CAN OFFENSIVE ADVERTISING STRATEGIES SURVIVE THE PERCEPTIONS OF THE MILLENNIAL MUSLIMS IN EGYPT?

By Nihal Ismail Ahmed Ayad

A thesis submitted in partial fulfilment of the requirements for the degree of

Doctoral Research Degree Programme
(PhD) in London School of Commerce

Under the auspices of Cardiff Metropolitan University, Cardiff, UK

Under the Supervision of
Dr Jonathan Wilson
Dr Chantal Hales
ABSTRACT

Nihal Ismail Ahmed Ayad: Can Offensive Advertising Strategies Survive The Perceptions Of The Millennial Muslims In Egypt?
(Under the direction of Dr Jonathan Wilson and Dr Chantal Hales)

This study explores what Millennial (Generation Y) Muslims in Egypt perceive as offensive in offensive advertising and the reasons behind their offence. It aims to define religiosity from their point of view and to investigate if it has an effect on their attitudes and purchase intentions/behaviours. Therefore, the study raised enquiries about key concepts such as the definition of offensive advertising, attitudes towards offensive advertising, religiosity and behaviours of Millennial Muslims in Egypt.

The researcher explores the Millennial Muslims perceptions and attitudes towards offence, offensive advertising and religiosity through focus group discussions, one-to-one interviews and solicited diaries. The research design used in the study is an interpretivistic philosophy with an exploratory purpose, inductive approach and grounded theory strategy.

The study revealed in-depth data concerning the Shababs’ profiles, characteristics, personalities, views on religion and religiosity and their attitudes towards offensive advertising. The research established that religiosity has no effect on the perceptions or behaviours of the Millennial Muslims in Egypt since parental influence has the greater effect even on their religiosity, which yielded two new behavioural models pertinent to the Millennial Muslims in Egypt.

The Millennial Muslims in Egypt face depression caused by an identity crisis and an inferiority complex. This depression created a new behaviour in the Millennial Muslims in Egypt where offensive ads annoy/upset them but do not reach the severity of offending them. Consequently, a new list of offensive advertising themes/executions was created based on the Millennial Muslims perceptions of provocative ads. Finally, practical implications were given with ideas for future researchers.
DECLARATION STATEMENTS

This work has not previously been accepted in substance for any degree and is not being concurrently submitted in candidature for any degree.

Signed: Nihal Ismail Ahmed Ayad
Date: August 2018

STATEMENT 1
This thesis is the result of my own investigations, except where otherwise stated. Where correction services have been used, the extent and nature of the correction is clearly marked in a footnote(s). Other sources are acknowledged by footnotes giving explicit references. A bibliography is appended.

Signed: Nihal Ismail Ahmed Ayad
Date: August 2018

STATEMENT 2
I hereby give consent for my thesis, if accepted, to be available for photocopying and for inter-library loan, and for the title and summary to be made available to outside organisations.

Signed: Nihal Ismail Ahmed Ayad
Date: August 2018
ACKNOWLEDGEMENT

First I am grateful to Allah for the good health and wellbeing that were necessary to complete my most important accomplishment till now and for giving me such a supportive and grand family without whom I could not be where I am now.

I would like to show my sincere gratefulness to my Director of Study Dr Jonathan Wilson and my Supervisor Dr Chantal Hales for their unceasing support of my PhD study and my enquiries, for their perseverance, inspiration, and vast knowledge. Their supervision helped me throughout the whole research and the writing of this thesis. I could not have wished for better advisors and mentors for my PhD study. In addition to my advisors, I would like to thank Prof Nandish Patel for his perceptive comments and inspiration, but also for his hard questions, which pushed me to widen my research from various perspectives.

I thank my fellow PhD students and now friends for the thought-provoking discussions, for the sleepless long nights we were working together, for all the endless online conversations and for all the fun and laughter; we have had in the last three years. In addition, I thank my directors and colleagues in the Arab Academy for Science, Technology and Maritime Transport. In particular, I am grateful to Dr Tarek Abdeen, Dr Marwa Tarek and Dr Ahmed Farouk for supporting me in all imaginable ways during the course of my research.

SPECIAL DEDICATION

To my family, I could not have done this without you.
Thank you, Ismail Ayad, Hoda El Sobky, Youssef Abou-Youssef, Aisha Abou-Youssef, Ahmed Ayad and Fatma Badawy for being there for me and supporting me every step of the way.
TABLE OF CONTENTS

Abstract iii
Declaration statements iv
Acknowledgement v
Special dedication v
List of Figures xii
List of Tables xiii

Chapter 1 Introduction 14
1.1 Introduction 15
1.2 Research Rationale 15
1.3 Background 16
1.4 Research Problem 18
1.5 Aim and Importance of Research 19
1.6 Organisation of the Thesis 21
1.7 Conclusion 23

Chapter 2 Literature Review 25
2.1 Introduction 26
2.2 Literature search protocol 26
2.3 The nature of offensive advertising 29
2.4 Defining offensive advertising 30
2.4.1 Classifying offensive advertising: the product itself 31
2.4.2 Classifying offensive advertising: the message content 33
2.4.3 Classifying offensive advertising: the target audience 34
2.4.4 Classifying offensive advertising: the social consequence 35
2.5 Attitudes towards offensive advertising 36
2.6 Measuring Emotional response to Advertising 37
2.7 The Land of the Nile: Egypt 40
2.7.1 The advertising industry in Egypt 41
2.8 What is Islam? 43
4.3 The Research Environment 91
4.4 Data from the Focus Group Discussions 93
4.5 Data from the Semi-Structured Individual Interviews 96
4.6 Data from the Solicited Diaries 97
4.7 Data Analysis 98
4.8 Respondents Quotes 101
  4.8.1 Choosing the right quote 101
  4.8.2 Refining the quotes 101
4.9 Conclusion 102

Chapter 5 Analysis and Findings: The Respondents Profiles and Characteristics
  5.1 Introduction 104
  5.2 The Millennial/Shabab generation 104
  5.3 The Shabab Now 106
    5.3.1 Dreams and Wishes 106
    5.3.2 Worries, pessimism and reality 107
    5.3.3 Hobbies and Activities 109
    5.3.4 The TV versus the Internet 110
    5.3.5 The Respondent’s perceived Identity 111
  5.4 Conclusion 114

Chapter 6 Analysis and Findings: Islamic Religion and Religiosity in Egypt
  6.1 Introduction 116
  6.2 Religion in Egypt 116
  6.3 Religiosity in Egypt 118
    6.3.1 The distorted views on Religiosity 118
    6.3.2 Personal Definition of Religiosity 120
    6.3.3 How Egyptians offend Islam as a religion 122
  6.4 Conclusion 123
Chapter 7 Analysis and Findings: Offensiveness and offensive advertising in Egypt

7.1 Introduction

7.2 Offensiveness

7.3 Reasons for offence
   7.3.1 The Streets of Egypt
   7.3.2 Egypt: the country
   7.3.3 The media channels
   7.3.4 Gender roles in Egypt
   7.3.5 The parents
   7.3.6 Emotions related to offence

7.4 Offending Islam

7.5 Offensive Advertising
   7.5.1 What the Shabab hate in Ads
   7.5.2 Offensive products and themes

7.6 Examples of offensive advertising campaigns
   7.6.1 Violence
   7.6.2 Misuse of women
   7.6.3 Innuendos of taboo words
   7.6.4 Immorality
   7.6.5 Charities
   7.6.6 Undermining consumer’s intelligence
   7.6.7 Examples from the Solicited Diaries

7.7 Purchase intentions

7.8 Conclusion

Chapter 8 Summary of Findings and Discussion

8.1 Introduction

8.2 Discussion Framework

8.3 The profiles and Characteristics of the Muslim Shabab in Egypt
   8.3.1 The Shababs’ self-concept
   8.3.2 The Shababs’ identity crisis
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Figure Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1</td>
<td>Organisation of the Thesis</td>
<td>23</td>
</tr>
<tr>
<td>2.1</td>
<td>The Self-Assessment Manikin (SAM) (developed by Lang (1980))</td>
<td>38</td>
</tr>
<tr>
<td>2.2</td>
<td>PrEmo (developed by Desmet (2002))</td>
<td>39</td>
</tr>
<tr>
<td>2.3</td>
<td>Egypt’s Population Census</td>
<td>40</td>
</tr>
<tr>
<td>2.4</td>
<td>Average annual growth rate of GDP in North Africa 2010-2013</td>
<td>41</td>
</tr>
<tr>
<td>2.5</td>
<td>Describing Islam</td>
<td>44</td>
</tr>
<tr>
<td>2.6</td>
<td>Muhamad and Mizerki (2010) components of religious influences</td>
<td>57</td>
</tr>
<tr>
<td>3.1</td>
<td>Potential ethical problems relating to researching consumers</td>
<td>87</td>
</tr>
<tr>
<td>4.1</td>
<td>Individual interview example</td>
<td>95</td>
</tr>
<tr>
<td>4.2</td>
<td>Open coding</td>
<td>96</td>
</tr>
<tr>
<td>5.1</td>
<td>Example of the Shababs’ contradictory statements</td>
<td>112</td>
</tr>
<tr>
<td>5.2</td>
<td>There is no pleasing the Shabab</td>
<td>113</td>
</tr>
<tr>
<td>6.1</td>
<td>Respondent’s feelings about religion</td>
<td>119</td>
</tr>
<tr>
<td>7.1</td>
<td>Evolution of hiring, separation, and job-to-job annual transition rates for workers between 20 and 49 years, over the period 1998-2011</td>
<td>129</td>
</tr>
<tr>
<td>7.2</td>
<td>Birell “Man Up.”</td>
<td>143</td>
</tr>
<tr>
<td>8.1</td>
<td>The Shababs’ self-concept word cloud</td>
<td>154</td>
</tr>
<tr>
<td>8.2</td>
<td>The Single Male Shababs’ Hobbies and Activities word cloud</td>
<td>159</td>
</tr>
<tr>
<td>8.3</td>
<td>The Married Shababs’ Hobbies and Activities word cloud</td>
<td>159</td>
</tr>
<tr>
<td>8.4</td>
<td>The Single Female Shababs’ Hobbies and Activities word cloud</td>
<td>160</td>
</tr>
<tr>
<td>8.5</td>
<td>The Muslim Shabab Religiosity model in Egypt</td>
<td>164</td>
</tr>
<tr>
<td>8.6</td>
<td>The Muslim Shabab Iman model in Egypt</td>
<td>164</td>
</tr>
<tr>
<td>8.7</td>
<td>Advertising in Egypt word cloud</td>
<td>168</td>
</tr>
<tr>
<td>8.8</td>
<td>Advertising examples work cloud</td>
<td>170</td>
</tr>
</tbody>
</table>
## LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Table Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1</td>
<td>Search Protocol Results</td>
<td>26-27</td>
</tr>
<tr>
<td>2.2</td>
<td>Comprehensive list of offensive products from previous studies</td>
<td>33</td>
</tr>
<tr>
<td>2.3</td>
<td>Comprehensive list of offensive messages from previous studies</td>
<td>34</td>
</tr>
<tr>
<td>3.1</td>
<td>Research design</td>
<td>66</td>
</tr>
<tr>
<td>3.2</td>
<td>Previous researcher’s suggestions on the size of a focus group</td>
<td>71</td>
</tr>
<tr>
<td>4.1</td>
<td>The research sample</td>
<td>92</td>
</tr>
<tr>
<td>4.2</td>
<td>FGD coding</td>
<td>94</td>
</tr>
<tr>
<td>4.3</td>
<td>Individual interviews coding</td>
<td>97</td>
</tr>
<tr>
<td>4.4</td>
<td>Solicited diaries coding</td>
<td>98</td>
</tr>
<tr>
<td>4.5</td>
<td>Emergent themes from the selective coding</td>
<td>99-100</td>
</tr>
<tr>
<td>7.1</td>
<td>Reasons for offence</td>
<td>125-126</td>
</tr>
<tr>
<td>7.2</td>
<td>Reasons for offence in ads</td>
<td>135</td>
</tr>
<tr>
<td>7.3</td>
<td>Attitudes towards offensive products and themes</td>
<td>137-138</td>
</tr>
<tr>
<td>8.1</td>
<td>Discussion Framework</td>
<td>152-153</td>
</tr>
<tr>
<td>8.2</td>
<td>Dreams of the Shabab</td>
<td>157</td>
</tr>
<tr>
<td>8.3</td>
<td>The Muslim Shababs’ purchase intention</td>
<td>171</td>
</tr>
</tbody>
</table>
Chapter 1
Introduction

"If your advertising goes unnoticed, everything else is academic" (Riek, 2004)
1.1 Introduction

The purpose of this chapter is to give an introduction about the research at hand. First, the basis of this study is briefly explained in the research rationale section. Then, a concise description of the research background and research problem is provided. Afterwards, the research aim, objective, importance and organisation of the thesis are clarified. Finally, this chapter is summarised in the conclusion section.

1.2 Research Rationale

This research investigates the nature of offensiveness and offensive advertising from the point of view of the Millennial Muslims in Egypt (an Arab world - Muslim majority country). It aims to understand what these youth’s reflections are on religiosity and whether those reflections affect the youth’s perception of offensive advertising. The problem of offensive advertising and religiosity is that they are highly subjective issues where even youth that come from the same culture, demography, and ideology could have very different identifications of what they are. Therefore, this study attempts to get an in-depth understanding of what offensive advertising and religiosity means for Millennial Muslims in Egypt and how their perceptions affect their behaviours and intentions.

This research is set within the crossover of the fields of business ethics, consumer behaviour, Islamic marketing and offensive advertising. There is little research that has an in-depth interpretation of what offensiveness and religiosity are according to Muslim consumers, especially the youth while associating its effect on their behaviours and intentions. Hence, this thesis will fill the gap in knowledge in understanding Egyptian Millennial Muslim consumers and their views on offensive advertising, religiosity, and behaviours.

Also, this study is significant because advertising is one of the most powerful, ubiquitous and persuasive phenomena in the modern world. It has wide-ranging social, economic and ethical impacts on culture, lifestyles, consumption and choice (Farell, 2012). Nevertheless, it is almost always studied from a positivistic, quantitative standpoint that offers no real qualitative depth. As for information on Muslims as consumers, it is still lacking in the mainstream literature (El Bassiouny,
2014) and the available information is mainly concentrated on non-Arab countries such as Malaysia. Therefore, data on Muslims in Middle Eastern countries such as Egypt is even scarcer. Lastly, with the recent up-rising of the Arab spring and its major effect on the youth’s ideologies, this research became imperative to get a better and more in-depth understanding of young Muslim consumers in the Arab world.

1.3 Background
The advertising industry has consistently been under one main criticism; its ability to offend (Christy, 2006). “It may possibly seem evident that most advertisers would wish to avoid the probability for sales losses, declines in corporate goodwill, or even consumer boycotts resulting from offending audiences” (Beard, 2008: 13). Nevertheless, the availability of shocking/offensive content in advertising is: “content that endeavours to surprise an audience by purposely violating social norms for societal values and personal ideals” (Dahl, Frankenberger and Manchanda, 2003: 269), and is increasing (Fam and Waller, 2003; Giebelhausen and Novak, 2012).

Literature on controversial or offensive advertising is often descriptive (Pollay, 1986; Boddewyn and Kunz, 1991; Mittal, 1994; Waller, 1999; Fam and Waller, 2003; Waller, Christy and Fam, 2008; Prendergast, Ho and Phau, 2002) where it attempts to describe the problematic types of advertising that cause offence or achieve notoriety (Christy and Haley, 2008). Few researchers tried to acquire an in-depth understanding of offensiveness as an emotion and how/why it rises while watching certain ads. The same literature is also mainly directed towards examining Western countries (Wilson and West, 1981; Rehman and Brooks, 1987; Shao, 1993; Barnes and Dotson, 1990; Fahy et al., 1995; Crosier and Erdogan, 2001; Waller, Fam and Erdogan, 2005). Consequently, scarce research is targeted towards Arab world countries, such as Egypt, and even less on Arab world Muslims.

The absence of scholarly focus and up-to-date articles dealing with the characteristics of Muslim consumers created perceptual myths about Islam which lead to an academic gap in the marketing, communication and literature of Muslims
as consumers (El Bassiouny, 2014). Therefore, a study of Muslims as consumers is necessary to contribute to the field. The Middle East-North Africa area has the highest proportion of Muslim-majority countries (see Appendix 8). For example, in Egypt, a sizeable proportion of the Egyptian population, which stands at 83.66 million for the year 2013 are Muslims (approximately 95% predominantly Sunni) which makes Egypt number 5 in the world’s most heavily Muslim populated countries (Pew Research Centre’s Religion and Public Life Project, 2009).

Egypt is also fascinating as a study subject due to the recent political changes and the Arab Spring uprisings. By the end of December 2011, the country had experienced the greatest historic prodemocracy event in more than fifty years - the January the 25th Revolution, which: “lasted eighteen days and led to the fall of the thirty-year in power dictator and president Mohamed Hosni Mubarak on February 11, 2011” (Herrera, 2012: 333).

The uprising in Egypt and the scenes of angry anti-government protesters scattered across Tunisia, Libya and Syria initiated by young people indicate that the Middle Eastern young (millennial generation) personality is inevitably taking a new shape (Alharbi, 2012: 87). By June 2012, Egypt was ruled by the first elected president Mohamed Morsi El Ayat who followed the Muslim Brotherhood’s ideologies (see Appendix 1). This led to the ban of certain kinds of commercials that did not adhere to their ideologies (Allam, 2013). A year later on the 30th of June 2013, another smaller revolution occurred in order to topple the Muslim Brotherhood regime and brought President Abd-El Fattah El-Sisi and the military regime back which cancelled all the changes that had taken place during the previous regime. These political changes created an enormous shift in Millennial Egyptian Muslim’s behaviours, attitudes and ideologies (Baker, 2015).

Thus, a study of this nature is critical to determine the current attitudes and views of Egyptian youth who had witnessed major political and economic shifts in the past few years. Plus, the fact that Egypt is a predominantly Muslim Sunni community may imply that Millennial Muslims in Egypt are all affected by the same set of religious ideologies. Hence, the examination of Millennial Muslims in Egypt’s religiosity is also critical to better understand their attitudes and behaviours.
1.4 Research Problem

Offensive advertising has been categorised by many researchers (such as Wilson and West 1981; Barnes and Dotson 1990; Katsanis, 1994) as ads that are offensive due the ‘offensive matter’ or the ‘offensive manner’ in them. The offensiveness of “the nature of the product or service being advertised” is the offensive matter while the offensiveness of some “aspect of the creative execution” is the offensive manner (Wilson and West 1981; Barnes and Dotson 1990). Wilson and West (1981: 92) define offensive matter as: “ads that involve the promotion of unmentionables, which are products, services, or concepts that for numerous reasons such as delicacy, decency, morality, or even fear tend to provoke reactions of distaste, disgust, offence, or outrage when stated or when mentioned in the media”. Katsanis (1994: 6) further advanced the classification of offensive matter to encompass: “any product, service or concept considered as embarrassing, harmful, socially unacceptable, or controversial to some significant segment of the population.”

All these definitions were oriented on a western non-Muslim ideology. Hence, this study will first explore what Millennial Muslims in Egypt define as offensive then discover what they consider as offensive in advertising. To fully comprehend the Millennial Muslims in Egypt’s attitudes and behaviours the researcher must first explore their religiosity. This is because religion, being an essential fragment of culture, has a considerable part in the consumption world, predominantly in the area of marketing functions and activities (Cornwell et al., 2005). It plays a leading role in the field of consumer behaviour by influencing the behaviour a person has while consuming goods and services (Fam et al., 2004). Furthermore, it performs as a cultural lens through which an individual deciphers the incoming message, therefore directly affecting the result of marketing communications (Michell and Al-Mossawi, 1995). Therefore, it is critical for a business to comprehend and integrate the level of religiosity of their target market when determining their advertising means and tactics, especially in Egypt where a clash between different Mazaaheb (plural of Mazhab which means Islamic Schools of Thought) such as the liberal Muslims ideologies (Shafi’i School) and the Muslim Brotherhood ideologies (Ibn Hanbal School) occurred (see Appendix 2).
To measure the attitudes of Millennial Muslims in Egypt towards offensive advertising, this study acknowledges that audiences react to an advertisement based on the meaning assigned to the ad. This, in turn, hinges on the characteristics and features of both the audience and the advertisement (Veloutsou and Ahmed, 2005). Therefore, the researcher will explore the Egyptian Millennial Muslim’s emotions and attitudes towards offensive advertising while discovering the effect of their religiosity on their views, attitudes and behaviours, answering whether offensive advertising strategies can survive Muslim youth perceptions in Egypt or not.

1.5 Aim and Importance of Research
This research aims to investigate the Egyptian millennial Muslim youth’s perceptions towards offensive advertising and its effect on their purchase intentions in the light of their religiosity. The study has three axes: contribution to the existing literature, contribution to the research methodology and contribution from the finding of the research.

The research will attempt to fill the gaps found in the existing literature. The previous studies only measure the attitude of consumers towards offensive ads, while this study will also explore the concept of offensiveness and offence in ads. There is a scarcity in research related to Muslim consumers, specifically Muslims as a majority from an Arab country that will be tackled in this study. Other researchers subjectively describe Islam in their studies, while this research will look at it from an objective point of view. The existing body of literature depicts Muslims as either a homogenous group or as a group of consumers with distinctive characteristics (due to their religion) that is different from any other consumers, which will be avoided in this research. This study will follow an interpretivist philosophy methodology that provides in-depth data, unlike the previous studies related to Muslims consumption behaviours that mainly use a rigid positivistic approach. Finally, the research anticipates that the study’s findings will provide in-depth unprecedented data on Muslims in Egypt, their points of view on offensive advertising and their purchase intentions.
Therefore, the research objectives are as follows:

1. Conduct a literature review on the following key areas: offensive advertising, advertising for Muslims, religiosity, the religion of Islam, Islam and business, Islamic marketing and purchasing intentions.
2. Investigate what millennial Muslim youth in Egypt perceive as offensive.
3. Determine the attitude of the millennial Muslims in Egypt towards offensive advertising.
4. Examine the relationship between the attitude of the millennial Muslims in Egypt and offensive advertising and their purchasing intention.
5. Measure the effect of religiosity on the relationship between the attitude of the millennial Muslims in Egypt and offensive advertising and their purchasing intention.
6. Create a new offensive advertising construct for Middle Eastern Muslim cultures and provide practical recommendations to advertisers in the Middle East.

Consequently, the research questions are:

RQ1: What do Millennial Muslims in Egypt perceive as offensive?
RQ2: What do Millennial Muslims in Egypt perceive as offensive in advertising?
RQ3: What is the attitude of Millennial Muslims in Egypt towards offensive advertising?
RQ4: How do Millennial Muslims in Egypt define religiosity?
RQ5: Is there a link between the attitudes of Millennial Muslims in Egypt towards offensive advertising, their religiosity and their purchase intentions?

This study will investigate Millennial Egyptian Muslim views on what is considered offensive so reconstructing the list of offensive matters and manners created in a western context (Waller, 1999). This will help in creating an offensive advertising construct that corresponds to the views of millennial Egyptian Muslims thus expanding our understanding of the feasibility of offensive advertising strategies in Egypt.

Since, it is a fact that, religion has a significant effect on human behaviour and attitudes (Armstrong, 2001) it shall also be explored in this study. In the Middle East, religion is considered an influential factor in all endeavours carried out by
both marketers and consumers (Hejase et al., 2012). Consequently, this study will attempt to understand the concept of religiosity from the point of view of Millennial Muslims in Egypt. Therefore, by gaining an in-depth understanding of the constructs of offensiveness and religiosity, this study will create a sound basis for understanding the attitudes of young Muslim consumers and their intentions and behaviours, which is essential for advertisers targeting this segment. It could also lead to further research on other Muslim majority countries, comparative studies and studies with different age groups or demographics.

1.6 Organisation of the Thesis

This thesis is divided into the following eight chapters (Figure 1.1).

Chapter 1 Introduction - This chapter provides a rationale behind this research, gives a brief look at the background of the study, states its contribution, and explains how the thesis is organised.

Chapter 2 Literature Review - This chapter offers the reader a detailed contextual background to the research. It presents an overview of offensive advertising, religiosity, Islam, Muslim consumers, and Egypt. It also identifies key gaps in the literature addressed by the thesis.

Chapter 3 Research Methodology - This chapter describes the research methodology used in this study. The chapter clarifies the research questions and theoretical framework and declares the researcher's ontological, epistemological and methodological stance. Details cover the secondary and primary data collection, ethical considerations, sampling, data analysis, and steps taken to enhance the reliability and validity of the study.

Chapter 4 Data Coding and Analysis Process - This chapter presents the data coding process and data analysis strategy for the focus group discussions, one-to-one interviews and solicited diaries.

Chapter 5 Analysis and Findings: The Respondents Profiles and Characteristics - This chapter presents the analysis of the respondent’s profiles and characteristics. It
gives an in-depth description of the respondent's culture, way of thinking and identity.

Chapter 6 Analysis and Findings: Religion and religiosity in Egypt - This chapter presents the analysis and initial findings about Islamic religion and religiosity in Egypt from the Millennial Muslim’s perception.

Chapter 7 Analysis and Findings: Offence and Offensive Advertising in Egypt - This chapter presents the analysis and initial findings about offence and offensive advertising in Egypt from the Millennial Muslim’s perception.

Chapter 8 Summary of Findings and Discussion
This chapter summarises and discusses the main results of the research while relating it with previous literature.

Chapter 9 Reflection, Recommendations and Conclusion
This chapter reflects on the research process of this study, discusses the main contributions to knowledge and practice, and then shows the limitations of the thesis along with implications for future studies.
1.7 Conclusion

The Arab world is home to more than three hundred and fifty million consumers who, despite the outside stereotypes that paint the region in a negative light, want the same kinds of quality products as consumers anywhere else (Mahajan, 2012). This means that Arabs share the same basic needs and wants as anyone else, anywhere else, and Egyptians are no exception, yet they are still considered as a
mystery consumer (Mahajan, 2012). Therefore, this research will attempt to shed some light on what an Arabian Millennial Muslim from Egypt would perceive, feel and behave like in the presence of offensive advertising through an interpretivistic philosophy. To do so a broad review of the current and previous literature is presented in the next chapter.
Chapter 2
Literature Review

If I have seen a little further it is by standing on the shoulders of giants (bbc.co.uk, 2017)
2.1 Introduction
This chapter will be structured as follows: firstly, the researcher will demonstrate her literature search protocol. Then a critical review of previous studies is conducted to get a better understanding of the following concepts: offensive advertising, advertising in Egypt, consumers of an Arab world Muslim majority country such as Egypt, and religion/religiosity for Muslims. Lastly, the importance of the connection between advertising as a marketing tool, Muslims and consumer behaviour shall be explained.

2.2 Literature search protocol
This research aims to investigate the Egyptian Millennial Muslim youth’s perceptions towards offensive advertising and its effect on their purchase intentions in light of their religiosity. Accordingly, the researcher started in 2014 with an automated search on multiple academic search engines and web pages such as Google Scholar, Taylor and Francis online and Emerald Insight on the following three terms separately: offensive advertising, religiosity and Muslim religiosity. Then another search was conducted on a combination of those terms. This search yielded numerous articles, but the bulk of the existing literature came from the journals shown in the table below.

Table 2.1: Search Protocol Results

<table>
<thead>
<tr>
<th>Journal</th>
<th>Articles on Offensive ads</th>
<th>Articles on Religiosity</th>
<th>Articles on Muslim religiosity</th>
<th>Articles on Religiosity and offensive ads</th>
<th>Articles on Muslim Religiosity and offensive ads combined</th>
</tr>
</thead>
<tbody>
<tr>
<td>Journal of advertising research</td>
<td>38</td>
<td>6</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Journal of advertising</td>
<td>148</td>
<td>83</td>
<td>4</td>
<td>21</td>
<td>2</td>
</tr>
<tr>
<td>Journal of marketing theory</td>
<td>21</td>
<td>81</td>
<td>15</td>
<td>7</td>
<td>1</td>
</tr>
<tr>
<td>Journal of marketing management</td>
<td>68</td>
<td>136</td>
<td>23</td>
<td>6</td>
<td>-</td>
</tr>
<tr>
<td>Journal of consumer research</td>
<td>20</td>
<td>45</td>
<td>6</td>
<td>1</td>
<td>-</td>
</tr>
</tbody>
</table>
After reviewing the abstract of the above articles, the researcher started dividing those articles, in electronic folders on a computer, under the following themes: consumer behaviour, Islam, Islamic marketing, measuring emotions and attitudes towards advertising, offensive advertising, religiosity and Egypt. Afterwards, the researcher thoroughly read each article and excluded articles that were not relevant to this study’s aim. The main theme of this research that connects all the other constructs is offensive/controversial advertising.

On the macro-level, literature concerning controversial advertising is diverse and heterogeneous spanning the fields of marketing, economics, ethics, sociology and psychology (Chakotin, 1940; Packard, 1959; Colstone, 1962; Galbraith, 1976; Pollay, 1986). Advertising practices have also been central to debates in the fields of macro-marketing, critical marketing, social marketing and public policy (Moyer and Hutt, 1978; Preston, 1998; Andreasen, 2006; Saren, 2007). At the micro-level, research on controversial advertising looks at the societal impacts, beyond simple exchanges between buyers and sellers, recognising the interconnectedness of market and stakeholder relations (Dixon, 2002) which enables the consequences of
advertising for both society and the environment to be considered. Other researchers examine the micro-level impacts of advertising on individual citizen’s and consumer’s health, well-being, attitudes and behaviour (Farrell, 2012).

The second main theme is Islamic religion and religiosity. To properly understand Religion and Religiosity from the viewpoint of Muslims a detailed review of the previous literature was conducted, and the following themes were formulated by the researcher after reviewing all the past studies conducted in relation to Muslims:

1. Muslims as an untapped and practical market segment with a substantial purchasing power (Adas, 2006; Osella and Osella, 2009; Nasr, 2009; Sandikci, 2011; Alserhan and Alserhan, 2012).


3. Islamic ethics and practices (Rice, 1999; Saeed, Ahmed and Mukhtar, 2001; Wilson, 2006; Alhyasat, 2012; Bakar, Lee and Hashim, 2013; Kashif et al., 2015; Sharif, 2016; Mohammad and Quoquab, 2016).


6. Sales promotions (Abdullah and Ahmad, 2010; Yusuf, 2010).

7. Advertising practices (Haque, Ahmed and Jahan, 2010; De Run et al., 2010; Adib and El-Bassiouny, 2012; Feiz et al., 2013; Farrag and Shamma, 2014; Behboudi et al., 2014; Mahmoud, 2014; Farah and El Samad, 2015; Cader,
2.3 The nature of offensive advertising

Consumers are exposed to many advertisements per day; between three-thousand and twenty-thousand where the higher numbers reflect every time a consumer passes by a label anywhere (Lamoureux, 2014). Therefore for many practitioners, controversial advertisement techniques, also known as provocative/shock appeals or offensive advertisement, have become the apparent answer to attracting consumers.

Although thoughts vary on whether shock is a genuine creative technique or a cheap attention-grabbing tactic (Horovitz, 1992; Van Munching, 1998; Shannon, 1995),
media channels, journalists and studies show that shock is an extensively used advertising appeal and a valid strategy to capture attention (Cosper, 1997; Shannon, 1995; Schlossberg, 1991; Vagnoni, 1999; Wald, 1999; Van Munching, 1998; Vezina and Paul, 1997; Prendergast et al., 2002; Pope et al., 2004; Fogul, 2002). Also, controversial advertisement is always noticed by the press (Kapner, 2002; Jardine, 2006; Shukor, 2004; Kurylko, 2006) and, on many occasions, has led to prohibitions on certain controversial advertisements or even boycotts of the advertised products, services or brands (Crosier and Erdogan, 2001; Millan and Elliott, 2004; Jardine, 2006).

Examples of controversial advertising campaigns used in Egypt, an Arab Muslim majority country, (see Appendix 3) and non-Arab countries (see Appendix 4) show that offensive advertising is frequently employed in different countries and different cultures. It also shows that advertisers use controversial advertising as a way to draw responsiveness in a progressively competitive advert filled atmosphere (Prendergast et al., 2002; Pope et al., 2004; Waller, 2005; Vezina and Paul, 1997; Dahl et al., 2003). Such practices spell out the necessity to gain a more profound understanding of the impact of offensive advertising on consumers. As a starting point, understanding the kinds of advertising appeals and messages that offend consumers and their reactions and willingness to reject/accept the products/brands shown in these ads is presented in the following review of previous studies.

2.4 Defining offensive advertising

Waller (2005: 7) suggests that “reactions of embarrassment, distaste, disgust, offence or outrage from a segment of the community” are a sign of controversial advertising. The emphasis in the above statement is on offensiveness, which Beard (2003, 2008) sees as resulting from campaigns that utilise messages or tactics that shock, offend or harm. As for Harker and Cassim (2002) and Day (1991), they view advertising as controversial when it breaches acceptable standards of society. Moreover, according to the UK Advertising Standards Authority (ASA, 2002), controversial advertising copy or content is that which uses strong, vulgar language, graphic, upsetting or offensive images that stereotype, over-sexualized, are demeaning, or glamorise harmful behaviours.
Studies on shock advertising include statements such as taboo in advertising (Sabri and Obermiller, 2012), sex and decency issues (Boddewyn and Kunz, 1991) and advertising controversial products (Fam et al., 2008). Examples of shock advertising can include “the visual display of obscene sexual references, profanity, gratuitous violence, disgusting images and religious taboos” (Dahl et al., 2003: 268). Also, shocking images are sometimes employed in advertising as a trigger to raise fear in viewers as an emotional response to the ad (Hastings et al., 2004); to inspire behaviour and attitude transformation, for example, guaranteeing safer driving or not doing drugs or stopping smoking (Donovan and Henley, 1997).

The above studies lead to the fact that controversy in advertising manifests itself in many ways, such as product deficiencies, inappropriate targeting, stereotyping, mis-selling, mischievousness, and intrusive tactics (Mittal, 1994; Blakeney, 1986; Wyckham; 1987). Hence various studies have endeavoured to classify controversy or offence in advertising (Prendergast, Cheung and West, 2008; Barnes and Dotson, 1990; Christy, 2006; Fam and Waller, 2003; Waller, 2005). These classifications can be categorised under four key features, namely relating to (1) the product itself, (2) the message content, (3) its targeting, and (4) social consequences (Farrell, 2012).

### 2.4.1 Classifying offensive advertising: The product itself

Controversial advertising often relates to the inherent nature of the product itself. Many researchers have focused on product classifications that many target markets perceive as offensive (Waller et al., 2005; Katsanis, 1994; Fam and Waller, 2003; Fahy et al., 1995; Fam et al., 2004; Rehman and Brooks, 1987; Prendergast et al., 2002; Waller, 1999). Due to the product’s nature, some advertisers may be labelled as controversial, and their promotion strategies may produce undesirable reactions (Wilson and West 1995; Schuster and Powell 1987).

Previous studies looked at these products and labelled them as being unmentionables (Katsanis, 1994; Wilson and West, 1981; Alter, 1982; Spain, 1997; Wilson and West, 1995), controversial products (Rehman and Brooks 1987), or socially-sensitive products (Shao and Hill, 1994a; Fahy et al., 1995; Shao and Hill,
Wilson and West (1981: 92) defined unmentionables as “products, services, or concepts that for reasons of delicacy, decency, morality, or even fear tend to provoke reactions of distaste, disgust, offence, or outrage when stated or when openly presented” (Triff, Benningfield and Murphy, 1987; Waller, 1999; Fahy et al., 1995). Katsanis (1994: 6) also added that “unmentionables were offensive, embarrassing, harmful, socially unacceptable or controversial products, services, or concepts to some significant segment of the population.”

When studying unmentionables, researchers encompassed products and services such as personal hygiene, feminine hygiene, birth control, female undergarments, male undergarments, contraceptives, alcohol, pregnancy tests, medications, and VD services, condoms, cigarettes, charities, funeral services, guns and armaments, gambling, pharmaceuticals, religious denominations, political parties, racially extremist groups, sexual diseases (AIDS, STD Prevention), and weight loss programs (Rehman and Brooks, 1987; Wilson and West, 1981; Barnes and Dotson, 1990; Waller and Fam, 2003; Waller and Fam, 2000; Phau and Prendergast, 2001). Feminine hygiene products have explicitly been stated in previous studies as having advertisements that are in bad taste, most detested and infuriating (Aaker and Bruzzone, 1985; Alter, 1982; Rickard, 1994; Hume, 1988).

Other examples include lost cause products such as tobacco, pornography, or violent video games. Goods and services can also be inherently offensive (Barnes and Dotson, 1990; Rehman and Brooks, 1987) to some sections of society on the basis of taste, decency or religious grounds. These sensitive products (Fahy et al., 1995) sometimes termed unmentionables (Wilson and West, 1995) include sanitary protection or abortion services. In many countries advertising for certain products are highly regulated, media restricted or even outright banned.

As the previous studies show, various types of products, both goods and services, have been suggested as being controversial when advertised (see Table 2.2). Fam, Waller and Erdogan (2004) used factor analysis to generate four groups that summarise all those types:

1. Gender/Sex Related Products (e.g., male/female underwear, condoms, female contraceptives and feminine hygiene products).
2. Social/Political Groups (e.g., funeral services, racially extreme groups, political parties, religious denominations, and guns and armaments).
3. Addictive Products (e.g., alcohol, cigarettes, and gambling).
4. Health and Care Products (e.g., charities, weight loss programs and sexual diseases prevention).

Table 2.2: Comprehensive list of offensive products from previous studies

<table>
<thead>
<tr>
<th>Abortion services</th>
<th>Undergarments (male/female)</th>
<th>Pharmaceuticals and medicines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alcohol</td>
<td>Funeral services</td>
<td>Personal hygiene (male/female)</td>
</tr>
<tr>
<td>Birth control</td>
<td>Gambling</td>
<td>Political parties</td>
</tr>
<tr>
<td>Charities</td>
<td>Guns</td>
<td>Pornography</td>
</tr>
<tr>
<td>Cigarettes</td>
<td>Armaments</td>
<td>Pregnancy test</td>
</tr>
<tr>
<td>Racially extremist groups</td>
<td>Sexually transmitted diseases</td>
<td>Weight loss programs</td>
</tr>
<tr>
<td>Religious denominations</td>
<td>Violent video games</td>
<td></td>
</tr>
</tbody>
</table>

Source: Findings from secondary data

Although different studies show that some of the above products are considered to be more offensive than others in certain countries/cultures, research has shown that audiences are more likely to be shocked by the message content of the ad than the goods or services advertised (Beard, 2008; Latour and Henthorne, 1994; Waller, 1999), which lead to the second type of controversial advertising that relates to the nature of the advertising message itself.

2.4.2 Classifying offensive advertising: The message content
Possibly offensive messages, themes and reasons for offence include sexual innuendos, racial/religious prejudice, unconventional sexual practices, terrorism, violence, shock tactics, fear appeals, deception, mischievousness, stereotyping, objectification and other antisocial themes (Waller et al., 2005; Waller, 1999; Wilson and West, 1981; Huhmann and Mott-Stenerson, 2008; Reichert, 2003; Rotfeld, 1999; Bushman and Bonacci, 2002; Boddewyn and Kunz, 1991; Dahl et al., 2003; Hastings et al. 2004; Mittal, 1994; Spence and Van-Heekeren, 2005).
Also, Phau and Prendergast (2001: 72) found that “sexual connotations, subject too personal, evoking unnecessary fear, cultural sensitivity, indecent language, sexist images and nudity” offend when being advertised. Whereas Waller and Fam (2000) presented twelve reasons for offence which are: nudity, sexist pictures, indecent language, racist images, hard sell, health and safety issues, subject too personal, concern for children, stereotyping, violence, western pictures and anti-social behaviour.

The U.K. Advertising Standards Authority (ASA, 2002), stated that the U.K. population is mostly offended by the portrayal of children in a sexual way. All of the above suggest that the probability of causing offence to viewers varies by audience characteristics which means that it must be restudied in every new context or environment. Therefore based on all the previous studies, a comprehensive list of offensive messages was created to help the researcher with the study (see Table 2.3).

Table 2.3: Comprehensive list of offensive messages from previous studies

<table>
<thead>
<tr>
<th>Violent</th>
<th>Sex/Erotica</th>
<th>Mischievousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indecent language</td>
<td>Racism</td>
<td>Religious prejudice</td>
</tr>
<tr>
<td>Terrorism</td>
<td>Fear appeals</td>
<td>Deception</td>
</tr>
<tr>
<td>Stereotyping</td>
<td>Shock appeal/tactic</td>
<td>Subject too personal</td>
</tr>
<tr>
<td>Cultural sensitivity</td>
<td>Nudity</td>
<td>Concern for children</td>
</tr>
<tr>
<td>Hard sell</td>
<td>Health and safety issue</td>
<td>Western images</td>
</tr>
<tr>
<td>Anti-social behaviour</td>
<td>Humans in demeaning situations</td>
<td>Portrayal of mentally ill people</td>
</tr>
<tr>
<td></td>
<td>Objectification</td>
<td></td>
</tr>
</tbody>
</table>

Source: Findings from secondary data

Another type of controversial advertising relates to the target audience and the media choice involved in the execution itself (Barnes and Dotson, 1990).

2.4.3 Classifying offensive advertising: The target audience

This often links to the criticism that advertising is pervasive and intrusive in people’s lives (Beard 2008; Li et al., 2002; Harker and Harker, 2000). Such
intrusion can range from interruptions to television programmes or sports coverage, annoying popup or viral web advertising and junk mail. Similarly, intrusive is audience overspill, where unintended audiences can view advertisements, causing them offence, distress or harm (Hastings et al., 1994; Crosier et al., 1999). This is particularly problematic where inappropriate advertising content is viewed by vulnerable groups, such as children (Nairn and Monkgol, 2007; Nairn, 2008); the elderly (Carrigan and Szmigin, 2000); or religious audiences (Markowitz and Grossman, 1998).

Furthermore, the deliberate and intentional targeting of groups such as children and vulnerable consumers is also controversial. Examples include attempts to create pester ing of parents or to trigger consumption of harmful goods like fast food, alcohol or cigarettes. Any media tactics that deliberately circumvent existing regulation would also be included in this category. Thus, antisocial or unhealthy behaviours, such as racism, violence, sexism, consumption of harmful goods, may appear more acceptable in society because of their ubiquity and normalisation. A recent example of attempts to reduce such practice is a call for limits in the UK on alcohol advertising by the British Medical Association (BMA) in light of the rising social and health costs of binge drinking (Hastings et al., 2010). The final type of controversial advertising relates to its unanticipated or unintended consequences (Pollay, 1986).

2.4.4 Classifying offensive advertising: The social consequences
Here the criticism refers to the role advertising can play in encouraging or influencing harmful consumption or behaviour. Critical marketing theorists (Saren, 2007) argue that advertisers must take responsibility for the social consequences of all marketing activity, even if unanticipated or unintended. Regulatory or voluntary codes will not, however, stem malpractice on their own; in some instances, stricter compliance checks may be needed in the form of non-industry bodies and independent experts from NGOs, academe and civil society to monitor marketing practices and the effectiveness of the regulatory processes (Farrell, 2012).

The ethics involved in using such creative treatments are complicated. They involve subjective matters of taste, decency and offence that differ between individuals and
groups in society. However, advertisers choosing to use controversial messages risk public criticism and complaint, regulatory scrutiny and possible amendments or total pulling of the campaign, which can have considerable financial implications for the client, agency and media owners (Borrie, 2005), that is why it is imperative to not only explore what offends the consumers but also to measure their attitudes towards offensive ads in order to avoid such risks.

2.5 Attitudes towards offensive advertising

Kotler (2000) describes attitude as a person’s own evaluation, emotional feeling and action predisposition regarding certain objects/ideas. Bauer and Greyser (1968, cited by MacKenzie and Lutz, 1989) interpret attitude towards advertising as the spectator’s behaviour towards the advertising which can be viewed from the consumer’s positive/negative reaction towards a specific advertisement.

Mehta (2000) stated that consumer’s attitude towards advertising is one of the most influential indicators of advertising effectiveness. Attitude towards advertising (ATA) is also a well-established driver of advertisement processing outcomes (Miniard et al., 1990; Mackenzie and Lutz, 1989; Machleit et al., 1993; MacKenzie et al., 1986). In the case of agencies using controversial advertising techniques, measuring ATA poses a problem since it is an extremely grey and risky area. In some cases, offensive advertising is seen as ‘positive-offensive’ and has been found to significantly increase attention, benefits-memory, and positively impact behaviour which can be beneficial to the brand (Dahl et al., 2003; Latour et al., 1990). Also, experiments have discovered that controversial executions had more positive ATA than non-controversial implementations (Venkat and Abi-Hanna 1995; Pope et al. 2004).

However, in other cases, there is advertising that is ‘negative-offensive’ where the audience is offended to the extent that the outcome is anything but positive. For example, PETA ran an offensive ad (see Appendix 5) on a Florida billboard in 2009. Needless to say that calling everyone who is not a vegetarian a whale was not the best way to recruit new supporters. Also, Calvin Klein had to publicly apologise
after an outrage was instigated by a promotion that apparently used images of child pornography (Irvine, 2000).

Principally using surveys of mainly convenience samples of college undergraduates, researchers have recognised many possibly offensive products, services, ideas, and themes that prompt responses of dislike, annoyance, disgust, outrage, or other type of offence in the audiences (Shao and Hill, 1994; ASA, 2002; Shimp and Stuart, 2004; Waller, 1999; Wilson and West, 1981; Waller et al., 2005; Rehman and Brooks, 1987; Fahy et al., 1995).

This implies that both academics and practitioners have concentrated on a positivistic paradigm where they quantitatively measured the impact of controversial advertising and documented its negative or positive influence on the consumer or brand, but this is not this study’s aim. This study is interested in getting an in-depth understanding of what an Egyptian Millennial Muslim consumer might consider as offensive, for what reasons, and whether those views apply to their attitude towards offensive advertising. This means that there is a necessity to measure not only their attitudes but their emotional experiences because it shapes their attitudes towards brands and products (Hupp et al., 2008).

The pleasure of eating one’s favourite chocolate or the pride experienced when friends admire one’s new sports car can strengthen brand commitment; yet frustration can dampen it, for example when one has to spend endless time waiting on a call of a service hotline. Thus, emotions continuously affect brand differentiation and long-term brand commitment (Keller, 2008a; Keller, 2008b). Emotions elicited by communication and advertising are especially important for marketing practice (Haimerl, 2007) which emphasises the importance of measuring the emotional experience.

2.6 Measuring Emotional Response to Advertising

No investigator, advertising practitioner or academic, doubts that emotions are an essential element in the advertising procedure (Poels and Dewitte, 2006; Zajonc, 1980; Batra and Ray, 1986; Holbrook and Batra, 1987; Damasio, 1994; LeDoux,
1996; Edell and Burke, 1987). Building on this fact, scholars in various disciplines, including marketing and advertising, have given emphasis to the high significance of emotions for human behaviour and decision making (Du Plessis, 2005; Ambler and Bume, 1999; Hall, 2002), where emotional responses function as the doorkeeper for further cognitive and behavioural reactions (Poels and Dewitte, 2006). Therefore, given the significance of emotions in the advertising process, precise measurement of emotions is indispensable (Bagozzi et al., 1999).

In their research, Poels and Dewitte (2006) cited two methods to measure emotions: self-report measures and autonomic measures. Self-report measures concentrate on “contemplative reflections about the emotions felt with respect to an advertising stimulus” (p. 20). By comparison, autonomic measurements focus on “continuous emotional reactions that are not distorted by higher cognitive processes” (p. 24). Poels and Dewitte (2006) distinguished three types of self-report methods:

1. Verbal self-report: where respondents state their emotions verbally either by rating their feelings on a battery of emotion items using semantic differential/Likert scales or through open-ended questions.

2. Visual self-report: where the researcher measures the respondents subjective feelings through reactions to cartoon like pictures signifying different emotions; for example using the SAM (see Figure 2.1) and, the more recent, PrEmo (see Figure 2.2) instruments.

3. Moment-to-moment rating: where the respondents demonstrate in real time the strength of the perceived level of an emotional dimension or a specific emotion in relation to a neutral reference point.

Figure 2.1: The Self-Assessment Manikin (SAM) (developed by Lang (1980))
Self-report measures are viewed as user-friendly quick measures of emotional response, yet they suffer from a significant restriction that there is no measure of subconscious level of the emotions. Studies show that people are not completely aware of lots of things they do daily but rather process information habitually and behave impulsively/instinctively on many occurrences (Bargh and Chartrand, 1999; Zaltmann, 2003; Chartrand, 2005). This created the “need to measure the bodily reactions that accompany the consumer’s emotions that are partially outside an individual's control through Autonomic measures” (Poels and Dewitte, 2006: 24). These autonomic reactions contain physiological responses and facial expressions principally caused by variations in the autonomic nervous system (Winkielman, Berntson and Cacioppo, 2001; Bagozzi, 1991).

All the above helps in measuring the conscious or unconscious emotional response yet there is no explanation for the reasons behind these reactions. The antecedents that caused the response are not tackled which this study shall endeavour to do. The researcher will attempt to understand deeply the culture, tradition, behaviours, emotions and attitudes of the respondents to acquire a full picture of the reason behind their emotional response, their offence in particular. To do that, an investigation on the background of the Egyptian Millennial Muslim consumers must be conducted starting with a study of Egypt’s geography, population, ethnic groups, etc. then its advertising industry as follows.
2.7 The Land of the Nile: Egypt

Egypt, officially, the Arab Republic of Egypt, is situated in Northern Africa, bordering the Mediterranean Sea, between Libya and the Gaza Strip, and the Red Sea north of Sudan, and includes the Asian Sinai Peninsula (Countryreports.org, 2015) (see Appendix 6). “It was the Arabs who introduced Islam and the Arabic language in Egypt in the 7th century and who ruled for the next six centuries” (Cia.gov, 2015). The dominant Ethnic group in Egypt is Egyptian (Egyptian 99.6%, other 0.4%) and although the official language is Arabic, yet French is moderately understood and used by some of the well-educated classes while English is widely understood and used by almost all of the well-educated classes. Religions are Islam (largely Sunni) and Christianity (majority Coptic Orthodox, then Armenian Apostolic, Catholic, Maronite, Orthodox, and Anglican) (Cia.gov, 2015). Muslims constitute 90% of the population and the remaining 10% are Christians (2012 estimates) (Cia.gov, 2015). The Population is 86,895,099 (July 2014 estimates) and the country comparison to the world ranks it as number 16 (Capmas.gov.eg, 2015; Cia.gov, 2015). The population age structure in Egypt is shown in Figure 2.3.

Figure 2.3: Egypt’s Population Census

Source: Capmas.gov.eg, 2015

In 2012, despite the political uncertainty caused by the January 2011 revolution, Egypt’s economy maintained a growth of 1.8 per cent as compared to 1.7 per cent in
2011 (Uneca.org, 2013) (see Figure 2.4). However, what about Egypt’s advertising industry?

Figure 2.4: Average annual growth rate of GDP in North Africa 2010-2013

2.7.1 The advertising industry in Egypt

Egypt’s advertising industry has a fast rate of growth and development. As a sign of how tough its market is, numerous multinationals have lately entered the country (Mostafa, 2011). When these multinational organisations realised that they could not only depend on ‘Above-The-Line’ (ATL) advertising because the increased number of channels and programs in Egypt, they started seeking ‘Below-The-Line’ (BTL) advertising (Mostafa, 2011).

In the 1980s, the media market was un-fragmented, and most of the target groups could be reached with a small budget by placing advertisements on the main TV channels; everyone would see them as there were only two channels. Nowadays, the market is very fragmented, and a huge budget is required to reach the target audience, and even then, it’s hard to arrive at the whole target. In 2000, with the introduction of malls and hypermarkets, BTL advertising appeared, as there was a high concentration of people from certain target markets. It was cheaper to do direct marketing to reach the target audience as it was more concentrated (El Badawy and Zakarian, 2014).
In 1993 an international advertising association conducted a global study in twenty-two countries. The study measured attitudes towards advertising and showed that Egypt was the only market where respondents were constantly anti-advertising (Wentz, 1993). Nevertheless, that was 20 years ago, and as shown in Appendix 3 nowadays Egypt’s advertising market has its share of offensive advertising.

In Allam’s (2013) study on the Impact of the Rise of Political Islam on TV Controversial Advertising in Egypt she interviewed Dr Farag El-Kamel, professor of Radio and TV at Cairo University, Dr Samy Tayie, Professor and Head of Mass Communication Department at Cairo University and Dr Sami El-Sherif, professor and head of Mass Communication department at Modern University for Technology and Information. In these interviews, El-Kamel (2013: 14) stated that “controversial ads are not allowed to be aired on public channels, yet satellite or private channels do air these ads normally and without restrictions during the day.” He also added that “there are some kinds of advertisements that are offensive due to their nature in misleading the public to benefit the product” (2013: 14). On the other hand, Tayie (2013: 14) believes that people started acting in an unethical manner after the 25th of January 2011 revolution which resulted in “advertising mess”. Tayie also mentioned that “the Satellite channels are the ones responsible for this chaos since they allow offensive/controversial advertisements to be aired on their channels” (2013: 14). He added that “all rules and restrictions for TV advertisements already exist, yet no one is abiding by them except the local channels” (2013: 14). Lastly, El-Sherif (2013: 15) believed that controversial ads are conflict with the Egyptian cultural values, and he also agreed with El-Kamel (2013: 14) and Tayie (2013: 14) by stating that “satellite channels are the perpetrator since they allow the airing of these controversial ads” (2013: 15).

Hence, from their point of view, the problem lies mainly with satellite channels freely airing controversial ads in Egypt (Allam, 2013). Since Egypt is predominantly Muslim; it might imply that, in similarity to other Muslim countries such as Saudi Arabia or Iran, Egyptians are solid resistors of the conquest of Western advertising, themes and approaches (Boddewyn and Kunz, 1991: 14). This creates the need for a deeper understanding of Muslims as consumers in Egypt.
2.8 What is Islam?

The religion of Islam is the utter, complete and comprehensive acceptance of the instructions, guidance and teachings of Allah Almighty (Almighty means ‘Subhanaho wa ta-ala’ in Arabic – SWT) as revealed to His Prophet Muhammad (Peace Be Upon Him - PBUH) in order for a person to reach a state of mind where he is in peace with Allah, himself and others. A Muslim is one who has faith in Allah (SWT) and endeavours for a total reformation of his life according to His revealed guidance. Allah’s (SWT) revealed guidance takes two forms: The Qur’an which is the speech of Allah (SWT) dictated without human editing and the words of His Prophet Muhammad (PBUH) named The Hadith in the Arabic language (or Ahadith in plural form).

“Recite!” The disembodied voice echoed around the cavern. “In the name of thy God who created man from a clot of blood!” (The book of Qur’an, Sura 96, Verse 1) With those words a forty-year-old Arab merchant named Muhammad (PBUH), who had come to a cavern to meditate and had never before experienced such an uncanny event, scrambled out of the cave in fear. Outside he saw a colossal figure filling the starry sky and its voice addressed him (PBUH) whenever he turned. ‘O Muhammad!’ its voice boomed, ‘You are the messenger of God and I am Gabriel’ (Kadri, 2012: 17). That’s when the Prophet Muhammad (PBUH) received his first revelation from Allah (SWT) through the Angel Gabriel. The revelations continued for twenty-three years and were named the Qur’an.

The Qur’an, the last revealed word of Allah (SWT), is the supreme authority in Islam. It is the fundamental and paramount source of the creed, rituals, ethics and laws of Islamic regions. It is the book that ‘differentiates between right and wrong while the Sunnah; which is what the Prophet Muhammad (PBUH) said, did or approved of is the second source in Islam. The Sunnah is comprised of Ahadith, which are reliably transmitted reports by the Prophet Muhammad’s (PBUH) companions of what he said, did or approved of. “Belief in the Sunnah is a fundamental Islamic belief” (Ibrahim, 1997). So, when the Qur’an stated that Muslims must pray five times per day, the Prophet Muhammad (PBUH) is the one who showed Muslim how to perform the prayers and how many Rak’a (units of
Islamic prayer) there is in each prayer. The researcher depicted Islam as follows in Figure 2.5.

Figure 2.5: Describing Islam

The Qur’an, the last revealed word of Allah (SWT), recited the five pillars of Islam that are required by obligation from any Muslim in order to have a wholesome proper relationship with Allah (SWT). While the Prophet Muhammad (PBUH), showed Muslims how to perform these acts of worship. Carrying out the Five Pillars provides the framework of a Muslim’s life and demonstrates that the Muslim is putting their faith first, and not just trying to fit it in around their earthly lives. The Five Pillars of (Islam Guide, 2002) consist of:

- **Shahadah**: it is a testimony of faith where a person says with conviction, “Ash-hado ana La ilaha illa Allah, Wa Ash-hado ana Muhammadun rasoolu Allah”. This saying means “I bear witness that there is no true god but Allah, and That Muhammad is the Messenger (Prophet) of God.” The first part means that none has the right to be worshipped but Allah (SWT) alone and that Allah (SWT) has neither partner nor son. This testimony of faith is the most important pillar of Islam.
• **Salat:** Muslims pray, at least, five times per day. The period of each prayer varies based on how many verses of the Qur’an the worshipper is willing to recite. Prayer in Islam is a direct link between the worshipper and God with no mediators. Prayers are divided into two types: “Al Fard” which consists of the five prayers per day performed at dawn (Fajr), noon (Zuhr), mid-afternoon (Asr), sunset (Maghreb) and night (Isha). The second type is “Al Sunnah” which is prayers that were performed by the Prophet Muhammad (PBUH) before or after “Al Fard” prayers. “Al Fard” prayers are considered obligatory while “Al Sunnah” prayers are rewarded, but there is no sin to omit them.

• **Zakat:** Giving zakat means giving a quantified percentage of certain properties to certain classes of needy people. The percentage which is due on gold, silver, and cash funds that have reached the amount of about 85 grams of gold and held in possession for one lunar year is two and a half percent.

• **Sawm:** Every year in the month of Ramadan, all Muslims fast from dawn (Fajr) until sundown (Maghreb), abstaining from food, drink, and sexual relations for a whole month. Although the fast is beneficial to health, it is regarded principally as a method of spiritual self-purification. *Eid al-Fitr* is a feast-day commemorating the end of Ramadan and is celebrated by all Muslims.

• **Hajj:** The annual pilgrimage (*Hajj*) to Makkah is an obligation for those who are physically and financially able to perform it. It is an obligation to be done once in a lifetime but can be repeated if willing to. The annual *Hajj* is performed in the twelfth month of the Islamic calendar. Male pilgrims wear special simple clothes which strip away distinctions of class and culture so that all stand equal before Allah (SWT). The end of the *Hajj* is marked by a festival called *Eid Al-Adha*.

Yet carrying out all the above acts of worships in Islam is considered to be half the work, since a proper relationship with Allah is not sufficient without a proper relationship with “Al-Alamin” which helps Muslims strengthen their belief and
spirituality. Allah (SWT) says: “And we have not sent you, [O Muhammad], except as a mercy to the worlds/Al-Alamin”. Al-Alamin (or the worlds) is plural for Alam, which encompasses everything in existence except Allah; so all creations that exist in the heavens and the earth, on land and at sea.

2.8.2 The M2AA Relationship

The Prophet Muhammad (PBUH) said: “I am sent to perfect honourable morals.” The Prophet (PBUH) is sent for the compassion, for the goodness, and for the direction of mankind. He is a role model on how to act, behave, speak and treat other people regardless of their beliefs/religion. Ethics/morals occupy the largest area of religion, almost all of it, for if honourable morals are gone from Muslims, so is their religion. The Prophet (PBUH) also said: “Faith/belief/true religion has over seventy branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the removal of what is injurious (harmful) from the road; and modesty is a branch of faith/belief/true religion”. This shows the importance of having good manners where even removing dangerous objects from the road is considered necessary for the Islamic faith.

Some people approached the Prophet (PBUH) and told him that a particular woman was well-known for her praying, fasting, and giving much Sadaqat (charity) but she was harming her neighbour. He said, “She is in the hellfire”. This proves that Muslims must have a balanced connection between the M2A relationship and the M2AA relationship.

All of the above is a brief explanation that shows what Islam is and how it works in general but it would be considered a grave mistake to assume that all Muslims contemplate, behave and live the same way. In their daily life situations, “Muslims (re)interpret religious guidelines in various ways and refer to Islam, as a transcendental set of guidelines, to make better sense of their socio-cultural and economic practices in different ways” (Jafari and Suerdem, 2012) (see Appendix 31)


2.9 Islamic population and growth
The estimated growth of Islam around the world, in the second half of this era, will probably exceed Christians as the world’s largest religious group (Lipka and Hackett, 2015). In 2010, Muslims made up 23.2% of the global population, and four decades later, they are expected to make up about three-in-ten of the world’s people (29.7%) (Pew Research Center’s Religion and Public Life Project, 2009) (See Appendix 7).

Although Muslims reside in all the five populated continents, more than sixty percent of the global Muslim population is in Asia, and about twenty percent is in the Middle East and North Africa (Pew Research Center's Religion and Public Life Project, 2009). However, the Middle East-North Africa region has the highest percentage of Muslim-majority countries where more than half of the twenty countries and territories in that region have populations that are approximately 95% Muslim or greater (see Appendix 8) (Pew Research Center’s Religion and Public Life Project, 2009). Of the total Muslim population, only ten to thirteen percent are Shia Muslims while eighty-seven to ninety percent are Sunni Muslims, and most Shias (between sixty-eight percent and eighty percent) live in just four countries: Iran, Pakistan, India and Iraq (Gilgoff, 2009).

In Egypt, for example, a sizeable proportion of Egyptian’s population, which stands at 83.66 million for the year 2013 are Muslims (approximately 95% predominantly Sunni) (Cia.gov, 2015). Thus, a study of this nature is critical to determine the level of effect religiosity has among such a North African-Middle Eastern predominantly Muslim community. However, what does it mean to be a Muslim in the business world and to be a Muslim consumer? The following section sheds more light on this question.

2.10 Islamic Business and Islamic Marketing
Islam is a wide-ranging complete way of life (see Appendix 9) which rules everything; including profit-making activities (see Appendix 10). Muslims believe that the source of understanding Islam is the Holy Qur’an and Sunnah, the two most important references for Islamic law, yet the unchanged sources are
interpreted differently by diverse Muslims around the world. Hence, the nature and ideologies of Islam are not constant (Jafari and Suerdem, 2011). This idea is supported by the following saying of The Prophet Muhammad (PBUH):

In Sahih Al-Bukhari, Volume 3, Book 34, Hadeeth 267, An-Nu'man Bin Bashir narrated that The Prophet Muhammad (PBUH) said: "Both legal/permissible and illegal/impermissible things are unmistakable/evident, and in between them are suspicious/doubtful matters. So whoever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these suspicious/doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (private pasture) and whoever is near it (or pastures his sheep near it), is likely to get in it at any moment" (see Appendix 11 for the Arabic version).

It is worth mentioning that for a non-speaker of Arabic, the word Halal/Haram can be translated into legal/illegal since Halal for example usually refers to food that is permissible according to Islam. However, in Arabic, it refers to permissible behaviour, speech, dress, conduct, manner, dietary, etc. in Islam. In a Muslim’s life, every feature of life is planned based on Islamic law; therefore, the Halal-Haram dichotomy almost always applies to everything (Jallad, 2008). Henceforth, the researcher will refer to these terms as Halal/Haram instead of legal/illegal.

The above hadith implies that Islam made Halal and Haram matters clear. However, other issues that fall in between them can lead to suspicion and sin. Islamic Scholars unanimously agreed on the importance of this hadith as the orbit of Islamic modest conduct. It states that: Halal things are clear such as bread, fruit, oil and honey. Also, Haram things are also clear such as alcohol, pork and gossip. The in-between or doubtful matters are unclear on whether they are halal or haram. Hence, the rule on doubtful matters is unknown to many people. Nevertheless, Islamic scholars foretell the rule based on their proper diligence through examining texts, measures or otherwise. This leads to different results/rules based on each scholar’s personal attentiveness that creates what we call “Ekhtelaf El Olama’a.” It means that Islamic researchers may interpret the same context differently depending on their attentiveness and, of course, it must be done in modesty. Therefore, Muslims, in this
case, are encouraged to follow the least risky rule to avoid falling into sins while knowing the difference between Al Fard, Al Wajib, Al Sunnah… etc. (see Appendix 12).

So the Qur’an and Sunnah indicate what is explicitly considered as haram, and then implicitly advises Muslims to do business with mutual consent and well-being of the Ummah (nation) in mind. Muslims were left with a choice in their conducts based on the general inclination of the Ummah’s welfare. Therefore, when companies do business, they are advised to do so in an honourably, ethically and morally acceptable way that benefits the whole nation. This gives way to a dilemma, take for example marketing in business; its purpose is to suit the consumer’s expectations and, though it is not working alone, has a crucial role in determining the success of companies; so how can it do its part in an accepted way from an Islamic standpoint? From this a new phenomenon appeared named Islamic marketing.

Although there have been Muslims consumers for centuries, attention towards the relationship between Islam and marketing has only developed recently, and the bulk of the research was mostly done in 2011 and published in the Journal of Islamic Marketing. The literature suggests that the cause of this attention is the categorisations of Muslims as an unexploited and concrete market segment (Sandikci, 2011) that is interested in consuming branded goods (Nasr, 2009). Generally, it seems that the shifting demographics and purchasing power of Muslim consumers and the successful accomplishment of Muslim entrepreneurs have begun to make Islamic marketing an attractive academic and practical concept. Since the late 2000s, consultancy reports highlighting the importance of addressing the Muslim market started to appear (Ogilvy.com, 2010). With the growing commercial attention on Muslims as consumers, theoretical research in the area also started to increase. In recent years, studies addressing different domains of marketing in the context of the Muslim markets, such as branding, market orientation, new product development and sales promotions have begun to appear (see pages 27 and 28 in the literature review chapter).
Researchers of Islamic marketing have a habit of emphasising segmentation based on religion that is viewed as the standard decoder that explains and hypothetically forecasts the behaviour of Muslim consumers (Sandikci, 2011). Though there is an acknowledgement of inner-dissimilarities, such as those amongst Muslims residing in different nations (Nasr, 2009) or Muslims with numerous social class positions (Sandikci and Ger, 2010), religion remains to be perceived as the homogenizing and standardizing force across the Muslim people. This viewpoint has two probable downsides because (1) it leads to giving the construct of religion more significance and weight at the expense of other characteristics of identity such as age, social class, gender and their connections and (2) It assumes that Islam itself is one massive, epic and monumental aspect although it is founded on many sects, divisions and ideologies (Sandikci and Ger, 2010). How Islam is practised in everyday events can vary significantly across different sects/groups and even across different people amid the same group (Sandikci and Ger, 2010).

In existing studies, there is also a palpable emphasis on ‘difference’ where Muslims are frequently depicted as consumers profoundly different from consumers in general. Here, there is a dominant theory that states that Muslim consumers have common characteristics that separate them from other, mainly Western, consumers (Burton, 2002). Such a process offers only a superficial level and stereotypical perception into identity, attitudes and behaviour and hardly helps in the comprehension of the actual complex realities of people (Sandikci and Ger, 2010). One good example of the limitations of a normative view of ethics and a resultant focus on segmentation/difference is the concept of halal. How halal unfolds in particular markets and product categories is very complex and dynamic.

Thus, after reviewing the most distinct literature about Islamic marketing, these main issues became apparent:

- The way Islam and Muslims are conceptualised is unclear. For example, few researchers explained what Islam is. They sometimes concentrate on certain verses from the Qur’an or Ahadith but only when they coincide with their research problem while ignoring the complexity of Islam. Additionally, they deal with Muslims as one homogenous group with no regard to geographical, educational or any other differential aspects.
• Religiosity was usually measured in a quantified way that demeans the complexity of its meaning in Islam.
• There is a reductionist approach towards Islam where for example researchers attempt to clarify religion by boiling it down to nonreligious causes while others reduce Islam into a mere marketing tool.
• Lastly, some researchers fall into the trap of sacralising Islam which reduces non-Muslims acceptance of their views and hampers their acceptance of any criticism.

Some of the above points were tackled by Jafari (2012), Sandikci (2011) and Wilson (2012). For example, Wilson (2012) tackled the issue of conceptualizing Islam by proposing the usage of the approaches identified by Ramic (2003) for interpreting texts for legal and linguistic rulings listed as follows:

1. The general meaning (al-‘Amm).
2. The specific (al-Khass).
3. The specification of meaning (al-Takhsis).
4. The apparent (al-Zahir).
5. The explained (al-Muhkam).
6. The alluded meaning (Isharat al-Nass).
7. The inferred meaning (Dalalat al-Nas).

Here, resemblances can be seen with more contemporary methods of grounded theory coding, hermeneutics, critical discourse and content analysis (Wilson, 2012). He also advises scholars to use references to Ahadith from renowned Islamic scholars such as Imam Malek. Hence, this research conveyed the term of ambiguity in certain rules in Islam depending on the context and used Sahih Al-Bukhari as a Hadith reference. Wilson (2012: 6) also states that: “Muslims, like any other consumer segment or sub-culture, love fashion, entertainment, cosmetics and holidays but most importantly exhibit unique and identifiable homogeneous traits.” Though, especially with younger consumers, religious views, opinions and consumption are decided through agreement using social media and the assembly of a comprehensive range of internet-based information as a system of collective individualism (Wilson, 2012).
Jafari (2012: 24) raised these important questions: “Is there any one single universal definition of Islam? Can we assume that simply because people in different parts of the world follow Islam, they are similar in what they do and how they live? Do Muslims have the same perception of Islam and Islamic teachings?” He then states that answering positively to any of these questions would be a severe mistake since Islam cannot be treated as one homogenous culture. Perceiving Islam as one standardized culture means ignoring all the historical socio-cultural beliefs and values that Islamic societies had usually lived by before accepting Islam (Jafari, 2009) (see the Mazahreb in Appendix 2). Another question was: Is the nature of Islam constant? (Jafari, 2012) Again, giving a positive answer here would be a wrong. The Qur’an and Sunnah are the sources Muslims follow, yet these sources are interpreted differently around the world. “Muslims (re)interpret religious guidelines in various ways and refer to Islam, as a transcendental set of guidelines, to make better sense of their socio-cultural and economic practices in different ways” (Jafari and Suerdem, 2012 cited by Jafari, 2012: 25). In other words, on the macro level they do not follow an unyielding unbending rational judgment of religiosity; rather, they follow a practical logic and behave according to their feel for the game of life (Bourdieu, 1977).

Jafari (2012) finally added that Islam cannot be compacted and used as a marketing tool since this perception oversimplifies both marketing and Islam (Penaloza and Venkatesh, 2006; Tadajewski, 2010; Araujo, 2007). An example of this reductionism is monotonously “confining Islam within the rigid boundaries of Halal and Haram, the Mustahabb (favoured) and Makruh (disliked) and punishment (fear of God and Hell) and reward (zest for the Paradise) as the main motivations which drive Muslim’s deeds and decision-making processes” (Jafari, 2012: 26) (see Appendix 12).

All this produces to one main issue, how can a researcher measure the extent of someone's religion without oversimplifying it, homogenising it or quantifying it while dealing with it as dynamic constructs? This study already addressed the gap in understanding the essence of Islam (see Appendix 9 and 10), but what about religiosity in Islam? It is crucial to comprehend fully the effect religiosity has on Egyptian Millennial Muslim’s attitudes since many other researchers stressed on the
magnitude religiosity has on the consumers attitudes towards offensive advertising (White, 2000; Fam et al., 2004; Waller et al., 2005; Barton and Vaughan, 1976; Gibbs et al., 2007; Wilkes et al., 1986; Boddewyn and Kunz, 1991). Also, there is a “lack of research into the ways non-Western cultures respond to offensive advertising” (Beard, 2008).

2.11 Religiosity, Culture and Consumer Behaviour

Previous literature and studies on the formation of consumption and culture (Shaw and Clarke, 1998; Schouten and McAlexander, 1995; Thompson and Tambyah, 1998) has identified cultural values as an important feature that influences the behaviours of consumers. “Culture has been defined as values, norms, rituals, beliefs and symbols shared by members of a group or society” (Mokhlis, 2009: 75). Although many researchers focused on the construct of culture. It is still regarded by researchers as the most challenging construct because of its pervasive nature (McCort and Malhotra, 1993).

The very multi-layered and elusive nature of culture makes it impossible for any empirical research to sufficiently study culture as one unified theory (Mokhlis, 2009), which has led to the “unpackaging” of culture (McCort and Malhotra, 1993). This “unpackaging” demonstrated that religion is a fundamental cultural factor because it is one of the most worldwide and significant dimensions that has a substantial influence on people’s values, behaviours and attitudes at both the societal and individual levels (Abd Rahman, Asrarhaghighi and Ab Rahman, 2015; Mokhlis, 2009; Mathur, 2012; Khraim, 2010; Kim et al., 2004). Additionally, in the consumption world framework, religious duties and beliefs guide people’s feelings and attitudes towards a range of products, such as food and pharmaceutical products, and services such as financial services (Jamal, 2003; Esso and Dibb, 2004; Mullen, Wiliams and Hunt, 2000).

While in the offensive advertising scene, Waller, Fam and Erdogan (2005: 10) highlighted “culture, language, history and, particularly, religion as factors that are likely to trigger different responses to shock advertisements.” White (2000) also acknowledged religion as an element that varies from one country to another and
that can contribute to how individuals interpret and perceive provoking advertisements. Also, dissimilarities have been pointed out between Christian and Muslim societies when watching advertising of a sexual nature (Gibbs et al., 2007). Boddewyn and Kunz (1991: 13) found that “Muslim countries were especially disapproving of all kinds of salacious displays and even indirect sexual references”. Therefore, it is a fact that the individual’s behaviour and attitudes are highly affected by the religion (Arnould, Price and Zinkhan, 2004; Armstrong, 2001). That is, religion, as a component of culture, has a pronounced effect on shaping society and it contributes to individual’s various decisions, comprising the purchase intentions and buying decisions (Ellison and Cole, 1982).

The literature demonstrates that the importance of religion is a well proven, accepted and widely generalized concept. Nevertheless, Peterson (2001: 6) stated that “It is hard to make any generalization, concerning religion that is universally valid”. In other words, religious significance may be generalised, but it cannot be defined in general terms, “it must be defined for each research setting” (Wilkes et al., 1986: 48). The following are some of the definitions used in previous studies:
- “A belief in God accompanied by a commitment to follow principles believed to be set forth by God” (McDaniel and Burnett, 1990 cited by Mokhlis, 2009: 76).
- “An organised system of beliefs, practices, rituals and symbols designed to facilitate closeness to the sacred or transcendent (God, higher power or ultimate truth/reality), and to foster an understanding of one’s relation and responsibility to others in living together in a community” (Koenig, McCullough and Larson, 2000 cited by Mokhlis, 2009: 76).
- “A social arrangement designed to provide a shared, collective way of dealing with the unknown and unknowable aspects of human life, with the mysteries of life, death and the different dilemmas that arise in the process of making moral decisions” (Johnson, 2000 cited by Mokhlis, 2009: 76).
- “A cultural subsystem that refers to a unified system of beliefs and practices about a sacred ultimate reality or deity” (Arnould, Price and Zikhan, 2004 cited by Mokhlis, 2009: 76).
- “A system of beliefs about the supernatural and spiritual world, about God, and 
about how humans, as God’s creatures, are supposed to behave on this earth” 
(Sheth and Mittal, 2004 cited by Mokhlis, 2009: 76).
- “One’s beliefs about the absolute definitiveness and inherent truth qualities of 

It is worth noting that religion is distinct from religiosity; where religion is an 
extremely personal variable and, according to Kaynak and Eksi (2011), its effect on 
consumer behaviour is subject to the level of religiosity the person has. Religiosity, 
on the other hand, is “an individual’s commitment or adherence to his or her 
religion’s beliefs and practices” (Kaynak and Eksi, 2011). It is also the extent to 
which a follower accepts and practices the principles of the religion (Yousaf and 
Malik, 2013). In this research, the religion is Islam, and its essence has been 
defined. However, religiosity, particularly in Islam, still needs to be properly 
conceptualised.

Religiosity is usually theorized as a superficial one-dimensional conception through 
defining church attendance as a main measure (Bergan, 2001; Schwartz and 
Huismans, 1995). Many academics debated that recurrent use will not convert such 
one-dimensional assessment into an acceptable research tool (Bergan, 2001). An 
individual may be present at and attend public prayers for non-religious reasons 
such as caving under peer pressure, seeking social acceptance, pursuing a form of 
prestige and pleasing their family/friends. Thus, it cannot be presumed that those 
who apply religious practices are extraordinary in religiosity because this practice 
could be a routine action more than a divine or spiritual one (Mokhlis, 2009).

Therefore, considering religiosity as a multidimensional construct provides room 
for a more in-depth understanding of its significance. However, previous 
researchers did not agree on a set number of dimensions that build the construct of 
religiosity, because religiosity is a complex, multi-layered concept and social 
phenomenon that appears to cover substantial amount of concepts such as attitudes, 
behaviours, beliefs, experiences and feelings (Mokhlis, 2009). Thus, there are 
considerable variations in the number and content of religious dimensions in
previous studies based on the nature, context, objective and purpose of each study subjectively planned by the researchers. Wilkes, Burnett and Howell (1986) contend that “the use of a multi-item measurement of religiosity provides a better understanding of its true nature and may achieve high validity at the cost of sheer impracticality for almost all consumer research” (p. 49).

After reviewing previous studies, the following were the main ideas/tools used, altered then reused to measure religiosity:

5. Zwingmann, Klein and Büssing (2011) five primary measurement intentions.

Pace (2014) stated that religiosity could be lived at a personal and intimate level, as a core value of the self (intrinsic religiosity), or it can be a source of social connection and personal benefit (extrinsic religiosity). Though the ROS has proved to have adequate reliability and has revealed some inclination of applicability for consumer research in particular and marketing in general (Delener, 1990a; Delener and Schiffman, 1988; Delener, 1990b; Delener, 1994; Esso and Dibb, 2004), it was specifically constructed for use with Christian or Judeo-Christian (relating to both Judaism and Christianity) subjects which implies that its adaptation in non-Christian or non-Judeo-Christian instances would not yield effective reliable data (Esso and Dibb, 2004). Also, Genia (1993) suggested that the component that measures the rate of worship presence be removed from the ROS because it “presents theoretical as well as methodological problems” (p. 287). For example, in Islam going to the mosque (place of worship for Muslims) is applicable only to men because it’s an obligation for them to attend worship at the mosque at least once a week on Friday (Salat Al Gom’a).
Afterwards, and directed more towards Islamic religiosity, Abu Raiyaa, Pargament, Mahoney and Stein (2008) developed a sixty-item survey that represents the Psychological Measure of Islamic Religiousness (PMIR). The PMIR consists of seven separate, extremely reliable factors: Islamic Ethical Principles and Universality; Islamic Beliefs; Islamic Religious Struggle; Obligation and Exclusivism; Islamic Religious Duty; Islamic Positive Religious Coping and Identification; Islamic Religious Conversion and finally Allah Punishing and Reappraisal.

In 2010, Muhamad and Mizerki stated that the effect of religion on consumer behaviour is mediated through five factors: religious orientation; consequences; religious knowledge; religious commitment and religious affiliation (Figure 2.6). The five dimensions seem to be independent from each other (Himmelfarb, 1975; De Jong et al., 1976), yet it is rational to expect or find significant connections or interactions between the dimensions.

Figure 2.6: Muhamad and Mizerki (2010) components of religious influences

Khraim’s (2010) study examined diverse methods used in the quantification of religiosity and then showed that the following three dimensions: Islamic current issue, seeking religious education and sensitive products, produce the best mixture of dimensions to measure Islamic religiosity.

Zwingmann, Klein and Büssing (2011) categorized the instruments of religiosity/spirituality according to their primary measurement intention. These five intentions are: resources, intensity/centrality, needs, quality of life/well-being and coping. Furthermore, they argued that the difference between spirituality and religiosity is significant in nations with a more nonspiritual upbringing where a growing number of people classify themselves as “spiritual, but not religious” (Zwingmann, Klein and Büssing, 2011).

Finally, Gonzalez’s (2011) Islamic Social Attitudes Survey (ISAS) was distributed to 1,139 Kuwaiti college students and contained a total of 159 items including components on belief, religious practice, behaviour, religious networks, belonging, spiritual experience, family religiosity and social attitude. Each of the above models of measuring religiosity were adequate for the purpose of the study using it; but does this mean that the construct of religiosity has no more space to grow? On the contrary, studies in comparative sociology have admitted the need for enhanced measures of religiosity in cultures with non-Western customs and a non-Christian heritage (Moaddel 2007; Krauss 2005; Esposito and Mogahed 2008; Gonzalez, 2011) which this research will attempt to achieve.

2.12 Conclusion
All of the above show one consistent truth, the construct of religiosity has always been viewed from a positivistic perspective and based upon quantified scales and evaluations (same as offensive advertising). Wilson (2013) argues that the translation of the word *Iman* (the Arabic term for religiosity) embody multidimensional concepts. For instance, faith, believe in the seen and unseen, humility, submission, certitude, patience, fair balance, a fusing of thoughts, feelings and actions, syncretism, causality and synchronicity.
He also states that *Iman* can rise and fall depending on variables such as space, time, context, age, health, thoughts, feelings, actions and the environment. Therefore, this study will attempt to look at religiosity and offensiveness with a more reflexive, cynical and critical approach in order to deepen our understanding of how these constructs are experienced in reality and how they affect Egyptian Millennial Muslim’s behaviours. The proposed research model/framework for this study is further discussed in the next chapter.
Chapter 3
Research Methodology

“Research is formalised curiosity” (Hurston, 1996: 143)
3.1 Introduction

This study aims to define offence as an emotion and offensive advertising from the viewpoint of Millennial Muslims in Egypt (MME). It intends to get a deeper understanding of the concept of religiosity and see how it affects MME attitudes towards offensive advertising. Then it will attempt to link it to MME purchase intentions. To achieve these goals, the researcher conducted a pre-fieldwork examination and then accordingly formulated an appropriate research design. This study’s research design is a schism from previous advertising and offensive advertising research which is characterised by positivist approaches, as previously shown in the literature review chapter.

3.2 Pre-fieldwork Examination

To obtain benefit from time spent in the field, the researcher must locate and analyse all data related to the study area and the topics addressed by the study before the start of fieldwork. The pre-fieldwork exploration started by reviewing Egypt’s research environment. Afterwards an examination was done of various research paradigms, designs, methodologies, and techniques needed to enhance the researchers understanding of the best tools to use to investigate the research problem.

3.2.1 Research environment in Egypt

Any studies that include interviews, field surveys, opinion polls and censuses need special authorization in Egypt. Under the Presidential Decree number 2915 in 1964, the Central Agency for Public Mobilization and Statistics (CAPMAS) became the main government organization that controls all research conducted in Egypt (Capmas.gov.eg, n.d.). Yet CAPMAS is viewed by most egyptians as a dysfunctional and politicized information system (Egypt Independent, 2013). The inefficency of their censuses was especially apparent when in 2013 General Abu Bakr El-Guindy, head of CAPMAS, defended his claim that there were only five million seven-hundred thousand Copts in Egypt by stating that “the number was based on the last census in which respondents were obliged to identify their religion which was conducted in 1986” (Egypt Independent, 2013). Therefore, in Egypt, researchers give data acquired from CAPMAS a moderate to high margin of error.
and try to compensate through using other private research institutes such as Nielsen to fill in the gaps in the information acquired.

As for research on advertising, in Egypt, the researcher found difficulties in identifying the sole regulator of advertising across all medias. Although the Ministry of Communications and Information Technology is the body officially in charge of information and media, when problems arose in some ads in Ramadan 2017 the Consumer Protection Agency is the body that reacted and took disciplinary actions based on the viewers’ complaints against those ads. Unlike the United Kingdom where The Advertising Standards Authority (ASA) is the independent regulator of advertising across all media that apply the Advertising Codes, which are written by the Committees of Advertising Practice (CAP) (Practice, 2018); in Egypt advertising rules and regulations are unavailable, obscure, unapplied or unsupervised.

Although Arabic is the official language in Egypt, English is widely used, and, in some circles, French is also practiced. Usually, the data collection process makes the understanding and use of Arabic indispensable. The language will not pose a problem since the researcher’s mother language is Arabic, while English and French are also in the investigator’s language repertoire and can be used whenever needed.

Prior to beginning any field work, investigators must follow certain steps specified by regulations of the government of Egypt (see Appendix 28). Nevertheless, according to the investigator’s experience, all the above steps are mainly required from specific researchers (e.g. researchers in public universities, in the government or researchers who deal with sensitive information related to the army). However, researchers in private universities are not obliged to perform all those tasks. There is also the issue of statistical data being incomplete, outdated, unavailable or unattainable. For example, in the case of private universities in Egypt, the number of registered students in each college is not an easily measured number. It depends mainly on the goodwill of the administrative staff of these institutions to provide such data, and even if they are willing to hand it in, it is mostly outdated or incorrect. Furthermore, conducting any research without the guidance or help of a professional research company, at least to recruit a proper sample, may hinder the
study or yield ineffectual data. The above data guided the researcher while choosing the study’s research design that best suits Egypt’s environment. The adopted research design is explained in more detail in the next section.

### 3.3 Research Paradigm

Burns (1997) defines research as a methodical/systematic investigation or inquiry whereby data is gathered, analysed and interpreted. Its purpose is to "understand, describe, predict or control an educational or psychological phenomenon or to empower individuals in such contexts" (Mertens, 2005: 2). However, research has recently become far more complicated, with the number of research approaches intensely growing "particularly in the social/applied sciences" (O’Leary, 2004: 8). Nowadays, the "exact nature of the definition of research is influenced by the researcher's theoretical framework" (Mertens, 2005: 2). The conceptual framework is occasionally mentioned as the paradigm and impacts the method by which information is premeditated, interpreted and understood (Mertens, 2005; Bogdan and Biklen, 1998).

Jonker and Pennink (2010: 26) define a research paradigm as “a coherent whole of assumptions, premises and self-evident facts as shared by a certain group of professionals with regard to a specific (a) domain of reality, either (b) a certain object or subject of research, or (c) the way in which research can be conducted”. Some researchers (Neuman, 2011; Creswell, 2009; Berry and Otley, 2004; Saunders, Lewis and Thornhill, 2009) emphasise the importance of questioning the research paradigm to be used in any research, since it significantly impacts how one commences a social study. The most widely-used paradigm for advertising, communication and marketing research is positivism or simply, quantitative methods (Craig and Soley, 2009). To justly comprehend a research paradigm two main philosophical scopes have to be noted, which are epistemology and ontology (Saunders, Lewis and Thornhill, 2009; Kalof et al., 2008; Laughlin, 1995).

Ontology is “how one perceives reality” (Wahyuni, 2012: 69). It also refers to the logic of enquiry utilised by the researcher when looking at the nature of the world, how it operates, what the researcher can study and make knowledge claims about
(Saunders, Lewis and Thornhill, 2009). Saunders, Lewis and Thornhill (2009) suggest that social science researchers can ontologically perceive the existence of reality in two ways. Both as exterior and self-regulating of social actors and their understandings of it, this is known as being an objectivist or positivist. Alternatively, it is a reality that is reliant on social actors and accepts that people contribute to any social phenomena. The latter is a subjectivist or interpretive ontology.

Epistemology, on the other hand, is “the way to produce, comprehend and use the information that is deemed to be acceptable and valid” (Wahyuni, 2012: 69). It is the relationship between the researcher and reality and methodology and the means by which the researcher discovers reality (Saunders, Lewis and Thornhill, 2009). Epistemology questions what is considered 'acceptable knowledge' in any given discipline and the way in which this underlying theory of knowledge guides the choice of both research method and subsequent analysis (Bryman, 2002). Another two fundamental beliefs that affect the technique to explore reality are the methodology and the axiology (Wahyuni, 2012: 70) (see Appendix 13).

Unlike most researchers in advertising, this study adopts an interpretivistic world view. The researcher intends to understand "the world of human experience" (Cohen and Manion, 1994: 36) by proposing that "reality is socially constructed" (Mertens, 2005: 12). Saunders, Lewis and Thornhill (2009: 116) suggest that “as humans we play a part on the stage of human life where actors play a role that they interpret in a particular way and act out their part by this interpretation.” Hence, we understand our daily social parts by the sense we give to these characters and interpret the social roles of others by our set of meanings (Saunders, Lewis and Thornhill, 2009). The interpretivistic researcher inclines to “rely upon the participant's views of the situation being studied” (Creswell, 2003: 8) and distinguishes the impact of the respondent’s background and experiences on the research. Interpretivists do not start with a theory (as with post-positivists) rather they "generate or inductively develop a theory or pattern of meanings" (Creswell, 2003: 9) throughout the research process.
Since this research intends to explore deeply the concepts of offensiveness and religiosity to create a sound basis for understanding the attitude towards offensive ads and the purchase intentions of Egyptian Millennial Muslims, an interpretivistic paradigm would fit well. Therefore, the researcher’s required knowledge (epistemology) will be based on subjective meanings that motivate certain actions while the researcher’s view of the nature of reality (ontology) will be socially constructed. Saunders, Lewis and Thornhill (2009) believe that an interpretivistic researcher is most likely to depend on qualitative data collection methods and analysis. In this study, the adopted research methodology was formulated with the above research aim and following research questions in mind.

3.4 Research Questions

This study addresses five specific research questions. RQ1 and RQ2 aim to understand what Millennial Muslims in Egypt perceive as offensive (as an emotion) and offensive in advertising. In RQ3 religiosity is defined from the viewpoint of Millennial Muslims in Egypt. RQ4 explores the attitudes of Millennial Muslims in Egypt towards offensive advertising. Lastly, RQ5 investigates the extent of the relationship between the views of Millennial Muslims in Egypt and offensive advertising, religiosity and purchase intention.

RQ1: What do Millennial Muslims in Egypt perceive as offensive?
RQ2: What do Millennial Muslims in Egypt perceive as offensive in advertising?
RQ3: What is the attitude of Millennial Muslims in Egypt towards offensive advertising?
RQ4: How do Millennial Muslims in Egypt define religiosity?
RQ5: Is there a link between the attitudes of Millennial Muslims in Egypt towards offensive advertising, their religiosity and their purchase intentions?

A proper research design provides a clear research purpose that results in comprehensible and understandable research questions (Saunders, Lewis and Thornhill, 2009; Berry and Otley, 2004; Yin, 2012). The purpose of this investigation is an exploratory, where the research is a valued method of discovering “what is happening; to seek new insights; to ask questions and to assess
phenomena in a new light” (Robson 2002: 59); in this research to delve deeper into the MMEs views on offence and religiosity. Exploratory research’s greatest benefit is that it is adaptable and flexible to variations. The research purpose leads to the study’s methodology and methods that are chosen (research design). It should be distinguished that research methodology (the model used to conduct research) and research method (set of specific tools, processes and practices to collect and analyse data) are different concepts (Wahyuni, 2012). Those are discussed thoroughly in the following segment.

### 3.5 Research Framework

Saunders, Lewis and Thornhill (2009) believe that it is not uncommon if a researcher begins thinking about their study by bearing in mind whether they should, for example, conduct interviews or administer a questionnaire. However, prior to reaching this vital point, they debate that there are important layers of the research onion that need to be peeled away such as the research philosophy, purpose, approach, etc. Therefore, Table 3.1 was created by the researcher to summarise the adopted research methodology in this study.

<table>
<thead>
<tr>
<th>Table 3.1: Research design</th>
<th>Adopted Research Methodology</th>
</tr>
</thead>
<tbody>
<tr>
<td>Research philosophy/paradigm</td>
<td>Interpretivistic</td>
</tr>
<tr>
<td>Research Purpose</td>
<td>Exploratory</td>
</tr>
<tr>
<td>Research Approach</td>
<td>Inductive</td>
</tr>
<tr>
<td>Research Strategy</td>
<td>Grounded Theory</td>
</tr>
<tr>
<td>Research Choice</td>
<td>Multi method qualitative studies</td>
</tr>
<tr>
<td>Research time horizon</td>
<td>Cross-sectional and longitudinal studies</td>
</tr>
<tr>
<td>Research Sampling Technique</td>
<td>Non-probability purposive homogeneous sampling</td>
</tr>
<tr>
<td>Data collection tools</td>
<td>Focus group discussions, semi-structured interviews and solicited diaries</td>
</tr>
</tbody>
</table>

Source: Findings from secondary data

As discussed earlier, to achieve the research aim an interpretivistic paradigm approach was used in which the investigator seeks a complete understanding of the
nature and workings of the social world. Using subjective interpretation, interpretivistic researchers unravel the characteristics, processes, internal logic and influences at work (Farell, 2012; Neuman, 2011).

3.5.1 Researcher’s Positionality

From an axiological standpoint, interpretivistic scholars take the standpoint of the insider or emic perspective, who “studies the social reality from the viewpoint of the people themselves” (Wahyuni, 2012: 71). Insiders are investigators who study a group with whom they fit in, and they have advantages (for instance, being perceived as neutral and being given privileged information) which an outsider may not have. Indeed, the decision to be an insider/outsider during an interview can influence the discourse that is constructed between the researcher and the researched (Maxwell, 2004a; Maxwell, 2004b) and can have an impact on the multiple meanings and truth, the experiences and interpretation of the world of the participants. In this study the researcher took the position of an insider.

When conducting qualitative research as an insider many dilemmas arise such as our underlying assumptions about the production of knowledge (e.g. how do we know? who can claim to know? What is considered legitimate knowledge? How does one address methodological issues in a way that results are of good-quality?). Therefore, the researcher intends to use Frosh and Emerson (2005) reflexive technique. They interpret reflexivity as a process of testing one’s explanations and handling the resources by which a particular reading of the data was reached; in other words, turning the whole process into an explicit one. Consequently, throughout this chapter, the chosen research methodology beginning with the research strategy shall be fully described with the reason for choosing it.

3.5.2 Research Strategy

For this study, a grounded theory strategy has been selected. Classic grounded theory is the “discovery of data systematically obtained from social research” (Glaser and Strass, 1967: 2). Creswell (2003) notes that grounded theory is a strategy in which “the researcher attempts to derive a general, abstract theory of a process, action or interaction grounded in the views of participants in a study” (p. 14). Grounded theory is frequently thought of as the unsurpassed example of the
inductive approach where theory is generated through the use of the logic of induction. This, to them, ensures that the theory is relevant, appropriate and useful. The theory generated must provide a useful conceptual framework that explains the studied phenomena. This generated theory was consequential from the data, systematically gathered and scrutinized through the research process in which data collection, analysis and final theory stand in close relationship to one another (Corbin and Strauss, 2008).

A grounded theory strategy is, as stated by Goulding (2002), “helpful for research to predict and explain behaviour with the emphasis being on developing and building theory”. Inductive analysis via grounded theory (moving from the data to emerging themes and theory) also facilitates broader theory building (Denzin, 1989). Many grounded theorists do not fully employ the ideas and methods of Glaser and Strauss, in their research. They have produced their variations for doing grounded theory (Bryant and Charmaz, 2007). While it is possible for grounded theory strategy to generate either formal or substantive theory, most researchers work only focuses on the latter. Since its creation by Glaser and Strauss (1967), Grounded Theory Method (GTM) has evolved and become well established in the social sciences. It is now a widely used qualitative methodology in various fields and disciplines. There are two main versions of GTM: Objectivist Grounded Theory Method (OGTM) developed by Glaser and Strauss (1968) and Constructivist Grounded Theory Method (CGTM) developed by Charmaz (2000). Charmaz (2000, 2006), has developed Glaser’s and Strauss’ ideas of grounded theory into CGTM because according to her, Glaser and Strauss (1967) grounded theory has been strongly embedded in positivist and objectivist methods. Since this study has an interpretivistic research paradigm, it shall adopt Charmaz’s CGTM.

Charmaz (2006) has discussed some distinctions between Objectivist Grounded Theory Method (OGTM) and her CGTM. According to Charmaz (2006), the difference between them can be seen in the ways each deals with the conceptual level of coding, writing memos and developing categories. For example, she argued that OGMT focuses on externality by invoking procedures that increase complexity at the expense of experience (Charmaz, 2000: 276). However, her constructivist approach emphasises respondent’s subjective experiences and feelings, which can
take a variety of forms. Charmaz’s constructivist grounded theory emphasises “the phenomena of study and sees both data and analysis as created from shared experiences and relationships with participants” (Charmaz, 2006: 130). It, therefore, works within the interpretive paradigm, which “accepts that people create and preserve meaningful worlds through rational processes of discussing meaning on their realities and acting within them” (Charmaz, 2000: 269). Therefore, the constructivist grounded approach entails “the relativism of multiple social realities recognises the shared creation of knowledge by the viewer and the viewed and aims toward an interpretive understanding of subject’s meanings” (Charmaz, 2000: 250).

Instead of detailing data collection techniques, she noted that CGTM transports each step of the analytic process in the direction of the growth, improvement and interrelation of concepts. Hence, CGTM adopts Glasers’ and Strauss’ procedures of doing grounded theory and then bases them on the paradigm of interpretivism. Charmaz (2000) believes these strategies would help to construct grounded theory that fits, works, has relevance and is modifiable. This study’s research method was chosen in a way that conforms to CGTM as follows.

### 3.6 Research Method

All research methods have inherent limitations. Some of the drawbacks of qualitative research include that it is often more time-consuming to conduct, which limits the number of participating organisations and players. Small samples or case studies may be less generalizable to the whole population (Miles and Huberman, 1984). However, Ernest Ditcher (1947) was critical of the singular dependence on the survey and numerical methods of research that, he felt, were incapable to capture the “real” motives behind consumers behaviours and purchases. Qualitative research strives for a “deep, often contextual, emotional understanding of people’s motivation and desires and it accepts that people do not always act in accordance with the principals of rational self-interest” (Nuttall, Shankar and Beverland, 2011), which is needed for this study and cannot be achieved using quantitative methods.

Nuttal, Shankar and Beverland (2011) inspected every paper published in *Journal of Advertising Research* from the time of its inauguration in 1961. Their objective was
to identify papers in which the gathering of qualitative research data was essential to the theoretical or conceptual contribution of the script. They discovered that from the total of 2,023 articles, only 40 papers (just 2% of the *Journal of Advertising Research*'s total output) met the selection criteria. Within this group, only 28 employed a purely qualitative methodology, while the rest used mixed methods. This shows that there is a dire need to use qualitative methods and give it its rightful position in research, which this study aims to do by answering the research questions using multi-method qualitative tools that are focus groups, structured interviews and solicited diaries. Tashakkori and Teddlie (2003) argue that multiple methods are valuable if they provide superior opportunities to answer research questions.

### 3.6.1 Focus Group Discussions (FGD)

According to Polak, Mishkov and William (2015), a focus group is a form of an in-depth interview that can offer insights into a particular topic, otherwise unavailable through the means of quantitative research methods. It involves bringing in a small group of people (typically six to ten people), also known as participants, who are carefully chosen from the target population. Then they are gathered in a controlled location/environment for a guided discussion on a particular topic/phenomenon of interest for one and a half to two hours (Polak, Mishkov and William, 2015). The discussion is moderated, led and guided by a trained facilitator/moderator, who provides a ‘guided interaction’ between respondents by using a set of skills such as: repeating responses, drawing out emotions and motivations and even connecting ideas dropped by the participants for further exploration (Polak, Mishkov and William, 2015).

If the focus group is properly moderated, participants are likely to stimulate each other and exchange a whole range of ideas, providing insights unavailable through surveys and one-on-one interviews (Polak, Mishkov and William, 2015). Nevertheless, due to lack of control on focus groups and the non-generalizability of the findings to other settings because of its small sample size, focus groups are not used for explanatory or descriptive research but are more suited for exploratory studies (Scott, 2011; Bhattacherjee, 2012). Through the literature review offensive advertising and religiosity were shown as clear, readily measured and quantified
variables but they have never been fully tested in a Middle Eastern Muslim majority community such as Egypt, where 90% of the estimated population of 86,895,009 are Muslims mostly Sunni (Capmas.gov.eg, 2015; Cia.gov, 2015). Also, there are no prior records on measuring them with the intention to deeply understand the emotions, motivations and behaviours behind these concepts. Therefore, there is a need to explore what Muslims in Egypt view as offensive and religious through focus groups.

The size of a focus group has been a major topic of discussion for many researchers as shown below.

Table 3.2: Previous researcher’s suggestions on the size of a focus group

<table>
<thead>
<tr>
<th>Researchers</th>
<th>Suggested size of focus group</th>
<th>Additional comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Johnson and Christensen (2004)</td>
<td>Six to twelve individuals</td>
<td>-</td>
</tr>
<tr>
<td>Langford et al. (2002) and Morgan (1997)</td>
<td>Six to ten individuals</td>
<td>-</td>
</tr>
<tr>
<td>Krueger (2000)</td>
<td>Six to nine individuals</td>
<td>Considers groups with more than twelve participants as groups that limit each person’s chance to share perceptions and comments. He adds that three to five focus groups typically are sufficient to reach saturation.</td>
</tr>
<tr>
<td>Morgan (1997)</td>
<td>Six to twelve individuals</td>
<td>Says that focus groups with less than six respondents make it difficult to sustain a discussion, whereas groups encompassing more than twelve members make it difficult to manage for the moderator.</td>
</tr>
<tr>
<td>Feinberg et al. (2013)</td>
<td>Eight to twelve individuals</td>
<td>Believes if a group has a number of participants fewer than eight the discussion can be dominated by a few respondents while having more than twelve people tends to diminish the opportunity for some respondents to participate.</td>
</tr>
</tbody>
</table>

Source: findings from secondary data
Based on these guidelines, this study will conduct four cross-sectional focus group discussions, where each group will consist of eight respondents and take one and a half to two hours maximum.

### 3.6.2 Semi-Structured Individual Interviews (SSII)

“Interviews have become one of the most widespread knowledge-producing practices across the human and social sciences in general” (Given, 2008: 470). Interviews can be either formal (highly structured) such as surveys, informal (highly unstructured) or semi structured. Surveys, also known as quantitative interviews, are frequently structured in a standardised homogeneous way with questions that give way to the usage of quantitative techniques. While qualitative interviews have a semi-structured to unstructured methodology to create the level of flexibility needed to allow for the respondent’s more spur-of-the-moment descriptions and narratives to emerge (Brinkmann, 2013).

A semi-structured interview (sometimes referred to as informal, conversational or ‘soft’ interviews) is a verbal interchange where one person, the interviewer, attempts to stimulate information from another individual by asking questions. Although the interviewer arranges a list of predetermined questions, semi-structured interviews unfold and develop in a conversational manner offering members of the interview the chance to explore topics they feel are important (Clifford, 2016). Semi-structured interviews are one of the most commonly used qualitative methods (Kitchin and Tate, 2000) that will be utilized in this study to get more in depth data about the Millennial Muslim’s views on religion, religiosity, offence and offensive advertising. Although personal interviews are expensive in terms of time, training cost and resource consumption (Sekaran and Bougie, 2013:120), it provides a pool of in-depth data for the researcher which is essential in exploring new constructs.

Sekaran and Bougie (2013) provide the following tips when doing personal interviews:

1. The information obtained should be as free as possible of bias.
2. Listening attentively to the interviewees.
3. Establishing credibility, rapport and motivating individuals to respond
4. Choose appropriate unbiased questions.
5. Clarify issues by restating or rephrasing valuable information given by the respondent.
6. Help the respondents when they are stuck by restating or rephrasing the questions or asking them in a simpler way.
7. Finally take notes.

The advantage of choosing face-to-face direct interviews, as selected in this study, is that the researcher can modify the interrogations as necessary, shed light on doubt and ensure that the responses are properly understood. Any uneasiness, anxiety, or problems that the respondent experiences can be detected through grimaces, nervous tapping, and other body language cues unconsciously exhibited by the respondent and dealt with immediately. Finally, certain ideas and thoughts cannot be verbalised or remain at the unconscious levels in the respondent's mind, hence the researcher will use motivational research and projective techniques such as word association.

3.6.3 Solicited Diaries (SD)

‘Researcher-driven diaries’ (Elliott, 1997), ‘solicited participant diaries’ or simply ‘solicited diaries’ (Jacelon and Imperio, 2005) are a research tool that “requires respondents to make regular records of their daily lives and experiences” (Wiseman et al., 2005: 394). While certain research designs such as surveys do offer the advantage of providing large bodies of data it a relatively cost-effective manner the value of this data may be somewhat limited in terms of the explanatory value. Researchers need a method of accessing individual’s interpretations and understandings of their world in an uncontaminated natural environment (Hammersley and Atkinson, 2007).

From a constructivist/interpretivist perspective, the act of writing down one’s thoughts, feelings and perceptions go beyond the mere act of recording. “Writing diaries aids in developing the skills to contemplate about the described facts, the diaries provide strong potentialities for analysis and understanding of the social process that occurred” (Sá, 2002: 152). Thus, the researcher can use diaries in a manner that enables them to explore the development of the participant’s responses and thoughts over time and not just in the snapshot of a single time retrospective
interview or similar research tools. Farelly (2012) mentions in his study on using participant diaries as a research tool that Corti (1993) offered a useful checklist to guide researchers using a diary (see Appendix 29). Clearly, the checklist should not be taken as exhaustive; for example, the development and wider availability of communications technology have made it possible to make greater use of communications and recording devices that can be utilised by the researcher. In addition to good design, the importance of clear and concise diary completion cannot be overstated (Alaszewski, 2006; Jones, 2000; Marino et al. 2004). Prior to embarking on the data collection phase, participants need to be informed of how and when to complete the diary, how and when to submit the completed diaries and procedures to be followed if a data entry is missed (Alaszewski, 2006; Zimmerman and Wieder, 1977).

Nonetheless, whatever type of format is chosen (ranging from pen and paper to computers), sound design is still a basic requirement. All research forms need to take account of design requirements such as readability and length of time required to complete the form to maximise respondent return rates. As with paper and pen diaries, online survey forms need to take account of such design requirements. However, unlike postal administered surveys online surveys need to take account of a number of technical considerations such as the need to ensure that the form will load and run for users, the form can be downloaded quickly and that the form, when downloaded is clearly presented (Glover and Bush, 2005).

Modern communications technology can be utilised to improve response rates even where a customarily written diary is being employed. While diaries offer some advantages, there is a need to take account of potential difficulties. The usefulness of diaries may be compromised if diary entry and submission is only done on an infrequent basis.

Research studies employing diaries have used temporal frames ranging from a few days to ten or more years. Coxon et al. (1993) advises that diaries should commonly not cover a period of over one month; nonetheless, the time frame for recording will naturally be contingent on the number of entries required daily and/or per week. "The decision about how many samples or recordings per day are needed should
also be guided by the nature of the phenomenon to be recorded” (Stone and Shiffman, 2002: 238). Where time is thought to be an important variable, careful consideration needs to be given to selecting an appropriate sampling period ‘that provides an adequate test of the hypothesised associations’ (Stone and Shiffman, 2002: 238). For example, when investigating rare or highly specified experiences time-based recording is considered inappropriate, in such cases an event-contingent design is regarded as being more suitable (Bolger et al., 2003).

This study will use a combination of electronic or pen/paper solicited diaries (based on the respondent's preferences) with self-photography (photos and videos) to understand better what they intend to communicate. The diaries will be given for one week as a trial and learning period for the respondents to become familiar. Then for the actual study, the diaries will be with them for a month. The sample/respondents are discussed in the next section.

3.7 Sample size and structure

“Generational cohorts are groups of people who are born during the same period and go through similar experiences or external events that affect their beliefs, attitudes and purchasing behaviour in ways that remain with them over their entire lifetime” (Ting and De Run, 2012; Ryder, 1965; Meredith and Schewe, 1994). As cohorts become older and go into new life stages, they will carry along their needs, wants and value systems with them (Schuman and Scott, 1989; Holbrook and Schindler, 1989; Hauck and Stanforth, 2007). Studies have proven the capability of generational cohort in implementing marketing strategies and developing segmentation profile (Noble and Schewe, 2003; Meredith and Schewe, 1994; Reynolds and Rentz, 1981; Schewe and Noble, 2000).

It is a basis for marketing specialists to segment the consumers (Mittal and Holbrook, 2008). Nisen (2013) groups generational cohort groupings as follows:

In this study, the sample will consist of Millennials born between 1981-1991; also known as Generation Y, Nexters, or Generation Next. According to CAPMAS’s statistical yearbook (Capmas.gov.eg, 2015), the estimates of population in Egypt by age group places Generation Y in the age range of 20 to below 30 years old. The estimates are as follows: age 20 to 24 is 8,285,000 and age 25 to below 30 is 8,032,000 with a total of 16,317,000, and since this study is concerned with the Muslims (90%), the population for this research will be approximately 14,685,300.

The general population was excluded because this research aims to get an in-depth understanding of a new phenomenon; the post Arab spring youth phenomenon which is, by definition, a reality that never happened before. In Egypt, youth discontent over the lack of opportunities for new entrants into the labor force was among the key drivers of the revolt against Mubarak’s 30-year rule (Champion and El-Tablawy, 2018) hence choosing the youth/Millenials as the research sample provides the richest pool to discover the studied phenomenon. Also studying ideas of religion, religiosity and faith which are known to be very dynamic and contextual ideas limits the generisability and prediction of the acquired data. This fact supports the purposeful choice of the research sample that is similar, homogeneous and of the same demographical background.

Therefore, the sample will consist of undergraduate and graduate students from private institutions. The justification for using university students as respondents is because it is a research method that has been utilised universally for many years, mostly, for their convenience to the researcher and homogeneousness as a group (Calder, Phillips and Tybout, 1981). Student samples have previously been used in controversial advertising studies by Tinkham and Weaver-Lariscy (1994); Rehman and Brooks (1987); Waller (1999); Fam, Waller and Erdogan (2004); Waller (2004) and Fam, Waller and Erdogan (2005).

To better achieve the homogeneity factor, private university students have been chosen since there is a considerable difference between public and private institution students in Egypt. Also, since the study’s objective is to understand the youth’s attitude towards advertising, the most information rich sample is the elite private university students or graduates who have the higher access to ads in
different media channels. Egypt is a major force in the media and runs many TV and radio stations, websites, newspapers and magazines. Its press is one of the most influential and widely-read in the region, and its TV and film industry supplies much of the Arab-speaking world with shows from its Media Production City (BBC News, 2016). Yet the media in Egypt is divided into two categories only, state owned (the minority) or privately owned (the majority). This means that the higher percentage of viewers are consumers who can afford the privately-owned channel subscriptions, i.e. private university students/graduates.

Given that the goal of the study is not to generalise to the population but to obtain insights into the individuals, the researcher will purposefully select individuals, groups, and settings that maximise understanding of the phenomenon (Patton, 1990), in other words a purposeful sampling method will be used. Here, “individuals, groups, and settings are considered for selection if they are information rich” (Patton, 1990: 169). Miles and Huberman (1994) described 16 strategies for purposive sampling (see Appendix 14). The most appropriate strategy for this investigation would be the non-probability purposive homogeneous sampling from the top five private universities in Cairo, Egypt. “This sampling approach often is used to select focus groups” (Onwuegbuzie and Leech, 2007: 112).

According to the Ministry of Higher Education and Scientific Research, Egypt has twenty-two private universities and since Cairo has the highest concentration of these institutions; therefore, the top five private universities in Cairo (AUC, BUE, GUC, MIU and UFE) will be the base for this study’s sample (Moe.gov.eg, 2015). The researcher will conduct six semi-structured focus groups planned as follows:

- Focus Group (1): consisting of 8 male students aged 20 and less than 25.
- Focus Group (2): consisting of 8 male students aged 25 and less than 30.
- Focus Group (3): consisting of 8 Female students aged 20 and less than 25.
- Focus Group (4): consisting of 8 Female students aged 25 and less than 30.

The reason for choosing similar genders in each group is due to the Egyptian Muslims conservative culture that would prevent the respondents from freely
discussing a topic such as offensiveness in front of members of the opposite sex. Each respondent will be questioned about his/her view on offensiveness, advertising in general, offensive advertising, offensive products, offensive messages in advertising, their reactions to these ads, their religiosity, how they define it and whether it affects their purchase intentions/behaviours in the focus group discussions and the in-depth interviews.

After conducting phone interviews with expert researchers from major research companies in Egypt such as AC Nielsen and IRS Intelligent Research solutions, it became apparent that data such as the number of students registered in each university is unattainable. Therefore, the researcher had to distribute equally the sample on each university where each focus group will consist of an equal number of respondents from each university. These particular universities were selected because they are the most sought after private institutions in Egypt (according to the same research experts). This helps in creating a sample pool that is relatively homogeneous in their culture, attitudes, perceptions and purchase intentions and also contributes to avoiding getting too many variations in the results while measuring their emotions. In this study the author is attempting to bring to light the essence of religiosity and offensive advertising, such topics would arouse ethical and moral alerts in a conservative community such as Egyptian Muslim youth. Hence, non-probability purposive homogeneous sampling would be very appropriate to recruit a sample that is willing to discuss and respond to questions related to these topics.

The respondents of the focus group will also be the same for the diaries to get a profound understanding of the relationship between their emotions, motivations and behaviours. This study will adopt a structured diary where respondents are required to make daily entries related to their emotions and behaviours and accompany these logs with photos or videos whenever possible for a month. For the direct interviews, the researcher will begin by recruiting five males and female respondents aged 20 to below 30 then conduct more interviews if needed.


3.8 Sensitising the Framework

As explained above, this study will use focus groups, structured interviews and solicited diaries to get in-depth data about Egyptian Millennial Muslims feelings, reactions and behaviours towards offensive advertising while exploring the effect of their religiosity. To do so a description of the researcher’s standpoint on the fieldwork strategies and observation methods is explained.

3.8.1 Fieldwork Variations

Patton (2002) dictates six dimensions along which fieldwork varies: variations in observer involvement, insider/outsider perspectives, who conducts the inquiry, overt versus covert observations, variations in duration of observations and variations in observational focus. The researcher standpoint on these variations is described through a seven-point semantic differential scale as follows.

Focus group discussions variations:

Role of the Observer
Full participant in the setting 1 2 3 4 5 6 7 Onlooker observer (spectator)

Insider versus outsider perspectives
Insider (emic) perspective 1 2 3 4 5 6 7 Outsider (etic) perspective

Who conducts the inquiry?
Solo/team researchers 1 2 3 4 5 6 7 People in the setting being studied

Disclosure of the observer’s role to others
Overt: full disclosure 1 2 3 4 5 6 7 Covert: no disclosure

Duration of observations and fieldwork
Short, single observation 1 2 3 4 5 6 7 Long-term, multiple observations
Focus of Observation
Narrow focus (single element) "3 4 5 6 7" Broad focus (holistic view)

**Semi-Structured Individual Interviews variations:**
Role of the Observer
Full participant in the setting "3 4 5 6 7" Onlooker observer (spectator)

Insider versus outsider perspectives
Insider (emic) perspective "1 2 3 4 5 6 7" Outsider (etic) perspective

Who conducts the inquiry?
Solo/team researchers "1 2 3 4 5 6 7" People in the setting being studied

Disclosure of the observer’s role to others
Overt: full disclosure "1 2 3 4 5 6 7" Covert: no disclosure

Duration of observations and fieldwork
Short, single observation "1 2 3 4 5 6 7" Long-term, multiple observations

Focus of Observation
Narrow focus (single element) "1 2 3 4 5 6 7" Broad focus (holistic view)

**Solicited Diaries Fieldwork variations:**
Role of the Observer
Full participant in the setting "1 2 3 4 5 6 7" Onlooker observer (spectator)

Insider versus outsider perspectives
Insider (emic) perspective "1 2 3 4 5 6 7" Outsider (etic) perspective
Who conducts the inquiry?
Solo/team researchers 1 2 3 4 5 6 7 People in the setting being studied

Disclosure of the observer’s role to others
Overt: full disclosure 1 2 3 4 5 6 7 Covert: no disclosure

Duration of observations and fieldwork
Short, single observation 1 2 3 4 5 6 7 Long-term, multiple observations

Focus of Observation
Narrow focus (single element) 1 2 3 4 5 6 7 Broad focus (holistic view)

In the chosen data gathering tools the researcher's role shall be one of an onlooker/spectator observer. Social, cultural and interpersonal factors, which are all covered in this study, limit the nature and degree of participation. Also, the researcher comes from a different generational cohort than the respondents; therefore, participating in the setting is unlikely. Then with an insider's perspective, the investigator that originates from the same background and culture as the respondents will view the setting and findings differently from an outsider (Bartunek and Louis, 1996).

The focus group discussions and structured interviews shall be conducted by the researcher as a single cross-sectional observation while the solicited diaries shall be filled by the respondents as a longitudinal long-term observation. In both cases, the researchers shall make it clear that the respondents are being observed to get their permissions to be observed in the first place. Lastly, the focus groups shall have a somewhat narrow focus on the concepts of offensive advertising and religiosity while solicited diaries shall have a broader focus on the respondent's feelings, reactions and behaviours over a month. Now that the investigators perspective on the fieldwork is evident an examination of each tools plan is presented.
3.8.2 Semi-Structured Individual Interviews and Focus Group Discussions

There are three basic approaches to collect qualitative data through interviews: the informal, conversational interview approach, the general interview guide approach and the standardised open-ended interview approach (Patton, 2002). This study intends to follow the general interview guide approach that lists the questions or issues that need to be explored in order for the interviewer/evaluator to carefully decide how to use best the limited time available for the interview. A guide is essential in conducting direct personal interviews or focus group discussions because it keeps the interactions focused while allowing individual perspectives and experiences to emerge.

Patton (2002) states that on any given topic, six kinds of questions can be asked of people; those are:

1. experience and behaviour questions
2. opinion and values questions
3. feeling questions
4. knowledge questions
5. sensory questions
6. background/demographic questions

To get an in-depth understanding of offensive advertising and religiosity, the respondents will be asked about four kinds of questions (see Appendix 15):

1. Questions about what they do/have done to elicit their behaviours, experiences, actions and activities.
2. Questions aimed at understanding their cognitive and interpretive processes. To understand the head stuff such as opinions, judgements and values as opposed to actions.
3. Questions about their feelings directed at eliciting emotions to comprehend the affective dimension in them,
4. Moreover, standard background questions that identify characteristics of the respondents and tell the researcher how they categorise themselves in today's endless categorising world.

As for the time frame of the questions, the researcher is interested in the past and present tense, since the future can be covered in the solicited diaries.
Before starting the focus group discussion and direct interviews the researcher/moderator shall explain the purpose of the study, state benefits for the interviewee, discuss the psychological stress that may arise from discussing such sensitive topics, give them reasonable promises of confidentiality, clarify who has data access/ownership, discuss data collection boundaries (how hard will the investigator push for data) and finally get an informed consent from them for participating. After their approval, the researcher will introduce themselves and describe each of their roles then commence the focus group discussion following the guide. She will try to inspire the contribution of all group members in the discussion. She will avoid dichotomous questions or ‘why?’ questions and use pauses and probes (E.g., would you explain further? Would you give an example?). It is preferable if the researcher had an assistant to help write notes, note participants verbal and nonverbal reactions and aid in group control, but this was not the case. Finally, the researcher will summarise with confirmation, review the study's purpose and ask if anything has been missed and finally thank and dismiss the participants.

3.8.3 Solicited Diaries
For Allport (1942), a diary is a document par excellence, chronicling as it does the immediately contemporaneous flow of public and private events that are significant to the diarist. This is where the participants from the focus groups keep a personal account of daily events, feelings, discussions, interactions, etc. for a month in order to triangulate the answers from the diaries with the responses from the focus groups. The respondents will be given the choice of the writing language (English/Arabic), the writing method (online/offline), and providing photo/video supports to their entries. The participants will be gathered and taught how to fill and complete the diary through a guideline (see Appendix 16). Then follows the analysis phase.

3.9 Data analysis
Qualitative analysis converts data into results. No prescription exists for such conversion. Guidance exists but no formula, thus the final destination remains unique for each inquirer, known only when arrived at (Patton, 2002). Data analysis
involves the depiction of inferences from raw facts (Wahyuni, 2012), therefore raw data needs to be handled and managed so that it is ready to be analysed (Boeije, 2010). Qualitative research data management involves three essential steps, data storage, transcribing of audio data, and data cleaning (Wahyuni, 2012). These steps are applied equally to the data generated from the focus groups and the solicited diaries methods.

Since this study uses several sources of data, proper storage stock of these data is required to allow easier retrieval of the different collected data (Boeije, 2010). The hard copies of collected data, if made, will be put in storage in a locked cabinet/safe. While digitally collected data, such as videos, audios and photos, will be on the investigator’s password-protected computer. A backup shall be made on the researcher’s portable hard drive and flash disk memory in case of a computer virus or malfunction. Afterwards, “the collected data are further categorised based on their appropriate use in the analysis steps” (Wahyuni, 2012: 75).

The transcribing task is usually, but not always, outsourced to a professional transcriber (Wahyuni, 2012). After receiving the transcription output of the focus groups, it should be checked against the voice recording for accuracy. Usually, the parts of transcripts containing linguistic details, such as laughter should be deleted. This approach that concentrates more on content and less on actual expressions is termed denaturalised transcription (Oliver, Serovich and Mason, 2005). Nevertheless, in this study, the professional transcriber (if acquired) will be asked to include all linguistic details since the researcher is equally interested in the content and the expressions. Transcribing can be seen as the initial step in data analysis (Kvale and Brinkmann, 2009; Miles and Huberman 1994). This process will be repeated for semi-structured individual interviews but will not apply to the solicited diaries unless the respondents opt for the usage of an audio recording of their daily events. In this case, transcribing of these recordings shall be done in the same manner as with the focus groups.

During data cleaning, all information that can identify the respondents will be omitted while identifiable information will be used for data analysis only (Wahyuni, 2012). Consideration will be give to confidentiality, anonymity,
informed consent, and secure storage of raw data to all the data collection methods used. What is perhaps most important is to provide participants with the opportunity, when compiling and analysing the raw data from the diaries, the chance to clarify and/or explain entries (Alaszewski, 2006). Aside from being an ethical issue, this also gives the study a greater degree of trustworthiness and hence validity (Farrelly, 2012). After proper management of the collected data, the analysis phase begins.

The qualitative content analysis utilises a labelling/coding method that refers to the assignment of a code representing the core topic of each category of data. “As applied in the grounded research approach, coding in usually undertaken on three levels: open coding, axial coding and selective coding” (Boeije, 2010). After the coding is done, all discoveries from each coding process will be logged in a codebook as a part of a temporary outline (Boyatzis, 1998; Neuendorf, 2002). Afterwards, each code is given a label, a definition, or description to direct the researcher on the application of the code. Hierarchical numbering should be assigned to each code to show the relationships between different codes. The researcher will then discuss emerging findings and how the coding was assigned to the text with a colleague/professional who has adequate experience (Patton, 2002). All the concerns and recommendations from peer debriefing are then used as a basis to refine further the codebook. This means of using more than one evaluator in examining one particular topic is termed investigator triangulation (Patton, 2002). Lastly, while analysing and coding the data the quality and ethical considerations of the research must be tackled as follows.

### 3.10 Research quality and ethical dilemmas

Some social scientists (Bryman, 2012; Kalof, Dan and Dietz, 2008) explain that reliability and validity per se cannot be practically used as criteria to assess qualitative research. There are four criteria of research trustworthiness developed by Lincoln and Guba (1985) and Guba and Lincoln (1989) to evaluate the quality of qualitative research which have been extensively cited in the social science research method literature:
1. Credibility which parallels internal validity. This deals with the accuracy of data to reflect the observed social phenomena. Therefore, the researcher carefully selected a representative sample and ensured that the research methods match the research paradigm, aim and purpose.

2. Transferability which resembles external validity. This refers to the level of applicability to other settings or situations. Here the researcher gave a thorough explanation of research characteristics and features to enhance transferability.

3. Dependability which parallels reliability. This corresponds to the notion of reliability that promotes replicability or repeatability. Hence the research methodology chapter in this study provided a detailed explanation of the research design and process to enable future researchers to follow a similar research framework.

4. Confirmability which resembles objectivity. This refers to the extent of which others can confirm the findings to ensure that the results reflect the understandings and experiences of observed participants, rather than the researcher’s preferences. Finally, to assure the study’s confirmability the researcher documented all the progress in the research to describe how the findings were reached.

Also, the researcher shall follow Nuttall, Shankar and Beverland (2011)’s key considerations to assure the quality of this research (see appendix 30). Sometimes in research, “there is the possibility that interactions with participants may inadvertently harm them in some unintended way” (Polonsky and Waller, 2010: 65). Therefore, the following ethics will be considered:

1. Respondents will be asked to give their consent to participate in this research through consent forms (see Appendix 17).

2. The identity of the respondents shall remain private and protected unless they approve of sharing it when needed.

3. Prospective respondents will be informed, through a participant’s information sheet (see Appendix 18), of all the aspects, nature, purpose and benefits related to the research in order for them to make the proper decision regarding the offensive/shocking materials that may be used in this research.

4. All respondents have the right to withdraw whenever they see fit, and all their data shall be kept confidential.
5. All information received via respondents shall be quoted and cited accurately without any manipulation or changes in the data.

6. Due to the nature of the research in dealing with the construct of offensive advertising, the researcher shall adopt the teleological philosophy approach that deals with “the moral worth of the behaviour as determined totally by the consequences of the behaviour” (Skinner et al., 1988: 213). Through this approach, the researcher determined that the benefits of this study (getting an in-depth understanding of what offends Egyptian millennial Muslim youth to avoid it in future ads) would outweigh the cost to participants (by showing them examples of offensive ads); hence, the research would be considered acceptable.

7. The researcher will also take into consideration the cultural, traditional and religious background of the participants while developing the research methods in order to minimise any harm that may arise from viewing offensive ads while giving the participants the right to redress.

8. The researcher shall be transparent in disclosing the research methods, tools and results to avoid any bias or misinterpretation of the data.

9. Compensations shall be provided whenever possible if the respondent’s rights are violated following the example of Smith and Quelch (1992). (See Figure 3.1)

Figure 3.1: potential ethical problems relating to researching consumers
3.11 Conclusion
To summarise, the researcher has deeply and reflexively explained the study aim, paradigm, questions, methodology, methods, tools, sample, analysis techniques and quality and ethical considerations. The study shall follow an interpretivistic paradigm while using qualitative research tools, which are focus groups and solicited diaries. This methodology is deemed by the investigator as the most suitable in order to explore the constructs of offensiveness, offensive advertising, religiosity and attitudes/behaviours of Millennial Muslims in Egypt. The explanation was done with the best possible transparency and details in order to allow other readers/researchers to understand the depth of this research and to get a better base for the analysis phase conducted in the next chapter.
Chapter 4
Data Coding and Analysis Process

“If you torture the data long enough, it will give up!” (Glaser, 1992:123)
4.1 Introduction
In this chapter, the cleaning coding and analysis process shall be thoroughly demonstrated and explained in order to provide maximum degree of data transparency. This will provide a base that aids in understanding the researcher’s reasoning behind the interpretations of the data in the following chapters. In order to do so, the research environment will be first described, then the sample structure will be illustrated, then finally, the coding is shown.

4.2 Grounded Theory Inductive Analysis
“In knowledge about strategies for efficient and defendable procedures for analysing qualitative data is very uncommon” (Thomas, 2006). The main purpose of the inductive approach is “to give space to research findings to materialize from the recurrent, dominant, or significant themes inherent in raw data, without the restraints imposed by structured methodologies” (Thomas, 2006).

Glaser and Holton (2004) stated the following steps when analysing data in Grounded Theory (GT) method:

1. An exceptional GT analysis begins with methodical day-to-day data collecting, coding and analysis. You cannot start with predetermined problems, approaches or theories. Emergent ideas are conceptualized using constant comparative method.

2. GT is conceptual theory producing technique. In order to do so it uses any and all data, but the most favoured data collection method is the qualitative technique, specifically interviews.

3. The data is not to be regarded or perceived as "subjective," "obvious," "constructed," etc., as found in qualitative data analysis (QDA) criticisms.

4. GT approach treats the present literature as another source of data to be used in the comparative analysis process after the main themes/categories have emerged.

5. In GT the description and conceptualisation of the data is done through coding. The researcher begins with open coding and a minimum amount of preconceived ideas to give birth to different emergent themes and discover their relevance.
6. After reaching the core emergent theme through open coding, selective coding commences. Selective coding means to terminate open coding and to limit coding to only those variables that relate to the core variable in substantial ways as to produce a tight and parsimonious theory.

7. Later, data collection and coding is thus enclosed to that which is related to the emergent conceptual framework.

The researcher endeavoured to follow all the above indicators given by Glaser and Holton (2004) throughout this study, while explaining all the steps followed throughout the research.

4.3 The Research Environment

The data collection started in July 2016, immediately after the end of the holy month of Ramadan (9th month of the Islamic calendar) and Eid al-Fitr (Feast of breaking the fast) Celebrations. Fasting during the month of Ramadan is one of the Five Pillars of Islam. Muslims fast during the daylight hours, i.e., from dawn to sunset. The Qur’an was sent down to the lowest level of heaven (In Islam there are seven levels of heaven and seven levels of hell) during this month, thus being prepared for gradual revelation by the Angel Gabriel to the Islamic prophet Muhammad (PBUH).

The prophet Muhammad (PBUH) told his followers that the gates of Heaven (Jannah) would be open for the entire month and the gates of Hell (Jahannam) would be closed (Sahih al-Bukhari Vol. 3, Book 31, Hadith 120). The first day of the next month, Shawwal is spent in celebration and is observed as the "Festival of Breaking Fast" or Eid al-Fitr. Therefore, the data was collected after one of the holiest events in the Islamic calendar to measure their religiosity at its highest peak. As discussed in the previous chapter, purposive sampling technique was used to select respondents, and the following sample was recruited by the researcher (Table 4.1).
Table 4.1: The Research Sample

<table>
<thead>
<tr>
<th>Research Tool</th>
<th>Sample structure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus Group Discussion</td>
<td>Four Focus Group Discussions:</td>
</tr>
<tr>
<td></td>
<td>1. Eight male undergraduate respondents aged 20 to 24, all single.</td>
</tr>
<tr>
<td></td>
<td>2. Eight male graduate respondents aged 25 to below 30, six single and two married.</td>
</tr>
<tr>
<td></td>
<td>3. Eight female undergraduate respondents aged 20 to 24, all single.</td>
</tr>
<tr>
<td></td>
<td>4. Seven female graduate respondents aged 25 to below 30, six single and one married.</td>
</tr>
<tr>
<td>Semi-Structured individual interviews</td>
<td>Six one-to-one individual interviews:</td>
</tr>
<tr>
<td></td>
<td>1. One single male respondent, age 22</td>
</tr>
<tr>
<td></td>
<td>2. One married male respondent, age 29</td>
</tr>
<tr>
<td></td>
<td>3. Three single female respondents, ages 26, 20 and 22</td>
</tr>
<tr>
<td></td>
<td>4. One married female respondents, age 29</td>
</tr>
<tr>
<td></td>
<td>Two one-to-two individual interviews:</td>
</tr>
<tr>
<td></td>
<td>1. A married couple, both aged 26</td>
</tr>
<tr>
<td></td>
<td>2. Two friends, one male and one female, both aged 22</td>
</tr>
<tr>
<td>Solicited diaries</td>
<td>Three Solicited Diaries:</td>
</tr>
<tr>
<td></td>
<td>1. Two female respondents</td>
</tr>
<tr>
<td></td>
<td>2. One male respondent</td>
</tr>
</tbody>
</table>

Source: Findings from primary data

While explaining the research to the respondents and acquiring their consent to participate they all had one main concern ‘anonymity’. Considering the nature of this research and how it tackles sensitive topics such as offensiveness and religiosity it was fairly understandable and even expected of them since those topics may cause a certain mental stress. Hence a sort of negotiation started to understand what modes of recording would be accepted by them.

Although the researcher intended to video tape and audio record the focus group discussions and the semi-structured individual interviews in order to get in-depth data and inferences from their facial expressions and reactions, the participants were against video recording and none of them were willing to accept any form of recording that potentially shows their faces. They explained the reason behind this refusal by stating that “what if I said something political? Religious? Or even a bit controversial? You want the police to arrest us?” They then jokingly asked me if I
work for organisations such as the national security or secret intelligence. This shows a deep-rooted fear of freely and openly discussing opinions which will be tackled in the next chapter. Only after being assured that the focus group discussions and the semi-structured individual interviews will not be video recorded but simply audio recorded for referencing purposes and that it would be shared anonymously with others did they consent to participate in this study.

### 4.4 Data from the Focus Group Discussions

The researcher conducted four focus group discussions (FGD) to explore the concepts of offence, offensive advertising, religion, religiosity and the purchase intentions of Millennial Muslims in Egypt. The first and second FGD were done on the 12th of July 2016 at 3.30 pm and 6.30 pm consecutively. The third FGD was done on the 13th of July 2016 at 3.30 pm. Respondents from the fourth FGD, scheduled on the same day as the third FGD, lied about where they graduated, evidenced from their behaviour and lack of supporting papers, such as the bachelor’s degree certificate or student ID. So, another group was recruited, and the last FGD was conducted on the 17th of July 2016 at 6.30 pm.

The FGD were coded in which each group took the letter F followed by a number from one to four; then each respondent took the letter R followed by a number from one to eight. Lastly, married respondents were assigned the letter M, and the single ones were assigned the letter S. All the numbers assigned are used as nominal/labelling data only. So, for example, the first FGD will be coded as F1 while the first respondent in the first FGD will be coded F1R1 and, finally, the married respondents get an extra letter M and the single respondents get an S with the addition of a number to differentiate between them properly with no quantitative value implied (see Table 4.2). For example, R3-F1-S means respondent number three in focus group discussion number one who is single, and R7-F4-M means respondent number seven in focus group discussion number four who is married.
Table 4.2: FGD coding

<table>
<thead>
<tr>
<th>Description</th>
<th>First Code for the Respondents</th>
<th>Second Code for FGD</th>
<th>Third Code for Marital status</th>
</tr>
</thead>
<tbody>
<tr>
<td>FGD conducted with undergraduate females</td>
<td>R1, R2, R3, R4, R5, R6, R7 and R8</td>
<td>F1</td>
<td>S</td>
</tr>
<tr>
<td>FGD conducted with graduate males</td>
<td>R1, R2, R3, R4, R5, R6, R7 and R8</td>
<td>F2</td>
<td>S or M</td>
</tr>
<tr>
<td>FGD conducted with undergraduate males</td>
<td>R1, R2, R3, R4, R5, R6, R7 and R8</td>
<td>F3</td>
<td>S</td>
</tr>
<tr>
<td>FGD conducted with graduate females</td>
<td>R1, R2, R3, R4, R5, R6 and R7</td>
<td>F4</td>
<td>S or M</td>
</tr>
</tbody>
</table>

Sources: Findings from primary data

Each FGD took around one hour and forty-five minutes to two hours and the discussion was audio recorded. The questions/debates were conducted in Arabic, yet many of the respondents found it easier to express certain terminologies and feelings in English. F1 had a total of 6,533 words while F2 yielded 4,480 words, F3 had 6,471 words, and finally, F4 generated 6,360 words. The audios were transcribed and filed then another coding system was applied.

According to the grounded theory method, the coding process must begin with the open coding of the data after omitting the respondent's identity from the text. Open coding is described by Glaser (1978: 56) as ‘coding the data every way possible’. The act of open coding is about attaching initial labels to the data to flesh out what is important and point to directions in the analysis that the researcher may not have thought about (Urquhart, 2013). Glaser (1978), Strauss (1987) and Charmaz (2006) recommend coding line by line, which was done in this research. Afterwards, bottom-up coding method shall be followed in which codes are suggested by the data, not by the literature (Urquhart, 2013). Figure 4.1 shows a small part of an interview with one of the female respondents to which the researcher shall demonstrate how the open coding process was done (Figure 4.2).
Interviewer: What is the first thing that comes to your mind when we say religion? (Line 1 coded as interviewer question)

Interviewee: Religion, it is something spiritual depends on faith differs from one person to the other, it is faith, and I hate to restrict religion to a certain act of worship or certain terminology. When you say religion the first thing that comes to my mind is Buddhism not Islam. Religion is the relation between the human and the creator, whatever this creator may be to him, for example the Hindu has a different creator than us. But what ties them together is spirituality.

Interviewer: Do you get any particular feelings when I say religion?

Interviewee: I can visualize an image, because I keep/imagine pictures more, images of people meditating, people searching for Allah and searching for a powerful force. That's what I feel most.

Source: Primary data

The researcher’s thinking process was as follows for each line in the open coding process for the above example. As the open coding of each line was done, the researcher was able to see some of the initial descriptive codes in a more analytical way. Hence in line one in Figure 4.1, it was easy to interpret that the interviewer asked a question, hence this instance was initially coded as ‘question’, which is a descriptive code. Then the researcher inquired, why did the interviewer ask this question in this particular manner? A realisation occurred that this was a projective technique to help the respondent answer.

So, the open code changed from ‘question’ to ‘projective thought’ of a ‘Main Construct’ as shown in Figure 4.2. This process was repeated for each and every line while listening to the audio and reviewing the researcher's notes, as the data was collected to capture all the analytical meanings behind every word. For example, in line two the interviewee used the word spirituality and faith. Spirituality was coded as ‘Higher meaning’ while faith was coded as ‘religious jargon’ because, while listening to the interviewees and comparing notes related to facial expressions and the tones of the voice, it was clear that the word spirituality had a deeper higher meaning and faith was used as a basic terminology for describing religion. After the open coding was done for the FGD, the researcher started looking at the one-to-one individual interviews.
4.5 Data from the Semi-Structured Individual Interviews

The individual interviews were conducted to obtain more in-depth data about the Millennial Muslim’s views on Islamic religion and religiosity in Egypt and explore their views on offence, offensive advertising and their purchase intentions. A total of ten respondents were recruited for the interviews and were coded as follows (see Table 4.3).
Table 4.3: Individual Interviews Coding

<table>
<thead>
<tr>
<th>Variable</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Interviewees</td>
<td>I1, I2, I3, I4, I5, I6, I7, I8, I9 and I10</td>
</tr>
<tr>
<td>2. Gender (males or female)</td>
<td>M or F</td>
</tr>
<tr>
<td>3. Marital Status (married or single)</td>
<td>M or S</td>
</tr>
<tr>
<td>4. Education (undergrad or graduate)</td>
<td>U or G</td>
</tr>
</tbody>
</table>

Source: findings from primary data

For example, an interviewee coded as I3-M-M-G would be interviewee number three, male, married and graduate. The interviews were also conducted in Arabic, but on many occasions, the respondents would express themselves in English words and terms. They took around one and a half to two hours per interview, and I1 yielded 11,206 words, I2 had 14,174 words while I3 had a total of 9,304 words. I5 generated 8,609 words, I6 had a total of 9,814 and I8 had 7,602. Lastly, I7 and I9 (the married couple) had a total of 8,594 words, and I4 and I10 (the friends) yielded a total of 10,278 words. The interview audios were transcribed, filed, then open code system was applied, as previously done with the FGD transcripts. The coding process for the interviews was done two months after doing the coding of the FGD to clear the researcher's mind from any previous codes or connections done and look at the interview data with a fresh new perspective.

4.6 Data from the Solicited Diaries

When seven respondents from the FGD agreed to undertake the solicited diaries experience, the researcher was not sure whether they would be able to fully commit to it, since it is the first-time diaries were used with Egyptian consumers. As expected after two weeks, the diary due date, only three respondents had attempted filling the diary, and all three combined wrote five examples of offensive ads with an explanation on why it offended them but with no further data or details. Although this shows that this tool was not as successful as the researcher had expected, it still gave detailed examples and some insights that will be discussed later. The three respondents were coded as follows RD1-M-S-G, RD2-F-S-U and RD3-F-S-G (see Table 4.4). The diaries were not coded but were used as an example for offensive ads.
Table 4.4: Solicited Diaries Coding

<table>
<thead>
<tr>
<th>Variable</th>
<th>Code</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Respondents for the Diaries</td>
<td>RD1, RD2 and RD3</td>
</tr>
<tr>
<td>2. Gender (males or female)</td>
<td>M or F</td>
</tr>
<tr>
<td>3. Marital Status (married or single)</td>
<td>M or S</td>
</tr>
<tr>
<td>4. Education (undergrad or graduate)</td>
<td>U or G</td>
</tr>
</tbody>
</table>

Source: Findings from the primary data

### 4.7 Data Analysis

After finishing the open coding of the FGD and interviews (which is the point where no new open codes suggested themselves and the categories became saturated) and reviewing them twice in order to make the appropriate changes from purely descriptive codes to analytical and descriptive ones, the researcher moved to the second step. There are two strands of GTM, the Strauss and Corbin (1998) strand that uses four coding steps: open, axial, selective and coding for the process. Whereas the Glaser (1992) strand uses only three: open, selective and theoretical coding.

The researcher chose the Glaser (1992) strand, also followed by Charmaz (2000, 2006), to allow the data to express itself instead of forcing it through preconceptions, which means that the second step was selective coding. In selective coding the open codes are organised into selective codes that will contribute to the core categories of the theory (Urquhart, 2013:49). Put simply, selective coding is scaling up codes into those categories that are essential to the research problem (Urquhart, 2013). Also, the researcher opted for manual analysis of the data rather than using computer software, because when the researcher started familiarising herself with Nvivo the following problems emerged:

1. Nvivo could not operate well with the Arabic transcripts and audios.
2. Translating the transcripts meant losing much of the meanings expressed in Arabic.
3. The researcher, having an insider’s positionality, had insight extracting meaningful themes and codes from the data than Nvivo.
The benefits of using qualitative data analysis software include being unrestricted from physical and clerical tasks, time-saving, the ability to handle enormous amounts of qualitative data, ensuring greater flexibility and enhancing the auditability and validity of the qualitative investigation (John and Johnson, 2000; Lee and Fielding, 1993; Moseley, Mead, and Murphy, 1997; Tesch, 1991; Bowling, 1997; Kelle and Laure, 1995; Webb, 1999; Morrison and Moir, 1998). The concerns entail the progressively deterministic and unbending procedures, giving preferentiality to the coding system, reification of data, amplified weight on the researchers to concentrate on volume and span rather than on complexity and meaning, effort and time consumed while learning to use computer packages, increased commercialism, and distraction from the real work of analysis (John and Johnson, 2000). Hence manual analyses were chosen.

This study is exploring whether offensive advertising strategies can survive the Muslim youth perceptions in Egypt that was translated into the following research questions: What do Millennial Muslims in Egypt perceive as offensive? What do Millennial Muslims in Egypt perceive as offensive in advertising? What is the attitude of Millennial Muslims in Egypt towards offensive advertising? How do Millennial Muslims in Egypt define religiosity? Is there a link between the attitudes of Millennial Muslims in Egypt towards offensive advertising, their religiosity and their purchase intentions? Based on the above, the following categories and subcategories were created by the selective coding process (Table 4.5).

Table 4.5: Emergent themes from the Selective Coding

<table>
<thead>
<tr>
<th>Selective Code</th>
<th>Selective Sub Codes</th>
<th>Open codes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondents profiles and characteristics</td>
<td>Demographics</td>
<td>Age, gender, name, education and marital status.</td>
</tr>
<tr>
<td></td>
<td>Psychological and sociological factors</td>
<td>Dreams, wishes, worries, hobbies, activities, lifestyle, media utilisation and emotions</td>
</tr>
<tr>
<td></td>
<td>Identity</td>
<td>Demographical, psychological and sociological factors</td>
</tr>
<tr>
<td>Islamic Religion in Egypt</td>
<td>Personal definition</td>
<td>Main construct, prompt, higher meaning, acceptance, etc.</td>
</tr>
<tr>
<td>Religiosity in Egypt</td>
<td>Personal definition</td>
<td>Depends, views and opinions, judgement, treatment, etc.….</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------------------</td>
<td>----------------------------------------------------------</td>
</tr>
<tr>
<td>Varied cues of religiosity</td>
<td>Actions, reactions, understanding, events, appearance, etc….</td>
<td></td>
</tr>
<tr>
<td>Distorted views on religiosity</td>
<td>Muslim Brotherhood, reputation, offending Islam, etc….</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Offensiveness</th>
<th>Personal thoughts and emotions</th>
<th>Anger, disappointment, mistreatment, comparisons, etc….</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>As a (male/female), harassment, traditions, etc.….</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reasons for offence</th>
<th>Street, country, media, boys, etc….</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personal experience of offence</td>
<td>Every day, always, usually, unacceptable, tolerable, wrong but, etc….</td>
</tr>
<tr>
<td>Offence to Muslims</td>
<td>Nothing, belittling religion, politics, etc….</td>
</tr>
<tr>
<td>Personal definition</td>
<td>Emotions, actions, treatment, hints, etc….</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Offensive Advertising</th>
<th>Perception</th>
<th>Bad, debasing, frustrating, etc….</th>
</tr>
</thead>
<tbody>
<tr>
<td>Offensive vs. Provocative</td>
<td>Strong emotion, comparison, lifestyle, learning, etc….</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reasons for offence</th>
<th>Intelligence, beggar, morals, status quo, etc….</th>
</tr>
</thead>
<tbody>
<tr>
<td>Offensive products and themes</td>
<td>Comparison between different products and themes, their ranking, denial, acceptance, family, etc….</td>
</tr>
<tr>
<td>Live examples</td>
<td>Ramadan, Juhaina, North Coast, Villas, charities, etc….</td>
</tr>
<tr>
<td>Purchase intention</td>
<td>Affect, effect and new Vs old product.</td>
</tr>
</tbody>
</table>

Source: Findings from primary data
As shown in Table 4.5, the researcher organised the open codes into subcategories, then reorganised them into five main categories/themes (see Appendix 19). Charmaz (2006) calls this stage ‘focused coding’.

4.8 Respondents’ Quotes

Quotations from members of the FGD, interviews, and solicited diaries are a leading method of qualitative data. “They offer valuable perspectives, in the participant’s own words, on the significance and meaning of products and solutions—perspectives that have a high level of trustworthiness” (Weddle, 2013). Weddle (2013: 1) stated that “What better way to market and sell products to customers and partners than using words that come directly from the mouths of potential users?”

4.8.1 Choosing the right quote

The process that the researcher followed in the choice of the quotations followed two main considerations. First, the representativeness of quotes, where the researcher cites one or two illustrative quotations as evidence of a prevailing opinion or trend. When presenting quotations in this way it means that many participants share the same opinion. Second, the inspiration of the quote because sometimes participants provide/state meaning in new or surprising ways. Or participants may show their emotional responses in an authentic, captivating manner. Sharing the participant’s voices in this instance is also vital because it shows a unique perspective that may shed light on certain constructs (Weddle, 2013).

4.8.2 Refining the Quotes

People simply are not as elegantly articulate in conversations as they can be in writing. Even in written declarations from surveys, participants may not constantly be as clear and grammatically correct as a researcher might wish them to be. Therefore, when transforming spoken, qualitative data into the text of a presentation, there is often a smoothing process that takes place. This applies in particular in this study since the original language of the FGD and interviews is Arabic, and when interviews were translated into English, then back to Arabic, then
finally back to English (to cross-reference the meanings), some smoothing and even additions had to be done to validate the meanings the respondents conveyed were properly shown in the translation. However, when the researcher adds quotation marks, it implies an accurate replication of what a participant actually said on the record (Weddle, 2013).

Therefore, this study will use representative quotations that are very close to those in the written transcripts or audio recording of a session and add quotation marks to accurate replicas of what the respondents said. However, the researcher will endeavour to not craft the quotations in such a way that it goes further than being a cleaned-up description of a participant’s spoken statement and converts into something that is artificial; that deviates from truth to fiction. Finally, to preserve anonymity the research will reference the quotes with the codes shown above instead of using the names of participants, but any provided demographic information would reflect reality.

4.9 Conclusion
This chapter explained how the data will be coded, analysed, refined and depicted. The researcher did not describe thoroughly all the created open codes that emerged since they were too abundant and time-consuming to explain in details. Nevertheless, they will be tackled and invoked in the findings and discussion chapters. Finally, theoretical coding, which is how substantive codes are related to each other (Glaser, 1978), was applied and will be fully explained in the following chapters. Each main category/theme will be thoroughly analysed and explained in a separate chapter (Chapters 5, 6 and 7) and then the relationships between those themes and their connection to previous literature will be articulated in the summary of findings and discussion chapter (Chapter 8).
Chapter 5  
Analysis and Findings:  
The Respondents Profiles and Characteristics  

“Hybridity was everywhere, at the core of our existence” (Shafak, 2011: 36)
5.1 Introduction

This chapter aims to describe the data generated from the FGD and personal interviews related to the respondent’s profiles and characteristics. The researcher will endeavour to explain the demographics of the respondents and psychographic factors that affect them. This will enable with the process of understanding their identity, their personal culture, and the reasons behind their thoughts and emotions.

5.2 The Millennials/Shabab generation

Let us begin by understanding Millennials (Shabab in the Arabic language) in Egypt. More than half the Arab world’s population is younger than twenty-five years old, making it one of the most youthful markets in the world (Egypt youth constitute fifty-one percent of the total population) (Mahajan, 2012: 130). The Shabab generation in Egypt has millions of young consumers eager to buy the best products the region and the rest of the world has to offer. They are more aware of global trends and styles than their parents; they enjoy greater access to hip western brands; and they are more individualistic when expressing themselves, looking to be more original in their appearance, attitude and behaviour (Mahajan, 2012). Hence, they share the same wants and desires as youth anywhere else; they want to be accepted by their peers, be cool and have the latest hot fashions and gadgets.

McGinley (2012) discussed the results of a major global survey done by Viacom, the parent company of MTV, on what it calls Millennials in which it discovered that Millennials are a more significant segment in the Middle East than in other countries. The results showed that they are extremely optimistic, content and happy with their lives at the moment, not dreading the word “failure” and getting up and trying again as many times as it takes till they succeed. Eighty-nine percent of Shabab in Egypt are more determined to make the most of their lives. Family ties are one of the fortes of the Shabab generation. Parents are valued as role models more than superstars to the extent that some of those celebrities are considered empty. The Shabab consider celebrities to be a bad influence on their generation as a whole (McGinley, 2012). The respondents in the study match this description, as R3-F3-S stated that:
T.V., media channels, news anchors, actors, celebrities, all of them are not thinking of the effect they have and do whatever gets them more cash!

They also consider parents as friends that they highly respected and honoured. “One in three Millennials in the Middle East would choose their mother or father as a best friend (forty-one percent in Egypt)” (McGinley, 2012). The typecast of youth that rebels against the parents is no more predominant: “parents are often Millennial’s role model, instead of celebrities that are perceived as less authentic” (McGinley, 2012). Yet they do not want to follow in their footsteps and do what they do; they just take them as a role model.

Finally, it demonstrates that Millennials in the Middle East are bigger Internet addicts than in other countries: seventy-one percent in Egypt wish to devote less time to the Internet but are incapable of it. Fifty-five percent of Shabab in Egypt would rather stay at home than go on holiday without proper access to the Internet. Eighty-eight percent of Shabab in Egypt believe the Internet changed the manner they contemplate about the world because online, “they took part in a world that was very different from the one they were living in and experienced the freedom to express their views and to associate with whomever they chose” (Shahin, 2011).

All of this led to the events sparked by the January 25th, 2011 uprising in Egypt that reconstructed the Shabab in a new light, hailing them as new symbols of the nation. In 2011, Shahin described in his study how the Shabab grew up in a financially and economically difficult time which meant ‘stability’ signified the absence of prospects for the future, and what triggered their revolt is when it became apparent that the president’s son was being groomed to succeed his father, which promised the prospect of another 30 or 40 years of such intolerable ‘stability’. But the above study was conducted at the start of the Egyptian revolution, when dreams were big and the sky was the limit. Nowadays, the Shabab (specifically the highly educated, ‘A’ class segment) depict a different view for themselves as shown below.
5.3 The Shabab Now

5.3.1 Dreams and Wishes

Today, five years after the revolution, Egypt and many other Middle Eastern countries are suffering from an identity crisis. The Shabab are too involved with western updates and attached to a lifestyle that does not help them grow into becoming the individuals that their country needs them to be and consequently, this affects their quality of life. Most of the Shabab in this sample defined themselves as passionate, active, inquisitive, rebellious, eager to learn, yet they also mentioned things like stressed, displeased and losing faith and hope.

Now let us examine deeper the above answers. The sample chosen were ages twenty to below thirty, so the older half (forty-four percent of the sample aged twenty-five to below thirty) consists of Shabab who were active participants in the revolution, while the younger half (fifty-six percent of the sample aged twenty to below twenty-five) witnessed its effects. The difference between them shows in the answers, where eighty percent of the older male Shabab would rather leave the country, which shows their level of despair and depression rooted in the economic and financial crisis facing Egypt and their belief that the revolution failed. This despair was most prominent and apparent in the married males who felt the pressure of providing for and protecting their wives and present or future children, as R4-F2-M stated that: “There is no hope, neither economically nor politically, I want to leave this country and never return”. The remaining twenty percent of the older males would not pursue this dream, since the cost of leaving their parents behind unattended is far too high. As for the older females, all of them would rather stay in Egypt beside their parents unless their present or future husbands demand to move away.

Yet the younger portion of the male Shabab in the sample still hopes for a future in this country. Seventy percent of them (men and women) dream of building their own business and being their own bosses to create better systems, more efficient business models and excellent working conditions. Although many of them, forty percent, would not mind leaving the country, they cannot imagine leaving their families behind, preferring to survive in Egypt instead of leaving them. The study
also shows that all the Shabab crave independence from their bosses, from their parents (financially) and from traditions (mainly the females want to express their individuality instead of being someone’s wife, sister or daughter).

Also, all of them want to travel (not immigrate) with their friends or families in order to have fun and experience the lifestyle of the first world countries. Some of them (thirty percent) would rather travel inside Egypt (i.e. Sharm El Sheikh, El Gouna, etc.….) to enjoy the beautiful beaches, sands and desert of their homeland. Finally, ten percent of the male respondents stressed wanting money for financial stability, while only five percent of the single female respondents stated the importance of marriage and family.

In her book “The happiness of Blond People”, Shafak (2001) pinpoints the Shabab’s struggle to immigrate, to live a better life, and leave their family, or struggle and stay connected and supported by them. She says, “Throughout my travels East and West; I have often come across a widespread belief that the inhabitants of the Western world are, in general, if not happier and luckier, at least beset with fewer problems than those in the East. A common state of well-being, real or imaginary, is attributed to people in Europe, Canada and the USA. At first glance, they do not need to deal with civil wars, warlords or tribal quarrels, poverty, corruption, human-rights violations, despotism, droughts or massive earthquakes. There is an equally deeply ingrained counter-assumption: that life in the East is more real and less degenerate than in the West; and that Western societies are so individualistic, so atomised, that they lack sufficient communal ties and family networks to support a person in his or her hour of need”.

5.3.2 Worries, pessimism and reality
All of them fear the future. With every passing day, they feel the country’s economic and political status is getting bleaker; the older half of the respondents already lost all hope for a better future while the younger half still struggles to hope for a better tomorrow (and the key word here is struggles). They all feel that they are “just getting by”; they are getting the, allegedly, best education just to find a job, get married, have kids and then try to survive for the rest of their lives with no self-actualization or motivation. Even the younger half who still has a glimpse of hope,
fear that their wishes and dreams mentioned before may not come true as soon as they graduate and that reality is as harsh as they fear it. R5-F1-S specifically said: “I fear the future, I fear failing and I hate having no rights”.

In addition, all of the male respondents (forty-seven percent of the sample) were very concerned with the fact that they have very little or no rights. For example, a police officer can arrest you at any time for no good reason, where there is no safety and where everything is fixed only when you are well connected and know the right people in the right places. The married respondents (twenty-two percent of the sample), especially the females, were very concerned with the wellbeing of their children, their education, their safety (recently Egypt has had too many kidnapping cases related to either ransoms or organ trafficking), their environment and the moral degradation that is on the rise.

The single female respondents (thirty-nine percent of the sample) are especially worried about marriage and adhering to their parent’s expectations of accepting a decent prospect simply for the sake of the wedding. A proper husband in Egypt is someone who can provide for his family, has a house, a job and comes from a good family. But female Shabab do not strive to settle down with just anyone; they want “the one”. I4-FSG explained that: “Maybe all my mum wanted to do was to find dad, someone to marry, but I want to do more, so much more and I need someone who can help me reach my true potential”. Two male respondents were even worried about their capability of satisfying basic needs (such as food, shelter, marriage, etc.…) in the future which surprised the researcher, since the sample consists of A class respondents who have sufficient means and wealth. This shows again that the Shabab are highly depressed and pessimistic about the future.

Lastly, two female respondents were particularly worried about themselves or any member of their family becoming ill in Egypt, because the best and most expensive hospitals are mediocre at best and becoming ill is like a death sentence, unless you can get the needed medical care in a European country. The other respondents immediately agreed with their concerns and started stating that “if you enter the ER you die”, “the people in the hospitals aren’t qualified to begin with”, “poor people can’t even find beds in hospitals”, “outside the human life matters unlike in Egypt”,

108
and ended their discussion by stating that “if we mention all of Egypt's faults we will never end this”, then awkwardly laughed. All of this negativity is due to their openness to the rest of the world, they travelled, they surfed the Web, and they saw for themselves how it is in first world countries yet they cannot have it in Egypt. Especially since the revolution gave them a ray of light and which died as soon as it was lit. Also, intrinsically they are still attached to their Egyptian heritage and traditions.

5.3.3 Hobbies and Activities

The male respondents engage in a range of activities such as attending courses, social media surfing, watching TV, going to a sports club (for social interactions not sports), eating/drinking at cafes (if they have money), going to a Kahwa (a low class equivalent to a coffee place that is rooted in the Egyptian culture), the gym, gaming on PlayStation (two respondents played Pokémon Go), going out to night clubs with friends, going to the university and hanging out there (which is considered as a social event), going to the movies, and their hobbies revolve around football, gym and college activities.

Married couples would rather stay at home and watch TV, visit their parents (especially on weekends), shopping (mainly supermarket shopping), going to a restaurant/café to eat, hanging out with other couples and sometimes travelling. Finally, female respondents like going to the hairdresser, shopping for clothes, makeup and accessories, going to the cinemas, hanging out with their friends, streaming English, Arabic, Turkish or Indian TV series, studying, going to the university, surfing the internet/social networks and their hobbies are aerobics, sports and music. It is worth noting that most frequented places are chosen based on where the group lives, hence the geographical location is a crucial factor. This is due to the increased traffic in Egypt, specifically Cairo, caused by a weak public transportation system. This forced every member in a family to purchase their own private car so a family of four may have four or five cars. This increased traffic created an invisible segregation of the zones where each habitant of a particular area/zone would rather not leave it to avoid traffic. So they hang out and shop in places near their homes and even try to find jobs that are located near them.
5.3.4 The TV versus the internet

When television came to Egypt at the start of the 1960’s, the audience were naturally limited to the small segment of society that could afford the price of a set, hence the programs were more sedate and sophisticated in terms of subject matter, the use of language and seriousness of intent than those we see now targeting the mass population. But when television entered a new age with the advent of satellite channels it suddenly reached far-flung corners of the globe with a single program in real time.

This globalisation reached the Egyptian television and the Egyptian viewers enjoyed some benefits but also paid a high price. Millions of Egyptians gained access to images of what was happening in the remotest corners of the earth and official propaganda began to lose much of its efficacy. With this growth of competition from other sources of information and exposure to more independent programs and news analysis, the Egyptian publicly-run television stations had to give way to new privately-run channels that were allowed a greater measure of freedom but were susceptible, nevertheless, to some “friendly” gestures from the government to prevent things from getting out of hand.

However, competition from foreign television stations was not all beneficial, since the prize ultimately goes not to the station that tells the most accurate stories but to the one that can capture the largest number of viewers. These may demand more sexually permissive films and a greater dose of entertainment, but it may also require, particularly if a vast and lucrative market exists for it in the rich Arab Gulf States, programs of more religious and moralistic nature. As a result, Egyptian television has moved, during the last two decades, in these two opposite directions. When the Shabab were asked which they use/watch more the Internet or TV they all answered “Internet”. They stated that they used it for “Facebook”, “social media tools”, “streaming movies and TV series”, “YouTube”, “online courses (Coursera.com)” and that it is “like air and water”. On the other hand, TV is mainly turned on while “gathering with the family”, “eating”, “watching Football matches”, “watching TV series during Ramadan” and “watching classical movies (English and Arabic)”.

110
The Shabab mainly watch movies, TV series, shows (food related shows for females) and talk shows. Some of the shows/channels that were specifically mentioned where MBC2, Sahebet Al Sa’ada, CBC, CBC sofrah, Al Nahar, MBC Masr, OSN, Masrah Masr and recently Turkish/Indian TV series are becoming a huge fad. MBC1 was not a favourable channel because it is influenced by the Gulf culture, hence not well understood/liked by the Egyptians and MBC action which no action.

Avoiding the news was a common attitude in all the respondents due to the lack of trust they have for the publicly-run and privately-run channels; and when they needed a source for news they mainly seek non-Arabic channels such as BBC or CNN, and sometimes Facebook, although they admit that it is an unreliable source and must be checked. The Shabab prefer surfing the internet on their mobile phones more than on laptops (unless they are watching/streaming a movie or a TV series) and they would rather stream movies and TV series online to avoid the bombardment of ads that disturb their viewing time on the TV. They also prefer English films/series over Arabic ones (eighty percent). Many of them (seventy percent) have the habit of downloading their favourite shows/movies on external hard devices then connecting them to the TV whenever they want to watch something.

5.3.5 The respondents perceived Identity

Identity is somewhere to belong and fit in. “It is about what someone has in common with others and what distinguishes oneself from other people” (Taha et al., 2011). It is not secret that the Shabab in Egypt are facing an identity crisis nowadays more than ever before. A noteworthy number of Shabab today are at total ease adopting Western ways of life, but there are others who vigorously reject these Western standards of living favouring more traditional ones. Nonetheless, most of the Shabab “adopt both lifestyles, though often in what can be seen as contradictory and unpredictable ways” (Taha et al., 2011).

A critical factor that strengthens this identity crisis is the increasing accessibility of the Internet. Ibrahim and Wassif (2000: 161) highlight, “the communication age puts young people in unprecedented contact with cultures other than their own.
Whether images of this wider world are distorted or accurate, one outcome of the interaction is that the beholder is made to re-think his/her culture in light of new information. The outcome can be to question one’s identity or to reaffirm its separateness from the other”.

This was very apparent in this study when in many instances the respondents would seem as if they are contradicting themselves. They would, for example, state that “I am very open minded, and everyone is free to do whatever he or she pleases”, then less than five minutes later, would say: “I criticise people who do so and so”. The clash between the Western lifestyle and the traditional lifestyle is also evident in personal relationships and marriage. Male respondents would talk about the importance of marriage and having a family, but they rarely introduce their girlfriends to their parents in fear of rejection and go for the arranged marriage option. The females are driven by proving their independence and that getting married is not a priority, but when discussing their goals or dreams marriage is always mentioned. The Shabab would clearly state that they are loyal to Egypt and love it, yet they dream of immigration and finding a job elsewhere.

Figure 5.1: Example of the Shabab’s contradictory statements

Source: Al Sheikh and Al Sayes, 2016

Source: whatwomenwant-mag.com, 2016
Figure 5.1 depicts two examples of the said contradictions. The first picture says Egyptians (including youth) describe the women who wear Burkini (a swimsuit that covers the whole body) as low class, uncool or uncivilised (bi’a in Arabic) and the ones who wear Bikini or normal swimsuits as loose or non-conservative (Sayia in Arabic). The second picture was the highlight of Facebook arguments for quite some time, when the Egyptian female volleyball team was slandered for wearing non-standard sportswear. Arguments about what they are wearing and how much it revealed outweighed their achievement of being in the Olympics!

Figure 5.2 translation:
I am so happy that the girls of the beach volleyball were highly insulted and ridiculed for the way they looked with their hijab and that they weren't as sexy or hot as the European girls. We need some self consistency and clarity because when we insulted the rhythmic gymnastics team and squash champion Nour ElSherbiny for wearing revealing clothes the real reading for insulting them was because they are girls and they are successful! Egyptian people, males and females, hate any successful females at sports or anything else and rejects any girl that is different than the housewife model that can make the best béchamel macaroni casserole. The veiled women had to be insulted so that we understand well that we do not have a religious crisis but a social crisis because those girls couldn't stand waiting at home for Mr. right!

Source: Facebook.com, 2016

One particular comment, on Facebook, about the Olympics female volleyball team incident intrigued me. A young man interpreted the hail of criticism and even badmouthing the team received for not wearing “sexy sportswear” as a good thing. He then explains his opinion by reminding others how the Rhythmic Gymnastics team and Squash Champion Nour El-Sherbini were equally criticised but for wearing revealing outfits or skirts. He interprets it as the Egyptian (males and females) hate for any successful female, and that they refuse any female role model different from the well-known housewife who can make the best béchamel macaroni casserole. This is an example of how the Shabab (especially the well-educated and the internet savvy ones) are trying to break traditional thinking.
It was quite common among the respondents to use English words or phrases in their communication. Interestingly though, some of those, who use single English terms in their otherwise Arabic conversations, do it to keep a certain image of being hip, cool or more western like. In some instances, Shabab who spoke broken/bad Arabic (like a foreigner would) were considered modern and civilised while others who spoke in perfect Classical Arabic Language were seen as old fashioned and weird. Also, Shabab who possess little knowledge of the English language are criticised and ridiculed by the others.

5.4 Conclusion
The Shabab in Egypt have been through turmoil; they have survived a dictatorship, revolted against it, survived again, and are now living an internal and external struggle on a daily basis. They are Internet junkies and it is teaching them that there is something called citizen rights, unlike their experience daily in Egypt. They are proud of their heritage yet strive for a western lifestyle; they admit that classical Arabic is a lovely language and the language of Quran, yet they always speak in Arabic slang or English. They do not like U.S. politics yet they want to immigrate there. Their identity crisis is rooted deeply in them yet they learned to roll with it and create their own mix and match. This will clarify and explain many of their responses discussed in later chapters, particularly the one related to religion and religiosity.
Chapter 6
Analysis and Findings:
Islamic religion and religiosity in Egypt

There is no one Muslim cultural system (Bowen, Early and Schulthies, 2014).
6.1 Introduction
In this chapter, the researcher will delve deeper into the acquired data to understand how the Muslim Shabab define Islam as a religion, their initial thoughts and emotions about Islam, their definition of religiosity, how they categorise it and, finally, how the political and environmental factors affect them.

6.2 Religion in Egypt
The Muslim Millennials or Shabab in Egypt were asked a series of questions about religion and all the respondents from the one-to-one interviews, mentioned that Islam is always the first word that comes to their minds when asked or when talking about religion since they are born and raised as Muslims. Sixty percent of them mentioned other religions besides Islam.

The fact that in Egypt Islam is the religion of the majority and that all the respondents were Muslims created this first response. This is because in Muslim-majority countries, a Muslim is someone born to a Muslim Father or Father and mother and takes on his or her parent’s confessional identity. Mention of other religions can be attributed to the fact that Muslims believe in all the prophets and messengers of Allah (SWT), starting with Adam, including Noah, Abraham, Ishmael, Isaac, Moses, and Eissa (Jesus’s name in Arabic) (Peace Be Upon Them). They just accept as true that Allah’s final message to man, a reconfirmation of the eternal message sent through all the previousmessengers (PBUT), is the one revealed to the Prophet Muhammad (PBUH). I2-FSG, in particular, did not just mention other religions; she wanted to emphasise the point that all religions have the same purpose, to have faith by stating that:

*Religion, something spiritual, depends on your faith, differs from one person to another, I hate to restrict religion to an individual act of worship (Ebada) or with a certain name!*

Other respondents, seventy percent of them, mentioned being judgmental. They explained that people are criticising and judging each other too much and without any right nowadays. This shows that the honourable morals are becoming weaker
amongst the Shabab, where hurting others through criticism is now a norm. All the female respondents stated that: “What we have nowadays are people who judge you for taking off your Hijab and others who judge you for putting one on! This is no longer a religious issue; it is more of a social issue!” This led to the creation of an Egyptian proverb that says: “Leave the creations to the creator”, which means “everybody is responsible for himself”. Here the Shabab reached a point where they do not even want to advise wrongdoers anymore; they would rather let them do what they please. R4-F3-S backed up this opinion by saying: “Judging others is our Lord’s privilege, not ours!”

Forty percent of the respondents mentioned that religion is an embedded factor in their life, a lifestyle choice or a framework for them. That whatever you do religion always governs your decisions and compels you to become a better person. Yet those same respondents insisted that they think this way because they were raised this way, and although they admitted that their commitment to Islam is considered less than their parent’s commitment, they are still trying to be better. They said “we know that we are not as religious or as committed as our parents, therefore we feel lots of remorse and we know that we need to be better”. I5-FSU emphasized how her mum raised her to believe alcohol is wrong not Haram by saying: “Drinking alcohol is wrong, so very wrong because my mum taught me so”. Therefore, their piousness is not attributed to Islamic teaching, nor to their personal development but to their parents who raised them to think in this way and showed them the limits of what they can or cannot do. This explains the issues the Shabab are having trying to be proper Muslims, because they do not follow the knowledge of their religion or the Prophet Muhammad (PBUH) as a role model, but rather follow their parent’s instructions which they may or may not like to listen to.

I7-MMG and I9-FMG stated that: “You either do everything in your life while thinking whether your religion would accept those actions or not, or just ignore it altogether and become a Muslim only by name!” All the respondents discussed that being a Muslim by name is a term that is widely used amongst the Shabab in Egypt. It describes people who were born as Muslims because their parents are also Muslims, but do not care for honourable morals and may or may not perform acts of worship (e.g. Praying and fasting). This underlines again the societal problem where
morals are lacking and create a certain duality where people say something (I am a true believer of Islam) and act differently (I have no morals or I do not pray, etc…). Lastly, thirty percent of the respondents thought of praying and fasting which are two of the most prominent Ebadat (acts of worship) known in Islam, while 10% thought of Islam when used in politics or even of Daesh (see Appendix 20). All the above shows that most if not all Millennial Muslims believe there is a problem with morals nowadays and this was clearly noticed when discussing the concept of religiosity with the respondents.

6.3 Religiosity in Egypt

6.3.1 The distorted views on Religiosity

In 2012, Malise Ruthwen described in her book ‘Islam: a very short introduction’ that being born a Muslim does not necessarily mean subscribing to the beliefs and practices of the faith. This creates a distinction between Islam as professed by the Muslim and Iman, or faith, of the Mu’min (believer). Religiosity is translated in Arabic to Taqwa which means devotion or piousness. Hence, the more religious a Muslim is, the higher the degree of his Iman becomes.

In order to get a deeper understanding of what religiosity is, the respondents were asked what they believe made a Muslim religious. They all agreed that for one to be considered a religious person in Egypt all that matters is their external acts or that they “appear” to be religious. Thirty percent of the respondents said that this is due to the lack of proper knowledge about Islam and its branches, which cause Millennials to interpret how to be a proper Muslim in their own way with no actual reference or guidance. This supports the notion that Islam is not taught by scholars but embedded in their life based on the way they were raised. Sixty percent of them said that Muslims nowadays concentrate only on the acts of worship (the five pillars of Islam) while ignoring honourable morals and ethics which results in a generation of Muslims that lack personal values and honesty. R2-F2-M and R4-F3-S agreed that:
When I see an actress/actor, who are considered to be role models for our generation, performing unethical/offensive roles/movies then state on a talk show that he/she prays fasts, is religious and has a good relationship with Allah I become furious. It shows how distorted our views of religiosity has become!

Muslims are required to apply good morals and manners to obey Allah and His Messenger as part of their faith. Faith leads to good morals and manners and they in their turn reinforce their belief. Yet the lack of knowledge and misconceptions existing nowadays creates a duality inside Millennial Muslims in which they either have a good M2A relationship or a good M2P relationship without creating a proper mix between them. Most of them (sixty percent) see such a concentration of the M2A relationship in which they seek honourable morals even if it is accompanied by a lack of the acts of worship and relation with Allah. Finally, when asked about how they feel when they hear the word religion the respondents first thought of spirituality, contentment, fear of god, serenity, motivation, a sacred/personal M2A relationship, peace, need and remiss (see Figure 6.1). This shows how they, now more than ever, strive to achieve or increase the spiritual/moral side of their religion.

Figure 6.1: Respondents feelings about Religion

Source: Findings from primary data
6.3.2 Personal Definition of Religiosity

Through the interviews, the respondents started defining religiosity from their own personal perspective. A hundred percent of the respondents stated that in order to consider a person religious the way they are dressed is deemed to be a major factor. Respectable, prim and proper clothes such as Hijab for women (clothes that neither describes nor reveals the woman's body, the face and hands are the only parts revealed) or modest clothes for males that do not attract or entice attention (for example wearing knee-length swim shorts). This does not mean that non-veiled women are considered non-religious (especially if they are wearing modest clothes) but that veiled women are viewed as more religious. R3-F4-S stated the following and all other respondents in F4 earnestly agreed with her:

*Clothes are a personal artefact that may affect the way I view you professionally at work for example, but by all means it doesn't offend me because it is a personal choice and affects the relation between you and Allah only. You could be wearing no hijab and have very good morals and ethics which makes you all right by my standards!* 

In September 2014, Nada Kabil wrote in Scoop Empire (an urban online hub for all the news in the Middle East) that being veiled in Egypt is becoming extremely difficult because of obstacles such as being judged, finding jobs, peer pressure, getting married and hijab-free zones that stand in women's way, making every step harder and somehow giving the illusion that the veil is the problem (Scoop Empire, 2014b). Consequently, in October 2014, Sherif Khalifa rebutted Kabil's viewpoint by stating that being veiled in Egypt is actually easier because statistically more women are veiled now than 10 years ago, because upper class in more accepting of hijab now than ever before, and because you can find jobs and get married easily with a veil (Scoop Empire, 2014a). This argument shows the importance of dress codes and its effect on how people are viewed in Egypt.

Forty percent of the respondents discussed that beards for men are a two-edged sword; it can be taken as a religious act because they are mimicking the Prophet Muhammad (PBUH) out of love for him or it can be viewed as being an extremist, especially after the rule of the Muslim Brotherhood where most of them appeared
religious and acted with little or no morals. Nevertheless, they described distinction based on the type of beard, hairstyle and clothes. I8-MSG explained how he interprets beards as follows:

*If it is a short trimmed beard then it is more of a fashion statement especially with long hair or a hair bun, yet a short to medium trimmed beard and short hairstyle is viewed as religious. But whenever I see a man with a long unruly beard I immediately avoid them, just like I avoid women wearing ‘Nekab’ (when women cover their faces and hands) since I view them as extremists.*

The second variable to define religiosity, chosen by eighty percent of the respondents, was praying (especially in mosques), fasting, and generally performing acts of worship (the five pillars of Islam), except for Hajj which was stated as an important pillar of Islam yet not an indicator of religiosity. The third most important factor cited was having a balanced personality with high ethics and morals and was discussed thoroughly by seventy percent of the respondents as the actual factor that shows a person’s commitment to religion and the depth of their religiosity. All the respondents from the interviews summed it up in the following statement: Do not lie, cheat or curse. Do your best in everything. Let your good conscience guide you. Do not harm anyone because a religious person has strong beliefs, is down to earth, is not arrogant and is loved by all.

Afterwards, some respondents (twenty percent for each point) mentioned that doing the following makes you more religious:

- People who regularly read Qur’an and not limit it to just in Ramadan.
- People who attend/give lessons about Islamic religion; especially in mosques.
- People who pray Tarawih (a Sunnah prayer done in Ramadan).
- People who are not extreme (do not shake hands, wear Nekab, do not interact with the opposite sex, etc….)

Lastly, ten percent of the respondents argued that nowadays doing the basic known Islamic acts correctly (like not smoking while fasting or not drinking alcohol) and acting like a decent human being categorises people as highly religious, although it
is supposed to be the norm. Then they explained that this is due to the misconceptions and distortion El Shabab nowadays have about Islam, because according to them, doing *El Fard* is the base, but to do the supererogatory acts (Nafl) and having more commitment while doing *El Fard* is the key to being religious.

### 6.3.3 How Egyptians offend Islam as a religion

One of the major arguments in all the one to one interviews was how Egyptians offend Islam because of the way they act. They attributed this to the lack of ethics/conscience; for example, breaking a street light, taking bribes, paying attention to the five prayers then not doing your job well, cursing, using sexual innuendos, foul language, sexual harassment and being judgmental. Then they blamed ignorance, whether it is educational ignorance where people cannot read and write, or cultural ignorance where people (especially the Shabab) do not want to read, explore or understand more about their religion, as they believe that what their parents taught them is enough to get by.

Also, the fragmentation of religion based on gender. For example, if a husband cheats on his wife it becomes her duty as a good Muslim to forgive him; yet if the wife commits this act of treason it becomes the husband's right as a Muslim to divorce her immediately. Again, this is due to the fact that Islam as a religion is handed down from parents as they raise their children, so it is tainted by their traditions and culture instead of learning it properly to understand everyone's rights. Then they discussed that Egyptians tend to concentrate on the small unimportant details which make the religion look small and trivial. I6-FSU commented: “All our questions nowadays are should females shake hands with males or not and so many trivial things that have nothing to do with your relationship with Allah or the people!” Finally, ten percent of the respondents said that being an outspoken nonbeliever who insults Islam is considered highly offensive.
6.4 Conclusion

This chapter has explored that even though researchers tend to oversimplify religiosity or measure it in a quantified way, the interviews and FGD showed how that demeans the complexity of its meaning in Islam because it encompasses deeply rooted psychological and cultural constructs.

As this study is interested in the Shabab as a consumer and not only as Muslims, what we can deduce is that the Shabab crave change. Change in attitudes, morals and behaviours that can be tapped on by practitioners. Also, the Shabab cannot be categorised based on their religiosity because it is not a variable that directly affects their behaviour. It has become a variable that is integrated in the way they are raised, based on their family background, which affects the way their personality is structured but not the way they behave. But does it affect the way they view advertising? The next Chapter sheds light on this question.
Chapter 7: 
Analysis and Findings: Offensiveness and offensive advertising in Egypt 

“How far is too far?” (Prendergast, Cheung and West, 2008: 484)
7.1 Introduction
In this chapter, the researcher explores what the data reveals about what truly offends the respondents in their personal life, how they define offence, and their personal experiences with offensive people. This will develop an in-depth understanding of the concept of offence from the Shabab’s point of view and the reasons for their offence. The chapter then discovers if offence is related to their religion, what offends them in advertising, and whether it affects their purchase intentions or not.

7.2 Offensiveness
Offensive is associated with "anything that offends someone", sometimes with a definitive list of specific behaviours (Barrow, 2005). But what offends the Shabab in Egypt? The respondents from the focus groups and one-to-one interviews defined offensive as “any act, way of speech or behaviour that belittles others or makes them feel inferior”. Sixty percent of the respondents stated that even our way of joking is based on making fun of others and belittling them which is offensive.

R1-F3-S specifically gave the example of describing his friend's actions as “Shoghl Bawabin” which translates to the work of doormen. This Egyptian idiom means that your actions are low class or uncultured. Other respondents (forty percent of them) stated that cursing, using foul language, profanities, or un-constructive (destructive) criticism is also very offensive since it, again, belittles the person. The table below provides a summary of all the respondent’s responses when questioned about what offends them.

Table 7.1: Reasons for offence

<table>
<thead>
<tr>
<th>Reasons for offence</th>
<th>Types/category of respondents who mentioned the reasons</th>
<th>Respondents quotes</th>
</tr>
</thead>
<tbody>
<tr>
<td>The streets of Egypt</td>
<td>All of the respondents</td>
<td>Getting out of the house is offensive in every possible way. The smells, the scenery, harassment, parents hitting their children, teenagers disrespecting their parents, loud voices and noises, profanities in the language. Just everything.</td>
</tr>
</tbody>
</table>
The country's culture

| All the postgraduate males | Living in Egypt in offensive! The responsibilities, the government, the workplace… You can’t even drive your car without breaking it because the streets are so badly made! And do not get me started on the police force! They never help and sometimes even make it worst! |

The media

| All the postgraduate males and postgraduate females | The news is full of lies and bad information. They treat us like idiots and belittle our intelligence! Also movies, TV series and sometimes even ads are too debasing and morally degraded. |

Boys

| All postgraduate and undergraduate females | Boys/men are just too much. They harass us in the streets or at work; they get better treatment at home or at work plus an opinion or decision by a female is rarely welcomes by them! |

Taking things personally

| All undergraduate males and females | I am just saying my opinion or stating a fact why are you getting offended? |

Conversation with parents

| All undergraduate males and females | Arguing with our parents is offensive because we are obliged to accept whatever they say regardless of my opinion or conviction and disagreeing is rarely an option. |

The people’s behaviours

| Ten respondents mentioned the following behaviours that offend them most | - Hypocrisy (postgraduate female)  
- Intemperance (two postgraduate females)  
- Lack of trust (one undergraduate female)  
- Pessimism (one post graduate female)  
- Tardiness (four postgraduate males and one postgraduate female) |

Women’s roles

| All undergraduate females | They over sexualize us and confine our roles to wives, mothers, sisters or daughters only. |

Source: Findings from primary data

The next section explores each reason for offence by explaining it from the Shabab’s perspective.

7.3 Reasons for offence

7.3.1 The Streets of Egypt

When the respondents were asked about what offends them, the streets of Egypt was the number one reason mentioned by all. They felt strongly offended by the smell and scenery of garbage everywhere. Alongside the streets of Alexandria and Cairo one can barely miss the heaps of garbage on nearly every street turn, even in classy chic areas. According to Al-Ahram Weekly newspaper, this issue is now considered to be a regular part of Egyptian everyday life (Ahram Weekly, 2015). “Environmentalists say that the problem goes further than just garbage collection and
includes poor social behaviour and a lack of environmental awareness” (Al-Akkad, 2015).

Also, the streets of Egypt are not the friendliest space for women of all ages. As stated by The United Nations Entity for Gender Equality and the Empowerment of Women on sexual harassment (survey released in April 2013), “99.3% of Egyptian women are sexually harassed in one way or the other, 96.5% of whom said that harassment was physical, and 95.5% experienced sexual harassment through verbally abusive language” (El-Dabh, 2013). For women to get the simplest things accomplished involves the constant relentless overthinking of certain things such as how to walk, what to wear, and when the right time is to run an errand. “It isn’t easy when they feel that every eye is checking out their bodies” (Mashad, 2015). Sadly, rationalizations for doing so are like “She was the one asking for it with her tight blouse and jeans” or “What am I supposed to do without any money to marry someone?” Those justifications are still advocated and widely accepted by the Egyptian society till now (Mashad, 2015).

Another reason for offence is when the Shabab see parents openly hitting their children in the streets. The middle lower and lower class segments of Egyptian families are rarely educated and know no better ways to discipline their children. Hitting is considered for them a social norm not a crime. In 2011, fathers and mothers in a town in the Nile Delta governorate of Gharbiya protested to plea for the discharge of primary teacher Magdy El-Shaer, who was in prison for appearing in a video beating schoolchildren with a ruler on many different parts of their bodies. The parents stated that they habitually hit their children and that they desired El-Shaer to strike them further to straighten them up and discipline them. In return, those kids grow up while treating their parents abusively and disrespectfully and raising their own children the same way (English.ahram.org.eg, 2014). So when highly educated and cultured Shabab see this in the streets it becomes a shock to them, especially when their Westernised way of thinking believes that abuse is always a crime never a social norm.
Lastly swearing, cursing and using profanities are a natural act in the Egyptian streets (Osman, 2016), which makes it an unpleasant even offensive experience for the Shabab to go outside. In 2016, Osman wrote that her intolerance to any loud noises whatsoever is a result of being half European, because the norm in Egypt is being loud and people have come to accept that. One of the most common scenes in Egyptian streets is passing cars that have music on maximum volume and their windows down, or repetitive loud car honks, and occasionally the 3 am car racer that wakes the whole neighbourhood up.

7.3.2 Egypt: the country

The respondents here mainly discussed the cultural and traditional factors that put pressure on them and offend them. The postgraduate male respondents are the ones who joined the workforce, are building their careers, or even got married and started families. They constantly feel the pressure of having too many responsibilities like being the bread maker since the wife usually does not work. But nowadays, with the increased number of female workers, he has to be the breadwinner since it is socially unacceptable for the wife to make more money than her husband. Figure 7.1 shows how the labour market environment is accepting and hiring more females over the years but still remains much lower than the rate of the males in the workforce. The postgraduate male respondents believe that these break-making and bread-winning responsibilities are the result of all the leniencies they were shown while they were younger, like staying out late with no curfew or not questioning their actions, while females have curfews and their actions are always under their parent’s scrutiny. Therefore, as grownups they are “paying the price” for this earlier freedom.
Figure 7.1: Evolution of hiring, separation, and job-to-job annual transition rates for workers between 20 and 49 years, over the period 1998-2011

(a) Male workers

(b) Female workers

In addition, the male respondents feel that the government is not helping them. They rarely get what is rightfully theirs and everything gets done when you know the right people in the right places. Bribes and giveaways are also a common action to get things done. For example, to renew or issue a new driving license you need to give each government worker extra money so that they process your paperwork. Otherwise you would be shunned and left behind. The police force is no better as shown in the Egypt corruption report done in 2016 (GAN Integrity, 2016) (see Appendix 21).

7.3.3 The media channels
The postgraduate male and female respondents mentioned “Al Sobky” the minute they wanted to describe offensive movies. Mohamed Al Sobky is “an Egyptian producer whose films have fared consistently well at the box office despite attracting negative reviews from critics” (elcinema.com, n.d). Al Sobky always defends his work by saying that his movies seek out to involve the populist mainstream classes from which he himself comes from, adding that he has the knowledge to properly connect and create a bond with that segment of the society. “However, critics attack his work and label it as base” (elcinema.com, n.d). Although his movies target the lower class segment of Egyptians, the respondents felt that the existence of his movies is offensive because it depicts certain unethical, immoral and degraded personalities as normal people or even heroes; this affects Egyptians negatively and degrades them even more. They also felt the same debasement from most Egyptian TV series and sometimes even ads (which will be discussed later). Concerning news, they rarely trust any media channel and are convinced that it is deceitful, stating “even at the time of the revolution the news always lied. First, there was no revolution, then there are very few people in the streets, then they are a big number of terrorists instead of protestors, etc.… always lies and deceits”.

7.3.4 Gender roles in Egypt
In 2016, the World Economic Forum's Gender Inequality Index (GII) rated Egypt as number 132 out of 144 countries, with an overall value of 0.614, where 1.0 is a perfect score. This indicator suggests strong gender-based disparities in areas of economic participation and opportunities, educational attainment, health and
survival, and political empowerment (Global Gender Gap Report 2016, 2017). This is in line with respondent’s comments when asked about gender equality. All the female respondents feel this gender inequality on a daily basis. As they commented:

Street harassment moved from being offensive to being looked upon as a condition or disease since the harassers target any females regardless of their looks, age or attire. It's not personal anymore! Veiled, non-veiled, old, young, attractive or not you get picked on! They are harassing an idea… the idea of females in the streets instead of at home.

This inequality is also felt at work and at home, as males have certain privileges like getting promoted faster at work, or not taking female opinions or decisions seriously, because in Egypt it is considered a fact that a man always know better (at work or home) or even because they get to stay out with their friends for a longer time with no question asked, while the girls always have a curfew and are under observation. The undergraduate females specifically felt discriminated against by being over sexualized or having confined roles of a mother, sister, daughter or wife only. This shows the immense disparity between females in different social classes because lower social class females get unequal treatment from the males. They are rarely allowed to get any education; they get married to whomever their parents choose for them at a relatively young age, and even go through female genital cutting/mutilation procedure to ensure chastity. When discussing gender equality or lack of equality in Egypt; the educational level and social class are considered crucial factors because in a country segregated by economic disparities, gender equality is a privilege. On the 8th of March 2017, the International Women’s Day, many Egyptians heard inspiring stories about Egyptian women who have risen to the top of their respective fields and they all have one thing in common: Privilege (Ghoneim, 2017) (see Appendix 22).

It is worth noting that for several Egyptian women, requests for women's rights do not really ring a bell. What right activists may perceive as inequality is viewed by Egyptian women as normal dissimilarities between men and women. This ideology has been ingrained into the minds and souls of many generations of Egyptian women and men too. A women place is at her home beside (or more
appropriately behind) her husband. “Thousands of Egyptian girls who are currently pursuing higher education will eventually settle down at home and choose not to pursue a career because the thought that they will never be as good as a man in any particular job is repeatedly reinforced over the years” (Ibrahim, 2010).

### 7.3.5 The parents

The undergraduate males felt strongly oppressed by their parents or the older generation because everyone treats them like losers who do not know what to do. They stated that they are always described as “Shabab daye’e” which means lost youngsters or “Gil hebab” which means a generation of soot. R1-F3-S summed it up as: “When we want to do something for ourselves they tell us we are not smart enough, strong enough or brave enough to do it and when we do nothing we become moochers and a lost cause. What do you want from us?!!” Then R2-F3-S described his experience as such: “I was once robbed and when I went to the police station to file a report I was mistreated and nothing was done because they belittle us and think we are too young to ask for anything even our basic rights!” Both undergraduate male and female respondents felt offended when talking to their parents because the discussions are usually one-sided; here the parents say, and the kids have to listen and obey. They also stated that, nowadays, everyone is becoming too sensitive; he or she take everything too personally and get offended easily.

### 7.3.6 Emotions related to offence

When the respondents were asked to describe their feelings/emotions when they are offended, the following emotions were reported; anger, rage, frustration, disgust, restlessness, provocative, awkwardness and mockery. They also mentioned two people whom they consider utterly offensive: Mortada Mansour (see Appendix 23) who uses the foulest curses on live TV and Tawfik Okasha (see Appendix 24), regarded as an attention seeker who spreads absurd and ridiculous news and political opinions.
7.4 Offending Islam

The undergraduate and postgraduate males had a hard time thinking of anything that would offend Islam or offend them because they are Muslims. They gave an example by describing people who drink alcohol or wear inappropriate clothes according to the religion as free individuals who can do whatever they want because it doesn't affect them. They then mentioned that mixing politics with religion is very offensive since the politicians who do so mostly to use the name of Islam to give themselves certain credibility then sully its name with their immoral actions. Sexual or verbal harassment is also offensive to Islam since a Muslim should never act in such a demeaning way. The undergraduate females agreed with the above opinions but stated that anything or anyone that belittles any religion is considered offensive and that judging people based on their looks is also religiously offensive because it makes Islam sound like a trivial religion.

The postgraduate females agreed that the way you dress or what you drink is a personal thing. People are free to do what they want as long as it does not break traditions. R6-F4-M explained this by saying: “One day I was waiting for an Uber car to pick me up and I saw a lady beside me wearing beige/nude like leggings, for a moment there I thought she was naked! This is unacceptable whether you are a Muslim or Christian, our society does not accept this”. They also mentioned that making fun of women wearing hijab or niqab is very offensive because they have the right to wear whatever suits their belief. They then stated that veiled women are sometimes treated as uneducated or ignorant women which highly offend them. I2-FSU shared her personal experience as follows:

_I was once taking a course and the female instructor was explaining what secularism was when she addressed me by stating “of course you don’t understand this, you are veiled!” I was very offended! Just because I am veiled doesn’t mean I am closed minded, uncultured, uneducated or incapable of comprehending her! The way I am dressed is a private matter between me and my God; it has nothing to do with her to begin with!_
Lastly, they mentioned that, nowadays, there is a new trend in Egypt where a particular minor segment of the upper class of society is resenting hijab and shunning it. This is apparent in certain clubs, hotels and north coast resorts where veiled women are not allowed to enter unless they take off their veil or wear a turban instead of a veil. Murdock (2016) stated that Egyptian women describe their relationship with their headscarves as a complex one. What is simpler, they say, is their fight for the right to wear what they want, whatever it may be (Murdock, 2016) (see Appendix 25).

7.5 Offensive Advertising

After the respondents of the FGD and interviews finished describing their thoughts, feelings and emotions about offence and what offends them they were asked whether advertising in Egypt is considered offensive in any way. They all, in both the focus group discussions and personal interviews, looked genuinely bewildered by the question and were incapable of responding for a few minutes. Sixty percent of them then stated, and the rest agreed with them, that living in this country is offensive on a daily basis hence how can a mere ad offend them.

They then stated that some ads are morally declining, debasing, frustrating, impudent, insolent, barbaric, shallow, stupid, or have neither message nor purpose which is of course upsetting yet not as grave in its affect as to be considered offending because compared to what happens to them everyday, ads are “the least of their troubles”. When the moderator changed the word offensive with “mostafez” (i.e. provocative or annoying), the respondents felt that it described their reactions to such ads in a better way and determined that ads nowadays are considered to be moderately provocative but are definitely much more provocative than ads five years ago.

7.5.1 What the Shabab hate in ads

When the respondents were asked about what makes an ad provocative for them the answers were as follows (Table 7.2):
Table 7.2: Reasons for offence in ads

<table>
<thead>
<tr>
<th></th>
<th>Male - postgraduates</th>
<th>Female - postgraduates</th>
<th>Female - undergraduates</th>
<th>Male - undergraduates</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Sexual innuendos</td>
<td>- The disregard of the consumer's intelligence</td>
<td>- Overusing women</td>
<td>- The execution of the ad</td>
</tr>
<tr>
<td></td>
<td>- Promoting moral declination</td>
<td>- Usage of profanities</td>
<td>- Foul language and profanities</td>
<td>- The disregard of consumers intelligence</td>
</tr>
<tr>
<td></td>
<td>- Charity</td>
<td>- Disrespecting the culture</td>
<td>- Bad quality (scam) products/services</td>
<td>- Sexual innuendos</td>
</tr>
<tr>
<td></td>
<td>- The disregard of the consumer's intelligence</td>
<td>- Ads budget</td>
<td>- Charity</td>
<td>- Overusing women</td>
</tr>
<tr>
<td></td>
<td>- Over usage of the female sex appeal</td>
<td></td>
<td>- Ads budget</td>
<td>- Ads budget</td>
</tr>
<tr>
<td></td>
<td>- Ads budget</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Source: Findings from primary data

All the respondents felt strongly irked and provoked by ads that belittle their intelligence. They explained how some ads are done in a way that the advertiser or advertised brand is definitely treating them like idiots. They gave many examples to illustrate this disregard as follows: “When a foot patch tells me it can detox my body, cure my blood pressure and make me feel better I get it. But when it starts to ridicule my intelligence by saying that it cures diabetes, clears the sinuses and makes consumers better lovers, that’s when they go too far! I am not an idiot you know” (stated by F2-R8S). Another example is when ads depict Egyptians as people who live in compounds and villas, then state that if I am not like them then I am not living. “Where do you think we are Europe? More than fifty percent of Egyptian families can barely find food! Wake up and smell the coffee or poverty to be exact!” (stated by F3-R5S).

This led them to start talking about charities and how provocative they are, especially the ads that promote the idea of donating for the prosperity of the
country. They explained that watching ads that explain how Egypt needs financial help tore their pride, demoralised their patriotism, and made it seem like their country is an old unwanted beggar. Also, charities for non-profit hospitals and orphanages seemed either fake and misleading or abusive because of the use of real sick or orphaned children. An ad of an old lady of low social class donating her gold earrings (her only wealth) to the “Tahya Masr” (long live Egypt) charity institute was mentioned by all the respondents as very annoying. I5-FMG, in particular, explained: “This old sweet lady should be supported by the government not donate her only wealth to it!”

The male and female postgraduates viewed that certain ads promote or celebrate moral decline by promoting ideas like the normality of hitting or cursing your children, the ‘positive’ appeal of lying or cheating and the coolness of degrading or mistreating your friends. They provided examples such as: “Is it normal for an ad to promote a dad hitting his kid who doesn't want to share with him his ice cream cone? Or is it ok for another ad to say be smart like her while depicting a mum who lies to a shopkeeper about his broken vase saying “my child didn't break it” when she did! It most certainly is not and it does not send an appropriate message to the coming generations!” (stated by F1-R2S).

Finally, the misuse or overuse of women in ads and sexualizing them was another major sore point for all the respondents. Women are either too naked with no purpose for the ad. One respondent stated: “When it’s an ad about the beach I get why she is dressed like this but going to the supermarket like this is just weird!” Or they are used as ‘eye candy’ because attractive women appeal to the most basic sexual needs and grab attention and sometimes even depicted as accomplished only when they cook an excellent meal. Some of the above emergent themes match previous studies while others do not. This is explained in the coming section.

**7.5.2 Offensive products and themes**

The usage of offensiveness in ads is deemed, in previous studies, as a popular advertising strategy (see page 24). These earlier studies adopted the following aims to examine the effect and attitudes towards offensive ads; comparative study
on offensive ads between two or more different cultures (Chan et al., 2007), investigative study on a single particular culture’s attitudes towards offensive ads (Fam, Waller and Yang, 2008; De Run et al. 2010; Fam and Waller, 2003), study on the effect of religion/religiosity on attitude towards offensive ads (Fam, Waller and Erdogan, 2004; De Run et al. 2010), study on a certain gender’s perception towards offensive ads (Christy, 2006; Yoon and Kim, 2014), study on the factors that make controversial ads offensive (Waller, 2004; Waller, 2005; Christ and Haley, 2008; Dahl, Frankenberger and Manchandra, 2003), study on specific offensive products (Millan and Elliott, 2004; Beard, 2008), and study on specific offensive messages (Jones, Cunningham, and Gallagher, 2010; Waiguny, Nelson and Marko, 2013).

Those studies showed a certain framework related to offensive advertising, specifically twenty offensive products (see Table 2.3) and twenty-two offensive messages/themes (see Table 2.3). When the respondents where shown the list of offensive products and themes that were compiled from previous studies their attitudes towards them were as follows (Table 7.3):

Table 7.3: Attitudes towards offensive products and themes

<table>
<thead>
<tr>
<th>Offensive products</th>
<th>Blatantly offensive</th>
<th>Moderately offensive</th>
<th>Lightly offensive</th>
<th>Irrelevant/Unknown/Not offensive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abortion services</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pharmaceuticals</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alcohol</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farmaceuticals</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Funeral services</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Birth control</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gambling</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Political parties</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Charities</td>
<td>10% 17% 73%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Personal hygiene</td>
<td>2% 18% 80%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male/Female</td>
<td>10% 32% 58%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Undergarments</td>
<td>10% 32% 58%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Weight loss</td>
<td>12% 20% 68%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Programs</td>
<td>10% 32% 58%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Guns and Armaments</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pornography</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cigarettes</td>
<td>35% 65%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pregnancy test</td>
<td>100%</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Offensive themes</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>-----------------------------</td>
<td>---</td>
<td>---</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>Racially extremist groups</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Sexually transmitted diseases</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Religious denominations</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Violent video games</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Violence</td>
<td>55%</td>
<td>35%</td>
<td>10%</td>
<td></td>
</tr>
<tr>
<td>Sex/Erotica</td>
<td>80%</td>
<td>18%</td>
<td>2%</td>
<td></td>
</tr>
<tr>
<td>Nudity</td>
<td>65%</td>
<td>25%</td>
<td>10%</td>
<td></td>
</tr>
<tr>
<td>Indecent language</td>
<td>65%</td>
<td>33%</td>
<td>2%</td>
<td></td>
</tr>
<tr>
<td>Racism</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Religious prejudice</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Terrorism</td>
<td>60%</td>
<td>40%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fear appeals</td>
<td>33%</td>
<td>42%</td>
<td>25%</td>
<td></td>
</tr>
<tr>
<td>Deception</td>
<td>83%</td>
<td>15%</td>
<td>2%</td>
<td></td>
</tr>
<tr>
<td>Stereotyping</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Shock appeal/tactic</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Subject too personal</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Cultural sensitivity</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Mischievousness</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Concern for children</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Hard sell</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Health and safety issue</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Western images</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Anti-social behaviour</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Humans in demeaning situations</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Portrayal of mentally ill people</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
<tr>
<td>Objectification</td>
<td></td>
<td></td>
<td>100%</td>
<td></td>
</tr>
</tbody>
</table>

Source: Findings from primary data

Table 7.3 shows that all the respondents perceived abortion services, Pharmaceuticals and medicines, Alcohol, Funeral services, Birth control, Gambling, Political parties, Guns and Armaments, Pornography, Pregnancy test, Racially extremist groups, Sexually transmitted diseases, Religious denominations and Violent video games as irrelevant or inoffensive products. Nevertheless, it is worth noting that gambling, pornography and alcohol were stated as products that
would never be advertised in Egypt since they are considered to be Haram (not permissible) products in Islam, hence they were represented in the inoffensive section (although they are very offensive due to Islamic religion).

Charities were described as lightly offensive by 73% of the respondents since all the respondents believed that its offense stem from the execution of the ad not the product of ‘charity’ itself. The rest of the products also had a higher percentage of being lightly offensive since, again, the Shabab believed that products are inherently inoffensive. R4-F3-S specifically stated that:

*All products can be advertised and any company has the right to promote its goods as long as it is done in a decent way!*

Therefore, the Shabab are more offended by advertising themes than by the products advertised. Nevertheless, the following offensive themes were considered as irrelevant/inoffensive by all the respondents: Racism, Religious prejudice, Stereotyping, Shock appeal/tactic, Subject too personal, Cultural sensitivity, Mischievousness, Concern for children, Hard sell, Health and safety issue, Western images, Anti-social behaviour, Humans in demeaning situations, Portrayal of mentally ill people and Objectification. While deception was viewed as the most blatantly offensive theme in advertising, which matches the respondents theme of ‘undermining the consumer’s intelligence’ followed by sex/erotica, nudity, indecent language and fear appeal. Terrorism was viewed as moderately offensive to lightly offensive since the respondents felt that it is an important theme that has to be discussed when the need arises but still emphasized that it should be done in a decent way not too straightforward way. Afterwards the respondents started giving examples on offensive advertising themes as follows.

### 7.6 Examples of offensive advertising campaigns

When the respondents of the FGD and personal interviews were asked about examples of recent ads that offended them, only the following advertising messages/themes were mentioned; violence, misuse of women, innuendos of bad
7.6.1 Violence
In the rising world of multimedia, violent images are becoming easier to access than even before through cable and broadcast television, video games and the internet (Rifon, Royne and Carlson, 2010). Violence is “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation” (World Health Organization, 2017). Previous researchers studied the mainly negative effect of violence in ads on the viewer’s attitudes and behaviours (Jones, Cunningham and Gallagher, 2010; Rifon, Royne and Carlson, 2010; Shepherd, 2005; Gunter, Furnham and Pappa, 2005; Martínez, Prieto and Farfán, 2006; Hetstroni, 2011) rather than discuss how to properly use it. This study, however, showed that the respondents, one male undergraduate respondent and all the female undergraduate and postgraduate respondents, believed that the only reason an ad needs to use violence is to show its devastating effect or to show what not to do.

In 2015, a chips brand named Fox saw one of their ads banned by the Egyptian Consumer Protection Agency (CPA) for making light of domestic violence by showing a father slap his son. Yet the undergraduate male respondents did not feel that this ad was offensive because the dad was portrayed as joking with his son, a painful joke but nonetheless a joke. They then stated the following example for unacceptable violence in an ad, since the violence was intentional not jokingly done: “This ad was about a guy in a resort who got upset by the noise his neighbour is making so he goes up to him and bangs the door, breaks it, shouts at and curses at the neighbour, then leaves all satisfied; afterwards the ad promotes a certain compound/resort and promises you quiet calm environments so that you don’t need to have to lose your temper again”.

7.6.2 Misuse of women
Sex appeal and nudity has been widely used in most countries (Liu, Cheng and Li, 2009) but in Egypt, all the respondents agreed that nudity is one of the worst ways
to misuse women in ads and that being completely naked on TV is unacceptable traditionally and religiously. But being in a bikini or revealing clothes is a different matter. “A lady eating a sandwich provocatively barely dressed on a bed” is the example R8-F3-S gave which he ended by saying “is an ok ad because she is a model”, yet R3-F3-S disagreed with him by stating that it is definitely not ok especially if you watch it with your family which makes it a bad influence for the kids and awkwardly embarrassing for the parents. R4-F3-S also argued that it is not ok because the ad is not appealing to him but to his instincts. The rest of the respondents in F3, all of the respondents in F4, and all the respondents from the interviews agreed that nudity could be perfectly fine as long as it is used properly and with a purpose like a beach ad or a massage parlour. Another example given by R4-F3-S was a hair gel ad that used two “sha’abi” singers (folk singers who supposedly represent the lower social class of Egyptians) with thirty or more women around them. He stated that “using all those women has neither meaning nor purpose, why do we need to use all those women for a male hair product!?”

All the postgraduate female respondents in the FGD and interviews agreed that using women in ads for their sexual appeals is unneeded and should not be accepted by them but they all accept it and live with it. Yet the undergraduate female respondents in the FGD and interviews do not accept it. The respondents from F1 mentioned an ad that highly provoked them because the actor Amr Youssef was promoting a resort called Moussa Coast by stating that the weather was nice, the clinics are nice and the parties are awesome and with every italic word there was always an attractive model that matched his innuendo where the “weather” is a beautiful girl, the clinics are “nice” because the nurses and doctors are pretty women, and the parties are “awesome or off the hook” again because they are full of beautiful women. All this is offensive to them because of the usage of women as ‘eye-candy’ that supposedly will attract the customers. Then they commented that when you buy real estate you do it for the location or amenities not the women living there.

7.6.3 Innuendos of taboo words
Sabri (2012) define taboo words used in advertising as the use of insults, sexual references and profanities. The Egyptian Consumer Protection Agency (CPA)
would never allow the use of taboo words, hence advertisers who seek to grab attention opt for the usage of innuendos or changing one or more letters in the intended word then rely on the viewer's perception to catch on to it.

In 2016 Egyptian advertisers, who have come to lean on racier brand comedy in recent years, were preparing for the Egyptian equivalent of Super Bowl ads, Ramadan. The entire holy month is considered the best time to reach the highest number of viewers. Advertisers spend considerable amounts of money to get that prized 60-second commercial slot during the top grossing or best “mosalsalat” (TV series in Arabic) and dedicate their time to making the sort of ads that would get the country buzzing about how hilarious or attention grabbing they were.

Yet upon viewing the first ad of Juhaina (an Egyptian dairy products company), viewers were displeased and sent complaints to the Egyptian Consumer Protection Agency (CPA). The ad started by two infants sitting on high chairs (which will be coded as infants Y and Z), then the third one (which will be coded as infant X) joins them. Infant Y was visibly upset so infant X asked him in a rude way why he is whining while infant Z made fun of him. The upset infant Y stated he wants his “Dondo” (which is an innuendo to his mother’s breast/breast milk). Infant X tells him that he must be weaned to grow up and that milk is still available, that is when infant Y declares that he cannot forget the “Dondo” and infant X tells him “and you will never forget it”. The ad closes with a narrator stating “do you want to grow up baby? Juhaina’s milk is the number one milk in Egypt, which is after the ‘Dondo’ of course!”

According to the official statement made by the CPA (see Appendix 26), the complaints stated that the ad "Did not match with Egyptian culture and were full of 'sexual innuendos’." They went on to say, “The commercial had sexual connotations, used children in violation of advertising standards, and misled consumers by implying that the company’s milk is better than breast milk” hence it was banned. All the undergraduate male respondents felt that this ad was using a strong innuendo, especially the last line, which did not go well with the Egyptian culture. They also said that using bad language, if ever allowed, would be atrocious because even though they use profanities on a daily basis with their friends that does
not mean they want to listen to it repetitively in an ad, especially if their family is watching with them. Yet all the postgraduate female respondents stated that they feel and know that profanities are wrong yet it does not offend them anymore and all the undergraduate female respondents felt that the ad was not offensive since the word “Dondo” itself has no real meaning, but the way it was used at the end was wrong.

7.6.4 Immorality
Another Ramadan ad that was banned by the CPA in 2016 was an ad by Birell, a non-alcoholic beer company, which has been running “man up” or “be a man” advertisement campaigns since as early as 2009.

Figure 7.2: Birell “Man Up.”

Birell and the arrow on the male sign placed on the number zero goes south/limp. Then it moves to the picture in the middle where it shows a young man peeking into the urinal stall of another man at a bathroom and the narrator continues “and we still have someone like that!” And the male sign appears around the performer with a limp arrow. Then we move to the last picture on the right where the narrator ends by saying “Birell 30 years of sorrow, Man up” and the word man up is followed by the adjustment of the male sign arrow to its rightful position. It is worth noting that the narrator’s voice is crude and very loud similar to an army officer grunt. The CPA stated that this ad “breaches public morals” and banned it.

The undergraduate male respondents are offended by Birell’s ad but not because it breaches public morals as the CPA stated, but because they tend to categorise level of manliness based on certain behaviours or actions that the Shabab do not agree with all the time. As for the postgraduate males, they felt that the ad was not
offensive at all because it depicts certain realities and makes fun of it. One respondent specifically said “it is offensive in a non-offensive way because we agree with what they are saying”. While the female undergraduate and postgraduate respondents they felt offended by it because it is sometimes rude or it treats women disrespectfully.

Also, a Cottonil (underwear and home-wear brand in Egypt since 1999) commercial in Ramadan 2016 has been banned for a scene showing women squatting in workout gear, as the voice over takes a moment to creepily say ‘oooh’. While Dice’s (another underwear brand) Ramadan ad was banned by the CPA for ‘promoting/endorsing adultery’ (see Appendix 26). Cottonil and Dice's ads did not offend the undergraduate male respondents as much as the ads stupidity annoyed and disgusted them, as defined by them, and it did not offend the postgraduate females at all. While the undergraduate female and postgraduate male respondents were highly offended by them.

The postgraduate male respondents mentioned the ads of a music channel called “Melody” launched in 2002 as the beginning of degradation in all other ads, in which they had the following catch phrase “Melody defying boredom”. They explained that for six years their ads were very controversial and defied every cultural, moral or logical reasoning Egyptians had till they got used to it and started demanding the controversy. Melody channel had two mascots/main characters; “Melody Man” the obese man who always gets hit or shouted at and “booby” the beautiful woman in tights with exposed cleavage (which was an unusual scene at the time), and both showed behaviours and attitudes that were defying the Egyptian culture and tradition such as the usage of a “bleep censor” as a replacement for certain taboo words. They explained that traditionally such words would not have had a chance to thrive if they weren’t accepted the first time they were used in the Melody channel ads.

7.6.5 Charities

Burt and Strongman (2005) demonstrated that previous research on charities has been focused on the societal attractiveness of donating to charities (Middleton and Edwards, 1990; Jiobu and Knowles, 1974), the regularity of charity contributions
(Burt and Popple, 1998), the usefulness of charity inducements in endorsing other products (Strahilevits and Myers, 1998), the inclination to pay extra for a branded product that is related to a charity (Irwin, 1999; Strahilevits, 1999), and the explanation that charities must be mindful of social desirability factors when choosing the messages and dimensions of their ads (Louie and Obermiller, 2000).

Co-founder of Regarding Humanity, Linda Raftree believes that adverts depicting desperate people in poverty are not effective in resolving the problems charities are seeking to address, since they neither empower nor create sustainable change (Meade, 2014). Nevertheless, none of the earlier studies depicted ads related to charity as offensive as the respondents in this study did.

When discussing charities, the undergraduate male respondents reported that using kids to make you feel sorry and cry and donate is wrong. They also admitted that if they wanted to donate they would have done it already and that the ad would not change their behaviour, because using sick or sad kids makes them feel sorry for them and that is all. They also mentioned the ad of the old lady who donated her gold earrings for the government and stated that it makes Egyptians look poor and weak, where the government takes from the poor instead of giving them.

One respondent said that he once watched an ad of a school teacher asking her class to draw a heart and one sad-looking girl decided to draw a heartbeat line while the narrator states that all she wants is to live, he was very moved and affected by it to find the same girl acting in a TV series later which made him angry. He believed using an actor/actress was deceitful yet another respondent thought that using very ill kids/people would be degrading for them. That is when they all agreed that advertisers should use real cases but not in a demeaning way that would humiliate or upset them.

The postgraduate females thought that all charities are a scam and that the people in need rarely get the amounts donated and that, in addition, they misuse the sick, the poor, and the kids in their ads. The undergraduate female respondents mentioned by name all the charity ads that were aired in Ramadan 2016 as offensive due to misuse of money or people.
7.6.6 Undermining consumer’s intelligence

“Do not tell me this juice is one hundred percent natural cause we know it is not” or “do not spend all this money on ads telling us how you need money and donations!” were the statements said by undergraduate male respondents when describing how ads undermine their intelligence. As for examples they specifically mentioned ads that are poorly executed or idiotic as offensive because it wasted their time.

The postgraduate female respondents mentioned ads for personal hygiene, underwear and weight loss programs as sometimes undermining due to the way the ads were executed. They stressed the fact that the products do not offend them; just the way the ads are done is sometimes too “in your face” and that they are not that stupid that the ad needs to be this honest and straightforward, ads need to be subtler.

While the undergraduate female respondents mentioned ads of Fairy or Pril hand dishwashing liquids in which the females use one drop of liquid soap and wash tens and hundreds of plates and make them all shiny, and stated: “We know the reality of it since we wash dishes every day, be more realistic please!” Same with laundry detergent brands where they soil a piece of white cloth with all kinds of hard to remove stains and then drop this cloth into some water and detergent, where it magically becomes whiter than ever and clean as a whistle.

Postgraduate male respondents mentioned the Trio Villas ad where three brothers inherited a villa from their father but they were upset because it had only one garden. That is when they announce the discovery of Trio Villas that have three floors and three gardens for each floor. They felt it was ridiculous that a country asking for donations from its citizens caters to people who are not satisfied with a whole villa because it only has one garden; they felt sarcastically bitter about it.

7.6.7 Examples from the Solicited Diaries

For Allport (1942), a diary is “a document par excellence, chronicling as it does the immediately contemporaneous flow of public and private events that are significant to the diarist”. The respondents were asked to describe their daily
behaviours and whether they watched any ads that offended them and why. The response rate was very low with only three respondents providing the following insights.

RD1-MSG watched the Birell ad alone at home and felt confused by the way they displayed the role of men in the society. He mentioned the ad to his friends and they agreed with him about how this ad shows the deterioration of the morals and ethics Egyptians reached nowadays. He did not like the performance in the ad, the narrator voice, the idea itself nor the tagline of “Man Up”. He did not relate his offence to his religion but he noticed that most of the acts depicted in the ad like harassing women or not helping your wife, are all acts that do not match Islamic teachings or principles.

On another day he was watching what he called a local cheap channel and observed an ad about a sexual booster and felt offended that such ads are allowed to be displayed on TV even on low-class cheap satellite channels. Again, he was alone, and stated “thank god I was alone”, and when he shared the ad with his friends they were all shocked. He did not like the illiteracy, lack of knowledge and disgust factor he felt while watching the ad, and also was not fond of the narrator’s voice, the incorrect information provided by the ad, and its existence on TV. He believes that if someone has such a problem he should visit a specialist or a doctor; not hear about it on TV. Again, he did not relate it to his religion but felt that it lacked decency.

Finally, he watched an ad with his mother about a guy who could not stop eating ice cream even in the most severe situations. He thought it was not offensive but silly and idiotic because it had no message. He did not like the look and facial reactions of the guy in the ad or the speedy tone of the narrator. He did not relate it to his religion but then described that since the guy did not answer his mother’s calling because of an ice-cream cone, it can be considered offensive to religious views because of the importance of mothers and their prestige in Islam (see Appendix 27).
On the other hand, RD2-FSU watched an ad on Facebook about a furniture producer who used sex positions to advertise his products. She was alone when she watched the ad and when she shared it with one of her friends she was really offended and disgusted. She did not like the sex positions; she felt that it was unacceptable for her to see this especially when she was just scrolling down her Facebook account. She also stated that she would never buy furniture from such a disgusting place.

Lastly, RD3-FSU watched an ad about a hair gel product called “Man Look”. She explains that the doorman who brought groceries for a tenant was entering the elevator and found a man and a woman inside. Then the narrator says “whatever you do set them straight”, which is an innuendo to not let them go, then the doorman uses the gel to set his hair straight. Then the narrator ends by saying “heat her to know her true colour/origin” which is another innuendo to heat things up and see whether they would sexually react or not. She watched the ad on YouTube channel alone and when she told her friends at work they were amazed by how degraded morals have become in Egypt.

She was in disbelief about the immorality of the ad and wishes to sit with the advertisers and tell them how they are destroying the coming generations. She was mainly offended by the sexual innuendos and also felt that it offends her religion because it shows how void of morals, ethics and education Egyptians, who always believe they are religious, truly are. She also commented on the “Dondo” ad and how her kids started copying the ad which was unacceptable, the Birell ad and its breach of moral, the Cottonil and Dice ads and their sexual innuendos, and the Trio Villas ad and how it is provocative for the middle or lower classes. All the above example give clues on what to avoid in ads and the emotions offensive ads instigate in the Muslim Shabab in Egypt.

### 7.7 Purchase intentions

One of the study’s objectives was to explore the effect offensive ads have on the Muslim Shabab’s purchase intentions in Egypt. The undergraduate male respondents believed there is no relationship because in order for them to boycott
or stop purchasing a product its ad must be gravely offensive which they highly doubt could ever happen. Ads for cigarettes, beer or Viagra pills do not offend them personally. Sometimes they do not seem appropriate because of the influence of those ads on the kids. They did mention the rage and offence they felt when Danish cartoonist Kurt Vestergaard drew a cartoon of the prophet Muhammad (PBUH) which instigated a boycott of Danish products movement by all Egyptian Muslims. Although it is not an example of an ad but this is the level of offence that would move them. They then added that even if an ad offends them what else can they do but complain about it on Facebook; then go buy it.

The postgraduate females tackled this relationship from a different perspective. They explained that if the product advertised is new and has many substitutes of the same quality, the offence of the ad would definitely affect their purchase intention and they would opt for another product. They gave an example of purchasing Juhaina dairy products even if the ad was unsettling because they trust the products while they would never buy SinaCola soda because the ad and product looked “low quality”. They also stated that their views on offence drastically changed because they feel many ads nowadays are not acceptable, but they got used to them and they became the norm. At a younger age, for example, ads about sanitary pads would offend them and now it is a norm, and anyone who feels offended by them is considered too closed minded. Finally, all the postgraduate females agreed that specifically charity ads put them off donations to the advertised institutions forever even if they intended to donate before the ads.

While the undergraduate females feel the same way about charities as the postgraduate females, they believe that there is a strong relationship between the offensiveness of the ad and their purchase intentions, because they would immediately boycott any product that had an offensive ad. They also mentioned that they would never buy any products advertised on a TV channel called “Tok” since it is a low-quality low-class channel that advertises low quality, low class and outright wrong products.

It is worth noting that such a channel does not target upper class, educated and knowledgeable consumers. So it is understandable why they feel so negatively
about it. They added that if the advertised product was new and they never tried it, it would be easier for them not to buy it; for example, Birell ad puts them off trying it. Then they explained that ads about male or female underwear should not be shown on TV because it is distasteful and that maybe showing them online is better to reduce social anxiety caused by watching those ads with other people around them.

Finally, the postgraduate male respondents agreed that if they never tried a product and its ad was offensive, they would not buy it and they would tell their friends not to purchase it too. Yet they did not like Juhaina’s ads but continue to purchase their products because they need them. They ended the discussion by describing ads about Haram (not permissible by Islam) products such as alcohol, pork or gambling would be considered intrusive and religiously offensive if ever aired.

7.8 Conclusion

This chapter explored and discussed offence from the Shabab’s point of view. First, it showed that their Westernisation, education and social class created a bubble for them that separates them from the norms practised by the majority of the Egyptians, who fall into the low and lower middle social class sections, appear different and crude. Then it demonstrated how this bubble affected their nonchalant like emotions, behaviours and attitudes towards offensiveness and offensive advertising; when their daily lives are packed full of provocations that ads become the least of their problems. Lastly, the Shabab had different views on the effect of offensive advertising on their purchase intentions, some believed it had no effect while others described how they might boycott products promoted in offensive ads. The connections and relations between all the previous themes and constructs will be discussed and criticised in accordance with previous literature in the next Chapter.
Chapter 8: 
Summary of Findings and Discussion

To Summarise is to provide readers with a condensed version of the author’s key points. 
(isites.harvard.edu, 2017)
8.1 Introduction

In this chapter the researcher will summarise the main results of the study and relate the main resultant themes with previous literature. This research used the grounded theory method (GTM) strategy, specifically the constructivist grounded theory method developed by Charmaz (2000). The main purpose of GTM is theory building, where data analysis and conceptualization are engendered through the core process of constant comparison.

This is reached through the comparison of every slice of data with all existing concepts and constructs. This comparison process will either enrich an existing category (by adding to/enhancing its properties) or form a new one or points to a new relation (Urquhart, 2013). This contrast will be done throughout this chapter. The chapter is structured as follows:

8.2 Discussion Framework

In order to properly present the contrast between the research findings and the existing academic studies, Table 8.1 will demonstrate the emergent themes and sub-themes that were created from the primary data collected through the focus group discussions (FGD) and in-depth interviews. Then it will show whether the findings of this study match/contradict the existing literature, or whether it is new to the literature.

Table 8.1 Discussion Framework

<table>
<thead>
<tr>
<th>Emergent themes</th>
<th>Emergent sub-themes</th>
<th>Previous literature</th>
<th>Results</th>
</tr>
</thead>
<tbody>
<tr>
<td>The profiles and characteristics of the Muslim Shabab in Egypt</td>
<td>Self-concept</td>
<td>New Findings agree with previous literature</td>
<td>In-depth understanding of the Shababs’ self-concept</td>
</tr>
<tr>
<td></td>
<td>Identity crisis</td>
<td>New Findings agree with previous literature</td>
<td>In-depth understanding of the Shababs’ identity crisis</td>
</tr>
<tr>
<td></td>
<td>Dreams, wishes and worries</td>
<td>New Findings with No previous literature</td>
<td>In-depth data on the Shababs’ dreams, wishes and worries</td>
</tr>
<tr>
<td></td>
<td>Hobbies and activities</td>
<td>New Findings with No previous literature</td>
<td>In-depth data on the Shababs’ hobbies and activities</td>
</tr>
<tr>
<td>Islamic religion and religiosity in Egypt</td>
<td>perception of Islam</td>
<td>New Findings that neither agrees nor contradicts previous literature</td>
<td>Five main constructs that map the Shababs’ perception of Islam</td>
</tr>
<tr>
<td>----------------------------------------</td>
<td>---------------------</td>
<td>---------------------------------------------------------------------</td>
<td>-------------------------------------------------------------</td>
</tr>
<tr>
<td></td>
<td>perception of religiosity</td>
<td>New Findings that contradict previous literature</td>
<td>1. Seven main constructs that map the Shababs’ perception of religiosity.</td>
</tr>
<tr>
<td></td>
<td>Offensiveness</td>
<td>New Findings with No previous literature</td>
<td>2. Religiosity model</td>
</tr>
<tr>
<td></td>
<td>Offensive advertising</td>
<td>New Findings that contradict previous literature</td>
<td>3. Iman model</td>
</tr>
<tr>
<td></td>
<td>Purchase intention</td>
<td>New Findings that neither agrees nor contradicts previous literature</td>
<td>Purchase intentions differ between the respondents based on gender and age</td>
</tr>
</tbody>
</table>

Source: Findings from primary data contrasted with secondary data

In the next section the researcher will discuss the main findings of the research, focusing on the emergent themes presented in Table 8.1. Each theme and sub-themes will be compared and contrasted with existing literature.

### 8.3 The profiles and characteristics of the Muslim Shabab in Egypt

This study revealed through the FGD and in-depth interviews that the Shabab nowadays have certain dreams, wishes, worries, hobbies and activities that define them. Yet they also have a very pessimistic view on life that is translated through their self-perception or self-concept.
8.3.1 The Shababs’ self-concept

Baumeister (1999; cited by McLeod, 2008) defines self-concept as “the individual's belief about himself or herself, including the person's attributes and who and what the self is”. The Shabab described themselves, in this study, using certain characteristics shown in Figure 8.1 below.

Figure 8.1: The Shababs’ self-concept word cloud

The positive characteristics match what McGinley (2012) said about the Millennials. She stated that they are tremendously positive, happy and cheerful about their lives right now. Yet the Shabab also expressed negative emotions such as stressed, displeased and losing faith/hope. This is due to the environment the Shabab were raised in, where everyone always had a pessimistic look on everything happening in Egypt (Amin, 2007). All Egyptians talk about in economics, society, politics or culture is the “crisis” or the “ordeal”. Egyptians say statements such as “the economic crisis in Egypt” or “the deterioration of morals and values of Egyptians” or “the Egyptian political dilemma” or “the degeneration of Egyptian culture” (Amin, 2007) which presents a negative perspective on living in Egypt for the Shabab.

Also, the researcher noticed that none of the respondents identified themselves as Muslims. Although many studies confirm the positive relationship between religion
and the development of self-concept (Blaine, Trivedi and Eshleman, 1998; Schmidt, 2006; Sherkat and Reed, 1992; Agu et al., 2013), this study shows that there may be a weakness in the effect of religion on the Shababs’ self-concept. This could be attributed to the fact that, since Muslims are a majority in Egypt, religion is no longer considered, by the Shabab, as a unique identifying factor of their self-concept.

Even at the time of the Egyptian revolution of January 25th, 2011, when the Muslim Shabab communicated social and religious values through street visuals, they were about freedom, peace, unity, and victory (Hamed and El-Bassiouny, 2013) which are globally shared values and not constricted to Islamic religion only. A principally fascinating finding of the study was that there is a clear link between identity and the concept of self-achievement amongst the Shabab. Nearly all respondents presented themselves first with their occupation before revealing their names, their universities or qualification, and their age. Thus, the study showed the significance the occupation has in self-identification which seems to agree with Taha et al.’s (2011) research. Their showed that the majority of Egyptian youth had a deep sense of identity loss, with many failing to recognise the pillars of their Egyptian identity due to the pressing political and socio-economic conditions and the choices available to the Egyptian youth.

Another factor that affected the Shababs’ negative self-concept is their Westernisation or Americanisation. First, their education is based on American or European books that discuss concepts such as ethics, human rights and morals as a norm and a given. In Egypt, such concepts are a privilege. Also, they are flooded with American cultural influence in the shape of Hollywood films, American TV-series, American style food and drink, of which McDonald's hamburgers and Coca-Cola were only the most potent symbols. The spread of American-style clothing, such as blue jeans and the preference for the casual dress over more formal attire, not to mention a great variety of means of entertainment and ways of spending leisure time (Amin, 2004). Furthermore, being highly educated in American or British schools and going through the 25th of January uprise in Egypt gave them certain ideologies and hopes that were soon quieted by the reality of life. All this led to an identity crisis that the Shabab try to cope with every day.
8.3.2 The Shababs’ identity crisis

Baumeister, Shapiro and Tice (1985) distinguished two types of identity crisis: the identity deficit and the identity conflict. “The identity deficit (motivation crisis) is where the individual experiences a lack of guiding commitments and struggles to establish personal goals and values. While in the identity conflict (legitimation crisis) the person has several commitments, which prescribe conflicting behavioural imperatives in some situations, such that at least one commitment may have to be betrayed”.

The last time the Shabab felt a unity in their identity was at the time of the revolution when everyone was an Egyptian who dreamed of a better future. Afterwards, each individual returned to creating his or her own identity based on their personal circumstances with no clear aims; as stated by the respondents. Countries of the Middle East are highly varied on the inside and, hence, a narrow exclusive national identity could not be imposed. This shows that the Shabab face the identity deficit type of crisis.

Another critical component that reinforces this “identity crisis is the increasing accessibility of the Internet since virtual activities (in cultural, social, political ways) are attracting more attention, especially among young people” (Taha et al., 2011). Yet when speaking of the Shabab in this study, who come from the elite classes and families, the spread of the American lifestyle cannot be simply viewed only as a cultural invasion but also as a natural outcome of the desires of those Shabab to consume and view American products.

Nevertheless, it is rash to induce assumptions that directly link cultural identity with cultural consumption. A closer look reveals that “young Egyptians equally consume local cultural products and they strongly identify with their national Egyptian identity, especially in international football tournaments! Cultural identity in the age of globalisation is far more complex and multi-layered to be cast as an ‘either/or’ choice” (Ghoneim, 2008). Therefore, a cultural turn emerged where the Shabab learned to roll with their identity crisis and create their own self-concept that matches their daily contradictions most. For example, they go to the Kahwa (low-class café) then order a can of Pepsi. Nevertheless, the data revealed that the Shabab
have not forgotten their culture or traditions as their attachment to their parents, their love and devotion to Egypt with all its flaws, and their compliance to some old traditions is seen in their dreams and wishes.

8.3.3 The Shababs’ dreams, wishes and worries

Throughout the FGD and in-depth interviews the Shabab showed a moderate to high level of pessimism and worry. However, this pessimism did not prevent them from having many dreams and wishes, but not all the Shabab felt the same way about those dreams. Demographic variables such as age, gender, marital status and employment status separated the intensity of the feelings the respondents had towards different topics throughout the study. For example, age affected the variance in the dreams and wishes of the Shabab. The younger half of the interviewees who are still at university felt more optimistic and were more wishful than the older half who joined the workforce, as shown in Table 8.2.

Table 8.2: Dreams of the Shabab

<table>
<thead>
<tr>
<th>Dream</th>
<th>Single working males aged 25 and below 30</th>
<th>Married working males aged 25 and below 30</th>
<th>Single non-working males aged 20 and below 25</th>
<th>Single working females aged 25 and below 30</th>
<th>Married working females aged 25 and below 30</th>
<th>Single non-working females aged 20 and below 25</th>
</tr>
</thead>
<tbody>
<tr>
<td>I want to leave Egypt for good</td>
<td>Agree</td>
<td>Strongly agree</td>
<td>Disagree (unless it’s a must)</td>
<td>Strongly disagree</td>
<td>Disagree (unless husband travels)</td>
<td>Strongly disagree</td>
</tr>
<tr>
<td>I want my own business</td>
<td>Disagree</td>
<td>Strongly disagree</td>
<td>Strongly agree</td>
<td>Depends</td>
<td>Strongly disagree</td>
<td>Strongly agree</td>
</tr>
<tr>
<td>I want independence</td>
<td>Agree</td>
<td>Agree</td>
<td>Strongly agree</td>
<td>Strongly agree</td>
<td>Strongly agree</td>
<td>Strongly agree</td>
</tr>
<tr>
<td>I want to travel with friends and family</td>
<td>Strongly agree</td>
<td>Strongly agree</td>
<td>Strongly agree</td>
<td>Strongly agree</td>
<td>Strongly agree</td>
<td>Strongly agree</td>
</tr>
<tr>
<td>I want money</td>
<td>Agree</td>
<td>Strongly agree</td>
<td>Depends</td>
<td>Disagree</td>
<td>Disagree</td>
<td>Disagree</td>
</tr>
<tr>
<td>I want to get married</td>
<td>Disagree</td>
<td>-</td>
<td>Disagree (5% of them agree)</td>
<td>-</td>
<td>Disagree</td>
<td>Disagree</td>
</tr>
</tbody>
</table>

Source: Findings from primary data
Although no other research has investigated the attitudes and behaviours of Muslims in a Muslim majority country, this study shows that the Shababs’ attitudes such as their lack of acceptance of the deterioration of Egypt, their dreams of leaving the country, their independence, and their unwillingness to get married is majorly due to their openness to the rest of the world and their identity crisis. They dream of leaving the country (Western influence) yet find it hard to leave their parents behind (Egyptian influence); they want to travel (Western influence) but not alone (Egyptian influence) and so on. Nevertheless, while dreaming they also feared the future. This fear as explained before is due to the crisis/ordeal Egypt has and whether they can fulfil their dreams or not.

Yet the single females feared something different which is marriage. They fear the pressure their parents put on them to get married but would rather adhere to their expectations then take a husband who suits their parents more than themselves. The Middle East today is a very youthful region, as mortality declined, and life spans rose, youthful cohorts are now marrying later in life (Singerman, 2007). Delayed marriage has become the norm, particularly for men who may not marry until their late twenties or thirties (Singerman, 2007). The findings of the study show that the delayed marriage debate is nowadays one that is feared by both single men and women since their parents are not used to youth marrying at such a late age. Marriage in Egypt has always been associated with chastity, since culture and religious beliefs in Egypt condemn premarital sex.

Therefore, delayed marriage is seen by many parents as a gateway to promiscuous actions that must be avoided through marriage as soon as a groom is ready. With the shifts in the cohorts and the abundance of young single males and females who are not willing to marry, as the results show, the Shabab are shifting their needs from a need to marry to a need for self-actualization. This self-actualization is developed through many aspects including certain hobbies and activities shared by the Shabab as described in the next section.

8.3.4 The Shababs’ hobbies and activities
When coding the data, the hobbies and activities sub-theme was divided into three segments. Each segment contains Shabab that share the same hobbies and activities;
the three segments are the single male Shabab, the married Shabab and finally the single female Shabab. Each segment had their own hobbies and activities as described in Figures 8.2, 8.3 and 8.4.

Figure 8.2: The Single Male Shababs’ Hobbies and Activities Word Cloud

Source: Findings from primary data

Figure 8.3: The Married Shababs’ Hobbies and Activities Word Cloud

Source: Findings from primary data
Although watching TV is considered a family activity, especially while eating, the Shabab nowadays would rather surf the World Wide Web, either to stream movies/television series to avoid the bombardment of ads they usually face when watching TV or to stay connected to social media channels. When the Shabab were asked which they use/watch more the Internet or TV, they all answered “Internet”. They stated that they used it for “Facebook”, “social media tools”, “streaming movies and TV series”, “YouTube”, “online courses (Coursera.com)”, and that it is “like air and water”. On the other hand, TV is mainly turned on while “gathering with the family”, “eating”, “watching Football matches”, “watching TV series in Ramadan” and “watching classical movies (English and Arabic)”. The shows/channels that were specifically mentioned where MBC2, Sahebet Al Sa’ada, CBC, CBC sofra, Al Nahar, MBC Masr, OSN, Masrah Masr, and recently Turkish/Indian TV series are becoming a huge fad. MBC1 was not a favourable channel because it is influenced by the Gulf culture, hence not well understood/liked by the Egyptians and MBC action which does not have any action in it anymore.

All the above give unparalleled insights into the Muslim Shababs’ identity and way of thinking that is very important for studies related to consumption (Benson, 2000; Dittmar, 1992; Kadirov and Varey, 2006; Moynagh and Worsley, 2002; Piacentini and Mailer, 2004; Phillips, 2003; Clammer, 1992; Elliott, 1999; Hogg and Michell,
1996; Lunt and Livingstone, 1992; Solomon, 1983; Wattanasuwan, 2005), ethical consumption (Oh and Yoon, 2014; Wooliscroft, Ganglmair-Wooliscroft and Noone 2013; Szmigin, Carrigan and McEachern, 2009), brand preference (Ball and Tasaki, 1992; Muniz and O’Guinn, 2001; Escalas and Bettman, 2005) and advertising effectiveness (Hong and Zinkhan, 1995) especially when in-depth information on the identity of the Muslim Shabab as a majority in a country such as Egypt is scarce or nearly non-existent in previous literature. The second main emergent theme in this study was Islamic Religion and Religiosity in Egypt. These will be discussed and contrasted with previous studies in the coming segment.

8.4 Islamic Religion and Religiosity in Egypt

In the literature review chapter of this study, the researcher conducted a detailed review of the previous literature related to Islamic religion and religiosity and discovered that an in-depth explanation of how Muslims perceive their religion, especially in Muslim majority countries, is rare or non-existent. Therefore, the researcher started by exploring how Muslims perceive religion.

8.4.1 The Shababs’ perception of Islam

This study did not define Islam as a religion as much as it explored how the Muslim Shabab perceives Islamic religion in Egypt, because researchers who tried to define religion are many (McDaniel and Burnett, 1990; Mokhlis, 2009; Koenig, McCullough and Larson, 2000; Johnson, 2000; Abd Rahman, Asrarahaghighi and Ab Rahman, 2015) yet none of them agreed on one universal definition of religion.

First, the Shabab perceived religion as having faith and spirituality whether it as a Muslim or as a non-Muslim. Secondly, religion was an excuse to be judgmental in a non-constructive way. Thirdly, it was an embedded factor in their life shaped by the way their parents raised them. Fourthly, they mentioned being Muslim by affiliation only and not following its code of morals. Finally, they perceived praying and fasting and the misuse of Islam in politics or by extremists. The above draws a map that clearly shows the Muslim Shababs’ negative perception of Islamic religion in Egypt, where they believe that it is a spiritual higher calling, but it is being misused.
This implies that appealing to them with religious cues could put them off instead of attracting them. Yet appealing to their religiosity could be beneficial.

8.4.2 The Shababs’ perception of religiosity

Religiosity is not only an integral part of one’s culture but in many situations, it defines the core of a cultural belief system of the members of the society (Mathur, 2012). In the consumption world context, religious obligations and beliefs direct people’s attitude and feeling towards a range of products, such as food, financial, cosmetics and pharmaceutical products (Jamal, 2003; Esso and Dibb, 2004; Mullen, Wiliams and Hunt, 2000). Yet the construct of religiosity has always been viewed from a positivistic perspective and based upon quantified scales and evaluations which do not provide deeply rich explanations of its complexity.

This study, however, shows that the Muslim Shabab in Egypt perceives religiosity from a very different perspective. First, they never mentioned or even stated the word *Iman* yet opted to use the word *Motadayen*. In the Arabic language *Motadayen* (religious) means that the person performs the five acts of worship or pillars of Islam. *Mo’men* (believer) which is the Arabic word that describes a person who has *Iman*, is someone who has a higher spiritual personal relationship with Allah. Wilson (2013) argues that the translation of the word *Iman* embodies multi-dimensional concepts. For instance, faith, belief in the seen and unseen, humility, submission, certitude, patience, fair balance, a fusing of thoughts, feelings and actions, syncretism, causality and synchronicity. He also states that *Iman* can rise and fall depending on variables such as space, time, context, age, health, thoughts, feelings, actions and the environment.

He defines religiosity as *Iman* while this study shows that *Iman* is belief. This has a substantial effect on properly understanding the responses of the Muslim Shabab when discussing religiosity. The Shabab stressed the lack of morals, personal values and honesty Muslims in Egypt have now as a sign of lack of *Iman* not religiosity. This means that the Muslim Shabab perceive Egyptians, no matter how religious they seem to be, as people who lack the higher spiritual connection that comes when performing the acts of worship and see them as people only seek the appearance of religiosity through external acts. This perception was translated in their personal
definition of religiosity by stating the following factors as the measure of religiosity from the most important to the least important:

1. Having a balanced personality with high ethics and morals.
2. Wearing clothes that neither describes nor reveals the body. Hijab for women is considered a higher level of religiosity and so are beards for men if not associated with any extreme like behaviour.
3. Performing all the acts of worship such as praying on time (especially in mosques), fasting, and giving Zakat except for Hajj.
4. Regularly reading the Qur’an (not just in Ramadan).
5. Attending lessons about Islam in mosques or a higher level which is giving those lessons.
6. Praying Tarawih (a Sunnah prayer done in Ramadan).
7. Being decent and avoiding extreme behaviours.

This suggests that in future research when asking about the Shababs’ religiosity in Egypt the above factors could be the guideline. All the data from the FGD and in-depth interviews show that the Muslim Shabab in Egypt craves a change in attitudes, behaviours, personalities and morals to the better. This also means that they cannot only be categorised based on their religiosity. Though a previous study on Muslims in Malaysia (Alam, Mohd and Hisham, 2011) indicates that religious Muslims consider Islam as their source of reference and confirm that religiosity acts as a full mediating role in the relationship between relative and contextual variables, and purchase behaviour of Muslim consumers, this study illustrates that religiosity in Egypt is a variable that does not directly affect the Muslim Shababs’ behaviours or attitudes.

Religiosity in Egypt is defined by the Shabab, in this study, as the performance of acts of worship, majorly impacted by their parent’s influence (the way they were brought up) and then impacted, as a minor effect, by their friends and other family members. The data also showed that the Shababs’ behaviour is affected by their personality that is mainly shaped by their parent's influence. The relationship between the parental influence and the Shababs’ personality is moderated by certain demographic variables which are age, gender, education and social class (Figure 8.5).
Nevertheless, it is worth noting that although acts of worship (religiosity) do not directly affect their behaviours; the Shabab stated that the more devoted they are to these acts the better their relationship with Allah becomes and the more they strive to better themselves and increase the level of their Iman. This shows that measuring religiosity is not sufficient, because the degree of Iman the Muslim Shabab have is an integral factor that directly affects their behaviour (Figure 8.6).

Source: Findings from primary data
The above two models imply that, in order to understand the Muslim Shababs' behaviour, the religiosity and *Iman* constructs must be viewed separately and would yield different results based on the product/service or experience under study. Also, when reviewing previous studies on religion and religiosity the following main themes emerged: 1. Muslims as an untapped and practical market segment with a substantial purchasing power; 2. Muslim consumer behaviour; 3. Islamic ethics and practices; 4. Branding; 5. Market and marketing orientations; 6. Sales promotions; 7. Advertising practices; 8. Islamic hospitality and tourism; 9. Behaviours towards Islamic Banks; and 10. Attitudes towards Halal products and services.

It became clear that research about advertising practices for Muslims (Haque, Ahmed and Jahan, 2010; De Run et al., 2010; Adib and El-Bassiouny, 2012; Feiz et al., 2013; Farrag and Shamma, 2014; Behboudi et al., 2014; Mahmoud, 2014; Farah and El Samad, 2015; Cader, 2015; Turnbull, Howe-Walsh and Boulanouar, 2016; Ariffin, Ismail and Shah, 2016; Mansour and Diab, 2016) has become more substantial in the past few years yet it is still lacking. Given the gap in the literature, this study explored offensive advertising. The third emergent theme, offensiveness and offensive advertising in Egypt, is discussed next.

### 8.5 Offensiveness and Offensive advertising in Egypt

This study began by exploring the concept of offensiveness to better understand the respondents answers related to offensive advertising. The Muslim Shabab stated their personal definition of offence and then described their emotions, attitudes and behaviours towards offensive advertising.

#### 8.5.1 Offensiveness

Offensive is defined as “causing someone to feel resentful, upset or annoyed” (Oxford Dictionaries English, 2017). The Muslim Shabab in Egypt, in this study, defined offence as any act, way of speech or behaviour that belittles others or makes them feel inferior. They then continued to explain factors that offend them (refer to Table 7.1); all those factors had one main thing in common, that they belittle them and make them feel inferior in one way or another. Their responses show a deeply
rooted and hidden inferiority complex that all the Muslim Shabab in Egypt share unconsciously.

This feeling of inferiority that the Muslim Shabab in Egypt developed is because of their inborn tendency to strive for excellence, but obstructions that come in between them and their needs causes them to feel inferior. The obstructions the Shabab mentioned in this study are, for example, garbage in the streets, sexual harassment, loud noises, street fights, having too many responsibilities, having little to no rights, being treated as idiots or losers, the lack of morals and ethics, gender inequality and being oppressed. Those factors may be easily accepted by other Egyptians but the Muslim Shabab of this study, who are highly educated and come from the elite class, are finding it impossible to withstand it and take it as an offence.

“If an inferiority complex becomes too overwhelming and lasts for a longer period of time, there is a possibility that it may engulf the person in such a strong way that it changes into a superiority complex” (Farooqi, 2009). In superiority complex, “the individual feels that a good way to overcome inferiority is to make others feel inferior and thus become superior” (Farooqi, 2009). This was again clearly seen by the researcher in the discussion and answers given by the respondents. They all exhibited a moderate level of a superiority complex by admonishing the Egyptian people and judging them as immoral, closed minded and unsophisticated; while describing themselves as different, open minded and unlike other Egyptians.

This suggests that, nowadays, it is crucial for marketers and advertisers in Egypt to not only study the behavioural and cognitive perspectives that tend to examine the consumer’s psychogenic needs in a rational way, but to also study the irrational behaviour which constitutes almost ninety per cent of our unconscious behaviour (Caramia, 2014). This can help advertising and marketing people tap into the psychogenic needs of the consumers, which are not innate but learned, such as needs for status, power, affiliation and recognition and satisfy their needs through certain products/possessions. The more a person searches for approval and recognition from the world the more consumer’s products and advertising find their path to persuade individuals to purchase products in order to feel better about
themselves (Caramia, 2014). “Possessions can be used to satisfy psychological needs, such as actively creating one’s self-concept, reinforcing and expressing self-identity, and allowing one to differentiate oneself and assert one’s individuality” (Kleine and Kleine, 2000; Ball and Tasaki, 1992; Escalas and Bettman, 2005; Muniz and O’Guinn, 2001).

Finally, an offence related to the Muslim Shababs’ religion was non-existent since everyone is free to drink, smoke or wear whatever they please. Then they stated that inappropriate behaviours by some Muslims might be offensive to Islam since it devalues the religion in the eyes of non-Muslims. All the above gave deep insights into the consumer's attitudes towards offensive ads in Egypt.

8.5.2 Offensive Advertising

When researching offence in advertising previous researchers define it as:

- Reactions of embarrassment, distaste, disgust, offence or outrage from a segment of the community (Waller, 2005)
- Beard (2003, 2008) sees as resulting from campaigns that utilise messages or tactics that shock, offend or harm.
- As for Harker and Cassim (2002) and Day (1991), they view advertising as controversial when it breaches acceptable standards of society.
- Moreover, according to the UK Advertising Standards Authority (ASA, 2002), controversial advertising copy or content is that which uses strong, vulgar language, graphic, upsetting or offensive images that stereotype, over-sexualized, are demeaning, or glamorise harmful behaviours.

But all these definitions are based on Western culture or viewpoint. The Muslim Shabab in Egypt, in this research, depicted offensiveness in advertising as not offensive. They sarcastically described how their daily lives are full of happiness that they have a lot of free time to be offended by ‘ads... not’. Then they described that ads are “the least of their troubles”. Figure 8.7 shows how they opted to describe advertising in Egypt.
Advertising in Egypt is not viewed by the Muslim Shabab as offensive because offence has become a norm. Nevertheless, they still believed that ads could be less provocative or annoying. Previous researchers classified offence as related to the inherent nature of the product (Katsanis, 1994; Fahy et al., 1995; Fam and Waller, 2003; Fam et al., 2004; Prendergast et al., 2002; Rehman and Brooks, 1987; Waller, 1999; Waller et al., 2005; Schuster and Powell 1987; Wilson and West 1995; Wilson and West, 1981; Alter, 1982; Spain, 1997; Shao and Hill, 1994a; Shao and Hill, 1994b; Triff, Benningfield and Murphy, 1987; Farrell, 2012), or caused by the ads message/execution/theme (Latour and Henthorne, 1994; Beard, 2008; Waller, 1999; Waller et al., 2005; Wilson and West, 1981; Huhmann and Mott-Stenerson, 2008; Reichert, 2003; Rotfield, 1999; Boddewyn and Kunz, 1991; Bushman and Bonacci, 2002; Dahl et al., 2003; Hastings et al. 2004; Mittal, 1994; Spence and Van Heekeren, 2005; Phau and Prendergast, 2001; Fam, 2000; Farrell, 2012), and instigated by targeting children, vulnerable consumers and intruding on their lives (Barnes and Dotson, 1990; Beard 2008; Li et al., 2002; Harker and Harker, 2000; Hastings et al., 1994; Crosier et al., 1999; Nairn and Monkgol, 2007; Nairn, 2008; Farrell, 2012).

This study reveals that the Muslim Shabab believe any advertiser has the right to promote whatever product they wish, as long as the execution or message is not provocative. Consequently, the list of offensive products mentioned in previous
studies (see Table 2.1) are all accepted as advertising materials for them except for alcohol, gambling and pornography because those three consumptions defy their religious beliefs. In addition, according to the Egyptian Radio and Television Union (ERTU), these products cannot be advertised, hence were not even mentioned by the respondents till the researcher asked them about it. Another product that cannot be advertised in Egypt is cigarettes, but the Muslim Shabab had no problem with it being advertised as long as children do not see the ad.

As for the ads message, execution, or theme, the Muslim Shabab had much to say, but it did not agree with what researchers categorised as offensive messages in previous studies (see Table 2.2). They viewed ads that disregard their intelligence as the most provocative type of ads which instigated feelings of mockery and awkwardness. Also, ads that use sexual innuendoes, promote moral degeneration, ask for donations, overuse females, use profanities, disrespect the culture and promote low-quality scam like products, are viewed as upsetting by the Muslim Shabab and triggered emotions such as anger, rage, frustration, disgust and restlessness.

Another major concern that was stated by them was the budgets used in the ads. They feel that Egypt nowadays is going through a financial crisis and spending money on ads seems senseless and provocative to them, especially in ads related to charities. Lastly, ads that intrude on their lives are generally accepted, or they have become used to them, and they deal with it by streaming movies/TV shows online rather than watching TV. Ads targeting kids or vulnerable consumers were not mentioned by the Muslim Shabab, but they discussed that some ads that are accepted by them may have an adverse effect on children and that it is parent's duty to protect them. When discussing live examples of offensive ads all of them referred only to TV ads aired in Ramadan 2016, which shows how highly TV ads in Ramadan are viewed. The main themes that were discussed in the examples are violence, misuse of women, innuendoes of bad language, immorality, charities and undermining consumer’s intelligence. The Muslim Shabab in this study used the words in Figure 8.8 to describe what upsets them about the examples they gave regarding offensive advertising in Egypt.
Slapping, breaking, shouting and cursing were the words mentioned to describe violent ads. Nudity, basic male instincts and eye-candy were cited with the misuse of women in ads. Although they do not accept full nudity; they do not mind women who wear a bikini or revealing clothes in ads as long as it matches the ad's message (for example an ad on a beach or of a massage parlour). Then profanities and sexual innuendos were stated in the innuendos of bad language. Categorising the role of men and women in society, rudeness, disrespect, annoyance, disgust and degradation were the descriptions of immoral ads. Charities were associated with feeling sorry, deceitfulness and scams. Finally, undermining the consumer's intelligence was explained with ads that are “in your face”, unrealistic or ridiculous. This reveals insights into what truly upsets the Muslim Shabab in Egypt regarding advertising and as shown from their responses, religiosity was not a factor that affects their attitude towards the ads.

**8.5.3 Purchase Intention**

In the FGD and in-depth interviews, the respondents were asked about the effect offensive ads has on their purchase intentions. The answers and results varied based on the demographics of the respondents, as shown in Table 8.3.
Table 8.3: The Muslim Shababs’ purchase intentions

<table>
<thead>
<tr>
<th></th>
<th>There is a relationship between offensive ads and purchase intentions</th>
<th>Religiosity affects the relationship between offensive ads and purchase intentions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Undergraduate males</td>
<td>No</td>
<td>No</td>
</tr>
<tr>
<td>Postgraduate females</td>
<td>Only for new products</td>
<td>No</td>
</tr>
<tr>
<td>Undergraduate females</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>Postgraduate males</td>
<td>Only for new products</td>
<td>No</td>
</tr>
</tbody>
</table>

Source: Findings from primary data

The above table shows that religiosity has no effect on the Muslim Shababs’ attitude towards offensive ads or towards their purchase intentions. The respondents explained the level of offence that might change their purchase intentions due to religious reasons by giving the following example: all Egyptians boycotted Danish products due to the offensive cartoon of the Prophet Muhammad (PBUH) done by a Danish cartoonist. The described such offence as too grave for any Muslim regardless of the level of their religiosity.

Table 8.3 also reveals that undergraduate males purchase intentions would not be affected by the ads offensiveness. The postgraduate males and females agreed that an offensive ad would affect their purchase intention but only for newly introduced products that they never tried before. Only the undergraduate females stated that they might not purchase products that used offensive ads strategies and that ads about underwear would be better if not done on TV channels. Finally, they all agreed that the only ad that affected their purchase intentions was charity related ads but not because they are offensive, because they are “deceitful and ridiculous” as stated by all the respondents.

Thus unlike other researchers (Sandikci, 2011; Burton, 2002; Mokhlis, 2009; Mathur, 2012; Khraim, 2010; Esso and Dibb, 2004; Jamal, 2003; Mullen, Wiliams and Hunt, 2000; Waller, Fam and Erdogan, 2005; Boddewyn and Kunz, 1991, Yousaf and Malik, 2013; Turnbull, Howe-Walsh and Boulanouar, 2016; Ariffin, Ismail and Shah, 2016), this study discovered that religion is not the sole crucial cultural driver of the Muslim Shabab in Egypt, that they are not different from
Western consumers, that the basics of religion are not frequently changing but the way they are viewed and interpreted do change. It shows that religion is not a variable that unifies social-groups, as much as other demographic variables such as social class, education and age.

Also, religious obligations do not direct the Muslim Shabab’s attitude and feelings towards products. Religiosity does not trigger different responses towards shock advertisement. Results related to religion and religiosity cannot be generalised to all ‘Muslim countries’ not even to all Muslims in the same country because demographic variables and parental influences differ. Lastly, in Egypt, religiosity is not the commitment or adherence to the Muslim Shabab’s religious beliefs, but only to their adherence to the religion’s acts of worship and that the importance of considering Islamic ethics when planning to advertise in the Islamic Middle East is not so significant for the Muslim Shabab in Egypt. While in Malaysia, for example, Islam is their source of reference and it substantially affects their behaviors and attitudes (Alam, Mohd and Hisham, 2011)

Nevertheless, the study agrees with other studies that say that religion is a country-specific factor (White, 2000), that the Muslim Shabab are like any other consumer segment or subculture that loves fashion, entertainment, cosmetics and holidays and that their religious views and opinions are decided through consensus using social media as a form of collective individualism (Wilson, 2012). That there is a positive correlation between the parental materialism and child materialism (Adib and El-Bassiouny, 2012) and, finally, that Islam cannot be reduced to a marketing tool (Jafari, 2012).

8.6 Conclusion

As societies evolve and continuously move towards moderation or radicalization, advertisers need to be constantly attentive to such changes which require continuous updating and cross-validating of the results of society’s views. This research explored who the Muslim Shabab in Egypt are, how they think, what they do, and discovered their dreams, worries, activities, and identity. This all became a base to
understand them as consumers and to know how they view religion and religiosity in Egypt.

Unlike previous literature that explains the importance of religiosity as a moderating or antecedent factor to the Muslims behaviour, this study revealed that the Muslim Shabab in Egypt are not remotely affected by their religiosity, but they are influenced by their personalities that are shaped by their parent's influence. The Muslims Shabab’s views on offence are quite different from all other studies where they express their frustration by getting offended only when being belittled, which indicated a rooted inferiority complex that can be, if used wisely, a lucrative for companies.

In Egypt, in order to create an advertising strategy, whether offensive or not, that appeals to the Muslim Shabab, advertisers could follow the results of this research to know the fundamental limits between shocking the Shabab in a positive way, offending them, and attracting them. Finally, this research is but a stepping stone to future research about Muslims in a Muslim majority country, their behaviours, perceptions, attitudes and self-concept on any other marketing or management tools, as discussed in the next chapter.
Chapter 9:
Reflection, Recommendations and Conclusion

“A conclusion is the author’s last chance to persuade the readers to his point of view and to impress them” (writingcenter.fas.harvard.edu, 2017)
9.1 Introduction

This chapter details the researcher’s reflections on the research process, elaborates the main contributions of the study and finally makes recommendations to practitioners and provides directions for future researchers.

9.2 Reflections on the research process

This study had five main research questions; RQ1: What do Millennial Muslims in Egypt perceive as offensive? RQ2: What do Millennial Muslims in Egypt perceive as offensive in advertising? RQ3: What is the attitude of Millennial Muslims in Egypt towards offensive advertising? RQ4: How do Millennial Muslims in Egypt define religiosity? And RQ5: Is there a link between the attitudes of Millennial Muslims in Egypt towards offensive advertising, their religiosity and their purchase intentions? To answer these research questions the researcher faced certain challenges before the fieldwork, during fieldwork and post fieldwork. The following section highlights the strategies adopted to solve these challenges.

9.2.1 Pre-fieldwork challenges

A main obstacle faced by the researcher, while writing the literature review and research methodology chapters, was the writing style as the academic writing style was new and uncharted territory. Practice makes perfect, but no one describes how much time and effort this practice takes. Writing and rewriting the introduction and literature review chapters proved to be an excellent way to improve the researcher's writing skills but it took more time than originally planned.

After a thorough review of existing studies, the researcher decided to follow an interpretivist, grounded theory method approach. The core of grounded theory method is to treat previous literature as a data set and not read any past studies before the data collection in order not to affect the emerging knowledge from the data. The researcher realised this after conducting the literature review, as a base of knowledge was needed to further understand the constructs of the study. The researcher took a period of six months off from the PhD to ensure that in the data collection phase all the previous studies would have been forgotten so that it would
not affect the coding and analysis phase. This delay was neither calculated nor foreseen.

9.2.2 Fieldwork challenges
In the data collection phase, the help of a professional research institute (PRI) was imperative since primarily academic research in Egypt is not common and respondents rarely volunteer to any academic studies because researchers are viewed as odd. Therefore, using a PRI gives researchers more credibility. Moreover, respondents request a monetary incentive in order to participate in a study; however the assistance of a PRI made possible to obtain selected respondents without financial incentives. Finally, the researcher did not have the availability of the necessary equipment to accommodate the focus group discussions (FGD) and in-depth interviews and the PRI have a room with audio recording facilities.

All the data collection and analysis were conducted by the researcher only. The PRI did not accumulate or analyse data and its role was limited to recruiting selected respondents without financial incentives and providing proper equipment to accommodate the focus group discussions (FGD) and in-depth interviews.

9.2.3 Post-fieldwork challenges
The post-fieldwork phase was mainly related to the data cleaning, coding and analysis. The researcher realised that the data coding and analysis could not be done using a computer program such as Nvivo because the data transcribed from the FGD, in-depth interviews and solicited diaries was in Arabic. Nvivo proved incapable of properly coding and analysing data in Arabic and if translated the data would lose a substantial amount of meaning and inferences, consequently the researcher had to manually code and analyse the data. This experience was both an amazing and frustrating learning process, because grounded theory method has been used by many researchers in different ways so there was no authoritative method available.

In reporting the findings, the hardest part was describing the respondent’s feelings and emotions without including the researchers own emotions. As a researcher with
insider positionality it took concentrated effort to avoid including one’s own thoughts in the description of the findings.

Finally, at the submission phase the researcher struggled with the similarity index on Turnitin because this study (mostly in the Appendices) included many Islam related articles, explanations, definitions, Qur’anic verses and Ahadith that cannot be paraphrased or changed and had to be quoted or written as is from sources such as Dar Al-Ifta, the Qur’an, Sahih Al-Bukhari, academic journals, etc. Therefore, the researcher made sure to properly reference all those articles and definitions while compiling most of them in the Appendices to ensure the work’s integrity.

To sum up, this research with all its tribulations and some joy was realised to the best endeavour of the researcher. The obstacles the researcher faced helped her grow as an academic and as a person and, consequently, will save other researchers time and effort to overcome similar situations. The research yielded rich in-depth data, which will contribute to knowledge and is discussed next.

9.3 Research Contribution

According to Petre and Rugg (2010: 14) making a significant contribution means “adding to knowledge or contributing to the discourse; that is, providing evidence to substantiate a conclusion that’s worth making” (Rodrigo, 2013). This study has made three types of contribution. These include contribution related to the existing empirical literature, to the research methodology and to the significance of the findings.

9.3.1 Contribution related to the existing empirical literature

In this section, the main contributions and added knowledge that this study offers to the existing body of literature is briefly explained. The first contribution is how this study took a new perspective on offensive advertising by exploring it as a new concept instead of simply measuring attitudes towards it. Many studies showed how hard it is nowadays to attract the attention of consumers, which resulted in the rise of offensive ads. Yet unlike previous studies were researchers measured attitudes towards offensive ads only this research aimed to rediscover what offensiveness and
what offensive advertising are from the viewpoint of the Muslim Shabab in Egypt. In the area of offensive advertising there are no recent developments, only alterations and different versions of older studies where researchers choose a specific offensive theme or product then measure whether consumers (chosen based on certain demographical factors) are offended by it or not and why. The products or themes of those previous studies are always chosen from the studies of Waller and Katsanis but the exploration in this research opened the way to uncover the profiles and characteristics of the Shabab in an Arab world country post Arab spring revolution, to understand their perception on religion, religiosity, offensiveness and offensive advertising and finally to examine whether their attitudes, religion and purchase intentions correlate or not.

The second contribution is how this study addressed the scarcity of scholarly articles and work dealing with Muslims as a majority from an Arab country. Researchers rarely study Muslims which lead to an absence of up-to-date scholarly articles dealing with the characteristics of Muslims. This created perceptual myths about Islam and spawned an academic gap in the literature of Muslims as consumers (El Bassiouny, 2014). Although many researchers tried to fill this gap, especially since 2010 (see emergent themes page 28), none of them researched Muslims as a majority in an Islamic Arabian nation like Egypt. Most studies on a Muslim majority country are done in Malaysia and cannot be generalised to other nations. Therefore, results from this research are considered as new information that adds to the scarce existing body of knowledge about a Muslim majority country. Finally understanding Muslims always go hand in hand with measuring their religiosity. Yet none explored what religiosity means from their viewpoint as this study did. This addresses the fact that religion is a cultural factor that changes or is unique in each country and that it is not a global phenomenon as many researchers believe while giving in-depth insights on what religiosity is, how to measure it and what its effect is from the perspective of the Muslim Shabab in Egypt.

Another contribution is the description of what Islam is as a religion and a way of life in an objective and thorough manner. As a Muslim Egyptian scholar, I had the advantage of being a researcher with insider/emic positionality because I was able to study Islamic law (especially since my mother is an Islamic scholar) and Arabic

178
is my native language. Many sources argue that you cannot study Islam fully without proper knowledge of the Arabic language due to its didactic nature and the way the rulings are derived from the grammar and language signs (Wilson, 2017) yet many scholars who read about Muslims/Islam related research are neither Muslims nor Arabic speaking which means they would not know the inferences on which the academic made his/her assumptions and results. Therefore, explaining what Islam is (see page 43), the Islamic population and growth (see page 47), Islamic business and Islamic marketing (see page 47) and religiosity (see page 53) gives the study at hand a powerful tool that explains the basics of any inferences done later in this research. Finally, the purpose for using verses from the Qur’an or Ahadith in certain parts of the study was always objectively and methodically explained to understand the intention for using them.

Finally, the last contribution related to the existing empirical literature is the adoption of new approach to research Muslims and their religiosity. Jafari (2012) argued an issue while researching Muslims, which is measuring the extent of someone’s religion without over quantifying, homogenising or simplifying it while dealing with it as a dynamic construct. Therefore, the researcher endeavoured to make sure the studied sample was not viewed as a homogeneous group or as different consumers who possess distinctive characteristics as previous studies did. Since this study understood that Muslims should not be viewed as one homogeneous group, a specific age, education and social class were chosen to fully understand the Muslims explored in this specified group. Then the researcher viewed Muslims as consumers only and studied them accordingly, without having the preconception of treating them as different because of their religious background as other studies did. All of the above was possible because the researcher benefited from her personal experience of living in Dortmund, Germany for two years, is fluent in French and English (moderate level in Italian and German language), took a PhD in the U.K. according to the U.K. cultural framework, which opened a new cultural lens similar to researchers with outsider positionality.
9.3.2 Contribution related to the research methodology and analysis

In this section, the unique researcher methodology, design and analysis that this study adopted compared to the standard research methodology and design followed by previous studies is detailed. The first contribution was the research design adopted in this study. The most widely used paradigm for communication and advertising is positivism (Craig and Soley, 2009; Nuttal, Shankar and Beverland, 2011) which provides little to no in-depth analysis of the reasons and antecedents underpinning behaviours. Thus, to expose the complexity of religiosity in Islam, redefine offensiveness from the Muslim Shabab viewpoint and view all the constructs of this study as a phenomenon the researcher opted for an interpretivistic paradigm. This means that the researcher “generated or inductively developed a theory or pattern of meanings” (Creswell, 2003: 9). Hence, the study had an exploratory research purpose, an inductive research approach, a grounded theory research strategy and finally a cross sectional and longitudinal multi-method qualitative research time horizon and technique. The chosen research design helped the researcher predict and explain the sample’s behaviours while developing and building theories along the way instead of just using the list of offensive advertising products or themes created in a western context to measure attitudes towards them. In addition, the use of a grounded theory strategy, where the findings were constantly contrasted with previous studies/literature, insured that the emergent academic theories from this study and the practical cues are matched together. Moreover, the researcher made sure not to follow a reductionist approach while analysing the data, which, under a grounded theory strategy, allowed the data to be interpreted in a freeways that created new themes and constructs. Finally using multiple qualitative techniques (focus groups discussions, semi-structured individual interviews and solicited data) provided higher opportunities to answer the research questions while the specific chosen tools provided a way to extract the highest percentage of in-depth data from the sample.

This study second contribution is the method and way the research methodology and analysis chapters were presented to ensure the study’s quality. Throughout all the previous studies, articles and theses that were reviewed almost none of the qualitative researchers presented a clear, precise or systematic explanation on how the research was designed or how the data was collected. This means that as a
researcher with an interpretivistic paradigm there was no, per say, manual to follow. Therefore, the researcher read as many research methodology books as possible and consequently the methodology and analysis chapters were written in a way that ensured the credibility, transferability, dependability and confirmability of the research at hand (see page 86). Everything was discussed and described in detail, the pre-fieldwork examination, the research environment in Egypt, the researcher’s positionality, research paradigm, research questions, research strategy, research methods, research framework, the sample size and structure, the fieldwork variations, the data analysis process, the research quality and how the study resolved the ethical dilemmas emerging from this sort of research which ensured transparency. This transparency helped and guided the researcher, who is an Arab Muslim, to not involve any personal feelings or attitudes towards Islam when listening to the respondents or when analysing the data to make sure not to sacralise it or deal with it in a way that distorts the data acquired.

Finally, the last contribution related to the research methodology is that the study showed the feasibility, or lack of it, of solicited diaries as a research tool in an Arab world context. Although solicited diaries looked like a very promising tool that would yield very rich data it was not as easy to implement as the researcher believed it to be. The respondents who were willing to participate in it were very few and even the ones who participated did not provide proper logs even though the researcher explained to them how it should be filled. First the small number of participants is due to the non-monetary volunteering incentive given in this study, none of the respondents were willing to put the required effort into logging in their daily activities with no financial return (which is cannot be provided in an academic research). The reason proper logs were not provided by the participants is that diaries are not a common practice in the Egyptian society, which did not help them in grasping its process. A more appropriate method would have been the observation of the social media channels, applications and pages of the socially active respondents to deduce the needed information.
9.3.3 Contribution related to the significance of the findings

In this section, the researcher discusses the main findings and its significance to academics and practitioners. The first contribution of the study is providing rich in-depth unprecedented findings on the Muslim Shabab in Egypt. Under the construct named ‘the respondents profiles and characteristics’ the following sub-themes emerged; the dreams and wishes of the Shabab, their hobbies and activities, their worries and pessimism, and finally their identity and self-concept. Those themes provided in-depth data on the Shabab’s way of thinking, their perceptions, attitudes and behaviours that generated unique findings. In relation to their dreams and wishes; the findings showed that the Shabab had different desires based on their marital status, age and gender (see Table 8.2) yet they all fall under one of the following six wishes: I want to leave the country, I want my own business, I want independence, I want to travel with my friends/family, I want money and I want to get married. As for the hobbies and activities sub-theme the Shabab were divided into three segments that share the same hobbies that are the single male Shabab, the single female Shabab and the married Shabab. Each segment had their own set of hobbies/activities (see Figures 8.2, 8.3 and 8.4) yet they all shared their love for hanging out with their friends. Nevertheless, they all equally feared the future. They feel like they are “just getting by”, that they are not motivated to do anything more and that they cannot reach self-actualization (see page 108). Finally, the findings supported that the Shabab has an identity crisis caused by their adoption of the Egyptian and western lifestyles, which results in self-contradictory, random and erratic behaviours. This crisis did not cripple them; on the contrary, it created a whole new self-concept for them (see Figure 8.1) where positive and negative characteristics coexist in unpredictable harmony. All of the above can also be contributed to the effect of the Arab Spring Revolution where for the first time the youth felt like their words and actions had a true meaning and saw the results of their perseverance and grit just to be greeted by another military regime just within a year or two from the revolution. This made them realise that no matter what the status quo would hardly change which also created a new self-concept for themselves that combines both traits of hope and pessimism that coexist together.

The second contribution narrates the Shabab’s perceptions towards religion and religiosity in Islam, which yielded two Muslim Shabab Behavioural models. Their
perceptions showed that, to them, religion means having faith and spirituality whether it as a Muslim or as a non-Muslim. That religion was an excuse to be judgmental in a non-constructive way, that it was an embedded factor in their life shaped by the way their parents raised them. Finally, they mentioned that being a Muslim by affiliation only and not following its code of morals is becoming a more and more apparent trend. Their views drew a map that showed the negative perception toward Islam in Egypt, where the Shabab believe that it is a spiritual higher calling that is being misused for personal or political reasons. This implies that appealing to them with religious cues could put them off instead of attracting them. As for their perceptions on religiosity, they made the distinction between religious/religiosity (Motadayen/Tadayoun in Arabic) and believer/belief (Mo'men/Iman in Arabic) and stated that religiosity or Tadayoun means a person’s conformance to performing all the five acts of worship (pillars of Islam) only while belief or Iman means a person’s spiritual relationship with Allah shown in their relationship with Al-Alamin (see page 44) which is considered as a higher tier in Islam. This definition leads to the creation of two new behavioural models. The first model (see Figure 8.5) suggests that the Shabab’s behaviour is affected by their personality that is mainly shaped by their parent's influence and that the relationship between the parental influence and the Shabab’s personality is moderated by certain demographic variables that are age, gender, education and social class. The second model (see Figure 8.6) states that the more devoted the Shabab are to acts of worship (religiosity) the better their relationship with Allah becomes and the more they strive to better themselves and increase the level of their Iman. Consequently, Iman directly affects their behaviour. A major advantage of those models is that they would not considerably change anytime soon unless a major change happens in the lives of those consumers (such as the revolution) since characteristics take a very long time to mature and do not variate easily or quickly. Finally, the Shabab defined seven characteristics (see page 163) that they use when describing someone as religious. Those characteristics can be used as a guideline by academics and practitioners when researching religiosity in the future.

Another contribution is how the Shabab defined offensiveness and its implication on their behaviour. They defined offence as any act, way of speech or behaviour that belittles others or makes them feel inferior. They then continued to explain
factors that offend them (see Table 7.1); all those factors had one main thing in common, that they belittle them and make them feel inferior in one way or another. Their responses show a deeply rooted and hidden inferiority complex that all the Muslim Shabab in Egypt share unconsciously. This feeling of inferiority is a result of the Shabab’s inborn tendency to strive for excellence that is mostly met with obstructions that come in between them and their needs which causes them to feel inferior. The obstructions the Shabab mentioned in this study are, for example, garbage in the streets, sexual harassment, loud noises, street fights, having too many responsibilities, having little to no rights, being treated as idiots or losers, the lack of morals and ethics, gender inequality and being oppressed. Those factors may be easily accepted by other Egyptians but the Muslim Shabab of this study, who are highly educated and come from the elite class, are finding it impossible to withstand it and take it as an offence. This means that studying the Shabab’s psychogenic needs has become a crucial factor in understanding their behaviours.

Finally, this study demonstrated advertising themes that are not viable and explained the reasons behind their failure. The findings showed that ads do not offend the Shabab but merely annoys or provokes them (see Figure 8.7) because offense has become the norm. In addition, the Shabab do not perceive any products as offensive since they believe that any advertiser has the right to promote whatever product they wish as long as the execution of the ad is decent. Therefore, for them, only certain advertising themes/executions are viewed as provocative/offensive based on ads that they previously watched in Ramadan 2017. Those offensive themes are violence, misuse of women, innuendos of bad language, immorality, charities and undermining consumer’s intelligence. Another concern was the advertising budgets that do not match the economic crisis and poverty image they feel Egypt is undergoing nowadays. Furthermore, the research demonstrated that the Shabab’s purchase intentions are rarely affected by offensive ads (see Table 8.3). Finally, the study described ads that were disliked/hated by the respondents (because they are provocative/offensive) while showing the execution mishaps that created those negative reactions from their perspectives.

In conclusion, this study opens a new perspective on the constructs of offence, offensive advertising, religion and religiosity while introducing the characteristics
and profiles of the Muslim youth in Egypt as a new variable. Therefore, this research provides plenty of practical insights to marketers planning to do business in Egypt and targeting the Shabab, which is discussed in the next section.

9.4 Practical Implications

Given the findings of this study, how can advertisers appeal to the Muslim Shabab in Egypt? Advertisers should not attract them or appeal to them through their religion or religiosity. Understanding their identity, self-concept, personality and preferences would yield more substantial information about them as consumers than researching only their religiosity. But ignoring the effect of their religiosity is also unwise since with devotion and spirituality this religiosity may turn into Iman which determines their behaviour. Marketing, advertising or using any other tools with the Islamic ethics in mind will not generate much response from the Muslim Shabab in Egypt. Appealing to the Shabab with advertising messages that incorporate their need for a change or their dreams of a better future would get a better result than appealing to their Islamic origins. Nevertheless, Non-Muslim companies should not disregard the Muslim Shabab religion in order to have an understanding of that is Halal and what is Haram.

The Muslim Shabab seeks ads that have a clear message and purpose. Creatively appealing to their intelligence and engaging them is the best way to attract their attentions. While they openly admitted that, some of the mentioned examples of provocative ads did attract their attentions or made them laugh, it was only a short-term effect that would not change their purchase intention or behaviour towards the advertised products.

The timings of the ads should be given more attention as they all wondered how a TV channel could advertise about poverty and sickness, then request donations subsequent to airing an ad about luxury compounds and expensive villas. Ads that try to attract them by depicting the reality of life and ridiculing it were negatively perceived because they would rather see ads that promote better morals than ones that show the level of degradation reached by certain people. Exploring and utilising
the parental influence factor and the inferiority complex factor may give the advertisers unexpectedly positive results.

Advertisers should always take into consideration demographical variables such as age, gender, social class and employment when targeting the Muslim Shabab and they should avoid clinging to old concepts such as the importance of early marriage, women's place as a wife only or the man's role as a provider only. Catering to the duality they have in their identities, where they are proud of their heritage yet strive for Western lifestyles, means that before any advertising campaign targeted at Shabab must first be well researched and understood. The usage of big data and data mining would yield immeasurable insights on the Shabab’s psychological consumer behaviour. Finally, advertisers in Egypt should give more attention to other advertising tools especially the Internet and social media when targeting the Shabab because other than Ramadan and having meals with the family, the TV is becoming a redundant tool that airs too many ads and is avoided by downloading or streaming movies and TV series.

Finally, the key recommendations for practitioners can be summed up as follows:
1. View the Muslim Shabab as consumers that have certain needs, wants and demands based on their personal behaviour and environment; not as a homogeneous group that has similar consumption patterns or behaviours based on their religion.
2. Understand the Muslim Shabab and research their identity, culture and consumer behaviour instead of focusing only on their religion and religiosity to properly satisfy and appeal to them.
3. Non-Muslim companies should not ignore the effect of religion on the behaviours of the Muslim Shabab. They should understand the basics of Islam and explore what the Muslim Shabab considers to be Halal or Haram and the limits of them both.
4. Attract the Muslim Shabab attention using clear messages that have a purpose, that appeal to their intelligence, and that require a high level of involvement from them.
5. Proper timing of the ad is a significant factor for the Muslim Shabab.
6. Carefully exploring and utilising the parental influence factor and the inferiority complex factor may give advertisers positive results.

7. Demographic variables, such as age, gender and education, are highly significant as they effect the Muslim Shabab’s behaviour, therefore should always be thoroughly explored.

8. Advertisers should move away from old channels such as TV stations and radio stations and start exploring the hidden opportunities in using more advanced channels such as social media networks when targeting the Muslim Shabab.

Although this study provides many in-depth and new insights, it has certain limitations that will be discussed in the next section.

9.5 Research limitations and future research opportunities

First, like all other interpretivistic studies, this research is heavily dependent on the individual skills of the researcher and is influenced by the researcher's personal biases. This was partially controlled by explaining all the details related to the process of the data collection, coding and analysis so that the researcher's interpretations are clearly viewed. In addition, as a purely interpretivistic research, rigour was harder to maintain, assess, and demonstrate and issues of anonymity and confidentiality presented some problems when presenting findings but were overcome by addressing the respondents using codes. The findings were more challenging and time-consuming to characterise in a visual way and presented a challenge to be described in an easily comprehensible dialogue.

Due to the study’s exploratory nature, the sample size is significantly smaller than the size of other descriptive quantitative research and the results of this research cannot be generalised. Although the results represent the studied segment only, it provides rich in-depth data on the studied sample that cannot be acquired quantitatively. The translation process was complicated and intense in order to make sure that the sense stated by the respondents was properly transmitted in the translation.
Despite these limitations, this study opens the way to future research about other segments in the Egyptian market, other Arab Nations and even other Muslim majority countries. Each theme and sub-theme that emerged from the data can be explored again either on its own, with other themes, in the same settings or in different settings to create even more in-depth data. The study also refines the way for positivistic researchers to quantitatively measure all the themes that emerged from this research, as often-good quantitative research is preceded by a qualitative phase to define the constructs to be measured. It provides new understanding of the concept of religiosity that can be utilised in different research and it provides an extensive in-depth look at the Muslim Shabab’s psychological and behavioural factors that may lead to newer theories in future studies. Finally, the manner in which this study was carried gives future researchers a detailed in-depth look on how to conduct exploratory-grounded theory research, which is rarely seen in other studies.

**9.6 Conclusion**

The aim of this study is to investigate the Egyptian Millennial Muslim youth’s views towards offensive advertising and its impact on their purchase intentions in light of their religiosity. First, the study shows that the Shabab (Millennial Muslims in Egypt) perceive the following as reasons for their offence on a daily basis: the streets of Egypt, the country's culture, the media, the male gender, taking things personally, conversations with parents, the people’s behaviours, and women's roles. The list above addresses the first research question of ‘What do Millennial Muslims in Egypt perceive as offensive?’ This question also showed how the Shabab defined offense as anything that would make them feel inferior or would belittle them which shows an inferiority complex that if well studied and understood could provide practitioners with insights on their psychogenic learned needs.

Then the research explored the second research question that is: What do Millennial Muslims in Egypt perceive as offensive in advertising? The findings indicated that the Shabab do not perceive ads as offensive; rather they identify them as provocative or annoying due to the offence they face in their daily lives, which outweighs the effect of any ad. They also stated that there are no offensive products,
only offensive themes or message executions. They identified the following as the reasons for their offence/annoyance with ads: sexual innuendos, promoting moral declination, charity, the disregard of consumer’s intelligence, over usage of the female sex appeal, the ads budget, usage of profanities and disrespecting the culture. They then described the ads that annoyed/provoked them most recently. The examples of offensive ads stated in the FGD, in-depth interviews and solicited diaries were the ones aired in Ramadan 2017; and the offensive themes/executions deducted from those examples were violence, misuse of women, innuendos of bad language, immorality, charities and undermining the consumer’s intelligence which is related to the third research question: What is the attitude of Millennial Muslims in Egypt towards offensive advertising? Those insights provided unprecedented information on the perceptions and attitudes of the Shabab towards provocative ads in Egypt.

The fourth research question is ‘How do Millennial Muslims in Egypt define religiosity?’ The study shows that the Shabab view religion as having faith and spirituality by a Muslim or as a non-Muslim. Religion was an excuse to be judgmental in a non-constructive way. It is an embedded factor in their life shaped by the way their parents raised them. They mentioned being Muslim by affiliation only and not following its code of morals. Also, they perceived praying and fasting finally the misuse of Islam in politics or by extremists. They defined religiosity as performing the acts of worship only, which is different from Iman (having a higher spiritual belief).

They described religious people as individuals who exhibit the following characteristics: having a balanced personality, wearing clothes that neither describes nor reveals the body, performing all the acts of worship except for Hajj, regularly reading the Qur’an, attending/giving lessons about Islam in mosques, praying Tarawih (a Sunnah prayer done in Ramadan) and being decent while avoiding extreme behaviours. Afterwards, this study strongly evidenced that religiosity has no direct effect on the Shabab’s behaviours and attitudes. While parental influence directly affects their personalities, which subsequently affects their behaviours. Nevertheless, with high spirituality the acts of worship (religiosity) lead to a closer
relationship with Allah that affects their level of *Iman*, which affects their behaviour.

Offensive advertising effect on purchase intentions is evident in the case of new products for the postgraduate males and females and strongly apparent with the undergraduate females. This provides the answer to the fifth and final research question: ‘Is there a link between the attitudes of Millennial Muslims in Egypt towards offensive advertising, their religiosity and their purchase intentions?’ All the above results answer this study’s research questions while providing new in-depth insights on Muslim consumers in a Muslim majority country, which is a unique contribution that is not found in previous studies. Therefore this research can be used as a base for further research on consumer behaviour of Muslims or as guidance for advertisers who aim to target the Muslim Shabab in Egypt.


200


Farelly, T. 2012. *Using Participant Diaries as a Research Tool*. 1st ed. [ebook] Available at:


Islamicbooks.info. [no date]. *Evolution of Madh'habs (Schools of Thought)* [Online]. Available at: http://www.islamicbooks.info/H-21-Madh'habs/Madh'habs-1.htm [Accessed: 8 March 2017].


Jana-Masri, A. and Priester, P. 2007. The Development and Validation of a Quran-Based Instrument to Assess Islamic Religiosity: The Religiosity of


presented at the ANZMAC 2006 Conference, Queensland University of Technology, Brisbane, Australia.


Krauss, S.E. 2005. Development of the Muslim Religiosity-Personality Inventory for measuring the religiosity of Malaysian Muslim youth (Doctoral dissertation, Universiti Putra Malaysia).


Lass, P. and Hart, S. 2004. National Cultures, Values and Lifestyles Influencing Consumer’s Perception towards Sexual Imagery in Alcohol Advertising: An Exploratory Study in the UK, Germany and Italy. *Journal of Marketing*


Available at: http://dx.doi.org/10.1080/00913367.2015.1033572 [Accessed 22 Jun. 2016].


Oakley, N. and Chakrabarti, S. 2016. "ISIS ‘threatens to cut out the tongue’ of anyone who says this word" [Online]. Available at:

Ogilvy.com. 2010. Ogilvy and Mather’s Research Defines the Global Rise of the ‘New Muslim Consumer’ | Ogilvy and Mather. [online] Available at:


236


unmentionables-ads-making-cable-process-slow-products-guns-gambling-


APPENDICES
Appendix 1

What is the Muslim Brotherhood?

"God is our objective. The Prophet is our leader. The Qur’an is our law. Jihad is our way. Dying in the way of God is our hope.” (Al-Banna)

The Muslim Brotherhood is a multi-national Islamic revivalist organisation based in Egypt and founded by a primary school teacher, Hassan al-Banna. Originally established in 1928 as a social youth club stressing moral and social reform rooted in Islam, by 1939 it had turned into a political organisation. From its founding in 1928 through today, the Muslim Brotherhood has been a focal source of opposition to the government, rejecting the Western influences of secularism and modernization. Despite a constitutional ban on religious-based political parties and the Brotherhood’s technically “illegal” (though highly tolerated) status, members have been elected to Egypt’s parliament as independents. Al-Banna’s Islam was an all-encompassing not only spiritual. Al-Banna says that the Brotherhood derives their definition of an ideal Islamic State through their interpretation of the Qur’an. Previous reformists, such as Mohammed Abduh and his disciple Abduh Rashid Rida wrote of the philosophies with which al-Banna identified. Rashid Rida committed himself to the Salafi movement; a movement committed to a restoration of an earlier golden age of Islam, the period of the pious ancestors, the ‘Salaf al-Salih’. Al-Banna became a disciple of Rida and ardently adopted Rida's interpretation of what comprised an Islamic State. Although al-Banna's Islamic State near directly mimicked the Islamic State proposed by Salafi reformism, his gained more popular support and, thus, became the first mass movement in Islam. Al-Banna believed that the spread and creation of a genuine Islamic State could only occur through the banning of Western ideas and influence on Sharia doctrinal laws. Sharia is the code of law derived from the Qur’an.

Appendix 2
Explanation of the Mazaheb in Islam (the Schools of Thought)

No Schools of Thought ever existed in Islam at the time of Prophet Muhammad (PBUH). Neither his exemplary practices nor his Hadith (the Sunnah) was put in writing during his lifetime. After the death of the Prophet (PBUH) many of the prominent Sahaba - Companions of the Prophet (PBUH) - adhered to Imam Ali's explanation of the Sunnah of the Prophet (PBUH). The number of such luminous personalities increased gradually and came to be known as the Devotees of the teachings of the Prophet (PBUH) as passed down by Ali. They were named Al-Khaassah, الخاصه meaning the elite, the distinctive, or the special. In Arabic, they were referred to as Al-Shi'a. The rest of the Muslims were referred to as Al-Aammah, العامة meaning the general public or the common man. When Mu'awiya became the Khalifa (ruler), he promoted the term Al-Jama'ah (the throng of the society) to gain support for himself among the people. About 150 years later, the term Jama'ah was modified (by people conforming to Abbasi government policy) in an attempt to fight off Ahlul Bayt's enormous influence in the society. Later the term Jama'ah was modified to Al-Sunnah Wal Jama'ah. The term of Sunnah Wal Jama'ah was prevalent during the 3rd century Hijri when the Schools of Thought in Islam were in flux but were more or less consolidating. Later in the 3rd century Hijri the term was modified again, and rather than calling it Al-Sunnah Wal Jama'ah, it was abbreviated to Ahlul Sunnah. This became a general term for the four Sunni Schools of Thought.

What is Shi'i and what is Sunni?

SHI'I (JA'FARI): A Shi'i is a person who is a devotee of only the Sunnah of Prophet Muhammad (PBUH) as passed down by Ahlul Bayt. Ahlul Bayt are the direct family of Muhammad (PBUH), and a Shi'i regards their teaching of the Prophet's Sunnah as the most authentic and accurate. In brief, a Shi'i sees himself as the Devotee of Sunnah of Prophet Muhammad (PBUH) and nothing else and the Fiqh laid down by Ahlul Bayt. A Shi'i believes in Imamah, that the 12 Imams were Divinely Commissioned, and they were specified by Prophet Muhammad (PBUH). He also believes in Ismah (that the Prophets and the Designated Imams are shielded by Allah from a) Sin, b) Religious Error, and c) Forgetfulness). The Basic
Elements of Shi‘i depended on, in descending order of importance, the following essentials:

1. Qur’an,
2. Sunnah,
3. Al-Aql (sound reasoning or perception of the Ja‘fari Fiqh Specialists),
4. Ij’maa (consensus of the religious scholars, not to be exclusive of the Imam’s teachings).

SUNNI: A Sunni is a person who follows mostly the Sunnah of Prophet Muhammad (PBUH) as passed down by the teachings of Sahaaba and Scholars after the Prophet (PBUH). Sunnah of some Khulafaa is said to be included in their teachings. In brief, a Sunni sees himself as following the Sunnah as the Sahaaba and certain scholars had specified and the Fiqh as laid by the head of the particular Madh‘hab. A Sunni does not believe in Imamah. The four Sunni Schools of Thought are as follows: Hanafi [Imam Abu Hanifah al-Nu‘man b. Thabit (80 - 148 AH)], Maliki [Imam Malik b. Anas (93 - 179 AH)], Shafi‘i [Imam Muhammad b. Idris al-Shafi‘i (150- 206 AH)] and Hanbali [Imam Ahmad b. Hanbal (165 - 240 AH)].

A. HANAFI:
The Hanafiyyah School is the first of the four orthodox Sunni schools of law. It is distinguished from the other schools through its placing less reliance on mass oral traditions as a source of legal knowledge. It developed the exegesis of the Qur'an through a method of analogical reasoning known as Qiyas. It also established the principle that the universal concurrence of the Ummah (community) of Islam on the point of law, as represented by legal and religious scholars, constituted evidence of the will of God. This process is called ijma‘, which means the consensus of the scholars. Thus, the school definitively established the Qur'an, the Traditions of the Prophet, ijma‘ and qiyas as the basis of Islamic law. In addition to these, Hanafi accepted local customs as a secondary source of the law. The Basic Elements of Hanafi depended in descending order of importance on the following essentials:

1. Qur’an,
2. Sunnah,
3. Ij’maa (consensus of the religious scholars),
4. Qiyas (analogy of decision), through the following steps:
   a. Istih'san (equity),
   b. Urf (common knowledge).

5. Raa'y (personal opinion).

B. MALIKI:
Malikiyyah is the second of the Islamic schools of jurisprudence. The sources of Maliki doctrine are the Qur'an, the Prophet's traditions (hadith), consensus (ijma'), and analogy (qiyas). The Maliki’s concept of ijma' differed from that of the Hanafis in that they understood it to mean the consensus of the community represented by the people of Medina. (Overtime, the school came to understand consensus to be that of the doctors of law, known as 'ulama.) Imam Malik's major contribution to Islamic law is his book al-Muwatta (The Beaten Path). The Muwatta is a code of law based on the legal practices that were operating in Medina. It covers various areas ranging from prescribed rituals of prayer and fasting to the correct conduct of business relations. The legal code is supported by some 2,000 traditions attributed to the Prophet. The Basic Elements of Maliki depended in descending order of importance on the following essentials:
   1. Qur'an,
   2. Sunnah,
   3. Ij'maa (consensus of the religious scholars)
   4. Qiyas (analogy), through the following steps:
      a. Istih'san (equity),
      b. Urf (common knowledge),
      c. Consensus of Medina U'lamaa,
      d. Massaa'ilih Mursala (public interest),
      e. Sad al-Dhari'ah.

C. SHAFITI:
Shafi'iyyah was the third school of Islamic jurisprudence. According to the Shafi'i school, the paramount sources of legal authority are the Qur'an and the Sunnah. Of less authority are the Ijma' of the community and thought of scholars (Ijitihad) exercised through qiyas. The scholar must interpret the ambiguous passages of the Qur'an according to the consensus of the Muslims, and if there is no consensus,
according to qiyas. The Basic Elements of Shafi’i depended in descending order of importance on the following essentials:

1. Qur’an,
2. Sunnah,
3. Ij’maa’ (consensus of the religious scholars)
4. Qiyas (analogy of decision).

D. HANBALI:
The Hanbali School is the fourth orthodox school of law within Sunni Islam. It derives its decrees from the Qur'an and the Sunnah, which it places above all forms of consensus, opinion or inference. The school accepts as authoritative an opinion given by a Companion of the Prophet, providing there is no disagreement with another Companion. In the case of such disagreement, the opinion of the Companion nearest to that of the Qur'an or the Sunnah will prevail. The Basic Elements of Hanbali depended in descending order of importance on the following essentials:

1. Qur’an,
2. Sunnah,
3. If'taa of Sahaba (Companions),
4. Preference of weak Hadith over Qiyas (analogy),
   a. Qiyas (analogy of decision), through the following steps:
   b. Isti’shaab, (association),
   c. Massaa'ilih Mursala (public interest),
   d. al-Dharaa'i.

Source: Evolution of Madh'habs (Schools of Thought) [Online]. Available at: http://www.islamicbooks.info/H-21-Madh'habs/Madh'habs-1.htm [Accessed: 8 March 2017].
Appendix 3

Examples of controversial advertising in Egypt

Example 1:

Lifestyle condoms: “Pleasure Vibes” منتهى الأحساس, منتهى الأمان. The above condom-related billboard is located on the 6th October Bridge in Cairo.

Example 2:

There is also Vodafone’s cringe-inducing ad campaign in the aftermath of Egypt’s January 25th revolution of 2011. In the dramatic and serious ad, a man, representing the voice of Egypt and the voice of Vodafone, expresses the things “we” can achieve hence implying that Vodafone had a significant role in the revolution.
This dress is blue and black. No, it’s white and gold. This controversy took place over social media networks for the past couple of months, as a simple picture taken by a girl caused the people to separate into two teams. Each side defended the colour they saw, without understanding the reason the dress was seen differently by others. During the non-stop conversations over the dress, some products used the phenomenon to their advertising advantage within social media.

“The colour of the dress doesn’t matter. Focus on the girl who’s wearing it. That’s what matters.” These statements were part of a series of advertisements for Birell, a...
non-alcoholic beer company, all under the theme of “Estargel” (Man up or Be a Man). The ad’s poster featured a man looking at the dress and fantasising about the girl who is going to wear it. It was shared on the Birell Facebook page with the title “Birellman”. In the description of the product, the official website mentioned that Birell is “the masculine brand” that requires competence to handle its bitterness. While Birell company officials believed the ad was a way to raise the popularity of the drink, others saw it as a message that encourages sexual harassment.


Example 5:
Cottonil manufacture for underwear, socks for men, women and kids from 100% Egyptian cotton. The following are some of its ads:
Appendix 4

Examples of controversial advertising in non-Arabian Countries

Example 1:
Seung Ho Park and Wilfried R. Vanhonacker (2007) described how fast-food giant McDonald’s Corp. was forced to cancel a television ad in China in 2005 after spectators there found it offensive. The commercial portrayed a Chinese man kneeling before an electronics salesperson and pleading for a discount. Viewers said that the commercial depicted the Chinese as poor and absent in dignity. Explaining that it had been vetted by government authorities, McDonald’s China said the ad was trying to convey a message in an exaggerated, humorous way. Chinese viewers obviously thought otherwise: 80% considered the ad insulting.

Example 2
Nike’s Chamber of Fear advertising campaign included the American basketball star Lebron James beating down Chinese-styled cartoon symbolic figures, including a Kung Fu master, ancient fairies and two dragons. The ad was blamed by the Chinese public of extremely hurting their feelings, condescending Chinese culture and transparently insulting China. The commercial was expelled by China’s State Administration for Radio, Film, and Television so as to protect the nationwide honour and traditional Chinese culture (Chan et al., 2007).
Example 3:
In 2015, Viewers were upset that the television ad for the streaming service “Stan” got a bit cheeky with a double entendre. In the ad, actress Rebel Wilson refers to her “big pussy” before the camera pans down to reveal a cat in her lap. The ad’s director then proclaims that he can smell her “pussy” and that it smells good! (Yahoo7 News, 2015)

Appendix 5
Save the Whales Billboard ad

Appendix 6

Glimpse at Egypt

(Source: Cia.gov, 2015)

Appendix 7

The Future of World Religions

(Source: Cia.gov, 2015)
Appendix 8

World Distribution of Muslim Population

Source: Pew Research Center’s Religion and Public Life Project, 2009
Appendix 9:  
What is Islam?  
The religion of Islam is the acceptance of and obedience to the teachings of Allah (SWT) which He revealed to His last prophet, Muhammad (PBUH). At the age of forty, Prophet Muhammad (PBUH) received his first revelation from Allah (SWT) through the Angel Gabriel. The revelations continued for twenty-three years, and they are collectively known as the Qur’an (Ibrahim, 1997).

The Qur’an, the last revealed word of Allah (SWT), is the primary source of every Muslim’s faith and practice. It deals with all matters which concern human beings: wisdom, doctrine, worship, transactions, law, etc., but its basic theme is the relationship between Allah (SWT) and His creatures. At the same time, it provides guidelines and detailed teachings for a just society, proper human conduct, and an equitable economic system. The Sunnah; which is what the Prophet Muhammad (PBUH) said, did or approved of; is the second source in Islam. The Sunnah is comprised of hadeeth(s), which are reliably transmitted reports by the Prophet Muhammad’s (PBUH) companions of what he said, did, or approved of. Belief in the Sunnah is a fundamental Islamic belief (Ibrahim, 1997). This creates the pillars of Islam as a religion.

Allah (SWT) says in the holy Qur’an:
“The Messenger believes in what has been sent down to him from his Lord, as do the faithful. They all believe in God, His angels, His scriptures, and his messengers. ‘We make no distinction between any of His messengers,’ they say, ‘We hear and obey. Grant us Your forgiveness, our Lord. To You we all return!’” (The Qur’an: 2, 285)

هَوَّالَ يَرِئُّونَهُ مَثَلًا إِلَيْهِ مِنْ يَدِهِ وَالْمُؤْمِنُونَ لَكُنَّ أَمْنَ بِيَدِ اللَّهِ وَمَلائِكَتِهِ وَكُلِّيْهِ وَرُسُلِهِ لَا نَفْرُقُ بَيْنَ احْدِمْ أَمَامَ ۖ وَقَالَوْا سِنِعْنَا وَأَطْعُنَا عُفُونَكُمْ رَبُّنَا إِلَيْكَ الْمُصِيرُ

Hence, Muslims believe in all the prophets and messengers of Allah (SWT), starting with Adam, including Noah, Abraham, Ishmael, Isaac, Moses, and Jesus (Peace Be Upon Them). But they accept as true that Allah’s final message to man, a reconfirmation of the eternal message, is the one revealed to the Prophet
Muhammad (PBUH). The above verse also shows that belief in Allah (SWT) is the first pillar of faith which a Muslim must believe in. Belief in Allah (SWT) is comprised of several parts: belief in the existence of Allah (SWT), belief in Allah’s (SWT) Lordship, belief in Allah’s (SWT) absolute right to be worshipped alone without partner and belief in Allah's (SWT) divine names and attributes (I.A. Ibrahim, 1997).

Appendix 10:
Business in Islam
Islam teaches its followers to engage in decent way of wealth acquisition as Allah (SWT) states the issue through one of the Qur’anic verses as follows:
“You who believe, do not wrongfully consume each other’s wealth but trade by mutual consent. Do not kill each other, for God is merciful to you” (The Qur’an: 4th Sura, 29th Verse)

The above verse already establishes that Islam guides its followers to engage in commercial activities and to refrain from the practice of charging interest/usury. Therefore, commerce is something viewed as essential in Islam, for as long as the process is parallel with Islamic teaching on doing business. It should be noted that Islam views commerce as one crucial factor in human life, so crucial that Allah (SWT) destined Prophet Muhammad (PBUH) to be a successful businessman before his prophetic life (Antonio, 2007; Trim, 2009).

Islam is a comprehensive way of life which rules everything, including commercial activities. Through The Qur’an and Sunnah, the two main references for Islamic law, Islam exhorts its followers to avoid taking usury and instead maintain the quality of their wealth through just trading. This could be seen from one of the Qur’anic verses as follows:
“But those who take usury will rise up on the day of resurrection like someone tormented by Satan’s touch. That is because they say, ‘Trade and usury are the same.’" (The Qur’an: 2nd Sura, 275th Verse).

“But God has allowed trade and forbidden usury. Whoever, on receiving God’s warning, stops taking usury may keep his past gains – God will be his judge – but whoever goes back to usury will be an inhabitant of the fire, there to remain. God blights usury but blesses charitable deeds with multiple increases: He does not love the ungrateful sinner” (The Qur’an: 2nd Sura, 276th Verse)

There are few points worth considering from the above verse. It could be argued that Islam does allow the practice of wealth acquisition. Second, freedom in wealth acquisition is not unlimited. This means that Islam exhorts its followers to acquire wealth by actively participating in real sectors and not through acquiring “easy money” by practising interest. Islam places the highest emphasis on ethical values in all aspects of human life.

In Islam, ethics governs all aspects of life. Ethical norms and moral codes discernible from the verses of the Holy Qur’an and the teachings of the prophet (PBUH) are numerous, far-reaching and comprehensive. Islamic teachings strongly stress the observance of ethical and moral code in human behaviour. More principles and code of ethics are repeatedly stressed throughout the Holy Qur’an. Besides there are numerous teachings of the prophet (PBUH) which cover the areas of moral and ethical values and principles.
Appendix 11

Important Islamic Terminologies

**Al Fard** – Obligatory: An act commanded by Allah in the Holy Qur'an is known as Fard. The following explains a Fard in detail:

a. An act that is obligatory to be executed.

b. It has been proven by rigorously authenticated texts.

c. The denial of any Fard renders one to come out of the folds of Islam.

d. If one omits to perform any Fard without any valid shari'i reason (reasons given by the Sacred Islamic Law), then such a person becomes a fasiq (transgressor) and the person is regarded as a major sinner.

**Al Wajib** – Necessary: An act that is almost as compulsory as a Fard. The Messenger of Allah (PBUH) never omitted it. It is a graded second, below Al Fard in its necessity.

a. An act that is compulsory to do.

b. It is proven by religious arguments through ijtihad (individual diligence of Islamic scholars).

c. One who denies a Wajib is misguided.

d. If one omits a Wajib without any valid shari'i reason, then he is a transgressor and liable for the punishment of Hell.
e. To miss a Wajib once (deliberately, without any valid reason) is a minor sin (Gunah-e-Saghira). However, persistently omitting a Wajib shall turn it into a major sin (Gunah-e-Kabira).

**Al Sunnah:** "Al Sunnah" generally means: an act done or liked by the Messenger of Allah (PBUH) in relation to worship. One shall gain reward for performing a Sunnah, but there is no sin if omitted. However, to continually omit it as a show of dissatisfaction to a Sunnah, then this is kufr (disbelief). There are two types of Sunnah:

1. **Al Sunnah Al Mu'akkadah:** an act that was always performed by the Messenger of Allah (PBUH), but occasionally omitted so as to differentiate from something that is Wajib.

2. **Al Sunnah Al Ghayr Mu'akkadah:** The Messenger of Allah (PBUH) had performed such an act, but also omitted it without any reason. To omit Al Sunnah Al Ghayr Mu'akkadah is disliked in the Islamic Law (Shari'ah). However, one is not punished for this.

**Mustahab** – Desirable Acts:

a. An act that is appreciated by the Sacred Islamic Law (Shari'ah).

b. There is no harm if one omits it.

c. One gains reward for doing it, but one is not punished for omitting it.

**Mubah:** An act that is neither commanded nor prohibited by the Shari'ah. There is no reward for doing it, and no punishment or omitting it.

**Haram:**

a. Totally forbidden in Islam.

b. Proven by rigorously authenticated texts.

c. Anyone who denies something proven from the Qur'an and Hadith to be Haram becomes a kafir.

d. If this act is committed deliberately and intentionally, even once, then such a person is a transgressor (fasiq), and has committed a major sin (Gunah-e-Kabira). Thus, such a person shall be punished.
e. To refrain from such acts is rewarded.
f. Haram is considered the opposite of Fard.

**Makruh-e-Tehrimi**: "Makruh" generally means something that is not desirable i.e. something that is disliked by the Islamic Law.

a. Makruh-e-Tehrimi is something that is essential to refrain from.
b. To do an act that is Makruh-e-Tehrimi is a sin and against the commands of the Shari’ah.
c. Anyone who does it is a Fasiq, and will be punished.
d. There is reward to refrain from such acts.
e. If such acts are done once, then they are not classed as a major sin. However, to persevere on such acts does turn it into a major sin (Gunah-e-Kabira).
f. It is considered the opposite of a Wajib.

**Isa’at**: An act that is necessary to avoid and It is considered the opposite of Al Sunnah Al Mu'akkadah.

**Makruh-e-Tanzihi**:

a. An act that is disliked by the Shari’ah.
b. If this act is done, then there is no sin or punishment. However, it is bad to make it a habit of doing such an act.
c. One gains reward for not doing it.
d. It is considered the opposite of Al Sunnah Al Ghayr Mu'akkadah.

**Khilaf-e-Awla**: It is best to avoid such acts, but if done then there is no sin or punishment. It is considered the opposite of Mustahab.

## Appendix 13

**Comparison of the four research paradigms**

<table>
<thead>
<tr>
<th>Source: Saunders, Lewis and Thornhill (2009: 119)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ontology: the researcher’s view of the nature of reality or being</strong></td>
</tr>
<tr>
<td><strong>Positivism</strong></td>
</tr>
<tr>
<td><strong>Realism</strong></td>
</tr>
<tr>
<td><strong>Interpretivism</strong></td>
</tr>
<tr>
<td><strong>Pragmatism</strong></td>
</tr>
<tr>
<td><strong>Epistemology: the researcher’s view regarding what constitutes acceptable knowledge</strong></td>
</tr>
<tr>
<td><strong>Positivism</strong></td>
</tr>
<tr>
<td><strong>Realism</strong></td>
</tr>
<tr>
<td><strong>Interpretivism</strong></td>
</tr>
<tr>
<td><strong>Pragmatism</strong></td>
</tr>
<tr>
<td><strong>Axiology: the researcher’s view of the role of values in research</strong></td>
</tr>
<tr>
<td><strong>Positivism</strong></td>
</tr>
<tr>
<td><strong>Realism</strong></td>
</tr>
<tr>
<td><strong>Interpretivism</strong></td>
</tr>
<tr>
<td><strong>Pragmatism</strong></td>
</tr>
<tr>
<td><strong>Data collection techniques most often used</strong></td>
</tr>
<tr>
<td><strong>Positivism</strong></td>
</tr>
<tr>
<td><strong>Realism</strong></td>
</tr>
<tr>
<td><strong>Interpretivism</strong></td>
</tr>
<tr>
<td><strong>Pragmatism</strong></td>
</tr>
</tbody>
</table>
Appendix 14

Strategies of purposive sampling (Onwuegbuzie and Leech, 2007)

1. **Maximum Variation Sampling:** According to Sandelowski (1995), maximum variation sampling is one of the most frequently used purposeful sampling techniques. In this method, a wide range of individuals, groups, or settings is purposively selected such that all or most types of individuals, groups, or settings are chosen for the inquiry. In this way, the multiple perspectives of people can be presented that exemplify the complexity of the world (Creswell, 2002).

2. **Homogeneous sampling:** In stark contrast to maximum variation sampling, homogeneous sampling involves sampling individuals, groups, or settings because they all possess similar characteristics or attributes. Participants are selected for the study based on membership in a subgroup or unit that has specific characteristics. This sampling approach often is used to select focus groups.

3. **Critical Case Sampling:** In critical case sampling, individuals, groups, or settings are selected that bring to the fore the phenomenon of interest such that the researcher can learn more about the phenomenon than would have been learned without including these critical cases.

4. **Theory-based Sampling:** In theory-based sampling, individuals, groups, or settings are selected because they help the qualitative researcher to develop a theory. This sampling scheme also is used to expand a theory.

5. **Confirming and Disconfirming Cases Sampling:** This method of sampling often is used after data collection has commenced. The former (i.e., exploration) tends to improve interpretation of the findings, whereas the latter (i.e., confirmation) tends to assist in data validation (Miles and Huberman, 1994).
6. *Snowball Sampling:* This sampling approach, also known as network sampling, usually comes to the fore after data collection has begun. Snowball sampling involves asking participants who have already been selected for the study to recruit other participants.

7. *Extreme Case Sampling:* In extreme case sampling, an outlying case or one that possesses one or more extreme characteristics is investigated. The method is to select extreme cases and then to compare them.

8. *Typical Case Sampling:* In typical case sampling, the researcher studies an individual, group, or setting that is typical. The researcher should consult several experts in the field of study in order to obtain a consensus on to what example(s) is typical of the phenomenon and should, therefore, be studied (Johnson and Christensen, 2004).

9. *Intensity Sampling:* In intensity sampling, the researcher studies individuals, groups, or settings that experience the phenomenon intensely but not extremely.

10. *Politically Important Sampling:* In politically important sampling, the researcher selects pertinent informants who may need to be included/excluded because they connect with politically sensitive expected in the analysis (Miles and Huberman, 1994).

11. *Random Purposeful Sampling:* In the random purposeful sample, the researcher chooses cases at random from the sampling frame consisting of a purposefully selected sample. That is, the researcher first obtains a list of individuals of interest for study using one of the 15 other methods of purposeful sampling, and then randomly selects the desired number of individuals from this list. Although not stated by Miles and Huberman (1994) or other qualitative methodologists, when selecting a random purposeful sample, the researcher can use any of the random sampling techniques discussed above.
12. *Stratified Purposeful Sampling:* Stratified purposeful sampling is similar to stratified random sampling. In order to obtain a stratified purposeful sample, the sampling frame is first divided into strata; then a purposeful sample is selected from each stratum. Such a sampling scheme can facilitate group comparisons (Miles and Huberman, 1994).

13. *Criterion Sampling:* In criterion sampling, individuals, groups, or settings are selected that meet criteria. According to Miles and Huberman (1994), this sampling technique typically is utilised for the purpose of quality assurance.

14. *Opportunistic Sampling:* In opportunistic sampling, the researcher capitalises on opportunities during the data collection stage to select cases. These cases could represent typical, negative, critical, or extreme cases (Johnson and Christensen, 2004). Opportunistic sampling takes place after the study begins in order to make use of developing events. This form of sampling is particularly useful when the researcher is unable or unwilling to declare in advance of the inquiry every case that will be included in the investigation.

15. *Mixed Purposeful Sampling:* This method of sampling involves the mixing of more than one sampling strategy. For example, a researcher might begin by selecting two samples: one via extreme case sampling and the other via critical case sampling. The researcher could then compare the results emerging from both samples. Consequently, mixed purposeful sampling can help to triangulate data (Miles and Huberman, 1994).

16. *Convenience Sampling:* Convenience sampling techniques used by qualitative researchers involves selecting individuals or groups that happen to be available and are willing to participate at the time. In addition to the 16 types of purposive designs outlined by Miles and Huberman (1994), and quota sampling, Onwuegbuzie And Leech (2007) have identified two more purposive sampling schemes, namely, what we call *multi-stage purposeful random sampling* and *multi-stage purposive sampling.*
17. **Quota Sampling:** In quota sampling, the researchers decide on the specific characteristics and quotas of sample members to be selected. The main limitation of this method of sampling is that only those who are accessible at that time of selection have a chance of being selected.

18. **Multi-stage Purposeful Random Sampling:** Multi-stage random purposeful sampling involves selecting a sample in two or more stages, in which the first stage is random, and subsequent stages are purposive. In multi-stage random purposeful sampling, the first stage often involves cluster sampling, whereas subsequent stages involve one of the 16 purposive sampling techniques outlined above.

19. **Multi-stage Purposeful Sampling:** Multi-stage purposeful sampling also involves selecting a sample in two or more stages. However, all stages incorporate purposive sampling, unlike the multi-stage purposeful random sampling and random purposeful. Multistage purposeful sampling is different from mixed purposeful sampling in that the former is always sequential, whereas the latter typically involves concurrent sampling in which one sample is not a subset of other specimens.
## Appendix 15

1. **Focus group discussion format**

Hello, I am _______________; The discussion we are having with you today is part of a research project for a Ph.D. dissertation.

**Moderator to** introduce the concept of research to respondents, then introduces the objective of the focus group, and highlights the importance of their experience/input. **Moderator to** encourage freedom of expression and ensure that we are not seeking consensus, also highlight that there are no right or wrong answers. **Moderator to** acquaint respondents with the importance of recording for the group for data analysis, and referencing – also to reassure respondents on data discretion.

### Start the discussion:

1. Let’s start by getting to know more about you, could you please give me a **brief introduction** about yourself, and about your jobs, life, and interests.
2. How do you spend your weekdays, weekends? **Me time vs. family time**
3. What about you interests and hobbies? What are your typical day activities?
4. What is the one thing you enjoy the most about your day?
5. What are the things that you **aspire** (wish for), for yourself and for your family, friends, and for your future?
6. What are all the things that cause you **anxiety** and worry in life?
7. Ok now, if we talk about the media channels that you are exposed to, what are these channels? What else? Why these in specific? **Moderator to probe on:** TV, newspapers, magazines, radio, internet, etc.
8. If I come to visit you at your place, what are all the timings where I will find the TV switched on **even** if you are not following? Why? What makes you say so? What else?
9. During which of those times are you completely engaged with the TV and sitting down to watch something, as opposed to having the TV on in the background? During which of those times do you have the TV on in the background?
10. In total, how much time do you spend daily watching TV?
11. If we **focus on the internet**, how often do you surf it? Which device do you use? Why?
EXPLORING OFFENSIVENESS (30 mins)

1. What first comes to your mind when I say the word “Offensive”? What else? Why?
   Moderator to probe on (associations-perception-scents-imageries-colors-moods) and note respondents spontaneous responses

Now we are going to play an imaginary game. Now imagine that we hear knocks on the door and we open only to find a Martian standing on the doorstep and asked us to join this conversation

2. How would you define this word to him? How would you explain and describe what it is to be offended? What would you tell him? What else? How come?

3. What are all the notions that govern a person to feel offended? What else? How come?
   Moderator to probe on sociocultural reasons, religious reasons, personal reasons, gender-related reasons, etc...

4. What are all the real life things/situations that could make one offended? What else? How come? Moderator to list respondent’s mentions on the flipchart and note if advertisements are mentioned.
   a. For each thing/situation you have mentioned, what are the notions that govern it to be deemed as offensive? How come? Moderator to plot notions with things/situations on the flipchart.
   b. Now let us cluster all the things/situations according to the below;
      - Blatantly offensive / moderately offensive / lightly offensive.
        > On what basis and rationale have you grouped them this way? How come? Moderator to probe fully.
        > What are the cues of offensiveness significance? What else? How come?
      - Offensive to the Egyptian culture vs. offensive in Western cultures (Western Europe, etc....)
        > On what basis and rationale have you grouped them this way? How come? Moderator to probe fully.
        > To what extent do you see a difference between what is offensive in Egypt vs. what is offensive in Western cultures? How come?
      - Offensive to all Egyptians vs. offensive to specific targets (MODERATOR TO ASK WHICH TARGETS)
        > On what basis and rationale have you grouped them this way? How come? Moderator to probe fully.
ZOOM INTO ADVERTISEMENT (30 mins)

Now let us focus on the advertisement scene…

1. In your view how did the advertisement scene change over the past 5 years when it comes to offensive material being displayed? What else? How come?
2. How would you describe this change? What are all your thoughts and opinions on it? Why?
3. What are all the aspects within the advertisement that could make it considered offensive? What else? How come? **Moderator to note spontaneous mentions and probe on offensive messages, offensive products, offensive visuals/execution.**

Let us focus on the types of offensiveness when it comes to advertisement

4. What are the visuals, themes and execution cues that are most considered offensive? What else? **Moderator to note spontaneous mentions and probe on voice over, nudity, innuendos, etc.…**

Now I will show you a list of advertisement themes and I want you to cluster them based on offensiveness to you according to: blatantly offensive – moderately offensive – lightly offensive. Moderator to distribute the list of products, pen and paper, then ask the below question…

5. How have you clustered the list of products, pen and paper, then ask the below question…

6. **Moderator to note spontaneous mentions and probe on voice over, nudity, innuendos, etc.…**

7. Why have you clustered them that way? On what basis have you clustered them? How come? **Moderator to probe fully.**

8. In your opinion, is there such thing as an offensive product? How come?

Now I will show you a list of products and I want you to cluster them based on offensiveness to you according to: blatantly offensive – moderately offensive – lightly offensive. Moderator to distribute the list of products, pen and paper, then ask the below question…

9. How have you clustered the list of products, pen and paper, then ask the below question…

10. Why have you clustered them that way? On what basis have you clustered them? How come? **Moderator to probe fully.**

11. What are all the advertisements that you have seen and that you consider offensive? What else? **Moderator to list advertisements on the flipchart (according to respondent’s slang).**

   a. Could you describe to me each advertisement you have mentioned? What else?

   b. For each advertisement you have mentioned, what were all the things that made you
offended while watching it? What else? How come?
c. Where does the offensiveness stem from? Is it the product advertised that made it
offensive, or the theme, or the visuals/executions? How come? **Moderator to plot offensiveness type/s with the ads on the flipchart.**
d. How did you feel while watching this advertisement? What else? How come?
e. Why did you feel this way? What particular aspects and notions that drove you to feel this
way? Were they sociocultural, religious or gender-related? How come?
f. Did you see this ad alone or with people? If with people who were they (*Friends, acquaintances, parents, kids, etc....)?
g. Did it make a difference whether you were watching alone or with people? How come?
Please explain more? **Moderator to probe on parents and kid’s influence on offensiveness perception.**

Moderator to ask the below questions for WESTERN ADVERTISEMENTS if not mentioned spontaneously above.

h. Have you ever seen any Western advertisement that you considered offensive? What else?
**Moderator to list advertisements on the flipchart (according to respondent’s slang).**
i. Could you describe to me each advertisement you have mentioned? What else?
j. For each advertisement you have mentioned, what were all the things that made you
offended while watching it? What else? How come?
k. Where does the offensiveness stem from? Is it the product advertised that made it
offensive, or the theme, or the visuals/executions? How come? **Moderator to plot offensiveness type/s with the ads on the flipchart.**
l. How did you feel while watching this advertisement? What else? How come?
m. Why did you feel this way? What particular aspects and notions that drove you to feel this
way? Were they sociocultural, religious or gender-related? How come?
n. Did you see this ad alone or with people? If with people who were they (*Friends, acquaintances, parents, kids, etc....)?
o. Did it make a difference whether you were watching alone or with people? How come?
Please explain more? **Moderator to probe on parents and kid’s influence on offensiveness perception.**
p. How would you compare it to Egyptian advertisements? What is the key difference from
your point of view? **Moderator to probe on product offensiveness vs. message**
OFFENSIVE ADVERTISING AND PURCHASING INTENT (25 mins)

1. To what extent does the advertisement’s offensiveness affect its memorability? Do you think you are more likely to remember the advertisement and its products if it is more offensive? How come?

Remember our Martian we have talked to earlier, he has now re-joined the conversation and is asking…

2. To what extent would you explain to him the link between offensive advertisements and purchase of the advertised products? Is it possible that one could refrain from buying the advertised product if the advertisement is offensive? How come? Why?

3. Is it the same case with all advertisements that are considered offensive or does it differ according to offensiveness significance? How come? What cues would drive one to decide not to purchase the advertised product?

Now if we focus on you…

4. What are all the things that would make you decide to stop using a brand due to its advertisement? What else? Why? *Moderator to probe on sociocultural reasons, religious reasons, personal reasons, gender-related reasons.*

5. Have you ever decided not to purchase an advertised product due to the advertisement’s offensiveness? If yes;
   a. Which product and brand was that?
   b. What was the advertisement about?
   c. What were the key aspects about the advertisement that made you take such decision? What else? How come?
   d. How long have you stopped using this brand?
   e. How did you act? What did you switch to? Why this brand specifically?
   f. Do you think that you would go back to using this brand again? Why? How come?
   g. What does this brand need to do to make you use it again? What else? How come?

WRAP-UP and THANK RESPONDENT
Hello, I am __________________; The interview we are having with you today is part of a research project for a Ph.D. dissertation.

**Moderator to** introduce the concept of research to respondent then introduces the objective of the in-depth interview, and highlights the importance of his/her experience/input. **Moderator to** encourage freedom of expression and ensure that we are not seeking consensus, also highlight that there are no right or wrong answers. **Moderator to** acquaint respondent with the importance of recording for the group for data analysis, and referencing – also to reassure respondent on data discretion.

**Start the discussion:**

1. Let’s start by getting to know more about you, could you please give me a brief introduction about yourself, and about your jobs, life, and interests.
2. How do you spend your weekdays, weekends? **Me time vs. family time**
3. What about you interests and hobbies? What are your typical day activities?
4. What is the one thing you enjoy the most about your day?
5. What are the things that you aspire (wish for), for yourself and for your family, friends, and for your future?
6. What are all the things that cause you anxiety and worry in life?
7. Ok now, if we talk about the media channels that you are exposed to, what are these channels? What else? Why these in specific? **Moderator to probe on:** TV, newspapers, magazines, radio, internet, etc.…
8. If I come to visit you at your place, what are all the timings where I will find the TV switched on **even** if you are not following? Why? What makes you say so? What else?
9. During which of those times are you completely engaged with the TV and sitting down to watch something, as opposed to having the TV on in the background? During which of those times do you have the TV on in the background?
10. In total, how much time do you spend daily watching TV?
11. If we **focus on the internet**, how often do you surf it? Which device do you use? Why?
EXPLORING RELIGIOSITY (30 mins)

1. What first comes to your mind when I say the word “Religion”? What else? Why?
   Moderator to probe on (associations-perception-scents-imageries-colors-moods) and note respondents spontaneous responses

Now we are going to play an imaginary game. Now imagine that we hear knocks on the door and we open only to find a Martian standing on the doorstep and asked us to join this conversation.

2. How would you define the term “Religiosity” to him? How would you explain and describe it to him? What would you tell him? What else? How come?

3. How would you describe to him the act of being religious? What else? What makes you say so?

4. To what extent is the idea of religiosity the same for all Muslims? How come? Why/Why not?

5. What are all the different approaches and mindsets that are related to being religious? What else? How come? Moderator to probe fully.

6. Of all the approaches and mindsets you have mentioned, which in your opinion are considered as adequate and relevant to religion? Which approaches and mindsets are not? Why? How come?

7. What are the key cues for our Martian friend to identify any given person as one who is religious? What are the “Must-haves and dos” for religiosity? What else? How come? Why? Moderator to probe fully.

8. What about the other aspects that are more flexible and subject to the context, which are they? What else? How come? Moderator to probe fully.

9. How much time in total would a religious person spend daily in devotion to Allah? How come? What makes you say so?

Now let us focus on you yourself...

10. Now if we talk about you, please describe to me, what is the role of religion in your life? What else? How come?

11. To what extent would you describe yourself as religious? What makes you say so?

12. How would you describe your approach and mindset when it comes to religion? What makes you say so? Moderator to probe fully.

13. Have you always adopted such approach? If not, for how long have you adopted your current approach? What are the key turning points that led you to adopt your current approach?

15. What about the other aspects that are considered flexible and subject to context, which are they? What else? How come? **Moderator to probe fully.**

16. How much time in total do you spend daily in devotion to Allah? How come? What makes you say so?

17. What are all the things that you believe personally offend your religiosity? What else? Why? **Moderator to probe fully and note if advertisement is mentioned.**

**ZOOM INTO ADVERTISEMENT (30 mins)**

Now let us focus on the advertisement scene…

1. In your view how did the advertisement scene change over the past 5 years when it comes to offensive material being displayed? What else? How come?

2. How would you describe this change? What are all your thoughts and opinions on it? Why?

3. What are all the aspects within the advertisement that could make it considered offensive? What else? How come? **Moderator to note spontaneous mentions and probe on offensive messages, offensive products, offensive visuals/execution.**

4. What are all the aspects within the advertisement that could make it considered offensive in a religiosity sense? What else? How come? **Moderator to note spontaneous mentions and probe on offensive messages, offensive products, offensive visuals/execution.**

Let us focus on the types of offensiveness when it comes to advertisement

5. What are the visuals and execution cues that are most considered offensive to your religiosity? What else? **Moderator to note spontaneous mentions and probe on voice over, nudity, innuendos, etc.…**

Now I will show you a list of advertisement themes and I want you to cluster them based on offensiveness to your religiosity compass according to: blatantly offensive – moderately offensive – lightly offensive. Moderator to distribute the list of products, pen and paper, then ask the below question…

6. How have you clustered the products per offensiveness significance? How come? **Moderator to probe fully.**

7. Why have you clustered them that way? On what basis have you clustered them? How come? **Moderator to probe fully.**

8. In your opinion, is there such thing as an offensive product? How come?

Now I will show you a list of products and I want you to cluster them based on offensiveness to
your religiosity compass according to: blatantly offensive – moderately offensive – lightly offensive. Moderator to distribute the list of products, pen and paper, then ask the below question…

9. How have you clustered the products per offensiveness significance? How come? **Moderator to probe fully.**

10. Why have you clustered them that way? On what religiosity basis have you clustered them? How come? **Moderator to probe fully.**

11. What are all the advertisements that you have seen and that you consider offensive? What else? **Moderator to list advertisements on the flipchart (according to respondent’s slang).**
   - Could you describe to me each advertisement you have mentioned? What else?
   - For each advertisement you have mentioned, what were all the things that made you offended while watching it? What else? How come?
   - Where does the offensiveness stem from? Is it the product advertised that made it offensive, or the theme, or the visuals/executions? How come? **Moderator to plot offensiveness type/s with the ads on the flipchart.**
   - How did you feel while watching this advertisement? What else? How come?
   - Why did you feel this way? What particular aspects and notions that drove you to feel this way? Were they sociocultural, religious or gender-related? How come?
   - Did you see this ad alone or with people? If with people who were they (*Friends, acquaintances, parents, kids, etc….*)?
   - Did it make a difference whether you were watching alone or with people? How come? Please explain more? **Moderator to probe on parents and kid’s influence on offensiveness perception.**

Moderator to ask the below questions for WESTERN ADVERTISEMENTS if not mentioned spontaneously above.

- Have you ever seen any Western advertisement that you considered offensive? What else? **Moderator to list advertisements on the flipchart (according to respondent’s slang).**
- Could you describe to me each advertisement you have mentioned? What else?
- For each advertisement you have mentioned, what were all the things that made you offended while watching it? What else? How come?
- Where does the offensiveness stem from? Is it the product advertised that made it offensive, or the theme, or the visuals/executions? How come? **Moderator to plot offensiveness type/s with the ads on the flipchart.**
• How did you feel while watching this advertisement? What else? How come?
• Why did you feel this way? What particular aspects and notions that drove you to feel this way? Were they sociocultural, religious or gender-related? How come?
• Did you see this ad alone or with people? If with people who were they (Friends, acquaintances, parents, kids, etc.…)?
• Did it make a difference whether you were watching alone or with people? How come? Please explain more? **Moderator to probe on parents and kid’s influence on offensiveness perception.**
• How would you compare it to Egyptian advertisements? What is the key difference from your point of view? **Moderator to probe on product offensiveness vs. message**

**RELIGIOSITY, OFFENSIVE ADVERTISING AND PURCHASING INTENT (25 mins)**

• To what extent does the advertisement’s offensiveness affect its memorability? Do you think you are more likely to remember the advertisement and its products if it is more offensive? How come?

Remember our Martian we have talked to earlier, he has now re-joined the conversation and is asking…

• To what extent would you explain to him the link between offensive advertisements and purchase of the advertised products? Is it possible that one could refrain from buying the advertised product if the advertisement is offensive? How come? Why?
• To what extent would you explain to him the link between the religiosity of the person and the purchase of the advertised products? Is it possible that one could refrain from buying the advertised product if the advertisement is offensive to his/her religiosity? How come? Why?

**Now if we focus on you…**

• What are all the things that would make you decide to stop using a brand due to its advertisement? What else? Why? **Moderator to probe on sociocultural reasons, religious reasons, personal reasons, gender-related reasons.**
• Have you ever decided not to purchase an advertised product due to the advertisement’s offensiveness? If yes;
  a. Which product and brand was that?
b. What was the advertisement about?

c. What were the key aspects about the advertisement that made you take such decision? What else? How come? **Moderator to probe fully and note impact of religious reasons.**

d. How long have you stopped using this brand?

e. How did you act? What did you switch to? Why this brand specifically?

f. Do you think that you would go back to using this brand again? Why? How come?

g. What does this brand need to do to make you use it again? What else? How come?

**WRAP-UP and THANK RESPONDENT**

**Appendix 16**

**Solicited Diaries format**

**The Diaries front page**

**Thank you for agreeing to keep a diary**

This 2 weeks diary is interested in your day-to-day feelings, reactions and experiences. Please try to fill in the diary in relation to times, places or events that happened throughout your day in full details. Simply tell us what you do through the day in details.

You are also welcome to share in this diary any past experiences that didn’t happen within the past two weeks. Please write in English or Arabic, whichever suits you best, and don’t worry about the grammar, spelling or handwriting.

Try to include as many photos and videos of the moments included in the diary. Finally, you and your diary entries will remain anonymous. Thank you for completing the diary. Please return this to Nihal Ismail Ahmed Ayad in the envelope provided or email it to nihalayad@hotmail.com
The Diary’s second page

<table>
<thead>
<tr>
<th>INSERT DATE</th>
<th>DAY</th>
<th>MONTH</th>
</tr>
</thead>
</table>

Please write below about your day and the events, activities and moments that took place

من فضلك إكتب هنا عن يومك و الاحداث و المواقف التي حصلت فيه

Please write down any situation today where you have seen an advertisement and felt offended; please describe the ad

من فضلك إكتب هنا لو إنت النهارده شفت إعلان مثير للجدل و حسيت بعدم الارتياد بسبيه و إحكي و أوصف الإعلان

Where were you when you saw the advertisement?

كنت فيه لما شفت الإعلان ده؟
<table>
<thead>
<tr>
<th>Who accompanied you when you saw the advertisement?</th>
</tr>
</thead>
<tbody>
<tr>
<td>مين كان معك لما شفت الإعلان ده؟</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Did you mention this advertisement to anyone you know? Who was that and how did they react?</th>
</tr>
</thead>
<tbody>
<tr>
<td>هل حكيت لأي حد عن الإعلان ده؟ لو نعم، حكيت لمين؟ و كان إيه رد فعله؟</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How did you feel when seeing the advertisement?</th>
</tr>
</thead>
<tbody>
<tr>
<td>إيه كل الحاجات اللي حسيت ببيها و إنت بنتفرج على الإعلان ده؟</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What are all the things about the advertisement that made you feel offended? What else?</th>
</tr>
</thead>
<tbody>
<tr>
<td>إيه كل الحاجات اللي في الإعلان خلوك تحس بعدم الارتياب؟</td>
</tr>
</tbody>
</table>
**Why did those aspects make you feel offended?**

**Is this advertisement offensive from a religious perspective?**

**How did this advertisement make you feel about the product/brand? Why so? Did those feelings affect your purchase intention/behavior?**

---

**After Diary completion Interview Questions**

How did you find keeping the diary? Were there any problems with the diary?

Do you normally keep a diary? Did you find the diary intrusive? Did knowing that I'd be reading it affect the content? Is there anything you didn't include?

Plus other subsequent questions related specifically to the individual diary entries.
Focus Group Discussion Consent Form

Reference Number:
Participant name:
Study ID Number:

Title of Project: Can Offensive Advertising Strategies Survive The Ideologies Of Millennial Muslims In Egypt?

Name of Researcher: Nihal Ismail Ahmed Ayad

Participant to complete this section: Please initial each box.

I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

I understand that my participation in this project will involve discussing sensitive topics such as my attitudes toward offensive advertising and religiosity which will require approximately 2 hours of my time.

I understand that participation in this study is entirely voluntary and that I can withdraw from the study at any time without giving a reason.
I understand that I am free to ask any questions at any time.

I understand that the information I provide will be shared with the research team or research supervisor and may be used in subsequent publications.

I understand that the information provided by me will be held totally anonymously, so that it is impossible to trace this information back to me individually.

I understand that, in accordance with the Data Protection Act, this information may be retained indefinitely.

I agree to the focus group being audio recorded.

I agree to the focus group being video recorded.

I agree to the use of anonymised quotes in publications.

I, ____________________________ (NAME) consent to participate in the study conducted by Nihal Ismail Ahmed Ayad for London School of Commerce with the supervision of Dr. Chantal Hales and Dr. Jonathan Wilson.

Signed (Participant):

Date:

Signed (researcher):

Date:
The London School of Commerce (LSC), in association with Cardiff Metropolitan University, PhD program.

In-depth interview Consent Form

Reference Number:
Participant name:
Study ID Number:

Title of Project: Can Offensive Advertising Strategies Survive The Ideologies Of Millennial Muslims In Egypt?

Name of Researcher: Nihal Ismail Ahmed Ayad

Participant to complete this section: Please initial each box.

I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

I understand that my participation in this project will involve discussing sensitive topics such as my religion and my views on religiosity which will require maximum 1 hour of my time.

I understand that participation in this study is entirely voluntary and that I can withdraw from the study at any time without giving a reason.

I understand that I am free to ask any questions at any time.
I understand that the information I provide will be shared with the research team or research supervisor and may be used in subsequent publications.

I understand that the information provided by me will be held totally anonymously, so that it is impossible to trace this information back to me individually.

I understand that, in accordance with the Data Protection Act, this information may be retained indefinitely.

I agree to the interview being audio recorded.

I agree to the interview being video recorded.

I agree to the use of anonymised quotes in publications.

I, ________________________________ (NAME) consent to participate in the study conducted by Nihal Ismail Ahmed Ayad for London School of Commerce with the supervision of Dr. Chantal Hales and Dr. Jonathan Wilson.

Signed (Participant):

Date:

Signed (researcher):

Date:
Solicited Diaries Consent Form

Reference Number:
Participant name:
Study ID Number:

Title of Project: Can Offensive Advertising Strategies Survive The Ideologies Of Millennial Muslims In Egypt?

Name of Researcher: Nihal Ismail Ahmed Ayad

Participant to complete this section: Please initial each box.

I confirm that I have read and understand the information sheet for the above study. I have had the opportunity to consider the information, ask questions and have had these answered satisfactorily.

I understand that my participation in this project will involve sharing personal information such my daily attitudes, behaviours, feelings, emotions, opinions, perceptions, etc. which will take approximately two weeks to one month of my time.

I understand that participation in this study is entirely voluntary and that I can withdraw from the study at any time without giving a reason.

I understand that I am free to ask any questions at any time.
I understand that the information I provide will be shared with the research team or research supervisor and may be used in subsequent publications.

I understand that the information provided by me will be held totally anonymously, so that it is impossible to trace this information back to me individually.

I understand that, in accordance with the Data Protection Act, this information may be retained indefinitely.

I agree to the use of anonymised quotes in publications.

I, ____________________________ (NAME) consent to participate in the study conducted by Nihal Ismail Ahmed Ayad for London School of Commerce with the supervision of Dr. Chantal Hales and Dr. Jonathan Wilson.

Signed (Participant): 

Date: 

Signed (researcher): 

Date: 

295
Appendix 18

Participant’s information Sheet

The London School of Commerce (LSC), in association with Cardiff Metropolitan University, PhD program.

Information sheet for participants in research

Who is conducting this research?
Nihal Ismail Ahmed Ayad
Senior Teaching Assistant at the AASTMT
PhD student at the London School of Commerce (LSC)
Contact Phone: (+20) 1271112959
Contact e-mail: nihalayad@hotmail.com

Under the supervision of:
Dr. Jonathan A.J. Wilson
Department of Marketing, Events, Tourism, and Public in Faculty of Business, University of Greenwich.
Editor-in-chief: Journal of Islamic Marketing, Emerald Group Publishing Ltd.

Dr. Chantal Hales
Marketing and Research Executive at the ICC (NEC Group), Birmingham

Dear Potential Participant,

As a PhD student I am required to undertake a study that has a significant academic and practical value. Hence I chose to take on a research project titled _Can offensive advertising strategies survive the ideologies of millennial Muslims in Egypt?_

This project aims to define offence, as an emotion, and then explore your attitudes towards offensive advertising. Investigating your views on what is considered
offensive will enable me to reconstructing the definition of offensive advertising matters that was solely created in a western context. This will help in creating a new classification for offensive advertising that corresponds to your views as a millennial (young) Muslim in Egypt thus expanding our understanding of the feasibility of offensive advertising strategies in Egypt.

It also intends to get a deeper understanding of the concept of religiosity and see whether it has any effect on your attitudes towards offensive advertising. In 2011, Jafari and Suerdem stated that Muslims believe that the source of the understanding of Islam is the holy Qur’an and Sunnah yet the same sources are interpreted differently by different Muslims around the world. Therefore the nature and ideologies of Islam are not constant. So by gaining an in-depth understanding of the concept religiosity this study will create a solid base for understanding the attitudes of young Muslim consumers and their intentions and behaviours which is essential for advertisers targeting this segment. Finally this study will endeavour to link all the above concepts to your purchase intentions to get a hand on view on the effect of your attitudes on your behaviours.

In order to achieve the previous goals I would like you to participate in a focus group which is a form of an in-depth interview but within a group of six to eight participants that have the same age range, gender and educational background as yourself in order to offer, share and discuss your insights and attitudes towards offensiveness, offensive advertising and religiosity. The discussion will be moderated, led and guided by a trained professional facilitator/moderator. The focus group discussion will take 2 hours maximum. After finishing the focus group you may participate in an in-depth interview where you will be able to share more detailed information about your views on religiosity for one-hour maximum. Then you possibly will take home a journal where you will regularly write records of your daily activities, lives incidences, behaviours, emotions and experiences (what did you watch, eat, how did you feel, what did you buy, etc.) for 2 weeks maximum.

Taking part in this project should cause you no harm. Some psychological inconvenience may arise from discussing matters such as offensiveness and religiosity. However, you have the right to withdraw at any time if you feel uncomfortable. You are under no
obligation, moral or legal, to assist with the research. Your participation is completely voluntary hence you are free to decline participating in this project.

If you are willing to become an asset to this study, prior to beginning of the focus group and diary, I will ask you to sign a consent form that shows that your willingness to participate. You will also be rewarded by having a chance to attend a mini-course presented by myself on the principles of marketing for free and you can even get a one-to-one session in case you want more information on the subject also for free.

The conduct of this research involves the collection, access and use of de-identified personal information only. Participant’s anonymity will at all times be safeguarded and I, my supervisors and certain individuals within London School of Commerce and Cardiff Metropolitan University will be having access to the research.

Thank you and I appreciate your contemplation on participating in this study. If you have any questions in relation to the study, please contact me at the above address.
Appendix 19

Data Map of the emergent themes
Appendix 20

What is Daesh?

Since the Paris terror attacks last November, the word 'Daesh' has been used with increasing frequency by world leaders and the media. It seemed to appear from nowhere, replacing the more commonly used 'ISI’S, 'ISIL' or 'I’S, but there's a reason it's gaining popularity. Daesh is an acronym for the Arabic phrase al-Dawla al-Islamiya al-Iraq al-Sham (Islamic State of Iraq and the Levant). Essentially, it's another word for ISIS - but apparently one that ISIS militants do not favour. Why? Because it is similar to the Arabic words 'Dae’s, 'one who crushes something underfoot' and 'Dahe’s, translated as 'one who sows discord'.

In January 2015, then Australian Prime Minister Tony Abbott announced that he would begin referring to the Islamic State group by this name, saying: "Daesh hates being referred to by this term, and what they don't like has an instinctive appeal to me." It seems that other world leaders have now followed suit, with French president Francois Hollande and the USA's secretary of state John Kerry both using the term. According to NBC, ISIS has reportedly threatened to 'cut out the tongue’s of anyone it hears using the term. Evan Kohlmann, a national security analyst, told NBC: "It's a derogatory term and not something people should use even if you dislike them."


Appendix 21

Egypt Corruption Report by GAN integrity (2016)

Corruption is an obstacle for businesses in Egypt. Bribery, embezzlement, tampering with official documents and extortion are among the forms of corruption encountered. A culture of nepotism and favouritism has tainted Egypt’s economy and its investment climate. Baksheesh, literally meaning bribery, is part of Egyptian’s everyday life. A poor legal framework and a widespread culture of corruption leave businesses reliant on strong connections and the use of middlemen (known as wasta) to operate, and well-connected businesses enjoy
privileged treatment. Egypt’s Penal Code criminalises several forms of corruption such as active and passive bribery and abuse of office, but existing legislation is unevenly enforced, leading government officials to act with impunity. Facilitation payments and gifts are an established part of "getting things done," despite these practices being criminalised under Egyptian law.

**Judicial System:** Companies may face corruption risks when dealing with Egypt's judiciary. Quite a low percentage of companies identify the courts as a major constraint to doing business in Egypt (ES 2013), yet two-thirds of Egyptians perceive the judiciary to be corrupt (GCB 2013). In addition, the independence of the courts has been challenged by several political conflicts, particularly since the 2011 Egyptian Revolution (BTI 2014). Business executives believe the courts are only moderately independent (GCR 2015-2016).

Businesses describe the legal framework as being moderately efficient in terms of settling disputes and protecting property rights (GCR 2015-2016). Dispute resolution processes can be slow and costly; the average cost required to resolve insolvency is higher than the regional average, while enforcing a contract is almost twice as time-consuming (DB 2016). The legal framework regarding the settlement of disputes in Egypt is in place; for instance, the country has ratified the International Centre for the Settlement of Investment Disputes Convention (ICSID). Nonetheless, courts do not always recognise foreign arbitration judgments, so companies are advised to include clauses in their contracts specifying provisions for binding international arbitration (ICS 2015). The Cairo Regional Centre for International Commercial Arbitration provides access to arbitration laws and to information and services for companies seeking international arbitration solutions to commercial disputes.

**Police:** Corruption within Egypt's security apparatus represents a high risk for companies operating in the country. Most citizens perceive the police to be corrupt (GCB 2013), and one-fifth of surveyed citizens report to have paid a bribe to police officials between 2011 and 2013 (Afrobarometer, Nov. 2015). Egyptians have a very low level of trust in the security apparatus due to several instances of
abuse of power (Transparency International, May 2015), and there exist high levels of impunity among police officials (HRR 2014). Businesspeople do not believe the police reliably enforce law and order (GCR 2015-2016), and more than one-third of surveyed companies identify crime and disorder as a major constraint to business in Egypt (ES 2013). The Egyptian Ministry of Interior, responsible for law enforcement in Egypt, is described as very opaque and its operations as void of any financial transparency and political oversight (Transparency International, May 2015).

Investigations into alleged abuse rarely result in any punishment (HRR 2014). The head of Egypt’s Central Auditing Organization (CAO), Hesham Genena, has faced critical media coverage and two court cases, including one for insulting judges, after uncovering corruption within the Egyptian police, intelligence agencies and the judiciary. Most corruption cases have not been investigated, and Genena claims that security agencies have barred his staff from inspecting the agency’s documents (Mail One, Apr. 2014). In 2016, the Egyptian Public Prosecutor imposed a gag order on publishing any news related to the corruption report issued by the CAO (Middle East Monitor, Jan. 2016). A lawsuit has been filed against Genena, calling for his exemption from office; the case is ongoing (Al Bawaba, Feb. 2016).

Public Services: Egypt's public services sector carries a high corruption risk for business. Petty corruption and bribery within local government offices are pervasive (ICS 2015). The use of connections, known as wasta, in business operations is common (CiE 2012). Most businesses expect to give gifts to officials to obtain an operating license, while almost half of firms expect the same when acquiring electricity (ES 2013). Businesses rank inefficient government bureaucracy as the second largest obstacle to doing business in Egypt (GCR 2015-2016). Burdened and overcrowded government offices serve a system that permits state employees to extract bribes, a situation that has grown worse since the 2011 Revolution because of lax law enforcement (Reuters, Apr. 2012).
Land Administration: The land administration carries a high corruption risk for businesses investing in Egypt. More than one-third of surveyed firms expect to give gifts to officials in return for a construction permit (ES 2013). Furthermore, high levels of corruption and legal complexity give rise to violations of property rights in Egypt's land authorities (BTI 2014). Businesses rate the protection of property rights as weak (GCR 2015-2016), and regulation enforcement is a problem in the sector (CNN World, Feb. 2013). Costs in registering property are very low in Egypt compared to the MENA regional average, but the process is very time-consuming, taking more than twice as long as the regional average (DB 2016). Hesham Genena, the head of the Central Auditing Organization (CAO), revealed that around USD 3 billion was misappropriated in land deals by corrupt police officers, intelligence agencies, judges and prosecutors. However, no investigation was opened into the revelations (Mail Online, Apr. 2014).

Tax Administration: The tax administration in carries a low corruption risk for business investing in Egypt. Poor wages contribute to making low-level tax officials vulnerable to corruption (GPandA 2012). Nonetheless, only a small percentage of surveyed companies expect to give gifts to tax officials (ES 2013). Furthermore, very few companies believe tax rates and regulations are important obstacles to business (GCR 2015-2016). Dealing with taxes is more time-consuming and costly than the regional average (DB 2016). Tax evasion is a serious problem for the Egyptian government. During 2015, the public prosecutor’s office recovered approximately USD 73 million in evaded assets and hundreds of real estates and state land, some of them owned by renowned businessmen and allies to the ousted regime (Mada Masr, July 2015). Estimates suggest that Egypt has lost more than USD 37.6 billion to illicit financial flows in between 2003 and 2012 (Mada Masr, July 2015).

Customs Administration: Corruption at Egypt's borders and burdensome customs procedures are identified as major problems for business, and companies rate the transparency of Egypt's border administration as low due to the pervasiveness of bribery and facilitation payments in exports and imports (GETR 2014). The cost and time required to import goods are more burdensome in Egypt.
than in the rest of the Middle East, while it is easier in terms of cost and time to export goods (DB 2016).

**Public Procurement:** Companies in Egypt face a high risk of corruption in the procurement sector. Businesses believe that public funds are often diverted to individuals and companies due to corruption and perceive favouritism to be widespread among procurement officials (GCR 2015-2016). Egypt receives a medium score on compliance regarding transparency, efficiency and uniformity indicators, and a low score on compliance with competition and integrity indicators in the public procurement sector (PPSA 2013). Low participation in tenders is a serious issue for Egypt, and this is mainly due to the low trust of businesses in the transparent execution of procurement processes. Indeed, procurement laws are not effectively implemented and evidence suggests that contracting entities apply only minimal standards of transparency in the procurement process, further heightening the risks of corruption in the sector (PPSA 2013). Companies convicted of corrupt practices are excluded from future bidding. The Government Procurement Portal (in Arabic) reduces direct contact between businesses and public officials and is the first of its kind in the region.

In one corruption case, the French power and transportation company Alstom was fined over USD 772 million to settle its case involving bribes to government officials in several countries, including Egypt, up to USD 75 million, in addition to the falsification of books and records involving power, grid and transportation projects in Egypt, among other countries. The company reportedly employed middlemen to carry out the operations and to bribe officials. One of these middlemen, Asem Elgawahry (the general manager of an entity working on behalf of the state-owned Egyptian Electricity Holding Company), was sentenced in late 2014 to 42 months in prison and ordered to forfeit more than USD 5.2 million in proceeds for fraud, conspiring to launder money, tax fraud and accepting kickbacks from Alstom (Department of Justice, Nov. 2015). Companies are recommended to use a specialised public procurement due diligence tool to help mitigate corruption risks associated with public procurement in Egypt.
**Natural Resources:** Transparency in Egypt's natural resources sector is poor (Natural Resource Governance Institute). Fuel subsidies are a significant source of corruption in Egypt; almost EGP 95 billion in subsidies goes to fuel, providing ample opportunities for corruption; insufficient data and audit systems makes it difficult to estimate the true scale of corruption in this field (GPandA 2012).

**Legislation:** Egypt's Penal Code criminalises active and passive bribery, attempted corruption, gifts with the intention to influence, abuse of office and the use of public resources for private gain; extortion and the bribery of foreign officials are not criminal offences (GPandA 2012). The Anti-Money Laundering Law criminalises money laundering. Facilitation payments are commonplace but illegal (International Law Office, Sep. 2010). Egypt suffers from a weak rule of law, so legislation is inconsistently enforced (FitW 2015). Public officials are subject to financial disclosure laws upon taking and leaving office and every two to five years during their mandate (Transparency International, May 2015). The Law on the Regulation of Prohibition of Conflict of Interest (in Arabic) bans public officials from holding any interest in areas over which they exercise power (HRR 2014). There are no laws that provide for the protection of whistleblowers in Egypt. Public procurement is regulated by Law No. 89/1998 (in Arabic).

Egypt has ratified the UN Convention against Corruption, although compliance with the Convention has been inconsistent since the 2011 Revolution. Egypt is not a party to the OECD Anti-Bribery Convention or the AU Convention on Preventing and Combating Corruption. The government's Business Services Portal (mostly in Arabic) presents business-related legislation.

**Civil Society:** Freedoms of press and speech are guaranteed under the Egyptian Constitution, but several legal restrictions undermine these freedoms in practice. The situation grew worse during 2014 (FotP 2015). Authorities repressed any criticism of the government, leading to an environment of strong self-censorship among media outlets (FotP 2015). Defamation is a criminal offence and can incur prison sentences of up to five years. Journalists face intimidation, harassment;
physical attacks, arrests, imprisonment and murder, and overheard conversations in the public sphere have also led to arrests (HRR 2014). There is no law protecting freedom of access to information, and the government is generally unresponsive to citizen’s requests of access to information (HRR 2014). Despite some exceptions, the government generally does not restrict access to the internet; nevertheless, Egypt's society and its press environment are considered "not free" (FotP 2015).

Egypt's civil society environment is very restricted and has worsened in the post-revolution period (BTI 2014). The government’s collaboration with civil society in Egypt has been described as superficial and insincere (HRR 2014). The Central Agency for Auditing and Accounting, the government’s anti-corruption body, does not actively collaborate with civil society (HRR 2014). A presidential decree passed in mid-2014 bans all foreign funding to NGOs that is deemed "harmful to the national interest" (FotP 2015).


**Appendix 22**

*Why Women's Rights in Egypt Are a Class Issue by Ghoneim (2017)*

In a perfect world, Yasmine would be president; a straight-A university student by day and a cleaner by night. The 21-year-old has been working since middle school, tirelessly charging through life to shatter the glass ceiling of her socioeconomic status. “Umm Saleh [her mother] has been both parents in the household, she has worked every day of her life to support us, she taught me to fend for myself,” Yasmine says fondly of the matriarch – a fondness she doesn’t seem to have for her father whom she describes as ‘a deadbeat dad.’

Shortly after her parents separated, Yasmine, her mother, her sister, and her two brothers moved to Cairo from Aswan in search of better opportunities. An uneducated woman, Umm Saleh had no choice but to take up a job as an office
cleaner and that is how she has provided for her four children ever since, but her
greatest achievement is having put her two daughters through university. “In
Upper Egypt, there are no employment opportunities for women, which is why
people don’t bother sending their daughters to school,” Yasmine says wryly.
“Once they turn 15 or 16, they’re shipped off to some husband only to come back
home a year later divorced with a child in tow.”

Having been brought up by a strong female figure like Umm Saleh, Yasmine has
been spared the same fate as her cousins back in her hometown of Gaafra in
Aswan, yet the worker bee remains very much within the reaches of patriarchy
and phallocentrism. “After high school, I wanted to join the military as a nurse,
but they [her family] said I couldn’t because I would have to work overnight and
it wouldn’t be appropriate,” she says resignedly. When asked if she regrets not
having resisted her family’s decision, she shrugged her shoulders as she fiddled
with the hem of her headscarf and said, “No, I believe that people are
predestined.”

Ironically, however, other people’s free will has dictated the course of Yasmine’s
life more than she realises. In her book, *Egypt’s Political Economy: Power
Relations in Development*, AUC professor and scholar Nadia Farah argues that
conservative religious institutions have actively obstructed all efforts to reform the
country’s male-skewed personal status laws – which upholds patriarchal values
like male polygamy – to maintain “the last vestiges of their power over society
and the traditional patriarchal culture that did not even allow fair implementation
of some, if not much of the traditional system.”

As male superiority became enshrined in Egyptian law, women’s role in society
began to shrink. In Upper Egypt, where Yasmine originates, girls are denied
education, inheritance, employment, and are subject to barbaric bodily integrity
violations such as female genital mutilation and marital rape, with no legal
recourse. Over time, female subjugation became accepted by Egyptian women;
most of them acquiesced to concede their basic freedoms for the sake of social
conformity which necessitates piousness and modesty.
Aided by institutional corruption and inspired by fundamental interpretations of Islam, Islamism – which prospered under former presidents Anwar Sadat and Hosni Mubarak – further propagated patriarchy and phallocentrism in Egyptian society. However, a 2007 Pew survey found wealthier countries to be less religious, so the economics behind the populace’s shift from miniskirts to headscarves prove more compelling than religion.

But in a country where society is segregated by class barriers, 45-55% poverty, and economic inequalities – putting Egypt in the top 25 most economically unequal countries in the world, according to the World Bank, even women’s rights can be a privilege that only money can afford. “I want to do something better with my life, that’s why I must learn English, because my [public] education is subpar and lacking, but language acquisition classes are so expensive,” Yasmine laments. “I think women raised in comfortable families have better economic opportunities because they receive better education in private schools that their parents can afford.”

Several UNDP Human Development Reports have found that the correlation between gender inequalities and per capita income is an inverse one – or as women’s rights advocate Soraya Bahgat succinctly articulates it, “the higher up the ladder you go, the more opportunities you get.”

A prime example of the socioeconomic divide among Egyptian women is domestic labour; female domestic workers serve at the pleasure of women who are free to pursue careers of their choosing. And although domestic work is a pillar of Egypt’s informal economy and one on which legions of people subsist, it is a sector in which underprivileged women are concentrated and are vulnerable to exploitation and abuse due, in equal parts, to lack of regulation and government oversight as well as illiteracy and unawareness.

This unawareness is rooted in subjugation, which, in turn, is rooted in poverty that resulted in a male-skewed social structure. According to Farah, low-income familie’s little investment in human capital – the main constituent of which being
education and health care – goes to their male children. These socioeconomic conditions are then perpetuated due to illiteracy among women, rendering them unequipped to make well-informed reproductive decisions such as the use of family planning methods, which translates to higher fertility rates, higher dependency burden, and even less investment in human capital.

Despite her academic achievements and hard work, Yasmine will never be president, she will likely never be CEO of a company, and she will not attain her full potential. People often chalk up women’s political woes to patriarchy, but they forget that this male penchant to subdue the ‘fair’ sex predates civilisation and the world as we know it and that the only antidote is for the state to ensure that both halves of society are provided with the same opportunities.

In Egypt, the state has ceded that role to non-state actors – when national identity was left to traditionalists to fashion to their liking and policymakers saw it fit to cut education and healthcare expenditure for an ever-growing population, while at the same time, increasing peacetime defence spending, leaving women at the mercy of their male guardian’s caprice as vital services like healthcare and education became enterprises for corporations to generate profit.

This International Women’s Day, you will hear inspiring flowery stories about Egyptian women who have broken gender barriers, challenged the status quo, and shattered the glass ceilings of their respective fields. These women all have one thing in common: A good education. Yasmine is not one of them, and not for lack of trying. So as you read the stories of women breaking patriarchy, thinking of how far we've come while you sit on your personal computer, think on the fact that more than two-thirds of the world's poor are women.

Appendix 23

Who is Mortada Mansour?

Mortada Mansour (Arabic: ﻰﻀﺗﺮﻣ  رﻮﺼﻨﻣ), love him or loathe him – as Zamalek’s die-hard White Knights do – he’s hard to keep out of the news. Even though hundreds of Egyptian newspaper journalists are collectively refusing to mention him by name in print, Mortada Mansour, one of the world’s most eccentric football moguls, is a man of the Egyptian moment. Whether he is being doused in urine, as he was in October, or sued seven times for libel, it is hard to keep him out of the news. First there was his election last March to the chairmanship of Zamalek, the second-biggest team in Egypt. Then there was his tilt at the national presidency last summer. Mansour ultimately withdrew from the race, citing a divine vision, after an odd and brief campaign in which he threatened to rip up the peace treaty with Israel and force atheists to practice atheism in their bathrooms. But it got him what he most desired: attention.

And after grabbing the limelight, he has not let it go. At Zamalek, Mansour fired two managers in two months, including Mido, the former Tottenham striker. On television talk shows, he is a weekly absurdist presence, shouting down all who disagree with him – hence the newspaper blackout and the libel suits. And he is fighting a vicious battle with the White Knights, the most diehard section of Zamalek’s fanbase – hence the urine, or, as he claims, acid. Once among the footsoldiers of Egypt’s 2011 uprising, the White Knights do not warm to a counter-revolutionary figure like Mansour, while he wants them banned.

“They are not fans, they are criminals,” Mansour, a lawyer by training, said in an interview with the Guardian at Zamalek’s headquarters last year. “They are using bombs, live ammunition and shotgun pellets … And last week they threw acid at me – but I continue because this is part of the nation’s battle against terrorism.”

Many find it hard to take seriously much of what Mansour says, not least his exaggerated portrayal of a largely middle-class group of football supporters. But his actions are worth taking note of, since they give a sense of the kind of reactionary person and hardline discourse that dominate Egypt four years after its failed revolution.
Appendix 24

Who is Tawfik Okasha?

Tawfiq Okasha (Arabic: توفيق عكاشة), is an Egyptian television presenter, owner and principal anchor of the satellite political commentary channel Faraeen (also Al Fara'een). He has been called an opponent of Egyptian liberals and revolutionary youth activists, and until late June 2012 was considered "a staunch supporter" of Egypt's ruling military council (SCAF). Following Egypt's 2012 presidential election Okasha claimed that the United States government and Egypt's ruling military council had rigged the election in favor of the Muslim Brotherhood candidate Mohammed Morsi as part of a plot to seize Egyptian oil fields and turn them over to Israel, and that the true winner of the election was Ahmed Shafik, a former general who was Hosni Mubarak's last prime minister.

The claim was called "wildly counterintuitive" as both the United States and ruling military are enemies of the Brotherhood, and members of the council appeared on television to deny the report. The claim was seen as fuelling a 15 July 2012 attack of tomatoes and shoes by Egyptian Copt protesters on the motorcade of the visiting US Secretary of State. A former member of parliament for the former ruling National Democratic Party, Okasha has also been called "Egypt's Glenn Beck" (after the right-wing American television host) for his "embrace of conspiratorial thinking and hatred of political Islam". In March 2012, he was found guilty of defamation and libel in lawsuit filed against him for insulting the mother of Egyptian torture victim Khaled Saeed and sentenced in absentia.

On his channel, Okasha co-hosts a popular TV show called "Egypt Today". According to Egypt Independent, "Okasha claims that “Egypt Today” was watched by more than 300 million viewers throughout the Arab world, a figure impossible to verify". Okasha's political opponents accused him of using the show to "spread lies
and fantasy" about them. In July 2012, a court ordered Al-Faraeen to be shut down for 45 days. On 22 October 2012, Okasha was convicted of insulting President Mohamed Mursi and sentenced to a four-month jail term and a fine of 100 Egyptian pounds (US$16.39). Okasha remained free while appealing the sentence. Amnesty International protested the conviction, calling it "a further blow to freedom of expression" and noting that the organisation would consider Okasha a prisoner of conscience were he imprisoned on this basis. On 13 April 2015, Okasha called for Netanyahu to bomb Iran. He said “Put your trust in God and bomb it. We are with you. And if you need fuel for the jets, we will give it to you” thus he is mainly viewed as the lying, hypocritical clown of the media channels.


Appendix 25

**Egyptian Women's Hijab Dilemma: To Wear or Not to Wear by Murdock (2016)**

Many Muslim women in Egypt wear the hijab by choice. For them, it represents piety - and in Egypt, religion is in fashion. “I wear it to get closer to God and make Him happy in whatever way I can,” says Mai Hisham, a recent college graduate. “But also it makes me feel more sophisticated and look more mature in public.” Other Egyptian women say their relationship with their headscarves is complex. What is simpler, they say, is their fight for the right to wear what they want, whatever it may be.

Mai Hisham, 24, says she believes veils please God and wearing a hijab is part of her right to express herself. "I feel that it makes me looks like myself enough,” she says. “It's a part of my character.” Cairo, July 30, 2016. (H. Elrasam/VOA)
The government does not dictate what women wear, but women face social pressure to both wear and not wear the hijab. Some upscale restaurants ban veiled women, while those who forgo the scarf may be subjected to abuses from friends, family or even strangers.

‘Your clothes are sinful’

“The taxi driver seemed normal,” says Azza Fadaly, an ‘unveiled’ photo editor, examining pictures of student protests. She explains how people she has never met sometimes judge her for her lack of a headscarf, without even knowing for sure if she is Muslim. “But then his language became violent, saying, ‘Your clothes are sinful and you should not be in public without a hijab!’”

Azza Fadaly says, “I respect those who wear hijabs or full veils. I hope one day to live in a community where I don’t have the right to judge anyone in a hijab and they have no right to judge me. Cairo, June 21, 2016. (H. Elrasam/VOA)

Her friends and family are more confused than angered by her choice, regularly asking if she plans to start covering her hair; but Fadaly says she has never worn a hijab outside a mosque because her family believes, like many, that religion does not specifically require hair covering. Other families, however, have a difficult time accepting daughters who choose not to wear headscarves, says Aya Abdullah, a 28-year-old social media reporter who abandoned her hijab two years ago. Inspired by the 2011 uprising and the discourse of free expression and belief, she says she eventually decided she had to wear clothes she deemed fit, despite the hardship. “I was so young when I started wearing the hijab,” she says. “It was never my decision.”
Aya Abdullah’s father was furious when she stopped wearing a hijab and the two fought for months before he gave in. Cairo, June 20, 2016. (H. Elrasam/VOA)

When she started going out unveiled, she adds, her father was livid. He ordered her to stay in her room for 10 days, and then refused to speak with her for three months. During many fights that interrupted the silence, he told her that God would blame him for her sin if he allowed her to go out unveiled. Eventually they consulted a cleric, who agreed that the veil should be worn, but told her father that since she is an adult, he is not responsible. “My father now shares pictures of me on Facebook,” she says.

Show of solidarity in Iran
In Iran, some men are posting pictures of themselves in hijabs as part of an Internet campaign to protest laws forcing women to be veiled. They say women should not have to cover their hair in public unless they want to do so. Some Egyptian women say they support this campaign because more than anything else, they feel their clothing should be their choice.

Sahar Arabi says she is not sure she wants to wear a headscarf, but she is sure she doesn’t want to deal with disdainful treatment. Cairo, June 20, 2016. (H. Elrasam/VOA)
In Egypt, Saher Arabi says “at some point I might think of taking off the hijab. She went on to say, “But our problem in Egypt is our class system. I’m not sure I should say this, but if you go to average people’s houses without a headscarf, they look at you like you are strange, and you feel awkward.”


**Appendix 26**

**Consumer Protection Agency (CPA) statement**

لعدم التزامها بالأخلاقات والذوق العام والعادات والتقاليد والترويج لسلوكيات غير قانونية واستخدام الأطفال بالخلافة للمواصفة القياسية للإعلان “حماية المستهلك" يصدر قراراً بوقف بث إعلانات شركات "جهينة" و"الأهم للشروطات" و"فاونيل "و"ديس".

أصدر مجلس إدارة جهاز حماية المستهلك قراراً - بتاريخ 11-6-2016 - بوقف بث الإعلانات التلفزيونية لشركات (جهينة، الأهم للشروطات، فاونيل، ديس) والتي تبث على شاشات الفضائيات، لأنها مضمونها لكرامة الشخصية، وعدم احترامها للذوق العام والعادات والتقاليد المجتمعية وخروجها على الآداب العامة واستخدام الأطفال بالمخالفات للمواصفات القياسية للإعلان رقم 4841 لسنة 2005 و 5008 لسنة 2005، وذلك خلال أربع وعشرين ساعة من تاريخ الإخطار.

وأوضح "يعقوب" أنه في إطار جهود جهاز حماية المستهلك لضمان حقوق المستهلكين في ضوء مقتضيات القانون رقم 67 لسنة 2006، فقد تمكن الجهاز من خلال مرصد الإعلامي من رصد إعلانات الشركات - سالف الذكر - خلال بثها بالفضائيات المختلفة بالجهاز، وبعد أن ورد أيضاً للجهاز العديد من الشكاوى ضد هذه الإعلانات وقد تبين أن الإعلان الأول لشركة "جهينة" محتوى إيحاءات جنسية مفhoa من سياق الكلام باستخدام "لفظ" بالإضافة إلى استخدام الأطفال بالمخالفات للمواصفة القياسية للإعلان وكذا الترويج لنتائج غير حقيقية بأن حليب الشركة أفضل من حليب الآل، بينما يأتي الإعلان الثاني لمنتج "بيريل" لعرض شاباً يتطلع لكشف عورة شاب آخر أثناء فضاء حاجتهما بدورة مياة بشكل يعتبر خروجاً على الأدب العام، كما يعرض الإعلان الثالث لشركة "فاونيل" لقطات واضحة لملايين داخلية تجسد عورات مجموعة من السيدات مستخدمة مؤثرات صوتية تحمل إيحاءات جنسية صريحة بالإضافة إلى الترويج بالمخالفات للمواصفات التي تعرض حياة أطفال للخطر حيث تضمن الإعلان درجة نضارة تعتبرها رجل وامرأة وطفلين بدون ظل، خطأ للحماية بالمخالفات لقانون المرور، أما الإعلان الرابع لشركة "ديس" فتحتوي فيه حسن سيدة عارية ترتدي ملابس داخلية فقط وبه العديد من الإيحاءات الجنسية، والتشجيع على الفحور بتبير الخيانة الزوجية.
Translation:
Due to the lack of commitment to ethics, public taste, customs and traditions and for promoting illegal behaviours and using children in violation of the standards to advertise; the "Consumer Protection Agency" (CPA) issues a decision to ban advertisements for the following companies: "Juhaina", "Al-Ahram Beverages", "Cottonil" and "Dice".

The CPA Council issued a decision - dated 11.6.2016 - to stop TV ads broadcasts for the companies Juhaina, Al-Ahram Beverages, Cottonil and Dice, which is broadcast on satellite channels within twenty-four hours from the date of notification. The ads content violates personal dignity, lacks respect for the public taste, customs and community traditions, deviates from morals and uses children in violation of rule No. 4841 for the year 2005 and rule No. 5008 for the year 2005 of the standard specifications and regulations for advertising. Jacob explained that in the framework of consumer protection to safeguard the rights of consumers and in the light of the requirements of Law No. 67 of 2006, the CPA managed to observe the ads – mentioned above – and responded to a number of complaints against these ads.

It has been shown that the first ad of the company "Juhaina" included sexually suggestive innuendos understood from the context of the speech using a certain "word" in addition to the use of children in violation of the standard specifications and regulations for advertising as well as the promotion of the untrue fact that the company's milk is better than mother's milk. While the second ad by "Birell" introduced a young man looking to uncover the nakedness (specifically his genitals) of another young man while urinating in the bathroom is considered a withdrawal from the accepted public morals, as for the third ad of the company "Cottonil" it used clear footage of female underwear that embodied and uncovered a group of women’s private body parts, using sound effects that are suggestive in a sexually explicit manner. In addition the ad promoted a violation of the law by including a man, a woman and two children riding a motorcycle without a protective helmet which is a violation of the traffic law and endangering the lives of children. Finally, and the ad of the fourth company "Dice" showed the body of
a woman naked wearing underwear only and had many sexual suggestions and encouragement on immorality by justifying infidelity.


Appendix 27
What does Islam say about "mothers"?
The treatment of women in general and especially the high position mothers hold in Islam. Amongst the clearest examples of Islam's honouring women is the great status of the mother in Islam. Islam commands kindness, respect and obedience to parents and specifically emphasises and gives preference to the mother as shall be shown in this article. Islam raises parents to a status greater than that found in any other religion or ideology. The command to be good to one's parents begins right from the Qur'an. Allah says:

"Worship God and join not any partners with Him; and be kind to your parents..." [Noble Quran 4:36]

The mention of servitude to parents follows immediately after servitude to God. This is repeated throughout the Qur'an.

"Your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour. And out of kindness, lower to them the wing of humility and say, "My Lord! Bestow on them Your Mercy even as they cherished me in childhood." [Noble Quran 17:23-24]

The Qur'an emphasises the great struggles the mother goes through for her child, to highlight the need for one to reciprocate their parents sacrifice for them:
"And We have enjoined on man [to be good] to his parents: in travail upon travail did his mother bear him and his weaning was over two years. Be thankful to Me and to your parents, unto Me is the final destination." [Noble Quran 31:14]

"And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims." [Noble Quran 46:15]

The Prophet Muhammad (peace and blessings be upon him) continually used to remind his followers of the status of the mother and the obligation of being good to one's parents. The following narration is a beautiful example of the noble position of the mother: A man came to the Prophet and said: O Messenger of Allah! Who from amongst mankind warrants the best companionship from me? He replied: "Your mother." The man asked: Then who? So he replied: "Your mother." The man then asked: Then who? So the Prophet replied again: "Your mother." The man then asked: Then who? So he replied: "Then your father." (Sahih Bukhari 5971 and Sahih Muslim 7/2).

Appendix 28

Research steps specified by the regulations of the government of Egypt

1. They must submit a request for research clearance to the director of CAPMAS, along with three copies of the research proposal which should include the following:
   a. The title of the study,
   b. Name(s) of institutes and collaborating agencies conducting the study,
   c. Name(s) of researchers,
   d. A research problem(s), objectives, study areas, methodology, population sample and size,
   e. Duration of study (start and termination dates),
   f. The instruments and questionnaires to be used for data collection,
   g. Moreover, the budget for the project with the identification of the sources of funding.

2. Foreign projects must transfer the required budget through the formal banking system and obtain a letter of guarantee while imported equipment has to be bonded by a local bank and re-exported upon completion of the project. Although individuals and organisations may submit requests, it is preferable for any person (national or foreign) to be affiliated with an organisation.

3. The government agency may impose restrictions on foreigners and stipulate that, in certain cases, the field research be carried out by Egyptians and in Arabic. The results of any investigation undertaken on behalf of a government agency cannot be released prior to the approval of the concerned agency.

4. If the research necessitates entering areas that are under the jurisdiction of the army, security clearance must be obtained from the military authorities and will be received at least three months after submission. This permission may be applied for only after the permits mentioned above have been secured.

5. Access to numerous research institutions, libraries, and data centres is relatively unrestricted. However, it is advisable to have some form of identification - a letter
of introduction or a copy of the official approval to conduct research - to facilitate access to these facilities.


**Appendix 29**

Corti’s (1993) checklist to using a diary

1. An A4 booklet of about five to twenty pages is appropriate, depending on the nature of the diary.
2. The inside cover should carry a clear set of guidelines on how to complete the diary – this should stress the significance of completing at the correct times also highlighting that keeping the diary should not influence behaviour.
3. A prototypical example of a correctly completed record.
4. Pages should be visibly ruled up with prominent headings and enough space to enter all the desired data.
5. Checklists of the objects, actions or behaviours to help push the diary keep’s memory should be printed somewhere fairly noticeable.
6. There should be an explanation of what is meant by the unit of observation, such as a “session”, an “event” or a “fixed time block”.
7. Appropriate terminology, lists, and language should be considered to meet the needs of the sample under study, and if necessary different versions of the diary should be used for the various groups.
8. Following the diary pages, it is useful to include a simple set of questions for the respondent to complete, among other things, whether the diary-keeping period was atypical in any way compared to usual daily life. It is also good practice to include a page at the end asking for the respondent’s comments and clarifications of any peculiarities relating to entries.

Appendix 30

Nuttall, Shankar and Beverland (2011)’s key considerations to assure the quality of a research:

1. Availability of transparency over sampling decisions (including the specification of the population of interest).
2. Provision of a clear chain of evidence using a thick description from informants.
3. Employment of a thorough description of the research process.

The consequential transparency will let readers clearly judge and assess the degree of confidence in the findings, and eases any attempts to replicate data collection and analysis in other contexts.


Appendix 31

The existence of different interpretations in Islam

The issues of the Islamic Shari’ah are divided into two categories. The first category has to do with issues that reached the Muslim’s consensus such as the number of the obligatory prayers, specifying the month of fasting, destination of prayer, location of pilgrimage, prohibition of intoxicants, adultery and usury and other matters which formulate the Islamic identity. These matters are not subjected to dispute as the legal evidences of these matters were definite.

The second category has to do with issues which the scholars differed about. The reason for their different opinion is related to the fact that God made the supporting legal evidences for these issues speculative and not definite which means that the evidence bears the possibility of multiple ways of understanding it. The Islamic Shari’ah could have been formed of only the first category which refers to matters of consensus with no disputes among scholars. But the fact is that God decided for this religion to be the final divine word from heaven to earth and it is last testament from God to the whole creation. Therefore, the second category was solid evidence
and an eye witness to testify to the flexibility of the Islamic Shari’ah and its applicability in different times, various geographical locations, all circumstances and diverse people.

Prophet Muhammad (PBUH) conferred the validity of differences in understanding the possible legal evidence when he said to his companions, “no one among you prays the afternoon prayer till you reach the tribe of Banu Qurayza”. Some of the Prophet’s companions abided by the literal understanding of the Prophet’s words and refused to pray the afternoon prayer until they reached the tribe of Banu Qurayza which was after the sunset prayer. Other companions understood the embedded meanings behind the Prophet’s words which was some sort of encouragement and stimulation not to be late in arriving in Banu Qurayza so they prayed the afternoon prayer on their way to Banu Qurayza before the sunset prayer is due in accordance with following the spirit of the text and not it is literal meaning. These two different opinions resemble the two different intrinsic natures of human beings; abiding by the literal meaning of the text and between embracing the spirit of the text.

The Prophet did not deny the opinion of any of the two parties which indicates the legality and permissibility of differences in understanding and opinions as this kind of differences falls under variation and not contradiction. Therefore it was said “Differences among my Ummah is a mercy” and if the legal evidences on these matters were definite, there would be no room for scholarly debate. It was according to God’s divine wisdom that the legal evidences on these matters were speculative and probable to make it easier on people so this is one of the beauties of religion.

Confrontations and disputes only occurred among some Muslims who did not understand these prominent meanings of the concept of “difference” in the philosophy of the Islamic Shari’ah. They unfortunately dealt with speculative issues with the mind-set of one exclusive opinion that does not bear the possibility of change or alteration and at the same time they deem their opponents as wrong or innovator in religion and this attitude is prohibited and not allowed.