

ABSTRACT

Meat consumption in Morocco is not solely a nutritional or economic choice. It stands at the crossroads of religious lawfulness, sanitary quality, trust in the seller and the supply chain, product origin, slaughter conditions, traceability and, increasingly, environmental and animal-welfare concerns. This narrative review aims to analyze the foundations of

ethical meat consumption in Morocco and to compare them with the dominant frameworks in Western countries. The available literature shows that the Halal referential is a central determinant, but that a broader approach through the concept of Tayyib makes it possible to integrate wholesomeness, quality, integrity, transparency and harm prevention. In Western countries, meat ethics is more institutionalized around animal welfare, environmental footprint, reduction of meat consumption, traceability and labelling. In Morocco,

these emerging dimensions combine with mechanisms of relational trust, attachment to Beldi products, and the proximity of supply circuits. An integrative model is proposed around five axes: Halal-Tayyib integrity, safety and quality, trust-traceability, socio-environmental responsibility, and animal welfare. Moroccan empirical studies are needed to measure their relative weight in purchasing behavior.

Keywords: meat; ethical consumption; Morocco; Halal; Tayyib; animal welfare; traceability; food safety; sustainable consumption.

1. Introduction

Meat occupies a distinctive place in food systems because it concentrates nutritional, sanitary, economic, cultural, religious and environmental stakes. Food models are constructions that are simultaneously technical, social and symbolic, shaped by food availability, production and processing methods, and socio-cultural values [1]. This symbolic dimension is particularly important for animal products, whose acceptability depends not only on their material characteristics but also on their origin and the conditions of their production.

In Morocco, the ethical question applied to meat is strongly structured by the Halal referential. However, reducing meat ethics to religious lawfulness alone would be insufficient. The notion of Tayyib broadens the analysis toward quality, wholesomeness, cleanliness, chain integrity and harm prevention. The international literature on halal products also highlights the role of certification, trust, social norms and information in purchase intention [2]. In the meat sector, halal integrity concerns the entire chain, from the animal and slaughter through processing, storage, transport and marketing [3].

In parallel, Western societies have progressively broadened food ethics to include animal welfare, the environment and sustainability. The contemporary resurgence of vegetarianism, particularly visible among younger generations, is notably associated with concerns for ethics, ecology, animal welfare and the future of the planet [4]. These developments make it relevant to compare with Morocco, where religious and heritage values now coexist with contemporary sanitary and environmental concerns.

The objective of this narrative review is therefore to analyze the main dimensions of ethical meat consumption in Morocco, to identify the mechanisms likely to guide consumer choices, and to compare the Moroccan trajectory with that observed in Western countries. The conceptual hypothesis advanced is

that the Moroccan model is characterized by a hybridization between Halal-Tayyib, relational trust, sanitary quality, proximity, environmental responsibility and animal-welfare concerns.

2. Methodology

2.1. Study Type

This is a narrative and integrative review with a conceptual aim. This choice is justified by the dispersion of work directly devoted to "ethical meat consumption" in Morocco and by the heterogeneity of the disciplines mobilized: consumer behavior, halal studies, food science, nutrition, sustainable development and marketing.

The selection also included comparative studies on everyday ethics in countries of the global South, in order to avoid mechanically applying to Morocco categories built in Western markets. This precaution is consistent with McEwan et al. [5], who show that ethical consumption practices in the global South are strongly shaped by locality, economic constraints, care, habits and aspirations.

2.2. Documentary Sources and Search Strategy

The synthesis draws on documentary searches conducted in ScienceDirect, Scopus, Web of Science Core Collection, Wiley Online Library, SpringerLink and Cairn.info. Keyword combinations associated Morocco/Moroccan with meat, ethical consumption, sustainable consumption, responsible consumption, Halal, Tayyib, animal welfare, food safety, traceability, certification, local/Beldi products and sustainable food. For the ScienceDirect query "ethical consumption meat Morocco", the database reported 531 results as of August 9, 2026. The first 100 results ranked by relevance underwent exploratory screening on title and abstract to identify directly Moroccan studies and useful comparative references. This screening is not equivalent to an exhaustive PRISMA selection of all 531 records.

2.3. Selection and Synthesis Criteria

Priority was given to work directly addressing Morocco, halal studies applicable to meat products, and international publications useful for comparing Western ethical mechanisms. References unrelated to meat, food ethics or choice mechanisms were excluded from the core synthesis. Results were organized around five dimensions: Halal-Tayyib, quality and sanitary safety, trust and traceability, socio-environmental responsibility, and animal welfare.

3. Results

3.1. Halal-Tayyib: The Specific Core of Meat Ethics in Morocco

In the Moroccan context, halal compliance constitutes the first normative condition for the acceptability of meat. Contemporary literature nonetheless shows that halal purchasing behavior also depends on awareness, certification, subjective norms, perceived behavioral control and trust [2]. Meat ethics is therefore not limited to the final status of the product: it involves the integrity of the process.

This reading is reinforced by work devoted to halal chains. Farouk et al. [3] show that halal meat production requires specific technical and normative mastery. Md Dahlal et al. [6] extend this logic to transparency, accountability and whistleblowing mechanisms designed to preserve halal integrity. The Halal-Tayyib pairing thus makes it possible to move from a logic of minimal compliance to a logic of overall integrity. Earlier work by Farouk [7] on the industrialization of halal and kosher meat further shows that religious compliance must be articulated with slaughter technologies, animal welfare and regulatory requirements, reinforcing the value of reading integrity at the scale of the entire chain.

3.2. Sanitary Quality, Naturalness and Safety

The Tayyib dimension gives a central place to substantive quality and harm prevention. Contemporary food choices are influenced not only by nutrients but also by production and processing methods, contaminants and residues [8]. French data from NutriNet-Santé show, in a different context, associations between ultra-processed foods or certain pesticide exposures and the risk of type 2 diabetes, while better adherence to nutritional recommendations and higher consumption of organic foods are associated with lower risk [9]. These results cannot be directly transposed to Moroccan meat, but they illustrate why sanitary quality must be part of a modern definition of Tayyib.

Meat also presents specific sanitary issues. Bousfiha and Aarab [10], in a study conducted in Fez and Casablanca, documented immunological sensitization to chicken meat among patients referred for suspected allergy and showed the effect of heat treatment on the recognition of certain proteins. In addition, alpha-gal allergy is a reminder that consumption of mammalian meat can, in certain sensitized subjects, be associated with allergic reactions [11]. These data are clinical rather than behavioral, but they reinforce the safety component of the Tayyib framework.

Upstream, choices concerning animal feed and by-product management also influence trust. Parodi [12] recalls that the ban on meat and bone meal helped restore European consumer trust after sanitary crises, while raising technical, economic, environmental and ethical issues. This Western experience shows that circularity in meat supply chains is only acceptable if it rests on demonstrable safety, clear regulation and transparent information.

Sanitary quality must also be understood at the scale of the food chain. In Meknes, Essayagh et al. [13] showed, based on 322 cases of typhoid fever recorded between 2013 and 2016, the importance of health education, hygiene and prevention of transmission by food handlers. This study does not specifically concern meat, but it confirms that meat ethics in Morocco cannot be reduced to ritual compliance: it must include slaughter hygiene, the cold chain, cleanliness of points of sale and prevention of contamination.

Recent Moroccan data also call for integrating quantitative moderation and nutritional quality into the notion of Tayyib. The systematic review by Amsdar et al. [14] reports an association between excessive consumption of red or processed meat and colorectal cancer risk in Morocco. Bouzini et al. [15] observe, in a case-control study, a strong association between frequent fast-food consumption and early-onset colorectal cancer. These results do not alone define meat ethics, but they show that lawful meat cannot be described as fully Tayyib independently of its consumption frequency, degree of processing and overall dietary context.

3.3. Trust, Origin, Certification and Traceability

Trust is probably one of the most important mechanisms in meat purchasing. In highly institutionalized systems, it is supported by labelling, certification, standards and traceability. In the Moroccan context, these formal mechanisms coexist with the butcher's or seller's reputation, knowledge of origin, proximity, interpersonal trust and the image of the Beldi product. The issue is therefore not to oppose traditional trust and modern certification, but to understand their articulation.

Technological traceability can reinforce this architecture. Recent work on halal chains shows that tracking technologies can simultaneously support the integrity, safety and performance of the supply chain [16]. For Moroccan meats, traceability of the animal, slaughter, processing and distribution could become a major signal of ethical value.

This perspective is supported by a recent qualitative study of fourteen projects in Brazil and Morocco. Wahyana et al. [17]

show that blockchain technology providers do not play only a technical role: they help structure accountability, training, compliance and stakeholder alignment around sustainability objectives. For Moroccan meat sectors, this result suggests that digital traceability has ethical value only if it is integrated into credible governance and control mechanisms that are understandable to the consumer.

Informational trust also depends on the consumer's ability to interpret recommendations. In Casablanca, Khalidi et al. [18] identified an association between insufficient nutritional knowledge and inadequate behaviors regarding, in particular, red meat, poultry and fish. Across Morocco's twelve regions, Kaddouri et al. [19] observe good knowledge and favorable attitudes, but only moderate practices, with gaps by sex, area of residence and income. This gap between knowledge, intention and practice suggests that labelling or certification alone are not sufficient if ethical choices remain economically or materially difficult.

Trust and authenticity are also linked to how consumers define tradition. Hamel-Charest [20], in an ethnographic study conducted in Quebec among a First Nations community, shows that traditional food is not a static reproduction of the past but a dynamic construction that allows food identity to be negotiated from a dual family and territorial anchoring. Without directly transposing this context to Morocco, these reading sheds light on the possible place of Beldi meats, neighborhood butcherries, festive practices and family transmission in shaping perceived ethical value.

Attachment to Beldi products may also rest on measurable properties and not only on symbolic representation. Challioui et al. [21], comparing Moroccan Beldi chickens with ROSS 308 chickens, report higher dry matter and protein content in Beldi chicken, lower fat content, and a fatty-acid profile considered more favorable according to several nutritional indices. Industrial chicken was, however, more tender. These results show that consumption ethics must distinguish nutritional quality, sensory quality, rearing method, slaughter age and consumer expectations, without automatically idealizing local or extensive rearing.

3.4. Environment and Sustainability of Meat Consumption

Western ethical consumption increasingly integrates the environmental impact of diets. The concept of co-benefits makes it possible to articulate health, environment, economy and social dimensions in the assessment of food transitions [22]. Traditional Mediterranean models, characterized notably by a strong presence of plant products and a relatively limited

place for animal products, also offer a relevant framework for thinking about moderation rather than exclusion of meat [1].

In Morocco, the sustainability of meat must be thought of while taking into account the socio-economic context, farming systems, economic access and food security. Baritaux et al. [23], in a comparison of French, Moroccan and Senegalese initiatives, show that the relocalization of an animal food system does not automatically lead to greater environmental sustainability. In some cases, ecological dimensions are valued mainly through their contribution to product quality and territorial origin. Thus, the categories "local", "Beldi" or "short circuit" must be assessed based on observable practices and not regarded as ethical by definition.

This contextualization is all the more important as food demand in developing countries depends heavily on income and prices. The analysis by Forgenie et al. [24] shows that, in net food-importing developing countries, meat is among the categories whose demand responds significantly to changes in expenditure and prices. Economic accessibility must therefore be integrated into any operational definition of ethical meat consumption in Morocco.

The pastoral upstream sector is also decisive. In the arid rangelands of eastern Morocco, Snaibi et al. [25] describe declining rainfall, increasing droughts and highly unequal adaptive capacities depending on herders' resources. Responsible meat consumption should therefore take into account climate resilience, the preservation of rangelands, access to water and the vulnerability of small herders. Support for local meat produces an ethical benefit only if it effectively contributes to the social and ecological viability of the sector.

Sustainability must also integrate emerging contamination of the food chain. Hassan et al. [26], in a narrative review devoted to the Arab region, report the presence of microplastics in several categories of food and water, including data originating from Morocco, and identify meat and poultry among the food matrices concerned at the regional scale. This literature does not allow specific estimation of exposure linked to Moroccan meats, but it broadens the concept of Tayyib toward environmental safety, packaging quality and control of contaminants throughout the chain.

Changes in Moroccan eating habits also reinforce the interest of a contextualized approach. Nabdi et al. [27], in the Fez-Meknes region, highlight significant differences between urban and rural settings for several food practices and stress the value of preserving the favorable components of traditional habits. Thus, a responsible meat-consumption

policy cannot be uniform: it must take into account territory, socio-economic level, urbanization and culinary practices.

3.5. Animal Welfare: An Emerging Dimension

In Western countries, animal welfare has become an explicit component of meat ethics. The evolution of vegetarianism illustrates the growing importance of animal concern in food choices [4]. In Morocco, this dimension is less documented in the identified consumption literature. It should therefore not be presented as an already demonstrated determinant of Moroccan consumer behavior. Rather, it constitutes an emerging research question, particularly interesting when related to religious requirements for animal treatment and to the notion of Tayyib.

Figure 1 synthesizes the five dimensions identified in the literature and their interconnections within the Moroccan context.



Figure 1. Conceptual framework of meat ethics in Morocco: five interconnected dimensions.

As illustrated in Figure 1, meat ethics in Morocco can be conceptualized as a multidimensional framework structured around five interconnected dimensions: Halal-Tayyib integrity, quality and food safety, trust and local embeddedness, environmental sustainability, and animal welfare.

4. Discussion

4.1. A Hybrid Moroccan Meat Ethics

The main conclusion of this review is that ethical meat consumption in Morocco should be analyzed as a hybrid system. Its specificity lies not in the existence of a single dominant value but in the articulation of several registers: religious lawfulness, quality, safety, trust, origin, price,

proximity and, increasingly, environment and animal welfare. Halal-Tayyib provides an architecture particularly suited to linking these dimensions, provided that Halal is not automatically equated with the whole of ethics.

This specificity appears more clearly when confronted with recent work devoted to halal meat ethics. The systematic review by Rahman et al. [28] shows that responsible production and consumption of halal meat cannot be reduced to ritual compliance in slaughter alone. It also encompasses animal welfare, product quality and wholesomeness, transparency, traceability, consumer trust and the sustainability of the production chain. The authors assign to the principle of halalan tayyiban an integrative function that articulates religious prescriptions with contemporary accountability requirements. In the Moroccan context, Halal-Tayyib can thus be envisaged as a multidimensional referential for ethical consumption, combining sanitary safety, fair dealing, quality, animal treatment and environmental responsibility. This interpretation nonetheless remains a conceptual proposal to be tested empirically among Moroccan consumers.

4.2. Morocco versus Western Countries

The main difference between Morocco and Western countries lies in the historical and normative entry point of meat ethics. In several Western countries, the question is frequently formulated in terms of meat reduction, flexitarianism, protein substitution, environmental footprint and animal welfare. The work of Schösler et al. [29], De Boer et al. [30], De Boer and Aiking [31, 32] and McBey et al. [33] thus analyzes reduction trajectories, the motivations of low meat consumers, and interventions likely to modify meals. Western ethics is therefore often expressed through quantity consumed and through partial or total replacement of animal proteins.

This opposition must, however, be nuanced by the global nutritional transition. Mathijs [34] describes, in high-income societies, an emerging phase oriented toward less meat and better food quality, while middle classes in emerging countries still experience dynamics of increasing or transforming demand. On a global scale, Henchion et al. [35] show that trajectories of animal protein differ strongly by region: Europe starts from high levels, whereas Africa presents a markedly lower ratio of animal to plant protein. The authors therefore stress the need for regional strategies rather than a universal prescription for meat reduction.

Western experimental and qualitative work further indicates that information alone is rarely sufficient. Meat reduction can proceed through meal reformulation, portion reduction,

gradual substitutions, familiar alternatives and nudge-type interventions [29, 31, 32, 33]. These mechanisms provide useful points of comparison for Morocco, but their transferability must be tested taking into account Halal-Tayyib, the social centrality of meat-based meals, and price and accessibility constraints.

In Morocco, the entry point appears to be more religious, cultural and relational: halal compliance, Tayyib quality, freshness, trust in the supplier, product origin, the butcher's reputation, economic accessibility and Beldi authenticity. The dominant orientation is not necessarily the exclusion of meat, but the selection of meat perceived as lawful, healthy, reliable and socially appropriate. This difference should not, however, be regarded as fixed: concerns about health, traceability, environment and animal welfare are also advancing in Moroccan society.

The comparison also reveals a difference in how trust is constructed. Western markets rely more heavily on labels, specifications, independent controls, regulation and standardized information. In Morocco, these formal guarantees coexist with relational mechanisms: knowledge of the butcher, product visibility, proximity, reputation and loyalty. The challenge is therefore not to fully substitute certification for interpersonal trust, but to articulate them so that proximity does not dispense with evidence and the label does not remain an abstract guarantee.

The relationship to the local and to tradition also differs. In Western policies, short supply chains and food heritage are often reconstructed as responses to industrialization. In Morocco, local, family and festive practices remain more directly integrated into daily life. However, Baritau et al. [23] show that being local does not automatically guarantee ecological commitment. Likewise, Challioui et al. [21] indicate that Beldi chicken has specific nutritional qualities, but that its performance depends on genotype, rearing system and slaughter age. Tradition must therefore be documented, not merely celebrated.

Finally, sanitary and nutritional contexts impose partially different priorities. Western debates often prioritize reducing the carbon footprint and meat consumption, whereas Morocco must simultaneously prevent excessive consumption of red or processed meats, maintain a sufficiently diversified and accessible diet, and avoid a transition to alternatives that would be socially unequal. The findings of Amsdar et al. [14], Bouzini et al. [15], Khalidi et al. [18] and Kaddouri et al. [19] thus argue for a conception of ethics that combines moderation, quality, education, accessibility and reduced inequality.

As Table 1 summarizes, the comparison between Morocco and Western countries highlights distinct but progressively converging ethical entry points: in Morocco, meat ethics remains strongly structured by Halal-Tayyib, relational trust, origin and perceived quality, whereas Western approaches give greater weight to reducing meat consumption, environmental footprint, animal welfare, labelling and formal certification mechanisms.

Table 1. Comparative summary of ethical meat-consumption frameworks: Morocco vs Western countries

Dimension	Morocco	Western Countries	Convergence / Implication
Dominant ethical foundation	Religious and cultural referential strongly structured by Halal, which can be extended to Halal-Tayyib.	Ethics more structured around animal welfare, environment, health and sustainability.	Two different trajectories that could converge toward a multidimensional conception of responsible consumption.
Halal / religious dimension	Central dimension of food lawfulness and trust.	Dimension mostly specific to Muslim populations and halal markets.	In Morocco, Halal-Tayyib can constitute an integrative framework for food ethics.
Quality and sanitary safety	Associated with trust in the product, the seller, origin and slaughter conditions.	Strongly institutionalized through standards, controls and certification systems.	Common dimension, but potentially different trust mechanisms.
Animal welfare	Emerging dimension that can be articulated with Islamic principles of respect for animals.	Explicit and institutionalized dimension of meat ethics.	Point of convergence between Halal-Tayyib and contemporary ethics [28].
Environment / climate	Emerging concern, still insufficiently documented for meat consumption.	Major determinant of debates on meat reduction and sustainable diets.	Potential for progress in Morocco with evolving environmental concerns.

Reduction of meat consumption	Moderation, quality and responsibility may be more suitable than a uniform reduction objective.	Often presented as a sustainability and climate-impact reduction strategy.	Avoid automatic transposition of the Western model to the Moroccan context.
Price and accessibility	Probably decisive in the trade-off between quality, origin, certification and actual purchase; Moroccan data still limited.	Documented trade-off between ethical preferences and economic constraints.	Price can contribute to the attitude-behavior gap; Schou et al. [36] illustrate this trade-off.
Certification and traceability	Significant potential to strengthen trust and objectify Halal-Tayyib integrity.	Labels, certification, traceability and consumer information more developed.	Credibility and simplicity of information are essential.
Ethical labelling	Still to be structured around understandable and verifiable indicators.	Used to differentiate products by animal welfare, origin or production methods.	Label readability can facilitate the translation of values into purchase [37].
Trust	Can rest jointly on proximity, the seller, origin, Beldi products and formal guarantees.	More heavily mediated by institutions, certifications, labels and traceability systems.	Possible evolution toward hybrid trust: relational and institutional.
Local products / Beldi	Strong cultural, territorial and potential identity value.	Comparable valorization through short supply chains, terroir, local food and geographical indications.	Beldi could constitute a specifically Moroccan component of ethical consumption.
Behavioral policies / nudges	Application still to be documented; need to respect the religious and cultural	Used or discussed to encourage less meat-based or more sustainable diets.	Interventions must preserve autonomy, transparency and equity [38].

	dimensions of food choice.		
Proposed ethical model	Halal-Tayyib + safety/quality + trust/traceability + animal welfare + socio-environmental responsibility + territorial embeddedness.	Animal welfare + environment + health + meat reduction + certification/traceability.	Possible convergence toward responsible meat consumption, via different socio-cultural trajectories.

Note: The differences presented do not constitute an absolute opposition between a "Moroccan model" and a "Western model," but rather dominant trends identified in the literature reviewed. Several Western dimensions are emerging in Morocco, while Western markets also increasingly integrate religious, cultural and territorial considerations. Given the scarcity of specifically Moroccan empirical data, some of the relationships proposed should be regarded as conceptual hypotheses to be validated.

Western literature also frequently structures ethical meat consumption around health, climate and animal welfare. Schou et al. [36], in a qualitative study conducted among Danish consumers attached to organic products, nonetheless show that these concerns are continually traded off against economic constraints. Rising prices notably lead to substituting organic meat with conventional products, or to reducing and replacing meat. This observation is important for Morocco: the emergence of meat differentiated by Halal-Tayyib, traceability, animal-welfare or sustainability guarantees cannot be analyzed independently of its economic accessibility. Willingness to pay, income, product availability and trust in quality signs should therefore constitute central variables in future Moroccan studies.

4.3. From Presumed-Green Local to Demonstrated-Responsible Local

The comparative literature invites caution regarding two simplifying equivalences: local equals sustainable, and Beldi automatically equals ethical. Territorial embeddedness can foster proximity, transparency and local added value, but its performance depends on the resources used, transport, the rearing system, waste management, animal welfare and producer remuneration. The challenge for Morocco would be to transform the trust attributes already associated with Beldi products into verifiable criteria, while preserving their cultural dimension.

4.4. From Certification to Verifiable Integrity

The shift from halal consumption to Halal-Tayyib consumption implies a transformation in the role of certification. A label should not merely attest to one-off compliance; it should become a credible signal of chain integrity. This requires transparent procedures, traceability, sanitary control, prevention of substitution or fraud, and information that is understandable to the consumer. Trust then becomes the mechanism linking certification and purchasing behavior [2].

Ethical consumption also depends on the consumer's ability to identify the responsible attributes of the product. Heerwagen et al. [37], drawing on the Danish egg and pork markets, note that the gap between favorable attitudes toward animal welfare and purchasing behavior cannot be attributed to the consumer alone: the simplicity, relevance and readability of labelling also play a role. This perspective reinforces, in the Moroccan context, the value of verifiable integrity. Certification inspired by Halal-Tayyib could progressively combine religious compliance with credible information on origin, rearing conditions, slaughter, sanitary safety, traceability and, where measurable, animal welfare and environmental performance. The challenge, however, is to avoid a proliferation of complex labels that could weaken rather than strengthen trust.

4.5. Animal Welfare: A Scientific and Contextualized Approach

Animal welfare deserves a larger place in Moroccan meat research. Its study should avoid simplistic oppositions between religious prescriptions and contemporary standards. A scientific approach could examine consumer perceptions regarding rearing, transport, handling and slaughter, then determine how these perceptions interact with religiosity, trust, perceived quality and willingness to pay.

Rahman et al. [28] show that animal welfare, handling conditions and the integrity of the slaughter process can be embedded within the very framework of halal ethics and halalan tayyiban. Animal welfare should therefore not necessarily be interpreted in Morocco as the importation of an exclusively Western concern. It can constitute a point of convergence between established religious values and contemporary accountability concerns. This hypothesis is particularly fruitful for the Moroccan model, but it must be regarded as a research avenue: the data currently identified do not yet allow the claim that animal welfare constitutes a major determinant of purchasing behavior in Morocco.

4.6. Meat Reduction or Responsible Consumption?

A significant part of the Western literature associate's ethical consumption with reduced meat consumption. McBey et al. [33] explicitly study reduction strategies for health, ethical and environmental reasons, while Lades and Nova [38] question the ethics of mechanisms steering consumers toward more plant-based diets. This logic should not be automatically transposed to Morocco. In a context where consumption levels, incomes, food practices and the cultural functions of meat differ from those of heavily meat-consuming Western societies, the objective may relate more to moderate, safe, accessible, traceable and responsible consumption than to a uniform reduction of meat.

Responsible-consumption policies cannot, however, rest solely on information or individual responsibility. McBey et al. [33] show, in the Scottish context, that reducing meat consumption can mobilize several complementary levers, notably choice architecture, alternative products and interventions adapted to life stages. However, Lades and Nova [38] recall that nudges aimed at steering consumers toward less meat-based diets themselves raise questions of equity, transparency, autonomy and respect for preferences. For Morocco, where meat carries strong religious, family, festive and symbolic functions, public policies would therefore benefit from prioritizing reliable information, quality, moderation and freedom of choice rather than a mechanical transposition of Western meat-reduction strategies.

4.7. Living Tradition, Territory and Food Identity

Ethical meat consumption in Morocco must take into account the social function of meat-based meals, particularly during festivals, family gatherings and sharing practices. The value of Hamel-Charest's [20] reference lies in showing that a tradition can remain contemporary while preserving its family and territorial roots. This approach invites analysis of Beldi meats, local breeds, territorial circuits and slaughter or preparation know-how not as survivals of the past but as resources that can be reinterpreted through current requirements for safety, accountability and transparency.

Recent syntheses on North Africa also situate food practices at the intersection of Amazigh, Arab, Mediterranean and religious heritage. They emphasize that food functions simultaneously as a nutritional practice, an identity marker, a support for hospitality and a mechanism of cultural continuity [39, 40]. In the case of meat, this perspective justifies studying lawfulness, sharing, festivity, origin, know-how and accountability jointly, rather than reducing ethical choice to an individual market trade-off.

4.8. Toward a Dynamic Model of Ethical Trade-Offs

Based on the literature analyzed, seven dimensions can be proposed for studying the perceived ethical value of meat in Morocco: (1) Halal-Tayyib integrity; (2) quality and sanitary safety; (3) trust, certification and traceability; (4) moderation, processing and nutritional balance; (5) social and environmental responsibility of livestock rearing; (6) animal welfare; and (7) family, territorial and heritage embeddedness. Their effect on purchase intention, loyalty, choice of point of sale and willingness to pay could be moderated by price, income, age, education level, religiosity, environmental sensitivity, rural or urban setting, and proximity to the producer or seller.

These dimensions should not, however, be regarded as independent components but rather as a system of trade-offs. The perceived ethical value of meat could result from the interaction between religious and cultural values, sanitary quality, trust, animal welfare, environment and heritage, then influence purchase intention under the moderating effect of price, income, accessibility, availability and the credibility of information. This reading goes beyond a simplistic opposition between a "religious Moroccan model" and an "environmental Western model": it instead suggests distinct historical trajectories capable of converging toward a common objective, namely making the ethical integrity of meat observable, credible and verifiable throughout the food chain.

4.9. Limitations

The main limitation is the scarcity of studies directly devoted to ethical meat consumption in Morocco. Part of the framework therefore rests on international halal studies, broader Moroccan studies on responsible consumption, and Western references used for comparative purposes. This distinction must be maintained so as not to present as demonstrated in Morocco relationships observed in other contexts. The review is narrative and does not claim bibliometric exhaustiveness or a quantitative estimate of effects.

5. Conclusion

Ethical meat consumption in Morocco constitutes a still poorly structured field, but recent literature makes it possible to clarify its contours. The Moroccan model is built at the intersection of Halal-Tayyib, sanitary safety, trust, traceability, Beldi origin, nutritional moderation and the resilience of rearing systems. Moroccan studies on Beldi chicken quality, food knowledge, the risks associated with excessive meat consumption, and pastoral adaptation show

that ethics must be analyzed throughout the sector and not only at the moment of purchase.

Compared with Western countries, where meat ethics is often translated into reduction, substitution or exclusion of meat, Morocco could develop a complementary pathway based on the positive selection of meat that is lawful, Tayyib, traceable, consumed in moderation and sourced from socially and ecologically responsible supply chains. The scientific priority is to empirically test this model among Moroccan consumers, to compare different species and marketing circuits, and to assess willingness to pay for verifiable guarantees of quality, origin, animal welfare and sustainability.

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