

HALAL AND KOSHER MARKETING STRATEGIES

Fazryatul Hazrim Abd Rahim

Arshad Ayub Graduate Business School, Universiti Teknologi Mara, 40450 Shah Alam,
Selangor, Malaysia

Email: faz_shaiem@yahoo.com.my

Nor Aini Bt Muhammad

Arshad Ayub Graduate Business School, Universiti Teknologi Mara, 40450 Shah Alam,
Selangor, Malaysia

Email: noraini1810@gmail.com

And

Faridah Hj. Hassan

iHalal Management and Science, Faculty of Business and Management, Universiti Teknologi
Mara, 40450 Shah Alam, Selangor, Malaysia

Email: faridah387@salam.uitm.edu.my

ABSTRACT

The purpose of this study is to understand the importance of food relating to Halal and Kosher. Several problems and issues were discussed. The research objectives are to identify the difference between Halal and Kosher products, to understand the Halal and Kosher today's market and to understand how the certification for Halal and Kosher were executed. Marketing strategies were discussed in order to handle the demand for halal certification, challenges and strategies of Halal and Kosher's food management. It was concluded that consumers need to put more pressure on the kosher and halal marketing system to use trademarked symbols that represent an organization that the consumer can hold accountable and which provides both the companies and the consumer with confidence in the kosher and/or halal status of the products being offered in the marketplace.

Key words: Halal, Kosher, marketing, strategies

INTRODUCTION

Food is needed by the human body for energy, to repair and build cells and to prevent sickness and heal from it. While it is possible to obtain nutrients in a scientifically controlled manner, common food is the most efficient way of obtaining energy and nutrients. Food as we know is essential for the growth and maintenance of the human body (Inara Hasali, 2016). It is a biologically known fact that, right since the first living organism breathed for the first time billions of years ago, it needed food to survive and grow. Food is something without which growth, development, and evolution would have been impossible. Every living thing on the face of the earth, irrespective of whether it belongs to the plant or animal kingdom, needs nutrition to survive, grow, and reproduce. All the living organisms on earth are therefore, dependent on each other for survival in some way or the other and that is what we call the ecosystem.

Halal and Kosher Food

Food has always been the subject of taboos and obligations. Which food we prefer and what we consider fit for (human) consumption differs depend on the place and time we live and the faith we adhere to. Religious dietary laws are important to observant Jewish and Muslim populations, although not all the faithful comply with the religious dietary laws. Islamic dietary laws determine which foods are permitted for Muslims. Halal means permitted, whereas haram means prohibited. Several foods are considered harmful for humans to consume and are forbidden. This is expressed by the prohibition of the consumption of pork, blood, alcohol, carrion and meat that has not been slaughtered according to Islamic prescriptions. Meat is the most strictly regulated food. The animal (of a permitted species) must be slaughtered by a sane adult Muslim by cutting the throat quickly with a sharp knife. The name of Allah must be invoked while cutting. The question whether stunning is allowed remains an issue of debate, both within and beyond the Muslim community. The rules for foods that are not explicitly prohibited by the Quran may be interpreted differently by various scholars.

Jewish dietary laws (kashrut) determine which foods are fit for consumption by observant Jews (kosher). It is a complex and extensive system with many detailed prescriptions concerning the production, preparation and consumption of food. The prescriptions are laid down in Jewish biblical and rabbinical sources. Kosher laws deal predominantly with three issues: prohibited foods (e.g. pork, shellfish and rabbit), prescriptions for religious slaughter (shechita) and the prohibition on preparing and consuming dairy products and meat together. In addition, there are numerous prescriptions dealing with special issues such as wine and grape juice, cooking equipment and Passover. Ruminants and fowl must be slaughtered by a specially trained religious slaughterer (shochet) using a special knife. Prior to the slaughter, the shochet makes a blessing. The animal is not stunned. Slaughtered animals are inspected for visible defects by rabbinically trained inspectors, particularly the lungs. Red meat and poultry have to be soaked and salted to remove all the blood.

Any ingredients derived from animal sources are generally prohibited because of the difficulty of obtaining them from kosher animals. The prohibition of mixing milk and meat requires that the processing and handling of all materials and products fall into one of three categories: meat, dairy or neutral (*pareve*). To assure the complete separation of milk and meat, all equipment must belong to a specific category. After eating meat, one has to wait 3 to 6 hours before eating dairy. There is some disagreement over what constitutes kosher between the Orthodox, Conservative and Reform Jewish schools of thought (Chaudry & Regenstein, 1997)

According to Islamic law only certain types of meat are considered to be clean for consumption such as all cattle, sheep, goats, camels, all types of buck, rabbits, fish and all animals other than fish are considered halal only when they are slaughtered according to certain guidelines.

While according to Kosher law some animals may not be eaten at all; from those that may be eaten there are certain rules to be followed and a specific way to be slaughtered such as animals that have hooves split in two and chew the cud, birds like chicken, goose and duck, fish that have fins and scales like tuna, salmon, and carp.

Islamic law prohibits certain animals and meat products to be haram or unlawful such as:

- a. Meat not slaughtered according to Islamic law
- b. Animals whose blood is not fully drained.
- c. Pig and other by products.
- d. donkey & mule
- e. Dead animals
- f. Carnivorous animals
- g. Birds of prey
- h. Any marine animals except for fish.
- i. amphibians
- j. All insects except for locust.
- k. Animal blood & reproductive organs
- l. Pancreas & gall bladder

The following animals and meat products are not considered Kosher according to Jewish Dietary law such as:

- a. Animals not slaughtered according to Jewish law.
- b. Animals whose blood is not fully drained.
- c. Camel
- d. Pig
- e. Rabbit/Hare
- f. Predatory and Scavenger birds
- g. Shellfish
- h. Rodents
- i. Reptiles
- j. Amphibians
- k. Milk, eggs, fat, organs of prohibited animals.

There are many similarities in the principles and practice of halal and kosher methods of slaughter. The halal/kosher cut or gash sticking is done in order to remove the blood and to kill the animal being slaughtered. The aim is to deflect blood away from the brain to stop the delivery of oxygen (Gregory, 2007). From the halal and kosher perspective, the removal of flowing blood is necessary because it is considered an impurity that should not be consumed. Both slaughter methods demand that the two jugular veins, windpipe/trachea and throat or oesophagus be severed during slaughtering without decapitating the head during the process.

The basic requirements for the Halal slaughter of animals defined by the GCC Member States and contained in Gulf Standards Update (GSO 993/1998), Indonesia (MUI HAS 23103, 2012), Malaysia (MS 1500:2009) and The Islamic Food & Nutrition Council of America (Chaudry, Jackson, Hussaini, & Riaz, 1997; Riaz & Chaudry, 2004) include: (1) the animal should be alive at the time of slaughter; pre-slaughter treatment such as stunning must not result in the death of the animal before it is slaughtered. Stunned animals, if not slaughtered, must be able

to make a full recovery; (2) Allah's (God) name and glorification must be uttered by the slaughterer at the time of the slaughter of each animal; (3) effort should be made to slaughter the animal with one stroke using a very sharp knife; (4) the slaughtering shall be carried out from the front side (towards the chest) and not from behind (towards the back); (5) the head should not be severed from the neck during slaughter; and (6) manipulating the carcass – such as skinning or cutting off the hocks – is not allowed to commence before the animal is completely dead (Mustafa, 2013)

The basic requirements for kosher slaughter were described by Regenstein et al. (2003). Acceptable animals are slaughtered according to Jewish law by a specially trained religious slaughterer (“shochet”) using a special knife (“chalef”) that is extremely sharp with a very straight blade at least twice the diameter of the neck of the animal to be slaughtered. Prior to slaughter the shochet makes a blessing asking forgiveness for taking a life. The shochet checks the chalef before and after the slaughter of each animal and the cut on the animal's neck after each slaughter to make sure it was done correctly. Some of the critical considerations during the slaughter include (Anonymous, 2013): the cutting of the neck must be made without interruption, delay or pausing; no pressing down of the knife so that only the sharpness of the blade cuts; the knife must not be burrowed but rather must be exposed and visible from the beginning to the end of the cutting; slaughter must be within the limits within which the knife may be applied — from the large ring in the windpipe to the top of the upper lobe of the lung when it is inflated, and corresponding to the length of the pharynx; and the oesophagus or the trachea should not be torn during the shechita incision. If any problem occurs with the knife or the cut, the animal is rendered *treife* or not kosher (Regenstein et al., 2003).

Table I shows a comparison of the key characteristics of kosher, Christian and halal food laws (Tieman & Faridah, 2015). The kosher, Christian and halal food laws share a common prohibition of pig meat. However, as pig meat is one of the cheapest sources for animal protein, it has been used by the food industry extensively as a preferred source of meat, bones (gelatine), skin, hair and other derivatives. The result is that many food ingredients and additives also contain pig components and traces of pig DNA and therefore also ends in much of our processed food today. Removing the pig and its derivatives as source for the food industry would be an important step in simplifying religious requirements in production and certification for the global food industry, providing clear advantages for Jews, Muslims, Old Testament abiding Christians, but also direct health benefits (Ende et al., 2011). The kosher, Christian and halal food laws share also a common prohibition of blood in their scriptures.

Table 1.

	Kosher food laws	Christian food laws	Halal food laws
Prohibition of animals for food	According to Leviticus and Deuteronomy (Campbell <i>et al.</i> , 2011), such as pig, wild birds, sharks, dogfish, catfish, monkfish and similar species, crustacean and molluscan shellfish, other animals from the sea without fins and scales, most insects, rockbadger, hare, camel, ostrich, emu, rhea (Regenstein <i>et al.</i> , 2003b)	According to the Old Testament: pig, camel, rockbadger, hare, animals in the water without fins and scales, eagle, vulture, osprey, kit, falcon, raven, ostrich, nighthawk, sea gull, hawk, owl, cormorant, ibis, water hen, pelican, carrion vulture, stork, heron, hoopoe, bat, most winged insects, swarming things that swarm upon the earth (Bible, Leviticus 11); very few Christians still practice these today	By Quranic verse (Quran 2:173); pig only (Al-Qaradawi 2007; Kamali, 2010); However, based on a <i>Hadith</i> wild animals with a canine tooth and of any bird with talons are regarded as detestable, but not prohibited (Al-Qaradawi 2007)
Prohibition of blood	Prohibited and should be as much as possible removed during and after slaughter (Dresner and Siegel, 1966; Regenstein <i>et al.</i> , 2003b)	According to the Old Testament (Bible, Genesis 9:3-4)	By Quranic verse (Quran 2:173) (Al-Qaradawi 2007; Kamali, 2010)
Prohibition of alcohol	Not prohibited, however, there are strict production requirements on grape-juice-based products such as wine (Regenstein <i>et al.</i> , 2003b)	Not prohibited	Prohibition of intoxicants by Quranic verse (Quran 5:90) and the Hadith (Kamali, 2010)
Fasting	Fasting plays a significant role in Jewish religious tradition. It can be done voluntary, for the bride and groom on their wedding day or on major and minor events in the Jewish calendar (Corn, 2006)	Christians have a rich tradition of fasting during Lent, Advent, Saint Martin and on the eve of various feasts and festivals (Grumett and Muers, 2010), as well as abstinence from red meat during certain days of the week. However, this practice is continued by only a small number of Christians today	Fasting is an important obligation for Muslims, which regulates fasting during Ramadan and optional fasting (Laldin, 2006)
Animal welfare	Kindness to animals has a strong foundation in the Torah (Shechita UK, 2009; Rosen, 2004; Silver, 2011)	Similar to the Torah, the Old Testament defines important principles in animal welfare	Part of the Shariah (Fiqh al-Mu'amalah or al-adah) describes the rulings that govern the relationship between man and other creatures of Allah (Laldin, 2006)
Slaughtering requirements for livestock and poultry	Strictly defined under the laws of shechita (Dresner and Siegel, 1966); Prohibition of pre-slaughter stunning (Rosen, 2004; Zivotofsky, 2011)	Not defined for meat that is not used for offering	Strictly defined under shariah (Al-Qaradawi, 2007), but certain procedures (like stunning and machine slaughter) are debated depending on the Islamic school of thought (Kamali, 2010)
In case of doubt	Consult Rabbi (Dresner and Siegel, 1966)	Do not eat (Bible, Romans 14:23)	Avoid (Hussaini, 1993; Al-Qaradawi, 2007; Kamali, 2010)
Segregation requirements in the food supply chain	Segregation between meat products, dairy products and neutral products (pareve) (Regenstein <i>et al.</i> , 2003b)	Not defined	Segregation between halal and non-halal, depending on the product characteristics and market requirements (Tieman <i>et al.</i> , 2012, 2013)

Alcohol is prohibited by Quranic verse for Muslims, whereas for Jews and Christians this is allowed. However, there are strict regulations for grape-juice-based products and therefore also for wine under kosher food laws. As argued by Corn (2006), Judaism, Christianity and Islam have strong traditions of feasting and fasting, bringing us in our relationship closer to God. All three religions provide space for voluntary fasting, which could significantly reduce meat consumption and create a better balance of our food system with a strong support from religious leaders. A new paradigm is needed to emphasise animal welfare over economics (Anderson, 2011). Religious slaughter houses should provide this example of the best conditions and strive for excellence at each stage (Grandin and Regenstein, 1994). In line with the kosher laws, kashrut teaching, the eating of meat is itself a sort compromise as the life of an animal needs to be taken away as source of food (Dresner and Siegel, 1966). Second, meat (type of animal, method of slaughtering) and animal products (like hair) create religious issues from both kosher and halal regulations (Regenstein *et al.*, 2003b). Third, animal products have higher health risks than vegetable-based products (Dorny *et al.*, 2009; Boer and Aiking, 2011; Newell *et al.*, 2010).

Therefore, there are clear advantages by converting from animal-based to plant-based ingredients and additives where possible. Another advantage of plant-based food system is it requires less energy, land and water resources to produce as compared to a meat-based food system and is therefore more sustainable with a lower carbon footprint (Aiking, 2011; Pimentel and Pimentel, 2003; Hoek, 2010; Boer and Aiking, 2011). For Jews and Muslims, the purity (the kosher/halal status) of the food product at the point of consumption is fundamental in their dietary laws, which has consequences for their entire supply chain. Kosher practices segregation between meat products, dairy products and neutral products (pareve) (Regenstein

et al., 2003b). Halal food products on the other hand are segregated from non-halal products, depending on product characteristics and market requirements (Tieman et al., 2012, 2013).

Halal and Kosher products are generally accepted in every country. However, with the rapid increase of demand of these two products there are some issues on:

1. Confusion of Halal and Kosher products
2. Comparison on market of Halal and Kosher
3. The issuance of certification of Halal and Kosher

From the identified issues above, the objectives of the study aims are:

1. To identify the difference between Halal and Kosher products
2. To understand the Halal and Kosher today's market
3. To understand how the certification for Halal and Kosher to be given out.

FINDINGS AND ANALYSIS

Marketing Strategies of Halal

While many may think that Muslims live mainly in the Middle East, in reality, they do not. According to a 2011 report by the Pew Forum on Religious and Public Life, there are approximately 1.56 billion followers of Islam, which is both a religion and a culture. This represents approximately 23% of the world's population. An estimated 60 percent of Muslims live in Asia, 20% in North Africa and the Middle East, and the remaining 20% in various other places throughout the world. While the Muslim population in the Middle East is sizable, large populations can also be found in Indonesia, Malaysia, India, Pakistan, Turkey, Nigeria, and other countries. In terms of followers, Islam is the second largest and fastest growing religion in the world.

Appealing to the Islamic consumer goes beyond the typical Middle Eastern countries. The European Muslim population has grown approximately 140% in a decade and outpaces that of non-Muslims. Approximately 30 million Muslims live in the Russian Federation. Muslim communities throughout North and South America are also large and growing. In the U.S. there are about 2.6 million Muslim adults and children, which represent 0.8% of the overall population, according to the Pew Forum report. By 2030 that figure is expected to rise to 6.2 million or 1.7% of the U.S. population. These population increases point to a rise in purchasing power and issues concerning Muslim preferences for products and services

Strictly observant Muslims also follow the sharia, which literally means "path" or "way." It is a framework that extends religious beliefs to private, social, and political life. Though aspects of sharia are common in the Muslim world, in practice followers do not always strictly adhere to them. The differences in the manner sharia principles are practiced have implications for companies interested in serving the Muslim market, which cannot be considered homogeneous, except from a regional perspective. That market represents significant sums, estimated by Reuters at \$560 billion for Islamic-approved food products. Many Muslim consumers actively seek out products with an Islamic brand. As such, three factors should pique the interest of marketers in serving this segment of the global marketplace. First the number of Muslims is increasing at a rapid rate; second, there appears to be an increased level of devotion among the followers of Islam to the religion's teaching and prescriptions; and lastly, many parts of the world with sizable Muslim populations have developed significant purchasing power (Charles, Gideon, Casimir and Lori, 2011).

The Demand for Halal Certification

The interpretation of these questionable areas is left open to Islamic specialists and state institutions, such as JAKIM and MUIS. For some Muslims halal sensibilities necessitate halal produce commodities only, this type of production is kept strictly separate from non-halal production. For example, in Malaysia it is a legal requirement that foreign companies set up a Muslim Committee in order to handle halal properly. In 2001, a major food scandal in Indonesia triggered a new phase of halal proliferation and regulation, that is, transnational governmentality, on a global scale leading it to cover areas, such as enzyme production. The Majelis Ulama Indonesia or Indonesian Ulemas Council (MUI), set up by the Indonesian state in 1975, accused a Japanese company, Ajinomoto, of using pork products in the production of the flavour enhancer monosodium glutamate and demanded that the Indonesian government take appropriate action. Although Novozymes has complied with steadily growing kosher requirements since the 1980s enquiries about halal certification from Southeast Asia, especially Malaysia, Singapore, and Indonesia, finally culminated in new practices in 2001 following the food scandal in Indonesia.

However, already before this food scandal there was increasing interest in halal and Novozymes started to learn about halal and its similarities to and differences from kosher – also in terms of locating and ultimately choosing certifiers. JAKIM, MUIS and MUI do not have the resources to carry out inspections globally and consequently they have outsourced responsibilities to Muslim organizations around the world, such as Islamic Food Council of Europe (IFCE) and Islamic Food and Nutrition Council of America (IFANCA) that carry out inspections. Thus, globally, companies are affected by halal transnational governmentality necessitated by Southeast Asian nations, such as Malaysia, Singapore, Indonesia, Brunei, and Thailand.

Nestlé Malaysia exports its products to more than 50 countries worldwide and the company was the first multinational to voluntarily request halal certification of all its food products when it was first introduced in 1994. Nestlé established its halal policy in 1992 in close cooperation with the Malaysian state represented by JAKIM. Islamic revivalism in Malaysia, since the 1970s, has been a major factor behind pushing halal to become a global market force, which Nestlé has a deep knowledge of and expertise in. The company also set up its Halal Committee comprising senior Muslim executives from various disciplines to be responsible for all matters pertaining to halal certification and training workers on complying with halal standards and auditing Nestlé factories worldwide. The Company's production is certified by JAKIM in Malaysia while other credible halal certification bodies certify products manufactured outside Malaysia (Fischer, 2015b).

The Impact of Halal Certification in Today's Food Industry

Halal certification (meaning the third party auditing of food products to assure that they are produced according to Halal regulations) provides benefits to consumers and a competitive advantage for food producers. For the consumer, the benefits of a reliable Halal certification are clear: He or she does not have to bother checking all the ingredients and learning all about the production. It also allows the consumers to confidently make an informed choice at the time of purchase. The consumer can purchase the product with the assurance that it does not contain anything that is Haram or Makbooh (Audi, 2007).

The producer gets access to the expertise of the staff of the certification body in reviewing its products, the ingredients, the preparation and processing in modern manufacturing.

Manufacturers can use the certification as a marketing tool to secure a bigger market share as Halal foods are suitable for both Muslims and non-Muslims. At the international level, it can enhance the marketability of the products especially in Muslim countries as there is an increasing awareness on the part of Muslim consumers all over the world of their obligation to consume properly prepared Halal food.

The certification process also puts pressure on the Halal certification agency to do things right so that they may be respected in the community, be widely accepted by other certification agencies so their certifications of ingredients are acceptable, and provides the company employing them the best return on investment. Thus, retaining the respect of the Muslim community and of the businesses they certify becomes important to the agency's success. But this requires the Muslim community to take Halal certifications seriously and become sophisticated enough to distinguish between different certifications. They need to reject products that simply say Halal in either Arabic or the local language. Responsibly certified Halal products are gaining recognition as a new benchmark for safety and quality assurance. Products that are produced with Halal certifications are readily acceptable by Muslim consumers as well as consumers from other religions (Jalil and Musa, 2012).

Challenges in Halal Product

As we saw it in the case of kosher many Muslim consumers and consumer associations are fastidious about halal – especially in Southeast Asia where halal consumption among growing Muslim middle-class groups is an inseparable form of modern Muslim identities and ethnicity (Fischer, 2011). However, many Muslims feel that the proliferation of halal into enzyme production, for example is unnecessary and overly commercial. Comparing kosher and halal markets, the regulation of the former has taken place for a longer period of time and the kosher market is more settled than that of halal, where a plethora of state and non-state certifiers struggle over authority and credibility. The process of declaring a food product halal is not always clear and unambiguous. Issue of cross-contamination of halal and haram products, as well as products that may contain haram ingredients or additives are of great concern. For example, gelatins may contain pork, and extracts such as vanilla may contain alcohol, both of which are considered haram (Charles, Gideon, Casimir and Lori, 2011).

There is also an issue concerning the stunning or anaesthetizing of the animal before its death as to whether it is halal or haram. Additionally, differing opinions exist concerning the use of automation in the slaughtering process, and calling out the name of Allah using a tape recording versus a slaughtering by hand with a person speaking the required words. Countries and certifying bodies differ in their opinions related to these practices. Having differing standards can result in problems for firms marketing internationally. For example, Islamic scholars in Australia declared that the stunning of animals was permitted and processing companies that used this practice could be certified. In Malaysia, however, this practice is considered haram. As such, the Malaysian government bans the import of Australian beef into the country. Food prepared according to Islamic law can be certified as halal (Charles, Gideon, Casimir and Lori, 2011).

A number of certifying bodies that can attest to a product's halal status may exist in a country. Each has a mark that is applied to products to authenticate halal certification. However, certification is not global. Halal marks can be seen on packaging and posted prominently in halal-observant restaurants. Since there is no single unified authority in Islam, differences are found in the interpretations of its tenets. This leads to different certification standards being applied within and across countries. In addition, there is the problem of fraudulent use of halal

certificates, a situation that has been reported in Malaysia and other countries. The certificates are only as good as the certifying body and its reputation. Reputation and fees for certification vary considerably (Charles, Gideon, Casimir and Lori, 2011).

Marketing Strategies of Kosher

The Wide Acceptance of Kosher Products

Kashrut and kosher law (halacha) include a number of prohibitions, such as a ban on pork and the mixing of milk and meat. In addition to food, kosher is also widely used to designate the “rabbinic properness” or personalized understanding of a wide range of objects, products, activities, ideas, and institutions (Ivry, 2010: 662). Kosher law is ultimately the application of a system of religious precepts and beliefs that governs the types of foods that people of the Jewish faith eat. This system is based on a number of verses found in the Bible, rabbinic Biblical exegesis, ordinances as presented in the Talmud (the written record of the oral law as redacted in the fifth century), and the writings and decisions of rabbinic authorities (Blech, 2008: xxiii). Central concepts in kosher laws are related to acceptable plants and species of animals. Other important concerns are rennin, gelatine, lactose, sodium caseinate (a protein produced from casein in skimmed milk), vitamins, eggs, grape products, fruits, vegetables, and Passover (a major Jewish festival) items (Regenstein and Regenstein, 1979).

Kosher is often used as an example of not only a niche US market where successful private-sector regulation in an era of growing public concern over the government’s ability to ensure food safety occurs (Lytton, 2013), but also more generally increasing regulation of it. Within the last two decades or so The Big Five kosher certifiers have achieved global reach: Orthodox Union (OU), OK Kosher, Kof-K Kosher Supervision, Star K, and Chicago Rabbinical Council (CRC), as well individual rabbis who issue certificates. Nestlé recognized that the OU symbol is the most widely accepted kosher symbol. Nestlé USA and OU have a longstanding relationship that dates back to the Nestlé Foods Corporation that opened in the United States in 1900.

Considering how few people keep kosher in the US—Jews make up less than 2% of the American population, and only a portion of them follow Jewish dietary laws—it’s fairly astounding that more than 40% of the country’s new packaged food and beverage products in 2014 are labeled as being kosher. That makes it the top label claim on food and beverages, according to market research firm Mintel, beating out the ever-present “gluten-free” label and even allergen claims. “Kosher” food meets the broad range of requirements of Jewish dietary laws. The laws define, for example, which animals are and are not allowed to be eaten (cows and chickens are ok, pigs and shellfish are not), as well as how the animals are slaughtered, and how their meat is prepared; the laws also lay out which foods can and cannot be mixed (no meat with dairy, for example), and even, when it comes to wine, who is allowed to touch it.

The kosher status for each product is coordinated among many people, including ingredient suppliers, factories, marketing, technical services, quality assurance, legal, and regulatory affairs. Each of these groups is responsible for a part of the process, and their expertise is essential for delivering the appropriately manufactured and labelled kosher product (Orthodox Union, 2004). For an example, OU certifies thousands of companies globally and thus also carries out inspections in biotech companies, such as Novozymes – a leading biotech company with annual revenue of around US\$2 billion (Fischer, 2015a).

Several studies show how diverse groups of Jews in the global diaspora negotiate kosher principles and practices. For example, dietary practices provide a common symbolic system through which the notions of Jewish identity can be expressed by keeping kosher (Buckser, 1999; Diamond, 2000; Klein, 2012). These studies show that many Jewish groups are fastidious about their everyday kosher consumption and this point has reinforced regulation of global kosher production and regulation. Research also shows that kosher certification and logos are extremely important in the everyday lives of many Jewish groups in Europe (Fischer and Lever, 2016). However, many Jewish consumers are not fastidious about kosher together with local Jewish organizations they feel that The Big Five kosher certifiers have become global, commercial and powerful to such an extent that their certification of thousands of companies and products have taken on a life of its own detached from the everyday lives of Jewish consumers.

Kosher Products Marketing

The U.S. market for kosher food products is estimated to be approximately \$100 billion. The product categories that accompany the word kosher may be unknown to many, however. 'Mainstream and Kosher' and 'Ethnic Kosher' are used by the food processing industry to separate two very different categories that have two very different impacts in the market. Products dubbed 'Mainstream and Kosher' are found in the majority of American homes despite the fact that they were not purchased for their kosher status. Examples include many potato and corn chip varieties, breakfast cereals, and frozen dinners. Many food products sold to each consumer are considered kosher due to their preparation, ingredients, and quality control standards. Kosher products are emerging in just about every corner of the grocery store, with the exception of the meat department due to stricter kosher laws and guidelines.

Kosher foods, long regarded as ingredients and dishes for only those of the Jewish denomination who follow Orthodox practices, are finding their way into the mainstream customer's shopping cart. Though Jewish customers are still purchasing kosher foods, they no longer represent the majority of buyers in this segment. According to a 2013 Mintel research study, only about 15% of the shoppers who are purchasing kosher foods are doing so for religious reasons. Of the 11.2 million Americans who do purchase kosher items, most who seek out kosher products buy the items for food quality (62%), general healthfulness (51%), and food safety (34%).

The declining Jewish population worries some market researchers who foresee a possible decline in the \$100 billion dollar industry. Fewer people are following traditional kosher laws in their households and some are relaxing their practices within the context of mixed-religion families. However, a steadily increasing group of younger, affluent consumers, both Jewish and non-Jewish, are opting to spend more money on specialty foods to guarantee themselves quality products and healthy eating. Because kosher foods have these attributes, some millennials (people born after 1980) are increasing their purchases of kosher products. Additionally, some consumers worried about purchases that may affect their food allergies are turning to kosher certified foods to alleviate the confusion. The kosher label provides those with food allergies and sensitivities with key information to help them identify dairy- or meat-free products.

A good promotional strategy is one that provides effective communication with consumers through the use of personal selling, advertising, and sales promotion (Boone & Kurtz 30). To be most effective, the form of communication should be one that appeals to those consumers within the target market for the product. And while it seems that there has been a boom in the

kosher food market as of late, promotional efforts have not been proportionally raised. Marketers have used some smaller, strategic efforts to promote their kosher wares, but it is nothing compared to the advertising and other promotional efforts standard within the mainstream food market (Turcsik 13). Hence, promotional efforts need to concentrate on the newer, lighter fare that today's companies are targeting towards younger, more affluent Jews as well as non-Jews. These are the products of which consumers have little awareness. Promotion of these items to non-Jews can become difficult, however, due to the fact that traditionally kosher advertisers have played on the religious aspects of kosher foods.

CONCLUSION

Kosher and Halal are different entities carrying a different meaning and spirit. Halal is a term that refers to all matters of life. Kosher is a term associated only with food. It has a similar meaning as halal does in the context of food, yet differences abound. Critical elements in these two are presented focus not on kosher or halal as attributes of foodstuffs, but on the assurance of them as such that arises in (or is threatened by) the relationships with relevant food provision actors. By way of briefly pointing towards new literatures, the kosher and halal matters suggest some central dynamics occurring around the cultural and commercial negotiation of risk, trust, and authority. If consumers are serious about commitment to kosher and halal, they have a responsibility to do the homework. Thus, consumers need to put more pressure on the kosher and halal marketing system to use trademarked symbols that represent an organization that the consumer can hold accountable and which provides both the companies and the consumer with confidence in the kosher and/or halal status of the products being offered in the marketplace.

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