

## **GenZ Willingness to Purchase Products with Geographical Indications**

Z Kuşağı'nın Coğrafi İşaretli Ürünleri Satın Alma Eğilimi

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### **Abstract**

Conceptual model was proposed to test impact of (a) culture and traditions, (b) health benefits, (c) perceived quality and safety and (d) rural development indicators of traditional food product carrying geographical indication on consumer willingness to purchase, as well as mediating role of trust amongst GenZ customers. Results demonstrate that perceived health and safety, as well as culture and traditions of hellim / halloumi cheese are the most important predictors of trust in hellim / halloumi geographical indication. Trust, in turn, is significant determinant of willingness to purchase hellim / halloumi cheese with geographical indication, indicating that trust plays partial mediator role in the proposed relationship.

**Keywords:** *traditional food, GenZ, geographical indications, willingness to purchase*

**JEL codes:** *M31, M11*

### **Öz**

Bu araştırmada, coğrafi işaretli geleneksel gıda ürünlerinin (a) kültür, gelenek ve görenekler, (b) sağlık faydaları, (c) algılanan kalite ve güvenlik ile (d) kırsal kalkınma göstergelerinin tüketici satın alma eğilimi üzerindeki etkilerinin yanı sıra, Z Kuşağı müşterileri arasındaki arabuluculuk rolünü ölçmek amacıyla bir kavramsal model önerilmektedir. Sonuçlar hellim peynirinin algılanan sağlık ve güvelik, ayrıca kültür, gelenek ve göreneklerinin, hellimin coğrafi işaretine olan güvenin en önemli ön göstergeleri olduğunu ortaya koymaktadır. Bir diğer taraftan güven, coğrafi işaretli hellim peynirini satın alma eğilimini belirleyen önemli bir etken olarak karşımıza çıkmaktadır. Bu da güvenin, öngörülen ilişkide kısmi bir arabuluculuk rolü oynadığını göstermektedir.

**Anahtar Kelimeler:** *geleneksel yemekler, Z Kuşağı, coğrafi işaretler, satın alma eğilimi*

**JEL kodları:** *M31, M11*

### **Introduction**

Globalization has led to increased competition from large multinational organizations (Gellynck *et al.*, 2012), however, consumer interest in differenced food products (Stolzenbach *et al.*, 2013; Bramley *et al.*, 2009; Asif

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*et al.*, 2018) and preference of quality and health benefits over the quantity (Verbecke, 2013; Tomescu, 2015) has led to broad-spectrum desire for authentic experiences in contemporary diet (Loker *et al.*, 2013; Trichopoulou *et al.*, 2007; Bessiere, 1998; Lee *et al.*, 2017). Therefore, a growing interest in local, regional and traditional foods has raised in recent years (Fernández-Ferrín *et al.*, 2018). Traditional food products (TFP) can be defined as “the result of traditional production practices, gastronomic heritage, and culinary habits representing the identity and culture of specific geographical areas and territorial dimensions” (Caputo *et al.*, 2018).

One of the strategies used to distinguish and link TFP to the place of origin are geographical indications (GIs). GIs refers to “a distinctive sign used to identify a product as originating in the territory of a particular country, region or locality where its quality, reputation or other characteristic is linked to its geographical origin” (European Commission Trade Policy, 2017). Since the first GI was introduced in 1883 (Benavente, 2013), GIs are embedded in global economy (Sylvander and Barham, 2011) with national registration schemes worldwide (Caenegem and Cleary, 2017), allowing to promote uniqueness of local assets, skills and expertise (Ruiz *et al.*, 2018; Cei *et al.*, 2018) and ensure credibility to a product and its quality (Allaire *et al.*, 2011).

European Commission propose three various types of GIs. Protected designation of origin (PDO) which is quality scheme for products that have the strongest associations with the place of origin, and every part of preparation, processing and production takes place in the specific geographical region (Fotopoulos & Krystallis, 2003). In case of protected geographical indication (PGI) at least one of the stages of production, process and preparation takes place in location (Belletti *et al.*, 2007). Finally, traditional specialty guaranteed (TSG) highpoints the traditional aspects regarding product composition or production without association to geographical place (Tosato, 2013).

The current study focuses on TFP in Mediterranean island of Cyprus-semi-hard cheese known as hellim in Turkish Cypriot community and halloumi in Greek Cypriot community (Welz, 2013). Since 1999, halloumi cheese has gained trademarks in Greece, USA and EU, and Republic of Cyprus has applied to register hellim / halloumi as PDO in EU (Welz, 2018), but the settlement regards registration has not been met. Meanwhile, Turkish Cypriot Chamber of Industry (Kibso, 2013) registered hellim in Turkish Accreditation Agency (see Appendix 1) and introduced hellim / halloumi logo, a form of PDO, to protect local heritage of hellim / halloumi.

Hellim / halloumi consumption rates in Cyprus are higher than any other cheese (Garanti, 2016), and nowadays it is gaining its popularity

worldwide. Hellim / halloumi has a great economic impact on Turkish Cypriot economy. According to Garanti and Berberoglu (2018), since introduction of hellim / halloumi logo, export value has doubled, as the cheese can now only be produced in Cyprus, not Turkey. Main export markets of hellim from North Cyprus is Turkey, Kuwait, Emirates and Saudi Arabia. Hellim / halloumi registration has not only improved the export of hellim / halloumi, but also contributed to overall economic development of North Cyprus, e.g. total milk production in Cyprus has increased 7 times since 1995, creating jobs and employment in local community.

Although numerous studies are dedicated to GIs, several research gaps are addressed in the current study. First and foremost, present study aims to explore willingness to purchase GI product amongst post-millennials, referred as GenZ, who are individuals born after 1998 (Meet GenZ, 2017). It is the largest market segment by age: in 2020 Gen Z will account for third of US population (How Generation Z..., 2018). Several articles have focused on attitudes and consumption preferences of GI labelled foods amongst different age groups (e.g. Mora *et al.*, 2018; Brščić *et al.*, 2018) and general conclusion is that GIs are generally consumed by middle and older aged population (Kos Skubic *et al.*, 2018; Guerrero *et al.*, 2010; Wein *et al.*, 1996). But to our best knowledge, none of the studies have specifically researched what are the drivers of consuming GIs amongst GenZ, however need for such a study providing empirical evidence have been expressed previously (Balogh *et al.*, 2016).

Secondly, majority of empirical studies focuses on GI in European countries that have long history of traditional food product labelling- Italy, France, Spain, Portugal and Greece (Dias and Mendes, 2017; Garavaglia and Mariani, 2017). While empirical evidence is emerging from developing countries that are quite new to EU food labelling schemes (e.g. Calboli and Gervais, 2015; Skubic *et al.*, 2018), it is still limited. Focus of the current study is on hellim / halloumi cheese- the first GI food product from Cyprus.

Finally, recent studies measure existence (Viglia and Abrate, 2017), awareness (Skuras and Vakrou, 2002) or consumer willingness to pay premium price for GI products (e.g. Dimara and Skuras, 2003) and only few studies examine other factors apart from quality as a dimension of GI (Charters and Spielmann, 2014; Martinelli *et al.*, 2017). Quality, indeed, is important, but studies that examine the effect of other dimensions like culture and traditions (Tellström *et al.*, 2006; Ilbery *et al.*, 2000), health benefits (Antonini *et al.*, 2015) or impact on regions' development (Likoudis *et al.*, 2016; Maye *et al.*, 2016) are scattered. Moreover, willingness to purchase GI labelled foods are studied as direct relationship, but Espejel *et*

*al.* (2008) and Krystallis and Chryssohoidis (2005) argue over existence of indirect relationship, allowing author to debate that trust in GI would enhance consumers' willingness to purchase GI labelled food (Fandos Herrera and Flavián Blanco, 2011). Therefore, the purpose of this study is to investigate how culture, traditions, health benefits, perceived quality and safety, as well as support to regions' development affects consumers' willingness to purchase hellim / halloumi cheese with GI, and what is the mediating role of trust in this relationship with specific interest in GenZ Cypriots and the GI label of traditional Cyprus hellim / halloumi cheese.

## **1. Literature Review**

### **1.1. Geographical Indicators**

The existing literature shows that GI have potential socio- economic benefits. First, GI promotes culture and traditions of the place of origin using traditional practices of production (Bowen and Zapata, 2009; Bowen, 2010; Dokuzlu, 2016). Secondly, GI secures the originality of local foods (Stasi *et al.*, 2011; Blackwell, 2007) that are assumed to have greater health benefits (Adinolfi *et al.*, 2011). Thirdly, GIs are anticipated to act as a guarantee of the quality and safety by linking the quality attributes to GI "locality" (Belletti *et al.*, 2015; Bowen and Zapata, 2009; Josling, 2006; Zhao *et al.*, 2016; Aggarwal *et al.*, 2014). Lastly, GI can promote local communities, and support rural development (European Commission Trade Policy, 2017; Belletti *et al.*, 2017; Bienabe and Marie-Vivien, 2015; Belletti *et al.*, 2015), allowing GI products to be marketed with premium price (Teuber, 2010; Daselnicu *et al.*, 2013) due to its image (Ittersum *et al.*, 2013).

### **1.2. Trust**

According to commitment- trust theory (Morgan and Hunt, 1994), trust is "*the degree of confidence in an exchange partner's reliability and integrity*". Consumers do not unconditionally trust products (Jager, 2017), conversely, trust is dynamic process (Ergeneli *et al.*, 2007) and develops as a result of past experiences (Rempel *et al.*, 1985). Delgado-Ballester and Munuera-Alemán (2001) have conceptualized brand trust as "*feeling of security that the brand will meet consumption expectations*". As noted by Tonkin *et al.* (2015), consumers could develop trust *in* food labels or trust *through* food labels.

### **1.3. Willingness to Purchase**

Willingness to purchase, as justified by Phau *et al.* (2009) is a surrogate for an actual purchase and can be viewed as a predictor of demand (Lim *et al.*, 2017). In other words, it is a probability that consumer will choose hellim / halloumi cheese that is marked with hellim / halloumi logo over the cheese that is not carrying GI. According to cognitive- affective model

of buying intentions, willingness to purchase is influenced by both cognitive (perceived quality) and affective (liking) response (Kumar *et al.*, 2009).

## **2. Conceptual Model and Hypothesis Development**

GIs act as a brand image, bringing the message of products origin, quality, health and other attributes to the customer. Because trust is based on consumer expectations (Choi *et al.*, 2013) authors argue that if consumer anticipations towards “locality” of hellim / halloumi cheese is met, it would create trust in Hellim / halloumi label used on the packages of the cheese product. Dimara and Skuras (2005) report that European consumers are willing to collect large amount of information about origin, recipe and originality of the food products from labels in order to develop trust. Insch and Jackson (2014) found out that 62 percent of consumers in New Zealand pay attention to food labels, therefore labelling works as an indication of trust for consumers. Verbeke *et al.* (2012) agreed that GI labels are important determinants to develop consumer trust. However, none of the studies have concentrated on the joint effects of culture and traditions, health benefits, perceived quality and safety and rural development as indicators of GI and their effects on consumers’ trust. Therefore, we suggest that:

**H1.** The (a) culture and traditions, (b) health benefits, (c) perceived quality and safety, (d) rural development indicators of GI has a positive effect on trust in hellim / halloumi logo.

In the literature, the effect of GI on consumer behavior have been largely ignored (Monaco *et al.*, 2005), mainly because promoting “locality” of the product involves individuals’ perceptions of the location that can be both positive and negative (Hong and Kang, 2006). Evidence from a cheese purchases in Germany (Schrock, 2014), shows that geographic labels result in highest price premiums ranging from 23 to 43 percent. Cerjak *et al.* (2014) in their study comparing Austrian and Croatian customers found out that the main motivation of customers to purchase traditional food products despite its price is the heritage and traditions that food carries throughout generations. Monaco *et al.* (2005) found out that consumers knowing typicality of the cheese products, assigned higher ranks to the products, while Teuber (2011) and Lans *et al.* (2001) disputes that perceived quality of GI labelled products is the main attribute contributing to consumers’ willingness to purchase. Furthermore, study conducted in Greece (Likoudis *et al.*, 2015) found out that main indicators affecting willingness to buy GI foods are origin, health claims and label of a product. Accordingly, we propose that:

**H2.** The (a) culture and traditions, (b) health benefits, (c) perceived quality and safety, (d) rural development indicators of GI has a positive effect on consumers' willingness to purchase cheese with hellim / halloumi logo.

When developing trust for a product or service brand, people feel familiar with it and that in turn leads to purchase intentions (Hajli *et al.*, 2017). Moreover, the longer are the relationships, the higher levels of trust are developed (Ou and Verhoef, 2017; Keeling *et al.*, 2010). Therefore, hellim / halloumi logo should form trustable image in the mind of customer in order to affect purchasing intentions. The empirical study in China (Li *et al.*, 2017) demonstrates that trust in low carbon labels for daily goods purchased in supermarket affect willingness to purchase, although demographic factors play important role. Cross country study on local food networks (Roy *et al.*, 2017) identified trust as a central factor affecting purchasing decisions of local food by tourism stakeholders. Similar results are revealed by Herrera and Blanco (2011) and Espejel *et al.* (2011). Therefore, we suggest that:

**H3.** Consumers' trust in hellim / halloumi logo positively influence their willingness to purchase hellim / halloumi with logo.

The above hypothesis is linked with the mediating role of trust in hellim / halloumi logo to create willingness to purchase hellim / halloumi cheese with the logo. Several studies have treated consumer trust as a mediator. Power *et al.* (2008) in their study demonstrated that brand trust is a mediator to relationship success where negative brand associations occur. Moreover, Jimenez and Martin (2014) based on Spanish and Mexican customer evaluation on American cars provide empirical evidence that brand trust mediates effect of brand reputation on consumers' purchase intentions. Therefore, we propose that:

**H4.** Trust mediates the influence of GI indicators (a) culture and traditions, (b) health benefits, (c) perceived quality and safety, (d) rural development on consumers' willingness to purchase hellim / halloumi with the logo.

### **3. Research Methodology**

#### **3.1. Respondents and Procedure**

Data for the present study was collected from GenZ customers that have reached at least age of 18 in the time of data collection. The data collection took place in supermarket located in Lefkosa, Northern Cyprus, and young subjects shopping were randomly selected (Emerson, 2015) and invited to take part in the survey. Participation was voluntary.

A total of 237 useful questionnaires were gathered. 58% of the respondents were male, while 42% were female. As the generation Z just have entered their adulthood, 80% reported studying in university, and only

5% are working / running their own business while 15% are currently without occupation / in search for a job. 92% of the respondents reported that hellim / halloumi is always found in their household, and 80% reported consuming it regularly (at least 3 times per week).

### **3.2. Measurement Scales**

The questionnaire was prepared in English and translated in Turkish with back-translation method as proposed by Brislin (1970). Also, questionnaire then was edited by Turkish and English native speakers, and piloted on 5 community members. Culture and traditions measurement scale, consisting of three items, were adapted from Teuber (2011) and Caputo *et al.* (2011). Perceived health benefits scale was adapted from Teuber (2011) and Caputo *et al.* (2011). Four items to measure perceived quality and safety were adapted from Teuber (2011). Rural development measures were adapted from Teuber (2011) and Caputo *et al.* (2011). Trust in GI was measured with items from Mazodier (2015). Consumers' willingness to purchase items were adapted from Lai and Cheng (2016). All items have been measured in 5 point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). **Questionnaire in both English and Turkish language can be found in Appendix 2.**

### **3.3. Data Analysis Strategy**

Collected data was analyzed conducting an exploratory factor analysis (EFA), confirmatory factor analysis (CFA) and structural equation modeling (SEM) in SPSS and AMOS statistical software to examine the fitness of the research models and predict factors influencing willingness' to purchase GI products amongst GenZ.

## **4. Results**

### **4.1. Content validity**

The content of the survey instruments use in the study was examined in two ways: (a) items of the constructs was adopted from previously validated studies and (b) the measurement instrument was reviewed by professionals in the field to confirm content validity.

### **4.2. Convergent and discriminant validity of the measured constructs**

For the six constructs in the scale Cronbach's  $\alpha$  ranged from 0.50 to 0.95. The lowest value was for culture and traditions subscale. The next lowest one was for consumers' willingness to purchase (0.80). The internal consistency coefficients were exceeding the recommended value of 0.70 for five of six scales. For evaluating convergent validity, average variance extracted (AVE) was calculated, along with the evaluation of standardized factor loadings. For culture and traditions construct the AVE estimate was

lower than the recommended value of 0.50. For the remaining five constructs AVE was within the range of acceptability, ranging from 0.681 to 0.865. Standardized factor loadings were above the threshold value of 0.50, except the loading of CT2 on the culture and traditions construct (0.331). For evaluation of the convergent validity of each construct, the composite reliability (CR) was used as measure. CR values were ranging between 0.812 and 0.950, except for culture and traditions (0.492) which was below the threshold of 0.60. These results revealed that the instrument had a good convergent validity for all constructs except for culture and traditions.

#### **4.3. Testing the measurement model**

The overall measurement model was improved and within the recommended values after excluding the fifth item (RD5) of the rural development scale, which showed to have several problematic modification indices (M.I.) and excessive standardized residual covariance. The ratio  $\chi^2/df$  (1.948) was much lower than the recommended threshold value of 5.0. The root mean square error of approximation (RMSEA) coefficient (0.063) was lower than the threshold of 0.08, while the standardized root mean residual (SRMR) value (0.042) was less than 0.08, as recommended. Adjusted goodness of fit index (AGFI, 0.844) was higher than the threshold of 0.80. The recommendations (above 0.90) for indices such as NFI, TLI and CFI were met as well. All the recommended model fit values were met, so the measurement model fit was evaluated as adequate.

#### **4.4. Structural equation analysis and hypothesis testing**

The overall fit of the hypothesized structural model was adequate. The ratio  $\chi^2/df$  (1.948) was lower than the threshold value of 5.0. RMSEA (0.063), SRMR (0.042), and fit indices such as NFI (0.931) and CFI (0.965) were within the recommended values.

For the hypotheses testing, the path analysis was applied via SEM. H1 predicts that (a) culture and traditions, (b) health benefits, (c) perceived quality and safety, and (d) rural development indicators of GI have a positive effect on trust in hellim / halloumi logo. This hypothesis is partially supported by the results. Perceived quality and safety ( $b = 0.44$ ,  $p < 0.001$ ) and culture and traditions ( $b = 0.40$ ,  $p = 0.028$ ) positively affect trust in hellim / halloumi logo. However, health benefits ( $b = 0.08$ ,  $p = 0.079$ ), and rural development ( $b = 0.05$ ,  $p = 0.582$ ) do not affect trust. 65.4% of the variance of trust is explained by the predictors.

H2 predicts that (a) culture and traditions, (b) health benefits, (c) perceived quality and safety, and (d) rural development indicators of GI have a positive effect on consumers' willingness to purchase cheese with hellim / halloumi logo. This hypothesis is partially supported by the results. Health benefits ( $b = 0.23$ ,  $p = 0.018$ ) positively affect consumers'



willingness to purchase. However, culture and traditions ( $b = -0.01, p = 0.967$ ), perceived quality and safety ( $b = 0.03, p = 0.807$ ) and rural development ( $b = 0.13, p = 0.212$ ) do not predict consumers' willingness to purchase.

H3 predicts that consumers' trust in hellim / halloumi logo positively influence their willingness to purchase hellim / halloumi with logo. This hypothesis is fully supported by the obtained results ( $b = 0.51, p < 0.001$ ). Trust is a statistically significant predictor of consumers' willingness to purchase cheese with hellim / halloumi logo. 55.3% of the variance of consumers' willingness to purchase is explained by trust.

H4 predicts that trust mediates the influence of GI indicators (a) culture and traditions, (b) health benefits, (c) perceived quality and safety, (d) rural development on consumers' willingness to purchase hellim / halloumi with the logo. Mediation was first tested using Baron and Kenny's approach (1986), as shown in Table 1.

**Table 1.** Results of mediation analysis.

Relationship	Standardized regression weights without mediator	Standardized regression weights with mediator	Standardized indirect effects
CT $\rightarrow$ T* $\rightarrow$ CWP	0.160	-0.006	0.012**
HB $\rightarrow$ T $\rightarrow$ CWP	0.222**	0.246**	-0.074
PQS $\rightarrow$ T $\rightarrow$ CWP	0.299***	0.028	0.072***
RD $\rightarrow$ T $\rightarrow$ CWP	0.110	0.100	-0.067

\*The variable in the middle of relationship is the mediator variable

\*\* $p < 0.1$

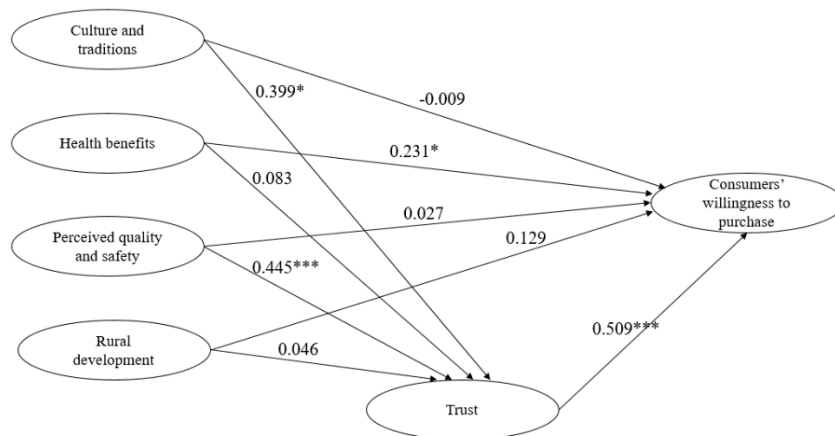
\*\*\* $p < 0.01$

The hypothesis is partially supported by the results according to this approach. There is full mediation effect of trust on the relationship between perceived quality and safety and consumers' willingness to purchase (direct effect is PQS on CWP is significant without mediator, and insignificant with mediator included in the model). There is partial mediation effect of trust on the relationship between health benefits and consumers' willingness to purchase (direct effect of HB on CWP is significant both with and without the mediator included in the model). There are mediating effects of trust neither on the relationship between culture and traditions with consumers' willingness to buy, nor on the relationship between rural development and consumers' willingness to purchase.

After that, the mediation was further evaluated using the bias-corrected bootstrap method with 10.000 samples at 95% confidence intervals. Table I summarizes the results of standardized indirect effects. The full mediation effect of trust on the relationship between perceived quality and safety and consumers' willingness to purchase was confirmed. There was also full mediation effect of trust on the relationship between culture and traditions and consumers' willingness to purchase. The mediation effects of trust on the relationship of consumers' willingness to purchase with health benefits and rural development were not found with this approach.

All path estimates based on relationships between culture and traditions, health benefits, perceived quality and safety, rural development, trust, and consumers' willingness to purchase are shown in Figure 1.

**Figure 1.** A path model with standardized path coefficients



\* $p < 0.1$ , \*\*\* $p < 0.001$

## Discussion and conclusions

Geographical indications are well established promotional tools worldwide (Durand and Fournier, 2017), and empirical studies emphasize importance of GI in consumer decision making (Roselli *et al.*, 2017), concluding that typical consumer of GI labelled foods are middle-age, health concerned individuals (Kos Skubic *et al.*, 2018; Guerrero *et al.*, 2010; Wein *et al.*, 1996). But with new marketing segment rapidly evolving and soon reaching to be third of the worldwide population, the question we ask is “*is GI important for GenZ customers?*”

Findings of the study suggest that the main determinants that allow post millennials to build trust in GI label is perceived quality and safety ( $b = 0.44$ ,  $p < 0.001$ ) and culture and traditions ( $b = 0.40$ ,  $p = 0.028$ ) of GI hellim /

halloumi. Therefore, the results suggest that post millennials trust in GI label if they perceive hellim / halloumi to follow all safety and quality norms, as well as traditional recipe. The study results confirm findings of Barska and Wojciechowska-Solis (2018), as well as Grasseni (2018), and emphasize the growing evidence suggesting consumers are becoming more conscious and educated regards food safety and quality (Hassan *et al.*, 2018), while still looking for a traditional taste. Results also indicate that health benefits ( $b = 0.08$ ,  $p = 0.079$ ), and rural development ( $b = 0.05$ ,  $p = 0.582$ ) do not affect trust in hellim / halloumi GI. The promise of a greater health benefits and support to rural communities producing hellim / halloumi with GI do not contribute towards trust in GI labels. Interestingly, these findings to some extent contrast previous studies (Galli *et al.*, 2017; Balogh *et al.*, 2016; Bryła, 2015) where health benefits were found to be very important. A reasonable explanation is GenZ consumers, who just entered their adulthood, are not yet as health concerned as other age segments.

Furthermore, the study results also confirm that health benefits ( $b = 0.23$ ,  $p = 0.018$ ) contribute directly to willingness to purchase hellim / halloumi with GI. Also, trust ( $b = 0.51$ ,  $p < 0.001$ ) is significant predictor of post millennials' willingness to purchase cheese with hellim / halloumi logo. With trust acting as partial mediator in these relationships, authors' can conclude that willingness to purchase GI hellim / halloumi is determined by the level of trust in the particular GI. When post millennials do not develop trust in hellim / halloumi logo, it is unlikely they will be willing to purchase it.

The main contribution of this study is to provide an understanding of post millennials and their willingness to purchase GI food by conceptualizing an integrated model of (a) culture and traditions, (b) health benefits, (c) perceived quality and safety, (d) rural development as a dimensions of GI, as well as trust in GI label and its impact on willingness to purchase. The study allows to conclude that GenZ give great importance to quality, safety, culture and traditions of hellim / halloumi cheese to form trust in GI label. Moreover, health benefits play a role in willingness to purchase hellim / halloumi with GI, while trust is a partial mediator in these relationships.

Consistent with previous studies on hellim / halloumi consumption (Garanti and Berberoglu, 2018), it is clear that for or a local product to sustain its consumption when the rest of the world shift from local towards global cheese products (e.g. Gouda and Edam cheeses) (Düsterhöft *et al.*, 2017), it has to be deeply embedded in the local consumption culture, which seems to be the case for hellim / halloumi. Hellim / halloumi greatly contributes to the local economy, and for the economic output to continue to increase in the long term, it is important to focus on hellim / halloumi quality and safety while remaining its locality and traditional recipe,

increasing the trust of the GenZ customers to purchase hellim / halloumi in the future, keeping its high consumption rates.

The study also makes practical implications to the hellim / halloumi producers and Turkish Cyprus Chamber of Industry, who developed hellim / halloumi logo. It is obvious that young consumer market segment, that is rapidly growing, shares different characteristics from previous generations. When Turkish Cyprus Chamber of Industry introduced hellim / halloumi logo, it was warmly welcomed as a solution to PDO battle between Turkish and Greek Cypriots. Although the public is very well educated on the existence of hellim / halloumi logo, the building of trust is important, as it is significant predictor of willingness to purchase hellim / halloumi with logo. The study reveals that post millennials are very much aware of quality and safety issues of hellim / halloumi. Recently, local newspapers reported on cases where increased number of Staphylococcus and other bacteria were found in hellim / halloumi, some of which are also holding hellim/halloumi logo. These kind of cases can damage GIs reputation, and decrease post millennials trust, therefore more strict controlling mechanisms can be introduced to qualify for hellim / halloumi GI.

Post millennials are concerned about culture and traditions behind hellim / halloumi production methods (Garanti and Berberoglu, 2018), and it is important for producers to sustain original taste of hellim / halloumi despite industrial developments. The “locality”, safety and quality of hellim / halloumi can be communicated to post millennials through mainstream media and social networks, e.g. Facebook page of hellim / halloumi logo or Turkish Cyprus Chamber of Industry, so the consumers built trust in GI. Moreover, as majority of post millennials are currently proceeding with their education, producers can organize field trips and educational programs to their factories to spread knowledge about traditional hellim / halloumi GI, its health benefits, traditions, and quality and safety.

The future GI products can also benefit from the outcomes of this study. After the success of hellim / halloumi GI, Turkish Cyprus Chamber of Industry have also achieved GI for zivania (local alcoholic drink made from grapes) and carob pekmez (syrup made of carobs). As these GIs are in their emerging stage, it is important that producers, together with relevant institutions, work on building trust amongst consumers by establishing control mechanisms and quality assurance, as that would contribute towards willingness to purchase those GI indicated foods. There should be an ongoing efforts to educate GenZ and younger generations on traditional Cyprus products and their production method through school education programs, local food weeks’ activities, field trips and social media, so those young subject become educated consumers in the future.

The limitations of the current study must be pointed out. First, current study is cross-sectional, and although it brings significant contributions, the future studies could extend tested model in longitudinal and cross-national settings. Moreover, sample size and representiveness is another major consideration. The current study focused on GI introduced by Turkish Cyprus Chamber of Industry called hellim / halloumi logo. Future studies could extend to different GIs (e.g. PDO, PGI, TSI) and various food groups and geographical locations.

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Appendix 1. Hellim accreditation



TÜRK AKREDİTASYON KURUMU

## AKREDİTASYON SERTİFİKASI

Ürün Belgelendirme Kuruluşu olarak faaliyet gösteren,

**KIBRIS TÜRK SANAYİ ODASI BELGELENDİRME BİRİMİ**

Organize Sanayi Bölgesi 2. Cadde No:19 99010 LEFKOŞA / KUZEY KIBRIS TÜRK CUMHURİYETİ

TÜRKAK tarafından yapılan denetim sonucunda TS EN ISO/IEC 17065:2012 Standardına göre Ek'te yer alan kapsamlarda akredite edilmiştir.

**Akreditasyon No : AB-0081-U**  
**Akreditasyon Tarihi : 3 Mayıs 2017**

Bu Sertifika, yukarıda açık adı ve adresi yazılı Kuruluşun TS EN ISO/IEC 17065:2012 Standardına, ilgili Yönetmelik ve Tebliğlere uygunluğunu sürdürmesi halinde, **2 Mayıs 2021** tarihine kadar geçerlidir.





**Dr. H. İbrahim ÇETİN**  
Genel Sekreter

Türk Akreditasyon Kurumu (TÜRKAK) ISO/IEC 17065 alanında Avrupa Akreditasyon Birliği (EA) ile çok taraflı anlaşma (MLA) imzalamıştır.

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Akreditasyon Sertifikası Eki (Sayfa 1/1)  
Akreditasyon Kapsamı

Ürün	Standard
Hellim / Halloumi	21 Mart 2008 tarih ve 1 Tescil Numaralı Hellim / Halloumi Coğrafi İşaret ve Geleneksel Özellikli Ürün Adları Tescil Belgesi'ne uygun olarak hazırlanmış Kıbrıs Türk Sanayi Odası Belgelendirme Birimi PG.01 Hellim Belgelendirme Programı ve PR.01 Ürün Belgelendirme Prosedürü
Kıbrıs Harnup Pekmezi	6 Ağustos 2015 tarih ve 4 Tescil Numaralı Kıbrıs Harnup Pekmezi Coğrafi İşaret ve Geleneksel Özellikli Ürün Adları Tescil Belgesi'ne uygun olarak hazırlanmış Kıbrıs Türk Sanayi Odası Belgelendirme Birimi PG.03 Kıbrıs Harnup Pekmezi Belgelendirme Programı ve PR.01 Ürün Belgelendirme Prosedürü
Zivaniya / Zivania	11 Temmuz 2014 tarih ve 3 Tescil Numaralı Zivaniya / Zivania Coğrafi İşaret ve Geleneksel Özellikli Ürün Adları Tescil Belgesi'ne uygun olarak hazırlanmış Kıbrıs Türk Sanayi Odası Belgelendirme Birimi PG.02 Zivaniya Belgelendirme Programı ve PR.01 Ürün Belgelendirme Prosedürü

KAPSAM SONU



  
Dr. H. İbrahim ÇETİN  
Genel Sekreter

Appendix 2. Questionnaire

<b>Traditions</b>	<b>Gelenekler</b>
Hellim with "Hellim/Halloumi" logo is a part of Cyprus culture	Hellim/Halloumi logosuna sahip hellimler Kıbrıs kültürünün bir parçası mı?
For me it is important that hellim with "Hellim/Halloumi" logo is produced in traditional way	Benim için Hellim/Halloumi logosuna sahip hellimlerin geleneksel yöntemle üretilmesi önemlidir.
Hellim with "Hellim/Halloumi" logo is made with traditional recipe	Hellim/Halloumi logosu olan hellimler geleneksel tarife göre yapılır
<b>Local Production</b>	<b>Yerli Üretim</b>
I think hellim with "Hellim/Halloumi" logo is higher quality	Hellim/Halloumi logosuna sahip hellimler daha kalitelidir.
I think hellim with "Hellim/Halloumi" logo is more natural	Hellim/Halloumi logosuna sahip hellimler daha doğaldır.
I think hellim with "Hellim/Halloumi" logo is more healthier	Hellim/Halloumi logosuna sahip hellimler daha sağlıklıdır.
I think hellim with "Hellim/Halloumi" logo is more tastier	Hellim/Halloumi logosuna sahip hellimler daha lezzetlidir.
<b>Supporting local farmers and community</b>	<b>Yerel halka ve çiftçilere destek</b>
By buying hellim with "Hellim/Halloumi" logo I support local community	Hellim/Halloumi logosuna sahip hellimleri aldığımızda yerli insanımızı destekleriz.
By buying hellim with "Hellim/Halloumi" logo I support local economy	Hellim/Halloumi logosuna sahip hellimleri aldığımızda yerli ekonomiyi destekleriz.
By buying hellim with "Hellim/Halloumi" logo I support local farmers	Hellim/Halloumi logosuna sahip hellimleri aldığımızda yerli süt üreticilerini ve hayvancıları destekleriz.
By buying hellim with "Hellim/Halloumi" logo I contribute to preserve rural areas	Hellim/Halloumi logosuna sahip hellimleri aldığımızda yerli tarım arazilerini koruruz.
By buying hellim with "Hellim/Halloumi" logo I contribute to preserve local traditions	Hellim/Halloumi logosuna sahip hellimleri aldığımızda yerel geleneklerimizi koruruz.
<b>Perceived quality and safety</b>	<b>Kalite ve güvenli ürün algısı</b>
Hellim with "Hellim/Halloumi" logo is better quality than other hellim offered in the market	Hellim/Halloumi logosuna sahip hellimler, sahip olmayanlara göre daha kalitelidir.
"Hellim/Halloumi" logo secures that I am buying quality product	Hellim/Halloumi logosu keliteli ürün aldığımızın güvencesidir.
Quality and safety of hellim is certified	Hellim/Halloumi logosu alınan

## Zanete GARANTI

by "Hellim/Halloumi" logo	hellimin güvenliğinin ve kalitesinin sertifikasıdır.
Quality and safety of hellim is guaranteed by "Hellim/Halloumi" logo	Hellim/Halloumi logosu alınan hellimin güvenliğinin ve kalitesinin garantisidir.
<b>Trust</b>	<b>Güven</b>
I trust "Hellim/Halloumi" logo	Hellim/Halloumi logosuna güveniyorum.
"Hellim/Halloumi" logo is a honest	Hellim/Halloumi logosu dürüst bir logodur.
"Hellim/Halloumi" logo is safe	Hellim/Halloumi logosuna güvenilirdir.
<b>Consumers' willingness to purchase</b>	<b>Tüketicilerin satın alma konusunda istekliliği</b>
I am willing to purchase hellim with "Hellim/Halloumi" logo	Aldığım hellimde Hellim/Halloumi logosu olmasını isterim.
I am looking for hellim with "Hellim/Halloumi" logo in the markets	Aldığım hellimlerin üzerinde Hellim/Halloumi logosu olup olmadığına bakarım.
<b>Consumers' purchasing behavior</b>	<b>Tüketicilerin satın alma alışkanlıkları</b>
I often buy hellim with "Hellim/Halloumi" logo	Çoğunlukla Hellim/Halloumi logolu ürünleri alırım.
I choose hellim with "Hellim/Halloumi" logo when similar products are available	Başka hellim seçenekleri olsa da, ben Hellim/Halloumi logolu hellimleri tercih ederim.
I bought hellim with "Hellim/Halloumi" logo even though cheaper alternatives were available	Her zaman Hellim/Halloumi logosu olan hellimi, diğer ucuz ürünlere tercih ederim.
I explicitly recommended to someone else that he/she purchases only hellim with "Hellim/Halloumi" logo	İnsanlara, üzerinde Hellim/Halloumi logosu olan hellimleri almalarını tavsiye ederim.
I criticized someone I know for buying other brands of hellim without "Hellim/Halloumi" logo	Üzerinde Hellim/Halloumi logosu olmayan hellimleri alanları uyarırım.