are concerned about their consumption habits. For instance, Muslims want to be sure that their food conform halal quality, Jews – kosher one, while Hindus, Buddhists and some other religious groups are concerned about consumption of vegetarian products. Global religious-ethnic diversity found in both globe in general and individual countries has stimulated food and beverage industry to produce the products that are suitable for different consumer segments. The market of halal products that satisfy the requirements of Islamic law is known to be one of the most profitable and influential markets in the contemporary world. Certification and marking of halal products is an official confirmation for a consumer about the product suitability to be consumed by Muslims. However, the concept of halal is broader – it defines everything that is legitimate or permissible by Allah.

Scientific problem. Although religious certification is becoming more and more popular among different companies based in various countries, including Lithuania, in the literature it can be noticed a lack of conceptual papers that seek to structure and summarise its scientific core. The similar trend can be observed in empirical context: little is still known about integration of religious certification requirements in the overall management systems in different enterprises as well as development opportunities of products having religious certification in non-Muslim countries. Unfortunately, the majority of European quality sciences textbooks and scholarly articles do not baselessly include religious-ethnic products, quality and certification aspects. Quality sciences and quality academics must always be pioneers in innovations of management measures for business practice and society.

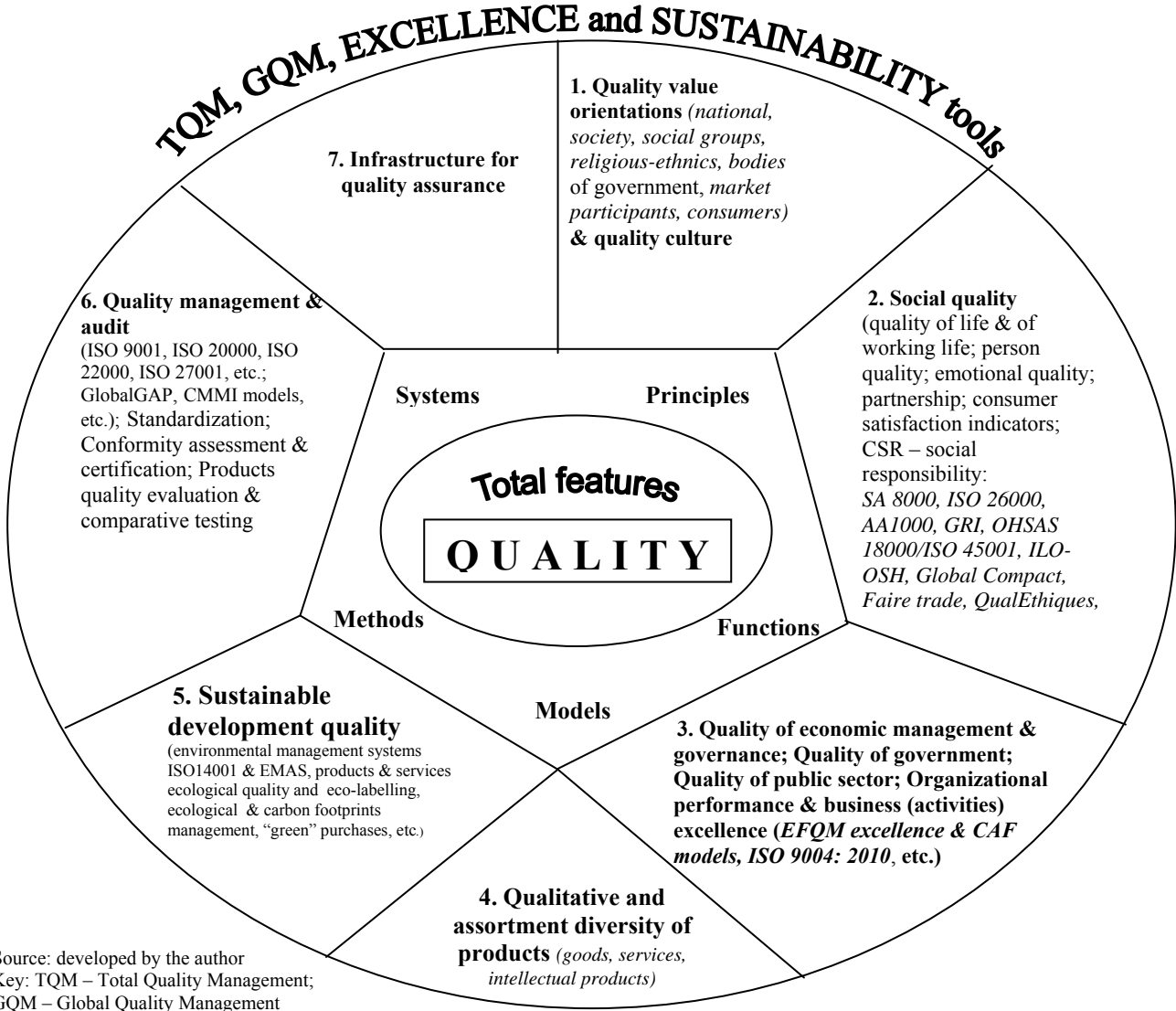
The *aim of this paper* is to discuss quality value orientations in the context of existing consumption culture approaches, to analyse various consumption patterns determined by national, ethnic and religious differences, to design halal products quality assurance system, and as well as to reveal realization and development prospects of halal products in non-Muslim regions. *Methodology* – this article was written using systematic analysis of scientific,

normative and legal literature, systemization and benchmarking of the quality management activities, good practices and the results of author’s survey.

1. Quality integrated model

The development of commodity science and quality management concepts covers a very long time. During this period core quality objects have changed significantly – from quality of primitive working tools to commodities, than to that of services, processes and organizations quality and organizational performance, etc. The same trend could be noticed in the field of quality management coverage. In the old approach, quality management field cover products and services quality and organization activities quality. In the contemporary approach, quality management field cover old approach objects and many new areas – social quality, quality of economics, business excellence, sustainable development quality, intellectual products quality, etc. Quality is important not only as a measure of how competitive a business is, it also determines the efficacy of state governance and other public sector organizations, the stability of a nation’s economy, and the quality of life its citizens enjoy. The coverage of contemporary quality sciences is shown in Figure 1.

Figure 1. Quality integrated model: the coverage of contemporary quality sciences



Quality is of particular importance not only for traditional industries and service providers, but for the public economy as a whole, for the public sector as much as for effective governance. That is why in addition to the quality of products and services, the contemporary quality management also reflects other wider dimensions in quality management, such as quality of governance, public economy and social quality, the social responsibility of organizations, the quality of education, quality of life, quality of working life, consumer satisfaction indicators, intellectual products quality and so on.

Social quality refers to the quality of government and public sector organizations, social equality, quality of life, the social responsibility of organizations, partnerships between business, state institutions and society, etc. (Ruževičius, 2014). In Lithuania and other countries of the world not only education institutions or health care institutions but organisations of state government sector as well implement quality management systems or apply total quality management methods and models for to improve their performance. In order to improve the quality of state management and the administrative abilities of employees in the public sector specifically formulated quality assessment programs are needed. Similarly, quality management models and methods for the improvement and evaluation of the results of the activities carried out by these institutions are also necessary. The Government of Lithuania passed the resolution concerning implementation of quality management systems in public administration. The quality and image-formation of national products and services and the general improvement of the activities of organisations can only be secured through co-operation between the state and businesses, the state and society, and among businesses themselves. Fostering good-natured agreement between consumers, employees and employers is also important. These co-operative efforts depend on the attitudes of state management institutions and initiatives that describe each party's specific mission, quality policy, self-awareness of their main product, indicators of its quality, and the expected consumers. The co-operation of state management and community organisations along with the guarantee of transparency and publicity of information creates a foundation from which positive public opinion of the actions of state management organisations can be formed. Their contribution to the improvement of the quality of life of all members of society is then assured.

The *corporate social responsibility (CSR)* of organizations refers to the system of attitudes, actions and means by which these organizations function with interested third parties with respect to the integration and prioritization of social interests, ethical norms and environmental protection requirements (Ruževičius, 2014). *Quality of life* is each individual's subjective gauge by which they evaluate their life, encompassing their physical and psychological well-being, social and spiritual factors, their level of independence, and ties to the community. *The quality of working life* could be defined as work place's strategies, processes and environment's combination, which stimulates employee's job satisfaction. It also depends on work conditions and organization's efficiency. The quality of life and the quality of working life can be measured and evaluated (Ruževičius, 2013). This is why it is necessary to broaden our understanding of quality, so that other aspects (e.g. social quality, quality value orientations, quality culture, partnership, quality of economic management, etc.) are also covered in the model. Quality management sciences target also changed in the time – from producer focus to consumer as citizen & other stakeholders' main focus. The mentioned global economic and social changes have determined need of new quality management tools as well as their systematic development and implementation (from basic quality inspection and control tools to sophisticated TQM, Global quality management (GQM), Excellence and Sustainability methods and models (see Fig. 1).

In the scientific literature and business practice today we can find the rudiment of the global quality management (GQM) doctrine – the newest possible trend of quality

management sciences development. Business enterprises use GlobalGAP (Global Good Agriculture Practice) certification, Global QMS (Quality Management Systems), BRC (British Retail Consortium) Global standards, Global Total Quality Management, Total Quality Environmental management (TQEM), etc. (Kim, 2007; Todorut, 2010; et al.). Well-known company “LEGO” has Global Quality Department. As the global competition intensifies and becomes the new business reality, companies face difficult challenges in every aspect of corporate management. In particular, quality management or TQM must be examined anew when markets and manufacturing operations become global. In the global world, characterized by transformations in the business environment, by crisis and external pressures, it is necessary for TQM to move to GQM, which permits a better adaptability to the global business environment (Kim, 2007; Ruževičius, 2010; Todorut, 2010). To be successful in knowledge society, companies will need to implement new strategies and new tools to create simultaneously economic, social and environmental values. TQM philosophy must be rethought and recreated in the context of the new global transformation to make the switch to GQM. Global quality management is an emerging area of practice but, despite frequent references to the term, it has not yet been systematically defined and researched. By the author’s opinion, GQM conception needs to be consolidated and developed. The author’s study results in a first mentioned quality subsystems, reflected at the quality integrated model (see Fig. 1), will be presented below in this paper.

2. Religion and quality value orientations

Since the old times religion has played a fundamental role in people lives and sometimes even more important than nation. Religion significance can be explained by its cohesive nature (Essoo & Dibb, 2004). Emile Durkheim (1912), famous French sociologist, distinguished more functions of united faith, as disciplinary, administrating, vitalizing, providing meaning and purpose of living. Thus in other words it could be said that religion supplies individuals with a particular frameworks that help to orientate, understand and interpret the world better (Delener, 1994). It is worth to highlight that different creeds provide various cognitive frameworks that highly influence consumption behaviour as well (Delener, 1990). Harrell indicated that religion can impact it in two ways (as cited in Essoo & Dibb, 2004, p. 684). First of all indirectly, while shaping certain values and attitudes. Secondly, directly, while defining certain norms that affect individual choice.

A quality value orientation is a new trend of modern management (see the 1st subsystem in quality integrated model – Fig. 1). Quality value orientations (national, society, religious, bodies of government, market participants, □□ consumers) and quality culture are significantly important in the global economical collaboration and trade, as well as in the international communication – on the business, scientific or personal level. Quality value orientations have evidence in different aspects – customer preferences, use of different management methods and systems, product and service consumption, assortment, business lunch traditions, etc. For example, in the South Korea, white, grey and black cars prevail, while in Europe colors palette is much wider. Another example: EU countries differ not only in the total use of alcohol products, but also by the sort of prefaced alcohol. German and Lithuanian consumers’ yearly alcohol use is the same – about 11-12 l per capita converted to the absolute alcohol (in Malta and Sweden only about 5.5 l). However, the use of strong alcohol drinks converted to absolute alcohol differs – a German citizen drinks only 1.9 l, while in Lithuania this indicator is about 6.3 l. The biggest amount of wine is used by France and Italy citizens – approximately 50 l per capita yearly. Meanwhile this index in Lithuania,

Latvia and Estonia is 10 times lower – about 5 l. The proportion of coffee, tea, black or white chocolate consumption in different countries also vary (Ruževičius, 2012).

The influence of national and cultural peculiarities on the quality value orientations is easily comprehensible for some enterprise leaders who implement management systems. While preparing the system for the certification audit, it is necessary to pay attention (what often happens in practice!) to the national-cultural (and religious) peculiarities of the future auditor and his represented certification organization, because requirements to the system, processes, documentation and other quality aspects rather different depending on the “nature” of the auditor, although the international quality certificate is the same. Quality value orientations and parts of the quality culture are not yet revealed enough by the science of management.

For many years economic scientists try to reveal the dependence of the level of countries' economical development considering their dominant religion. The fact, that religion unavoidably influence the society, the lifestyle, the culture and the economy, is not arguable (Ruževičius, 2010). We have to accept the fact, that separate aspects of that question were observed enough widely by Azzi-Ehrenberg, R. McCleary, R. Barro and several other scientists (McCleary & Barro, 2006). However, the question – how to change the relation between the religion and the economy – is still discussed. Max Weber is the first scientist who emphasized the influence of the religion on the countries' economic grows in his work “*Protestantism ethics and capitalism spirit*” back in 1905. Some scientists deny the causality of the economical grows and the religion, however, others find it. R. McCleary and R. Barro penetrate dual relation between the religion and the economy, meanwhile L. Iannaccone find triple relation (McCleary & Barro, 2006; et al). Here are several statements following from previous researches made by author in search of the relation between quality, religion and business. By the Azzi-Ehrenberg's model, religiosity is more or less concerned with probability of salvation. The more time people devote on religious activities, the higher is probability they will get into heaven after death. Afterlife consumption: more prayers now, more enjoyment and afterlife consumption. Busy people pray less and consume now more (McCleary & Barro, 2006). In high predestined countries people devote less time on religious matters and spend more time on economic activities (e. g., Protestans). Contrary, Buddhist spends more time on praying to earn a higher probability of salvation (Ruževičius, 2010).

A number of studies were carried out that tried to explore how different religions and their value systems indirectly reflect on actual consumption behaviour (Ruževičius, 2010; 2012). The differences were discovered in the fields of in terms of gender roles (Delener, 1994), possession (Ger, 2005), cognitive and perception issues (Delener, 1990; Essoo & Dibb, 2004; Hirschman, 1982, 1983). One of the most comprehensive researches implemented by Essoo and Dibb (2004) revealed the existing consumption and shopping behaviour differences among three major religious faiths: Hinduism, Islam and Roman Catholicism. First of all, authors discovered that there exist significant differences between devoted and casually religious individuals. The latter ones appeared to be more practical and less conservative. These findings correspond to Delener's (1989) and Hirschman's (1983) studies. Essoo and Dibb (2004) research revealed that Catholics tend to be more traditional and relying on group opinion in their purchase behaviour than Hindus and Muslims. This trend is explained by the fact that Christianity focuses on conformity and humility. This is another reason why Catholics are more willing to buy popular and well known brands. More over, they found to be more demanding due to the perceived higher importance for the quality of product. On the other hand Muslims discovered to be more practical in their purchase behaviour due to greater reaction to promotional activities. Further more, they found to be more innovative, while trying new products. The higher level of risk taking can be based on Muslims' assumption that the outcome of their behaviour is a will of God. The research also revealed that Hindus

are the least active shoppers with a low tendency to be innovative and practical compared with the rest two groups. The importance of caste issues as well as religious values like tranquillity and self-control found to be important factor here. It would be useful to mention the other important findings discovered by Hirschman (1982) related with consumption issues. Author revealed that Jews are considered to be one of the most innovative consumers in a comparison with other religious groups. This trend is highly affected by 'normative pressures in Jewish families and religious Institutions favouring the acquisition of knowledge by the individual' (Hirschman, 1982, p. 231.). The other important trend related with Judaism noticed by Delener and Schiffman is gender equality in consumption decision making process that is not common in other major religious faiths (as cited in Essoo & Dibb, 2004, p. 689).

Religious faiths make a direct influence that is usually related with certain dietary, clothing, entertainment and housing norms as well (Bailey & Sood, 1993). The next part of the paper the focus will fall on a dressing as well as nutrition peculiarities. According to L. B. Arthur (1999) clothing acceptable in different religions is other important object that affects consumption. Dressing is direct reflection to religious norms and values and in many cases it provides a symbol of social control (Arthur, 1999). Some examples concerning this case can be given. Muslim men in every day basis have to wear dressings that cover a part of a body from stomach to knee, whereas women are obliged to cover their heads as well not to wear dresses that highlights their figures. The similar manner of dressing can be noticed in Judaism. Females here have to wear modest outfits usually black-coloured. The head covering is recommended for both men and women here as well. More over Jews are not allowed to wear outfits made from a combination of wool and flax (Arthur, 1999).

However, there is a sphere, where the relation between the religion and business is more than obvious – it is religious-ethnic quality, hygiene and ethic and certification control regulation of the Islam products *halal*, of Jewish products – *kosher*, etc. Every religion has its certain norms in its diet as well. For example, Hinduism prohibits consuming beef, Buddhism stimulate to refrain from meat in general, while Christianity hold the same rule just on certain occasions. Islam and Judaism in this field have a more constraint rules (Jacob & Ashkenazi, 2010). In business context the most prevalent religious prohibitions issues are related with Jewish Halakhic (Blech, 2004) and Islamic law (Riaz & Chaudry, 2004; Ruževičius & Žilinskaitė, 2011; Ruževičius, 2012). In Islam *halal* term is used for defining broader range of objects that are allowed to consume (Riaz & Chaudry, 2004), whereas in Judaism *kosher* represents just a norms for diet (Blech, 2004). Arabic word *Halal* is related to the food and means "authorized by Islam". Both religions prohibit consuming pork and have strict and regulations on other meet consumption. For example, only the front parts of a neat can be considered as a kosher, while Muslims can consume cattle's' meat that was slaughter with a name of God. In both religions the defined norms also regulates consumption of alcohol drinks, diary products. More over, Jews have more precise norms on fish consumption while Muslims have higher regulations on products as oil, spices, flour (Blech, 2004; Riaz & Chaudry, 2004). It is important to highlight that Islamic law determines a consumption of food, cosmetic, medicine, hygiene products (Riaz & Chaudry, 2004). Halal religious-ethnic regulation of production and products quality covers also the fields of particular activity of an enterprise, hygiene requirements, religious-ethnic and ethical requirements, accreditation of certification bodies, food and beverage quality and safety, medicaments, leather products, services, etc. Halal products certification might be relevant not only for the meat and other food exporters but for the other manufacturers as well. It is very important to follow all halal requirements at all stages of food production. Systemization of this process is a key to success in working with products aimed at religious markets. The most important aspect in halal production should be the strict control. Halal products must not contact with uncertified products as they can have *haram* substances (Ruževičius, 2012).

It could be noted that even in such a small country as Lithuania, where Muslim and Jewish communities compounds less than 1% religious community, local entrepreneurs are commencing to conform their businesses to the standards of halal and kosher requirements. However, it should be highlighted that the latter certification is not an object of a contemporary trend. Overall, it is rather complicated process of religious-ethnic regulation that is still vaguely perceived by the majority of Lithuanian businesses. The latter trend is also determined by the lack of Lithuanian literature coverage, including both scholarly textbooks and practical manuals for business practitioners. Meanwhile the terms as 'Halal Business', 'Halal Quality', 'Halal Certification' 'Halal Products' are becoming widely prevailing concepts in the contemporary global business press. This tendency is strongly conditioned by increasing trends of globalisation and Muslim community self-awareness.

The importance and prospects of Halal business could be further elaborated knowing the fact that Codex Alimentarius Commission, founded by World Health Organization (WHO) and Food and Agriculture Organization (FAO), from 1997 started to cover halal and kosher regulatory aspects as a part of their activity (General..., 1997; Standardization..., 2004). Halal religious-ethnic regulation covers wide range of fields including company activities, accreditation of certification bodies, safety and quality of foods and beverages, quality of cosmetics, perfumeries, personal hygiene products, genuine leather goods and some other products. Thus, it could be seen that Halal certification could be relevant not just for the companies that produce and export foods, but also for business that operate in other industries. It is important to highlight that halal regulations have started to expand in other, service-based, areas such as Islamic banking, transactions of deposits and liabilities, tourism, supply chain and logistics, catering service, education and other fields as well. Thus, it could be concluded that halal business is a global and rapidly growing phenomenon that is becoming more and more important for business environment and societies of different countries. *Interrelations between worldwide religions and business, consumption, quality value orientations as well as influence of national cultures and religion to the using effectiveness of modern management methods demand more profound further scientific researches.*

3. The survey on realization and development prospect of halal quality products in non-Muslim country

The market of halal products is becoming one of the most profitable markets in the World. The importance of halal quality certification could be also supported by the fact of 10% annual global market growth. More over, it is estimated that every 4th habitant in the world is a Muslim and more than 1.7 milliard people are constant consumers of halal production. Overall, the annual global halal market constitutes around 1000 milliard USA dollars and here the 70% falls under the food category. That is why the involvement in halal business seems to be reasonable decision of such world industry leaders as Nestle, Tesco, Colgate, McDonald's, Carrefour, etc. (Ruževičius & Žilinskaitė, 2011; Ruževičius, 2012).

It is important to highlight that approximately 80% of halal food products are produced in non-Islamic countries, for instance three quarters of the exported french poultry meet halal standards. Interestingly, one third of the halal products are consumed by non-Muslim consumers that perceive halal certificate as symbol of quality, ecology, health and ethics. This conception could be reasonably justified since halal standards raise comparatively high requirements for ethics, quality and safety of the product.

Apart from purely religious requirements, Islamic law also sets a strict regulation on animal well-being, health, slaughtering ways and means, hygiene, etc. Particular attention

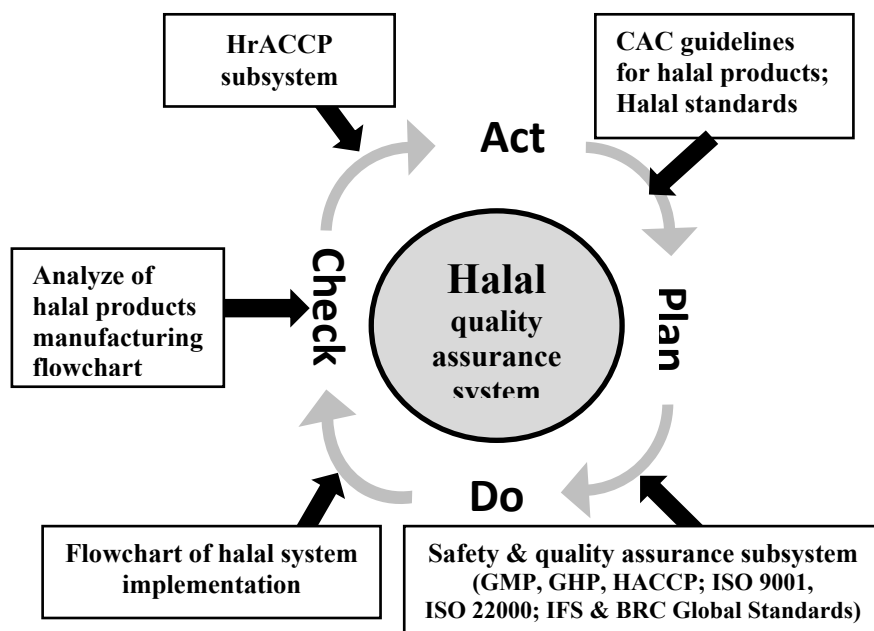
here is paid for humane slaughtering in order to cause as little pain and stress as possible animal experience during butchering. That is why halal certification laboratories have particular technological devices that help to indicate not just the meat components prohibited by law but also to estimate stress hormone levels.

The knowledge on halal products and their quality peculiarities is still very vague among consumers in Lithuania. Only recently this topic has started to attract an increasing mass media as well as business practitioners' attention resulting in the growth of enterprises having religious-ethnic certification or conformity their production range to the halal requirements due to the export expansion intentions. However, the consumption rates of the products that meet different religious-ethnic quality requirement could be successfully fostered among the local non-Muslim consumer as well, if appropriate information and media tools were adopted. This fact could be based on experience of foreign countries – it is estimated that 30 % of the halal products are consumed by non-Muslims that perceive the halal certificate as a symbol of quality, ecology, health and ethics (Riaz & Chandry, 2004; Ruževičius & Žilinskaitė, 2011).

It could be noted that even in such a small country as Lithuania, where Muslim and Jewish communities compounds less than 1% religious community, local entrepreneurs are commencing to conform their businesses to the standards of halal and kosher requirements. It is important to note that some local and foreign halal products could be already found in some supermarkets and pharmacies (e.g., teas) in Lithuania.

Halal quality assurance system model was designed by the author of this article for help Lithuanian companies to implement products halal religious-ethnic requirements (see Fig. 2). The halal products are marked with an original individual certification symbol that has a Lithuanian version since 2011 as well (see Fig. 3).

Figure 2. Model for halal quality assurance system



Source: developed by the author, using Ruževičius & Žilinskaitė, 2011

Key: CAC – Codex Alimentarius Commission; GMP – Good Manufacturing Practice; GHP – Good Hygiene Practice; HACCP – Hazard Analyzes Critical Control Points; HrACCP – Haram Analyzes Critical Control Points; IFS – International Food Standards; BRC – British Retailing Consortium)

Figure 3. Lithuanian version of halal products certification mark



The main attributes of quality assurance system are given in Figure 3. This system should be developed and maintained with regard to E. Deming quality cycle ‘Plan-Do-Check-Act’ (see Figure 3). First of all, means, necessary for production of halal goods, should be planned, followed by implementation and constant inspection of actual outcomes that in a case of incongruity should be corrected. The major element of halal quality assurance system should be production requirements for Halal products as well as their implementation. Codex Alimentarius Commission guidelines that were mentioned above are the most widely applied ones in this context. More over, particular attention should be paid to the HrACCP (Haram Analysis Critical Control Points) that are known to be a sub-system of haram hazard as well. HrACCP are management points of halal quality that indicate where haram hazards are likely to occur. Due to the great significance, they should be also managed with regard to the HACCP or ISO 22000 systems principles, as well as IFS and BRC Global Standards requirements. It is also worth to highlight that the great importance should fall on the definition of main steps found in the development of halal quality assurance system – from initial decision to adopt halal certification to the actual production and supervision of the overall system.

As mentioned earlier, relatively high volume of halal products are consumed by non-Muslim consumers. This fact suggests an assumption about positive halal market prospects in Lithuania as well. In order to justify the latter statement and analyse realization opportunities of halal production in non-Muslim countries better, the author of this paper in 2014 carried out the survey in the 8 biggest cities in Lithuania (Vilnius, Kaunas, Klaipėda, Šiauliai, Panevėžys, Utena, Alytus, Marijampolė). The research aimed to reveal the level of consumer knowledge on halal products, their quality and potential consumption intentions. In total 670 respondents, aged between 16 and 70, participated in this study based on questionnaire survey. The sample and the structure of survey provide 90% reliability of the research results. There were no statistically significant differences between the responses of respondents from different cities. That way below is summarizes the results of the respondents survey from all cities.

The majority (85.5%) of Lithuanian residents of large cities surveyed did not know what halal food products are. When recognizing the halal consumers, they note these products as more environmental friendly, without genetically modified organisms and synthetic food additives covered by the letter “E”. Nearly a third of respondents note the halal products as healthy. More than two-thirds of study participants (70%) would agree on concept of religious-ethnic department (e.g. halal, kosher, etc.) establishment in the major supermarkets in Lithuania, while the vast majority (92%) of the respondents would like to get more classified information about halal products and their quality. Earlier study (Ruževičius & Žilinskaitė, 2011) showed that the halal certificate enabled all surveyed Lithuanian enterprises to extend their trade into new markets, and not only for export to Muslim countries (such as Malaysia, Indonesia, Saudi Arabia, African countries Azerbaijan, Afghanistan, Iraq, Turkey), but also to closer countries such as France, Holland, Denmark,

Germany, Sweden, and countries of America. All this and this article author's survey results suggest that through the consumers' education and with halal-marketing tools by a long time can expect the development of those products realization in Lithuania – in non-Muslim country.

Conclusions

The increasing trend of assimilation in international economies, is also leading to the resemblance in other areas as information technology, communication means and business activities. However, the convergence tendency is not universal. Literature shows, that cultural values are strongly rooted in modern societies and are resistant to changes. More over, the national differences lie and on the governing systems that are not affected by the occurrence of central regional structures. These facts suggest that national and cultural individuality goes beyond the globalisation trend.

The orientation towards the value of quality is a new trend of modern quality management science. The orientation towards the value of quality (national, social, religious, government bodies, market participants, and consumers) and quality culture are rather important in the global economical collaboration and trade, as well as in the international communication on the business, scientific or personal level. The orientations towards the value of quality are manifested in different aspects, such as customer preferences, the use of different management methods and systems, product and service consumption, assortment of goods, business lunch traditions, etc.

Same products are used all over the world the reasons for consumption reasons can be various and this trend are highly influenced by national, religious or ethnical values. For example luxury goods, in some countries can be used as a symbol of status, in others as an allusion to success and achievement, whereas for some segments it would mean an acquisition of membership in mainstream society. More over, not just the perceived value inequality exists among the nations. Other differences cover direct regulatory restrictions in a consumption of certain categories. Religious prohibitions are the most prevalent cases there. In business context the most prevalent religious prohibitions issues are related with Jewish Halakhic and Islamic law, related to kosher and halal products.

Halal religious-ethnic regulation of quality covers the fields of particular activity of an enterprise, hygiene requirements, religious-ethnic and ethical requirements, accreditation of certification bodies, food and beverage quality and safety, quality of cosmetics, perfumery, personal hygiene products, medicaments, leather products and etc. Halal certification might be relevant not only for the meat and other food exporters but for the other manufacturers as well. Currently halal is expanding into the service sector markets: halal or islamic banking, deposit and loan services, travel and tourism, supply chains and logistics, food services, education, training and other areas. Thus, it could be concluded that halal business is a global and rapidly growing phenomenon, becoming more relevant for business and culture environment that is becoming more and more important not just for large Western countries, but also for smaller ones as Lithuania as well. Interrelations between worldwide religions and business, consumption, quality value orientations as well as influence of national cultures and religion to the using effectiveness of modern management methods demand more profound further scientific researches.

The author suggests using the quality management systems ISO 9001 and ISO 22000 as a base of a systemic approach to quality control that is highly required in halal certification. Haram hazards can be managed by the principles of HACCP. Other hygiene and sanitation requirements can be fit by an internal manufacturer's food quality system. The effective application of traditional food safety and quality standards, for instance HACCP, GMP, GHP,

IFS and BRC Global Standards, could contribute towards efficient halal production integration in the overall management system of a company.

Consumers of Lithuania are still vaguely advised about halal food products and their peculiarities. However, survey results show that the need for such knowledge exists. More than two-thirds of study participants would agree on concept of religious-ethnic department establishment in the major supermarkets in Lithuania, while the vast majority of the respondents would like to get more classified information about halal products and their quality. These facts lead towards assumption about positive development and realization prospects of halal products in non-Muslim countries if appropriate mass media and halal-marketing tools were employed.

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