Exploring the Motives behind Festive Occasion Consumption – An Intergenerational Perspective

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LIST OF ABBREVIATIONS

Full Title	Abbreviations
Central Agency for Public Mobilization and Statistics	CAPMAS
Computer-Assisted Qualitative Data Analysis Software	CAQDAS
Conservation of Resources Theory	COR
Festive Consumption	FC
Festive Occasion	FO
Festive Occasion Consumption	FOC
Festive Occasion Fatigue	FOF
Integrative Model of Behavioural Prediction	IMBP
Integrative Model of Festive Occasion Consumption	IMFOC
Intention-Behaviour Gap	IB Gap
Intergenerational Influence	IGI
Middle East and North Africa	MENA
Old Generation	OG
Self-Determination Theory	SDT
Small and Medium Size Enterprises	SMEs
Social Cognitive Theory	SCT
Social Evaluation Model	SEM
Socially Responsible Consumption	SRC
Target, Action, Context and Timing	TACT
Theory of Planned Behaviour	TPB
Theory of Reasoned Action	TRA
Young Generation	YG
Word of Mouth	WOM

ABSTRACT

Traditionally, societies participate in festive occasions. The origins of these festivals and celebrations can be religious such as those which are sacred, social, or cultural. Most of the major festivities around the world have their origins in religious beliefs. For example, Christmas by Christians, Hanukah by Jews, and Ramadan by Muslims. Previous literature has shed light on peoples' consumption behaviours and emotions during such occasions, especially literature regarding Christmas. Studies have linked Christmas to subjective well-being (Mutz, 2016), to the construction of social class identities (Pitts et al., 2015), to creating hedonic (Tynan and McKechnie, 2009) and social (McKechnie and Tynan, 2006) meaning to Christmas, and as a way of creating meaning to Christmas by understanding the sacred and secular consumption paradox within the festivity (Tynan and McKechnie, 2005).

This thesis attempts to explore the motivations behind Egyptian's consumption during the festive occasion (FO) of Ramadan. In addition to exploring and understanding the intergenerational influence and the intention-behavioural gap between an old and young generation. Such exploration provides an insightful distinction between each generation, including their personal motives for consumption, which shapes their intentions to behave and their actual consumption behaviour during the festivity. A multi-method qualitative study is chosen to carry out the research by carrying out focus groups and interviews. The majority of analysed date was generated based on interviews with the young (20-44 years old) and old generation (45-70 years old), 20 interviews are conducted with the young and old generation pre-Ramadan and another 20 follow-up interviews are

conducted post-Ramadan. Data is then transcribed, and content analysis is employed as the method of analysis. This process was completed using NVivo - a computer assisted program.

Findings indicated the main themes are extrinsic motivation, friends influence, buying pattern, intrinsic motivation, rituals of festive occasion celebrations, Ramadan budget and food expenditure, online purchase, financial aspects, and religiosity, which reflect the different influences on buying behaviour especially in occasions like Ramadan in different age groups, in addition to how they differ from one generation to the other. For example, extrinsic motivation is present more in the old generation than the young generation, while intrinsic motivation and online purchase is found to be present more in the young generation. The main motivations of festive occasion consumption for both generations are also explored.

The current study has a dual contribution with theoretical and practical implications. It contributes theoretically through identifying the personal motivations of both generations, developing understanding of the intention-behavioural gaps in the young generation and the emergence of two integrative models for festive occasion consumption (a model for the young generation and a model for the old generation). In terms of its practical contribution, the study serves as a guide for businesses through typifying the specific consumer segments of the old and young generation through their personal motivation characteristics, leading such businesses to be able to offer their segments more specific marketing strategies. Furthermore, the study also identifies a range of themes for further

research, including the importance of investigating how the consumer behaviour surrounding Ramadan can vary strongly not only with and between Western countries, but also between different Muslim countries.

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Chapter One

1. INTRODUCTION

This chapter begins by overviewing the research topic through presenting the research background and emphasising the main theoretical issues. It then introduces the research methodology of the study; the aims and objectives and research questions are then presented, and a research gap is recognised to provide a clear understanding of the path through which the current study will progress. Finally, the structure of the thesis is established including the sequence of the chapters and an overview of the main considerations discussed in each chapter.

1.1 Research Background

Consumers' lifestyle changes during Ramadan. Muslims are required to abstain from eating and drinking from sunrise to sunset for a whole month in addition to experiencing a change in their buying and consumption practices (Barakat et al., 2020). Egyptians' consumption and buying during this month has not been given much attention, especially on how such behaviour might differ generationally.

In order to study the term 'Buying behaviour' while researching consumer behaviour, an understanding of all related factors is required. Such factors include facts obtained from consumers, including their perceptions and beliefs (Wani, 2013). Buying behaviour is a process influenced by both external and internal factors. Consumers' characteristics involved in buying are considered internal factors, while physical activities and behaviours required by the consumer to purchase give value to use and disposal of the product or service are considered as external factors (Solomon, 2012).

Cultural factors, including consumers' religious beliefs, play a key role in consumer behaviour and their buying behaviours in a society (Wani, 2013). At the same time, consumption practices form and preserve consumers' religious identities (Islam and Chandrasekran, 2019). This thesis focuses on how cultural factors including Islamic religious beliefs and how different personal motivations influence consumer behaviour. One of the highest growing religions in the world is Islam, originally and historically emerging from the Middle East. Statistically, it is expected in the next 30 years that the ratio of Muslims will approach that of Christians universally (Janmohamed, 2016) and by 2070 that Islam will become the religion with the highest number of followers in the world (Pew Research Center, 2015).

Arabs are guided in their behaviours through the religion of Islam, which encourages forming strong relationships with others in their society and caring for others even if they are strangers (Briliana and Mursito, 2017). This guidance is highlighted through the participation of Muslims in multiple religious occasions throughout an Islamic year. Occasions are usually divided into sacred and non-sacred occasions. This research focuses on sacred occasions. These are religious events celebrated by people as they are traditionally associated with pious and moderate behaviour in all involved activities, but what takes place is usually otherwise. While non-sacred festive occasions which are not religion related might not have a solid structure or moderation perspective which makes boundaries less clear.

The importance of festive occasions is evidenced by the existence of materials and objects used during festive occasions, which are usually stored and brought out the following year. The reuse of such objects and materials takes place with occasions

that are pre-known in regard to timings and space (such as Christmas and Ramadan), where participants gradually start preparing for the celebrations beforehand. Such rituals involving the consumption of materials mark the difference between the mundane normal activities taking place on a daily basis and the days involved in the festive occasions (Petrelli and Light, 2014).

Consumption during festive occasions is identified within the current research as 'festive occasion consumption' (FOC). FOC differs to 'festive consumption'(FC), in the sense where FC entails all types of celebratory events, including those related to religion and those which are not. Thus FC, which entails events such as weddings and parties, is broader than FOC. Studying festive occasions, rather than studying everyday consumption is particularly helpful as it shows a clearer and in-depth insight into a society's social identity and how it is constructed. This in turn gives a rich understanding of how that society carries out its food related gatherings (Pitts et al., 2007).

One important distinguisher of festive occasions is the amount consumed during such period. For example, FOC is considered as involving more food than everyday meals (Pitts et al., 2007). A study by Gangwar and Joshi (2008) of the FO of a Hindu pilgrimage that takes place in India every few years, noted how such a religious event is considered an FO and how solid waste increases on these days in particular. This increase usually happens because of the consumption from consumers' side, where during festive occasions those celebrating tend to behave differently resulting in negative consequences related to consumption and waste.

Festive occasions could be identified primarily through two basic criteria; the consumption of food and drink and in situations in which people have sharing

rituals (Dietler and Hayden, 2001). Festive occasions could be considered as a ritual, making it different and distinct than the everyday ritual of food consumption. Such distinctions could be visible through the quantity and quality of the meals being consumed. In other words, FO related food may be different in its type, where people might consume food they are not used to consuming on a regular basis. This difference also extends to how the food is prepared, cooked and the setting or context in which it takes place (Pitts et al., 2007).

In addition, there is a significant increase in the quantity of food being served (Pitts et al., 2007). During festive occasions, peoples' identities are more clearly constructed when compared to their everyday consumption patterns, thus giving a stronger understanding of such occasions. Such distinctions are proved through the FO of Christmas, where people typically consume certain types of food considered as traditional food; sometimes excessively. These foods are specially prepared and cooked, and family members who do not meet regularly gather for a special meal (Pitts et al., 2007).

This research is concerned with exploring Egyptians' motivations behind their higher levels of buying and consumption during festive occasions. The research focuses on the period during Ramadan, drawing comparisons between the old and young generation through the medium of food and eating. This comparison focuses on how generations might differ in their intentions towards consuming during Ramadan and their actual consumption patterns showing any intention-behavioural gap. In addition, such comparison between generations shows significant motives that influence the generation's consumption patterns. Data is collected from females from the old generation that are categorised as those from the age of 45-70 years old while the young generation are considered as ranging from 20-44 years

old. This categorisation is decided upon as it entails those who have independently formed a familial structure and are able to narrate their own personal experiences from their own point-of-view. Research in consumer behaviour has concentrated on individual behaviour rather than on collective behaviour (Biswas and Roy, 2015), indicating a significance of focusing on the generations.

Ramadan is seen as an appropriate occasion for the current research, as it is a sacred occasion that brings people together for a long period of time and is one of the most anticipated Muslim religious occasions occurring throughout the year. Around 1.6 billion people celebrate Ramadan (Puri-Mirza, 2020); this number is around 20% of the world's population. Whilst from a religious point-of-view these 1.6 billion people are celebrating Ramadan in a conceptually similar way, from a consumption perspective behaviour in different countries can be dissimilar.

Even within one Muslim region of the world, such as MENA, large national differences in FOC can be found, with societies having differing socio-economic contexts and differences in their food consumption and dietary habits and traditions during Ramadan (Bakhotmah, 2011). For example, in Syria, Islam has become a leading societal force. Ramadan in Syria has more of a religious display than in Egypt., Shops, and restaurants are closed during the day until the breaking of the fast, and more trips to the mosque, even by women, take place. Whilst in Egypt Ramadan is becoming increasingly secular and commercialized, in Syria there is more of a display of religiosity, which is demonstrated even in the television programs aired throughout the month of Ramadan. MENA countries can differ in the number of daily meals during Ramadan. For example, in Saudi Arabia three

smaller meals are usually accompanied by the two main meals (Iftar and Suhoor), whereas in Egypt Iftar and Suhoor are the only meals consumed during Ramadan (Bakhotmah, 2011). Equally, the men in the Saudi family are responsible for buying the foodstuff for the household, whereas in Egypt, the woman is the one responsible for the buying of the ingredients and the preparation of the meals.

In the present study, data was collected by listening to the selected respondents' intentions before Ramadan and their actual behaviours after. Consequently, providing a better understanding of the consumption behaviours that are then linked to academic insights concerning the motivations behind the level of consumption during Ramadan. Such motivations are created through the gatherings of family and friends during Ramadan.

However, before these motivations are discussed, a review of the literature concerning festive occasions and generations is presented, followed by an explanation of the methodology adopted before a revised presentation of different motivations regarding consumption is presented, and linked to theory within an intergenerational context. Nonetheless, the subsequent section presents the aims and objectives of the study, along with the anticipated theoretical contributions.

1.2 Research Aim, Objectives, and Questions

Specifically prompted by the widely changing economic and social environment of the Egyptian consumer, the aim of this research is to explore the motives behind festive occasion consumption and the difference in intentions and actual behaviour between two generations in Egypt during Ramadan.

Specifically, the current study's objectives are to:

1) Gain insights into possible differences in the buying/behavioral intentions of consumers immediately prior to and following a major festive occasion:

    a) Gain insights into possible differences in the buying/behavioral intentions and actual behaviours of the old generation.

    b) Gain insights into possible differences in the buying/behavioral intentions and actual behaviors of the young generation.

2) Explore the motivations, which underlie buying, and consumption patterns around a major festive holiday.

3) Explore the reflections of consumers who have attempted, whether successfully or unsuccessfully, to modify their FOC.

Research questions are established to direct the research process, emphasising specifically what the researcher wants to explore, which in turn leads to building on the conceptual framework. The following questions will be undertaken to reach the research objectives:

1) What are the motives influencing the amounts of buying and consumption for festive occasion periods among two different generations of Egyptian consumers?

2) Does a difference exist between Egyptians' intentions to buy and consume foodstuff and their actual behaviour during festive periods?

3) What are the reflections of consumers who have successfully or unsuccessfully attempted to modify their FOC?

The current study aims to fill a gap in the literature concerned with consumption on festive occasions by providing an original perspective in understanding the old and young generations' buying and consumption processes. It also contributes to the literature by proposing two initial models adopted from the Integrative Model

of Behavioural Prediction (IMBP). These models identify the personal characteristics present in each generation, explaining how they shape their intentions to behave before Ramadan and their actual buying and behaviour processes, they went through during Ramadan.

The socialization process, driving an individual's different consumption motivations is an important element in influencing the individual's experiences and consequences associated with consumption (Lee, 2013), which is also identified within this study. Various studies have explored general consumption and behaviours during Ramadan (e.g., Ismail et al., 2015; Yildirim-Yenier et al., 2016) without any focus on intergenerational differences or post and pre-Ramadan comparisons. Exploring such differences provide a deeper understanding of the complexity behind the motivations of consumption and how they might differ between generations, in addition to exploring the intention-behavioural gap of each generation, if existing. For that reason, the focus of existing studies may limit understanding of the complexity of the consumption process during a festive occasion, as they do not identify such differences in research and the impact on consumers' behaviour.

The current research focuses on the female middle class. It is believed that the global middle class Muslim population has currently reached around 300 million people. This number is estimated to rise by the year 2030 to reach 900 million people (Janmohamed, 2016; Oliver, 2017) showing the importance of such a sector around the world. Evidence of the importance of the middle class and how it has been rising significantly throughout the world, especially the Arab world, is how the Arab spring has originated from Tunisia and Egypt where the middle class has risen significantly(Janmohamed, 2016).

A large discrepancy exists between the attitudes, behaviours, and expectations of both genders in the Middle East, especially when compared to gender role differences in developed countries. However, globalisation has influenced Middle Eastern countries' economy and culture, resulting in a societal shift in the role of women and their attitudes towards gender (Benería et al., 2015; Tlaiss, 2015). The Parsonian view in the West regarding gender roles was quite similar to that of the Muslim view but in varying degrees, sharing a resembling patriarchal structure with some discrepancies. The main patriarchal structure was one where the woman or mother in the family was considered in the supportive and nurturing role, while the male figure in the family would take the responsible role of earning money and discipline. Such structures have changed and will continuously change over time, through either strengthening or weakening of each gender role, according to a society's economic and political advancement (Moghadam, 2004).

It is important to note females have been selected in the current study as they are considered as the main caregivers to a household during the present time in Egypt. Women are known to be responsible to nearly all Ramadan related activities related to food, in relation to the acts of buying, preparing, cooking and its disposition. By studying consumption within a festive occasion, the current study attempts to determine whether distinctions in generational differences motivates different consumers' behaviour. Specifically, this study explores the motives and provides insights behind consumption behaviour between the old and young generation during the FO of Ramadan, in turn identifying intention-behavioural gaps, if existing, within an intergenerational perspective.

Finally, the main aim of the research is to enrich the theoretical and empirical understanding of how the old and young generations respond to festive occasions

through their consumption processes. The main method of investigation adopted is a multi-method research design. Data is collected from the old and young generations before and after Ramadan, from Muslim women who have their own family. The outcomes generated from the current research may offer recommendations and suggestions to various business and marketing managers within the food industry. Due to the changing economic situation and the increased awareness of governments towards the environment, the current study's insights towards the consumption intention and the actual behaviours of different generations will be beneficial to the governmental social marketing campaigns aiming to raise consumption awareness of different age cohorts of consumers within society.

Additionally, insights into such consumer behaviours might provide a richer and better understanding for the consumers themselves to have a realisation of the motives behind why they consume the way they do during a FO and the reason behind having certain intentions to behave and whether they follow with these intentions or end up with different actual behaviours. Subsequently, an understanding of the research's aims and objectives then draw upon the research questions.

1.3 Methodology

A multi-method approach to collect data is applied during the period of Ramadan (pre and post Ramadan) which included three focus groups conducted before Ramadan. Since the current study had limited past research available, the data from the focus groups is used as a guide for the questions used in the in-depth interviews - the main data collection method. The data was collected over a period of 3

months, starting with the focus groups that were conducted 2 months before Ramadan, while the in-depth interviews took place 2 weeks before Ramadan with follow up questions with the same participants being right after Ramadan in order to capture the respondents' experiences whilst still fresh in their minds.

Purposive judgmental sampling is employed with women from the middle class, who were divided into two age groups; the old generation (from 45-70 years old) and the young generation (from 20-44 years old), who were seen as the most representable sample of participants for the current research. Further details and justifications to the settled upon methodological issues are explained in chapter 3.

1.4 Data Analysis

The data is then analysed through content analysis to describe the data collected for both the focus groups and interviews. The analysis shows the extracted themes, categories and codes and the main differences between the generations and their pre and post Ramadan motivations and actual behaviours. The findings are then further discussed by comparing them to the findings of previous research and linking the extracted themes and the important respondents' quotes with each research objective mentioned to address the research questions.

1.5 Summary of Findings

Main themes are extracted from the analysis of the focus groups including extrinsic motivation, culture, financial aspect, and religiosity. These themes are employed to shape up the questions for the interviews that generated the main themes for this study that are extrinsic motivation, friends influence, buying pattern, intrinsic motivation, rituals, budget, online purchase and religiosity. These interview themes are explained and examined thoroughly and linked to various theories leading to an

exploration of the motives behind FOC and contrasting the young and old generation. For example, the IMBP is applied to both the old and young generation to give a better understanding of the difference between the generations' motives and personality characteristics. It shows how the OG prefer family gatherings over friends' gatherings which contrasts the YG's preference for gatherings., In addition to how both generations have the same pressures for conformity, but the YG have more of a pressure to conform due to their mother-daughter relationship effect. The young and old generation both adopt similar lifestyles in regard to the quantity and quality of food they intend to consume, but the YG are concerned with the aspect of body image, which was not mentioned by the OG. The OG have a more traditional gender perspective to the tasks carried out in Ramadan, while the YG adopt a more egalitarian perspective in addition to the YG experiencing FOF and generating social innovative aspects to their FOC.

1.6 Significance of the Research

It is important to understand whether the young generation (YG) consumer and the old generation (OG) consumer is aware of their buying and consumption behaviour, whether they wish to modify such behaviour and what barriers there might be to modifying such behaviour. The current research explores FOC before and during festive periods and the factors influencing repeated buying year after year. This exploration includes investigation of generational differences in, and intentions towards, such expenditure and consumption. An explanation has been sought of differences and similarities between generations.

The current research fulfils its aims and objectives, answers the research questions, and presents both theoretical and managerial implications. It first explains how the

term reciprocal socialization is present between both generations interchangeably, highlights the differences between the YG and OG motivation differences, and how such differences are explained more according to generation classification. In addition, it also highlights the importance and the rise of socially responsible consumption especially in developed countries and helping the consumer in understanding their behaviours regarding their FOC, which in turn aids the government in understanding such motivations and behaviours in addition to various small businesses. Therefore, articulating the most suitable social campaigns addressed to each generation.

The IMBP has also been utilized in the social context of festive occasions, showing how each generations' personal characteristics have an influence on their intentions to behave, their beliefs and subsequently their behaviour, which in the current study is their FOC. Having an IMBP for each generation might be particularly helpful for those who might want to build on the current research. In addition, it might be also helpful to those who might want to utilize the IMBP of each generation in another research context by underlining the personal characteristics of each generation, their motivations to behave, and their actual behaviours.

1.7 Structure of the Thesis

This thesis is organised in 6 chapters. The current chapter provides an introduction of the thesis, starting with a brief description of the research background, it then points out the research's aims, objectives and research questions and gives a summary of the methodology employed and how the data generated is analysed which then moves to identifying the significance of the research.

Chapter 2 provides a summary of the significant literature on the various aspects related to FOC. It focuses on identifying the differences between the act of buying and consumption and later on elaborates on consumption, specifically on different occasions. It also offers a detailed description of the context in which the study takes place, which is in Egypt. It then gives details on different religions and their respective special occasions, highlighting the special occasion of Ramadan while identifying all related aspects to such an occasion including food, shopping and gender related characteristics. It moves on to a comparison of Ramadan and the most related special occasion, Christmas, which has a higher level of literature on, while drawing on its similarities. Following, is an overview on waste and how waste is generated during occasions. Finally, the chapter provides a perspective on inter-generational differences.

Chapter 3 presents the study's research design and methodology. It commences by exploring the ontology and epistemology applied. The suitability of the inductive approach is explained concerning its deployment under an interpretivist paradigm. The settled upon research methods are then stated, with discussions of qualitative methods, the sampling decision made, and the settled upon technique to analyse the data generated. The chapter closes with an explanation of the ethical considerations realised throughout each research stage.

Chapter 4 presents the results of the two-step data collection technique, focus groups and in-depth interviews. The multi method approach to data collection aims to explore consumers' motives towards FOC specifically during Ramadan. Firstly, an introduction is given entailing a description on the data collection methods employed and the sample of the study. Secondly, focus group and in-depth

interviews results are presented in relation to the themes and categories generated, while discussing the key findings. Finally, the chapter concludes by setting out a discussion of the extracted categories and codes, while presenting the results in a comparative form and providing a summary of the main themes extracted through the research.

Chapter 5 discusses the key findings in accordance to the main aims of the research, which is to explore the pattern of buying and consumption during festive occasions and the difference in intentions and actual behaviour towards FOC between two generations in Egypt during Ramadan. First, it discusses the insights generated prior to and following a festive occasion, explores the motivations of buying patterns in festive occasions in relation to the key findings and explores reflections of buying behaviour regarding festive occasion. It then links these outcomes to appropriate academic literature and theory while emphasizing the main similarities found, discussing the difference and proposing two initial models based on the integration of the key findings with theory. Lastly, it provides a summary to the chapter in the form of a conclusion.

Chapter 6 presents the main conclusions extracted from the research findings. The theoretical contributions and managerial implications are then discussed in relation to the main conclusions extracted. It then highlights the study's limitations and discusses various opportunities for future research.

Chapter Two

1 LITERATURE REVIEW

This chapter reviews the literature relating to aspects of buying behaviour and festive occasions. This literature is discussed with a view to informing the theoretical development of the current piece of research. The literature reviewed begins with a broader perspective, which includes an identification and explanation of different types of buying and consumption, highlighting the different types of problematic buying. It then moves to reviewing the variance in consumption behaviour across the young and old generation, going through a detailed explanation of the FO of Ramadan within the context of Egypt.

2.1. Buying and Consumption

Marketing researchers and consumer behaviour experts have been interested in the study of shopping behaviour and the motivations behind the shoppers' different buying behaviours since the 19th century (Buttle, 1992; Bose et al., 2013). One of the early theories in research is Veblen's theory of leisure class (1899) which critiqued peoples' conspicuous consumption and their wasteful culture and portrayed a cynical view of where such behaviours would lead society. Veblen categorised societies into different classes, showing the upper class and the upper working class as those who have a high motive to consume, resulting in waste to the society. Such early theories show how buying and consumption were seen as crucial in understanding a society's behaviour and the consequences from such behaviours.

2.1.1. Buying Behaviour

Buying, which is also known as buying behaviour, is a decision-making process that depends on external and internal factors. The external factors are those factors that might influence a buyer's response from the outside such as marketing (4 Ps) and environmental stimuli (Economic, cultural, social, etc.). While the internal factors are those factors that might influence the buyer's response from within such as buyer characteristics (Attitudes, motivation, personality, etc.) and the steps a buyer goes through during the decision-making process starting from problem recognition until the post-purchase behaviour (Wani, 2013). The act of buying is a typical practice that happens in consumer's everyday life (Lejoyeux and Weinstein, 2010); generally, serving a useful and practical need (Pappas, 2016).

Consumers are usually guided in their purchase decisions and choices by a range of different motivations, values, and meanings (Das, 2015; Tynan and Mckenzie, 2005). Such motivations, values and meanings are usually shared among different gender and age classifications (Sullivan and Heitmeyer, 2008). The drive to shop has been defined by Jin and Kim (2003) as the initiative consumers have to satisfy their internal needs by getting together at a marketplace. In addition to fulfilling their needs, consumers shop for hedonic and utilitarian reasons (Babin et al., 1994; Sullivan and Heitmeyer, 2008). Having the motivation to shop due to emotional or individual reasons, such as gathering with friends, getting together with people who might share the same interests, or desire leisure time (Tauber, 1972) or in other words shopping for the value of the shopping experience itself is known as hedonic motivation (Sullivan and Heitmeyer, 2008).

For those who engage in the buying process because of functional and rational reasons, such as considering the shopping location and price of the product, the process is known as utilitarian motivation (Sullivan and Heitmeyer, 2008). Regard for oneself and acquiring social acceptance are demonstrated through buying (Durning and Durning, 1992). Acquiring new products by consumers are also a way of conveying their individuality and self-identity (Tian et al., 2001). The act of buying has become a socially acceptable leisure action and considered a way of life, by coming to be an essential and easily manageable activity (Horváth and Adıgüzel, 2018). Buying is a process that relates more to women, as numerous researchers have confirmed associating shopping as a social norm of being work done by women (Lowrey and Otnes, 2004; Otnes and McGrath, 2001).

2.1.2. Consumption Behaviour

The need to consume usually initiates an individual's buying behaviour and leads to an understanding of the utilitarian value of a purchase (Babin et al., 1994). Understanding consumption behaviour is essential to recognise a society's structure and how it functions (Assad, 2007) and has been defined according to the motivations consumers have to consume; these are divided into objective (Moschis, 1978) and social motivations (Moschis, 1981). Objective motivations are more rational, where people consume because of monetary or utilitarian purposes while social motivations are more materialistic, where consumption occurs due to how the process expresses a person's self-image (Moschis, 1981; Shaw, 2006) and the degree of importance an individual places on what others think of them. The motivation to rekindle traditional social ties that have been earlier divided could also be categorised as social motivations (Firat, 1991). To have a full grasp of the consumption process, sociologists have claimed an

understanding of consumers' evaluation of products and their quality attribution is needed (Harvey et al., 2017).

Subsequently, consumption has been categorised as 'good' and 'bad' consumption (Lindsay and Maher, 2013). An example for 'good' consumption is that related to home cooking (Simmons and Chapman, 2012), while 'bad' consumption is related to unhealthy food choices (McCabe and de Waal Malefyt, 2015). Through analysis of the consumer's whole consumption process, there has been a greater acknowledgment of the necessity for a clearer understanding of consumer behaviour (Tynan and Mckechnie, 2009). Hence, researchers have been particularly interested in studying the relationship between family and consumption (O'malley and Prothero, 2007; Kerrane et al., 2014). From the different explorations found in previous literature is how consumption plays a major role for identifying family members' routines and how they interact together (Epp and Price, 2008; Epp et al., 2014).

One of the recent trends in consumption is socially responsible consumption (SRC). SRC has been defined as the process through which a consumer goes through while taking into consideration the minimization of the long-term effect of their buying, consuming, and disposing of products on society (Mohr et al., 2001). SRC has been on the rise, especially since the global start of the economic crisis following the financial crash of 2008 (Harvey et al., 2017), where it has been studied mostly during regular day-to-day situations rather than within festive occasions. Since consumption during festive occasions has been associated with a higher level of consumption, such as during Christmas (Farbotko and Head, 2013), and because SRC and FOC contradict in the level of pleasure they derive from it

(Robinot et al., 2017). Therefore, it would be insightful to understand how SRC may be present during such periods.

Throughout the years, the focus of companies has targeted triggering consumption to increase business sales and profits, in addition to influencing consumers to get them to spend at the highest rate possible (Ritzer, 2001; Schor, 1998). Consumers come to an understanding of their selves collectively and individually reaching a level of satisfaction and pleasure, through their choice, acquisition, possession and usage of an array of products (Frederiks et al., 2015). Furthermore, food related consumption differs amongst similar countries, these differences lie in their consumption patterns, their opinions, approach, and way of living (de Boer et al., 2006; Olsen et al., 2007).

Although there is a paucity of literature on the meanings of consumption during shared celebratory occasions Tynan and Mckechnie (2009) and Belk et al. (1989) have explained consumption during Christmas, which is a special occasion, as the type of secularised celebration that involves profane consumption motives such as acquisitiveness, commercialisation, and self-indulgence. Similarly, Pimlott (1962) labelled Christmas consumption as the 'Paradox of Christmas', which is a replication of the idea of the co-existence of sacred and profane consumption. Consumption involves a lot more than being an approach in which consumers satisfy their daily requirement or their everyday needs (Tynan and Mckenzie, 2005; Belk et al., 1989)

In addition to normal buying behaviour, different types of buying have been recognized and their classifications generated (Arnold and Reynolds, 2009; Reynolds et al., 2002; Rohm and Swaminathan, 2004; Westbrook and Black,

1985). The buying literature has identified many different types of buying, ranging from regular buying to extreme types of buying, with some consumers tenaciously purchasing extreme amounts of products. These extreme buying behaviours usually have negative consequences, which have an effect on different aspects of the consumer's life, such as financial, emotional and social consequences (Bose et al., 2013).

2.1.3. Problematic Buying

Research has identified a wide range of buying behaviours (Arnold and Reynolds, 2009; Reynolds et al., 2002; Westbrook and Black, 1985). Some types of buying have been portrayed as problematic and, in order to gain a better understanding of different types of problematic buying, a distinction is made between them. Most extreme types of buying are characterised by the importance of the consumer owning the product and the buying process itself rather than the usefulness of the product. These consumers are usually characterised by the negative consequences that might occur, such consequences include difficulties in controlling oneself, emotional consequences, such as guilt, embarrassment and shame and financial issues (Bose et al., 2013). Researchers have extensively researched different types of extreme buying, including compulsive buying (e.g., Müller et al., 2015), impulsive buying (e.g., Badgaiyan and Verma, 2015), excessive buying (e.g., Müller et al., 2015), fixated buying (Sherrell et al., 2015) and hoarding (Yorulmaz and Demirhan, 2015).

Personality traits for each type of buying has been identified, along with the negative consequences associated with each. Another type of buying which has recently been identified and could also be considered as problematic is acquisitive buying (Bose et al., 2013). Acquisitive buying differs from the mentioned types of

problematic buying in how the buyer usually justifies their buying behaviour, therefore eliminating the feelings of guilt or remorse that is usually experienced by the other types of buying.

Faber (1992) and Black (2010) were amongst the first researchers to clinically describe compulsive buying disorder. Compulsive buying is defined as the purchasing of unneeded products repetitively and excessively (Mrad and Chi Cui, 2020). Compulsive buyers get involved in the buying process itself rather than for the final product, which they usually do not need (Williams and Grisham, 2012), leading them to the acquirement of possessions (Spinella et al., 2015). They buy mainly for the uplift or positive feelings experienced while buying a product, which would explain why most compulsive buyers hardly ever use or even give away the product they purchased and sometimes buy not for themselves but presents for friends or relatives (Müller et al., 2015).

Compulsive buyers are those consumers whose main distinctive characteristic is experiencing long-term negative emotional, financial, social, and marital consequences due to their buying behaviour, which elicits a short-term positive feeling obtained during the act of buying itself (Faber et al., 1987; O'Guinn and Faber, 1989), but is initially a result of elevating negative emotions. These negative emotions might entail low self-esteem (Fennell, 2016; Kukar-Kinney et al., 2012), depression (Claes et al., 2016), anxiety and obsession. To this end, compulsive buying is known to be one of the most extreme types of buying behaviour, due to its addictive nature (Müller et al., 2015; He et al., 2018). It is a problematic type of buying that takes place during the whole year but is especially heightened during Christmas or similar festive occasions, such as thanksgiving (Black, 2010), and is

evidenced as an issue in both Western and non-Western countries (Rajagopal, 2011; Unger and Raab, 2015).

On the other hand, impulsive buying is characterised by unexpected, robust, unplanned and hard to resist needs to buy (Goldenson, 1984; Rook, 1987; Beatty and Ferrell, 1998). Furthermore, a clearer explanation of impulsive buying shows impulsive buyers often go through a powerful unexpected push to buy something on the spot. Impulsive buying's synonym was previously known as 'unplanned' buying, but this has recently been seen as inadequate description.

Park et al. (1989) ascertained that all buying done impulsively is unplanned, however not all unplanned purchases are impulsive choices. Hence, a recent definition of impulsive buying by Badgaiyan et al. (2016), defined impulsive buying as unplanned buying where consumers buy products they have not previously planned on purchasing. Some explanations of impulsive buying include how consumers might have sudden longings to buy certain products without a clear justification to why they are buying them (Rook and Fisher, 1995; Verplanken and Herabadi, 2001; Vohs and Faber, 2007), especially when provoked by a specific stimulus (Wolman, 1973). Similar to compulsive buying this category of buying may result in negative consequences such as emotional conflict, but is usually disregarded (Rook, 1987).

These classifications differ from excessive buyers who represent a wider range of consumers, as their main consequence suffered may be emotional rather than financial (Ridgway et al., 2008). One type of buying which stems out of the vast range of buying behaviours, and has been observed alongside compulsive buying (Black, 2010; Faber, 1992; Koran et. al. 2006), is excessive buying. Excessive

buying has been defined as *"an inappropriate individual type of buying behaviour, whereby consumers repetitively spend more than (they think) they can afford"* (Wu et al., 2006: p.401). In addition to being characterised by Ridgway et al. (2008) as buying that is too much and too frequent. Excessive buying occurs in a range of contexts such as fast fashion, clothing and accessories (Dittmar and Drury, 2000; Faber et al., 1987).

There are many triggers to excessive buying including social comparisons (usually upward comparisons), positive emotions, negative emotions, habit (Müller et al., 2015) and lack of self-control (Achtziger et al., 2015). Consumers may possibly buy excessively due to unconscious mental processes. For example, when consumers revisit a familiar shopping space with an external environment that is alike that of something visited in the past in which they used to excessively buy, which might lead consumers to act according to the same consumption goals they had in the past (Wu et al., 2006).

Acquisitive buying (Bose et al., 2013) is another form of problematic or extreme buying behaviour in which buyers usually purchase remarkably huge amounts of products from the same or similar product category, repeatedly, for their own consumption. They usually have specific needs for certain products, which they want satisfied, and think they would need each variation of that product for a special occasion. Indeed, they may postpone buying a specific item for these needs to be satisfied. For example, one respondent in a study by Bose et al. (2013) justified his acquisition of 100 ties. He mentioned how he enjoys shopping once a week, without necessarily ending up buying a new tie and explained in detail how each tie he acquires has subtle differences between one another and how he might wait to find a particular tie if he did not find what he is looking for in the shops.

Such behaviour was also explained and justified by how he rotates in the use of all the ties he has, instead of only having a fewer number which would end up thrown away due to wearing them out. He usually keeps all the ties he has for the chance of needing them each in a specific occasion.

The difference between acquisitive buying and other types of problematic or extreme buying is the consequences experienced by the buyers, where the buyers do not attempt to obscure their purchases, have a high level of self-control, and do not experience negative emotional concerns, such as anxiety or guilt. This is due to them usually having a justification behind the reason of purchase; the only consequence experienced may being profoundly attached emotionally to the product category. Acquisitive buyers also differ from normal buyers in the importance they give to the differences between products. Acquisitive buyers find these differences essential and act upon these differences through purchasing varieties of the same product category, while normal buyers do not even notice or do not find such differences essential (Bose et al., 2013).

Buyers labelled as extreme are usually accompanied by specific personality traits that explain the reason behind their purchases and their outcomes. Those identified as acquisitive buyers were found to be defined by four personality traits (Bose et al., 2013). The first personality trait identified is 'materialism', which is known as the material objects people possess and the level of importance such possessions have to them (Richins and Dawson, 1992). Acquisitive buyers invest a lot of time and effort towards products in a specific category, believing they would fulfil past needs which leads to a refusal to let them go, while at the same time new needs requiring fulfilment are also created (Belk, 1985). Such needs continuously build up, leading to the second personality trait of 'variety seeking', where the buyer

tries to find new products while steering clear of products they have previously purchased (Kahn et al., 1986).

When buyers seek variety in their purchases it is usually due to the third personality trait of 'perfect perfectionism', where the buyer has set extremely high standards to acquire specific objects that entail particular features to be available during certain occasions, no matter how rarely these occasions might occur (Stoeber and Otto, 2006). Finally, the fourth personality trait characteristic is 'self-control'. In contrast to most types of other extreme buyers; they have a high level of conscientiousness and determination. Acquisitive buyers would usually postpone a purchase until they believe the product would fulfil the exact specific need. Such a belief in turn increases the level of reward or gratification they receive from the purchase process and heightens the buyer's belief they have made the right buying decision, which leads to a higher emotional attachment to the product category or in other words possessiveness of the product (Tellegen, 1982; Bose et al., 2013).

As much as acquisitive buyers may seem similar to hoarders or other extreme or problematic buyers, they had a reason or a justification for not disposing of the products they own by anticipating a chance of usage in the future, while hoarders acquire products through compulsion (Cherrier and Ponner, 2010). Table 2-1 provides a summary of the different problematic buying typology.

Type	Definition	Characteristics
Compulsive buying	The purchasing of unneeded products repetitively and excessively (Mrad and Chi Cui, 2020)	Known to be one of the most extreme types of buying behaviour, having an addictive nature, and resulting in long-term negative consequences.

Impulsive buying	Unplanned buying where consumers buy products they have not previously planned to purchase (Badgaiyan et al., 2016).	Similar to compulsive buying, it results in negative consequences. However, is characterised by buying that is unplanned for and unexpected and without any clear justification to the purchase.
Excessive buying	*"an inappropriate individual type of buying behaviour, whereby consumers repetitively spend more than (they think) they can afford"* (Wu et al., 2006: p.401)	The negative consequences experienced are more financial rather than emotional and is known to be buying that is too much and too frequent.
Acquisitive buying	Purchasing remarkably huge amounts of products from the same or similar product category, repeatedly, for one's own consumption (Bose et al., 2013)	Buying variations of a product to satisfy specific needs. It differs in its consequences where buyers do not experience negative emotional consequences due to justifying the reason behind their purchases.

Table 2- 1: Problematic Buying Typology

The above classifications and categorisations of the different types of buying which branch out from normal buying, and are considered as extreme, differ from one another. Although they may all be considered as problematic but the magnitude of their negative consequences on the consumer varies from one another. In addition, the extent to which the consumer realises such negative consequences and whether they justify their behaviours or not also varies from one type of buying behaviour to another. This study will focus on Egyptians' buying behaviour during festive occasions. Buying behaviour at that time has not been identified by research as extreme or problematic but consumers have been known to consume at higher levels during festive periods (Pitts et al., 2007) or during

holidays (Sugie et al., 2003). This study will therefore explore the motives behind consumers' higher level of consumption whether problematic or not during the FO of Ramadan.

2.2. Occasions and Consumption

Occasions can be categorised into sacred and non-sacred, which are celebrated throughout the world and consist of rituals that are occasion specific. Sacred occasions are those such as Holy feasts, Christmas, Thanksgiving, etc. while non-sacred occasions are those such as Mother's Day, Valentine's day, New year's, etc. In Islamic cultures, rituals and their effect on individuals' behaviour typically involve sacred occasions such as Ramadan. It is important to note that sacred occasions have recently become more commercialized (Kurt and Ozgen, 2013), resulting in a shift in the traditional rituals passed on from one generation to the other and which then could be recognised as a festive occasion (FO). Past research had a strong focus on the link between non-sacred occasions and consumption, while less research has been conducted on the consumption that is associated with sacred occasions.

One aspect of literature that has gained increased attention, is how rituals have a vital role in the understanding of cultural meanings for special occasions (Thomas and Peters, 2011), particularly since celebrating special occasions across countries and societies have different meanings attached to each country and culture (Kurt and Ozgen, 2013).

2.2.1. Festive Occasion Consumption

Consumption has been linked with holiday periods in general, where a number of studies have shown an increase in consumption levels during regular days off such

as on weekends (East et al., 1993; Sugie et al., 2003). Other studies conducted on a broader level have also shown how the main festive holidays in the US, such as Christmas, Thanksgiving and Easter, have a significant effect on the country's economic growth (Ramasamy et al., 2008). Similarly, in Turkey, significant increases in consumption occur during holiday seasons, such as during Holy feasts and New Year's Day (Kurt and Ozgen, 2013). FO is the time of year when people exert a high festive preparation effort and spend the most (Pollay, 1987), showing a trend of festive occasion consumption (FOC).

Furthermore, numerous different rituals taking place during special occasions are usually created by and from the act of consumption, such as gift giving, food preparation and buying of special traditional food items related to a specific occasion (Guerrero et al., 2008; Kurt and Ozgen, 2013). For example, in Christmas 2015, UK witnessed an index record of 12% annual increase in its online consumer spending of £24 .4 billion (The IMRG Capgemini e-Retail Sales Index 2016). Furthermore, in order to bring back the 'old' Ramadan in Turkey, festivities have been set up in the streets involving providing a large array of food, shopping and different entertainment activities, nonetheless in order to partake in these festivities, one must spend money to buy the food and engage in the entertainment activities (Sandikci and Omeraki, 2007).

Moreover, the ads aired on TV promote consumption rather than encouraging a charitable and a share-oriented spirit, as expected during Ramadan (Gatehouse, 2001). However, generally, the perspective of rituals has limited literature focused on the relation to consumption, specifically in non-western Islamic cultures (Muhamad and Mizerski, 2010). Focusing on such cultures leads to a better understanding of the emergence of new insights regarding rituals and the effects of

certain developments in societies such as modernism and globalization (Sabah, 2017; Tan, 2017).

During festive occasions the materials and objects used and consumed are usually stored and reused the following year, this process takes place with occasions that are pre-known in regard to timings and space (such as Christmas and Ramadan), where participants gradually start preparing for the celebrations beforehand. Such rituals involving the consumption of materials mark the difference between the mundane normal activities taking place on a daily basis and the days involved in the festive occasions (Petrelli and Light, 2014).

In Turkey, Ramadan and its rituals are renowned as an occasion celebrated very similarly to those occasions celebrated solely as consumption holidays; which are mostly western-originated such as Mother's Day, New Year's and Valentine's day (Sabah, 2017; Tan, 2017). The consumption levels during Ramadan also differ from one country to another, depending on various characteristics. These characteristics include the demographics available in the country, the society's culture and their particular customs (Ra, 2016), its socioeconomic levels (Karaagaoglu and Yucecan, 2000), in addition to the strength of their religious beliefs (Odabasi and Argan, 2009) and their eating-based food consumption habits (Roky et al., 2004).

2.2.2. Traditions, Rituals and Habits

Since the beginning of the 20th century, rituals have been of great interest to researchers during their study of anthropology, where many theories have been put forward for the purpose of clarifying and defining their societal role (Bell, 2009). In addition to the modern days, where shopping rituals have emerged as an

important comforting ritual (Woodruffe-Burton et al., 2002; Baker, 2006). Numerous areas of studies such as family studies (e.g. Crespo, 2012), psychology (e.g. Schofield, 2002) and consumer behaviour (e.g. Rook, 1985; Belk et al., 1989) use rituals as a basis for understanding and analysing human behaviour.

A person's self-assessment and how they value themselves may well be dependent on their shopping rituals (Baker, 2006). Such dependency could relate to the reason behind why people may want to buy more, especially during Ramadan. A person may want to think of themselves as a generous or giving person, which is seen as an important trait during Ramadan, the month of giving. Furthermore, rituals, including shopping-related rituals, construct a whole family's identity (Epp and Price, 2008).

Holiday season rituals are those seasonal occasions that happen all over the world in all countries and as mentioned before are divided into sacred, religion-related occasions and non-sacred, secular occasions (Kurt and Ozgen, 2013). Rituals related to consumption are important to those who are celebrating different holiday occasions. Rituals are known to shape up consumers' behaviours during the shopping process, which in turn develops their individual, social and collective identity (Thomas and Peters, 2011). Such differences show how past studies have encouraged undertaking research on collectivistic Arab societies (Hudders, 2012).

Rituals have been defined by Rook (1985: p.252) as "*a type of expressive, symbolic activity constructed of multiple behaviours that occur in a fixed, episodic sequence, and that tend to be repeated over time*". In addition to its being "*extremely resistant to innovation or deviation*" (1985: p.253), although this has been argued against by others, where rituals have been seen to be restructured due to

modernisation, globalisation (Sandikci and Omaraki, 2007) and rapid social alterations (Kreinath et al., 2004). Most major religions have festive holidays, such as Christmas for Christians, Ramadan for Muslims and Hanukkah for Jews (Hirschman et al., 2011). Ramadan is known as a ritual related to religion and one which is repeated every year within a fixed period and involving a number of traditions (Schmidt, 2012).

Rook (1985) has made a clear distinction between rituals and habits, where he stated that a person's ritualistic behaviour involves bigger, multi-experiences which take place at a ceremonious venue, and involves behaviours resulting from a person's foundation as well as taking place during a certain special occasion. Rook (1985) has also analysed the perception of rituals in consumer behaviour studies into four main elements, *artefacts*, the consumption type and level; *script*, the availability of clear procedures; *role*, a distinct understanding of what should be done from each person; and *audience*, the existence of a clear set of participants, other than those directly involved in the occasion. Taking into consideration how the script element is changing over time with the changes occurring in traditional family structures, for example, a shift from kids marrying early on, to staying with their parent till an older age or moving out on their own.

Bell (2009) has also characterized six genres of ritual actions, including religious rituals, which he explained as those rituals that surpass the individual and encompasses the community including contrition rites, such as Ramadan. He has also mentioned how certain obvious rituals are usually activities that are related to a specific series of rules, such as religion, which may be the case for some of the Ramadan-related rituals, but recently this has not been the case.

FOC in general is typically characterized with the expenditure on and the consumption of occasion-related rituals such as gift giving and spending time with family through gatherings (Sheldon and Kasser, 2001; Kurt and Ozgen, 2013), special food arrangements and purchasing of occasion-related products (Kurt and Ozgen, 2013). FO related rituals are clearly set apart and are distinct from the mundane daily life, through the people involved, places visited, and activities performed which are made special at that time (Bell, 2009). Objects consumed during special occasions become sacred for a lengthy period of time, even in a secular context. Objectifying sacredness even within secularization is gained due to the ability of rituals to do, such as clothing, house parties and shopping at shopping malls (Belk et al., 1989).

Another interesting example given by Belk et al. (1989) on objects that have become sacred due to its importance as a possession is automobiles. People started making it a weekend ritual to wash their cars every Saturday and dust it and take it to the countryside on Sunday, showing how such weekend rituals turned an ordinary consumed object sacred. It is also important to note that experiences may also be considered as sacred such as the experience of eating. Sacredness is passed on to food when food has more meaning to it than solely providing nourishment and when meals are ritualistically consumed at particular times, in specific places and with distinctive processes (Jones, 1982). The experience of eating and the rituals associated with it builds upon the relationship between and within nuclear families and extended families. Families might also get together during festive occasions such as thanksgiving and Christmas, and bond over food and the ritual of eating, which at the time is considered as symbolic consumption (Belk et al., 1989).

Rituals and traditions are strongly associated (Shalihin et al., 2020). Traditions are considered to be actions carried out from the past to the present, existing for a long period of time and passed from generation to generation (Guerrero et al., 2008). Traditions exist among a homogenous group of people such as a family through repeating the same set of actions, making it a part of the definition of rituals, which was previously mentioned. This has been confirmed by Bell (2009), where he has mentioned how some rituals that are not related to traditions are rare and unusual, while those activities which are related to some sort of tradition, seem more like ritual-like activities. The elements of artefacts and scripts related to the set of processes and the consumption of objects on special occasions, which were identified as two of the four elements for perceiving rituals by Rook (1985), are essential parts of family traditions (Petrelli and Light, 2014).

When a person goes through immense life changes (for example, moving out of the family home, getting married or having children) it may lead to the creation of new traditions, which then become new rituals. These new traditions and rituals are a way of accommodating the traditions and rituals from both families that got together (for example as a result of marriage), by having a connection from one's past and present, leading to the reformation of childhood traditions and the emergence of new traditions (Patrelli and Light 2014).

According to Benetou et al. (2008), tradition seemed rather important to be passed on to following generations, especially in food related contexts. Their study suggested that sticking to traditional Mediterranean diets have a 12% decrease in the probability of risk of cancer due to the availability of a large amount of vegetables and the substitution of butter to olive oil when cooking. But, at the same

time, Middle Eastern cultures are known to be traditional societies, who give great importance to hospitality, one way of doing so, is through the offering of food and the encouragement of overeating, and becoming overweight as a result (Nicolaou et al., 2009). Furthermore, recently in Turkey, Ramadan rituals, which are considered rituals related to a festive occasion, has taken a route of being noticeably focused on consumption, and occurring more in public spaces (Sandikici and Omeraki, 2007). It is being seen as a 'glocommodified' ritual (Ram, 2004), which is a ritual combining symbols signifying sacred and religious beliefs with global consumption principles (Sandikci and Omeraki, 2007).

Habits have been a rather important research topic in consumer behaviour as it involves research on the repetitive aspects taking place in consumers' daily life, such as the acts of buying and consumption (Wood et al., 2002; Wood and Quinn, 2005). Habits are a traditionalist influence on future buying and consumption by strengthening the repetition of previous behaviour (Wood and Neal, 2009). Quite often, people prefer repeating habits, as they seem easier to perform and would initially generate positive outcomes. Furthermore, they psychologically feel they are used to them as opposed to novel actions or behaviours (Johnson O'Leary-Kelly, 2003; Murray and Haubl, 2007).

Habits are created progressively when consumers engage consistently in particular occurrences. They first take specific action and repeat it when they realise how such behaviour elicits positive outcomes, they then start linking context cues directly to the habitual behaviour they have previously performed (Wood and Neal, 2009). In addition, habits are usually formed and created in contexts that are

considered stable rather than contexts that are continuously varying (Ouellette and Wood, 1998; Webb and Sheeran, 2006).

In the current study, Ramadan could be considered as a stable context due to it being recreated every year with the same activities performed. The preserving of habits is caused indirectly by consumers' conducive beliefs that bring them back to their habits, because of that, their efforts for changing their behaviour and thinking of alternatives is usually restricted (Ouellette and Wood, 1998; Wood and Neal, 2009). In other words, the consumers are usually not involved in unforeseen or unexpected events (Dickinson, 1989). Engaging in habits may also have an influence on a society's culture, for example, an important influence of habit on Egyptians is that of soap operas. Watching soap operas during Ramadan as a form of habit, continuously raises awareness to the Egyptian culture by both reflecting and driving understandings of the Egyptian culture to its society (Abu-Lughod, 2008). These soap operas may also be viewed as a way of commercializing Ramadan and adding to the secular rituals involved with that month (Armbrust, 2006), showing a shift in the balance of rituals over time, UK now has more secular Christmas traditions than sacred ones.

Differences in rituals and routines are a result of dissimilarities between various countries taking into account their culture, customs and the geographic situation (Kadri et al., 2000). The reflection on the rituals occurring in a specific culture, allows for the understanding of the social group under study, this is due to the strong connection between ritual and the social group performing them (Crespo, 2012). The buying context for the current study is the important FO of Ramadan in Egypt.

2.3. Festive Occasion Consumption and Behaviour

An overview on the differences that might exist between consumers and their emerging varying characteristics, and motivations that might lead to a difference in their FO behaviour have been provided above. An increasing amount of research has been directed towards understanding consumers' various personal characteristics, their attitudes, their motivations and finally their goals, behaviour, actions and consumption practices. Such research has been manifested through various theories, which might be applied to the current research's emerging data. The theory of reasoned action (TRA) and its expansions, the theory of planned behaviour (TPB) and the integrative model of behavioural prediction (IMBP), although extensively researched in various contexts, have not been applied to the context of festive occasions or more specifically, Ramadan.

The TRA (Fishbein and Azjen, 1975) mainly determined an individual's actual behaviour through their intentions; it viewed the consumer as a rational entity who makes decisions based on information available to them. Intentions were divided into two elements; the attitude the consumer has towards the behaviour whether positive or negative and the subjective norm of the consumer being pressured to either perform or not perform the behaviour according to their belief of what others think about them. The TRA was then revised by Azjen (1991) and extended into the TPB, by adding the perceived behavioural control element to the attitude and subjective norms as an indication to the intentions and behaviours being studied. Behavioural control reflects the extent to which an individual views a behaviour as easy or difficult to perform, which has a direct effect on the intentions to perform a behaviour and the actual performance of the behaviour, regardless of the

individual's ability to perform the behaviour. The perceived behavioural control is very much similar to the self-efficacy element, which has also been researched by Bandura et al. (1982).

The perceived behavioural control is divided into two beliefs; the control belief, which is related to one's own evaluation of their skilfulness and means to carry out the behaviour and perceived facilitation, which is related to the level of importance to the individual of such skilfulness and means to carry out the behaviour. Although perceived behavioural control has not been applied to the context of festive occasion, specifically Ramadan, it has been an essential predictor to the intention to purchase halal food (Alam and Sayuti, 2011) and in the consumption of soft drinks (Kassem et al., 2003). Ajzen and Fishbein (1975) mentioned in order to having a better understanding of a particular behaviour, one should consider that intentions to behave might be influenced by factors such as demographics and personality characteristics. Another extension to the TRA and TPB is the Integrative model of behaviour prediction (IMBP) (Fishbein, 2000; Fishbein and Yzer, 2003) which combines the TPB (Azjen, 1991) and Bandura's (1994) social cognitive theory (SCT).

The model's main speculation is that the beliefs an individual has shapes the intention to behave, which in turn has an effect on the behaviour being carried out. The intentions to behave are indirectly related to many factors such as demographics, personal characteristics and differences, through the belief variables of attitude, perceived norm and self-efficacy (Fishbein, 2000).

This section in the current chapter reviews previous literature and theories related to the study. Important concepts were explained which further clarifies the study-

related issues, in addition to important theories that are seen associated with the study's objectives. Table 2-2 below summarises the main theories and concepts discussed in this section.

Theory	Author	Summary
The theory of the leisure class	Veblen (1899)	Critiqued people's conspicuous consumption and their wasteful culture.
Consumption motivations	Moschis (1978, 1981)	Defined motivations to consume into objective (rational) and social (materialistic).
Socially responsible consumption (SRC)	Mohr et al. (2001)	The process through which a consumer goes through while taking into consideration the minimization of the long-term effect of their buying, consuming and disposing of products on society.
Rituals	Rook (1985)	"*A type of expressive, symbolic activity constructed of multiple behaviours that occur in a fixed, episodic sequence, and that tend to be repeated over time*"
Traditions	Guerrero et al. (2008)	Actions carried out from the past to the present, existing for a long period of time and passed from generation to generation.
Habits	Wood and Neal (2009)	A traditionalist influence on future buying and consumption by strengthening the repetition of previous behaviour.

Social role theory	Eagly and Wood (1999)	It theorizes that people's social and cultural role in the society which they are in, has an influence on their psychology.
Socialization theory	Moore et al. (2002)	A method through which individuals engage appropriately within their society by acquiring skills related to their consumption.
Theory of reasoned action (TRA)	(Fishbein and Ajzen, 1975)	Mainly determined an individual's actual behaviour through their intentions.
Theory of planned behaviour (TPB)	Azjen (1991)	An extension to the TRA, by adding the perceived behavioural control element to the attitude and subjective norms as an indication to the intentions and behaviours being studied.
Social cognitive theory (SCT)	Bandura (1994)	Theorizes how human behavior is carried out due to a specific purpose and how such behavior is controlled through the thoughts an individual has beforehand.
Integrative model of behavioural prediction (IMBP)	Fishbein (2000)	An extension to the TRA and TPB by combining the TPB with the SCT. The model's main speculation is that the beliefs an individual has shapes up the intention to behave which in turn has an effect on the behaviour being carried out

Table 2- 2: Key theories and concepts reviewed

2.4. An Overview on Egypt

Egypt, an Arab nation, is known for its historical heritage and geographical position on the map. It is a Muslim, Middle Eastern country, located in North Africa and is neighbouring Asia and Europe (Shahin and Wright, 2004). In the year 2011, the Egyptian revolution took place removing President Hosni Mubarak, this led to other protests in 2013 and an army coup to remove President Morsi, who was in the Muslim Brotherhood party and was the successor of President Hosni Mubarak. Finally, Abdel Fattah el-Sisi was elected as president and was re-elected for another term in the year 2018. These changes have led to a major economic instability since 2011, causing inflation to reach 23.5% and unemployment to reach 12.1%. In the year 2016, the Egyptian pound floated causing a halving in its value and in the savings of the Egyptians leading to a re-evaluation of their household spending habits. A continuing economic recession, along with devaluating the Egyptian pound and increased food prices caused a shift in Egyptians' consumer behaviour (Santander, 2020). Egyptians started considering price not just as an important factor when buying but as one of the most important, they started cutting down on gas and electricity consumption and clothing purchases (Santander, 2020) and have decreased their shopping quantities on groceries by 17% (Migally, 2017).

Economic growth has been slow, with Egypt's economy relying primarily on receiving financial aids from Saudi Arabia and other countries (The Index of Economic Freedom – The Heritage Foundation, 2019). A study conducted on the consumption of durable and non-durable goods in Saudi Arabia, showed a rise in excessive consumption which has resulted in the worsening of Saudi's economic and social psychological problems (Assad, 2007). This also happens in Egypt despite the apparent financial crises and the decline in national income and the

country's monetary reserves. Showing that Egyptians' shopping habits have not changed; on the contrary, they may have even intensified, particularly during holiday seasons. Egypt has been in turmoil with many upheavals in the past few years, especially since the 2011 revolution, such as the economic instability that led to prominent inflation. Even though recent statistics show a gradual increase in Egypt's annual inflation rate since the year 2011, from 7.3% to 10.6% (CAPMAS, 2016).

In addition, a constant increase in inflation rates has resulted in the decrease in the real income of the middle classes (Nafie, 2012), and in turn a result in social change (Amin and Thrift, 2000). Social change here could be explained by the values Egyptians possess such as their collectivistic characteristics including the ties they have with their families, which are starting to weaken due to Egyptians starting to migrate and move away to find better opportunities (Nafie, 2012). Since the revolutions took place in the Middle East, research has become interested in exploring these countries, although Egypt itself has few studies conducted due to the unavailability of data (Elsaid and Elsaid, 2012).

Egypt is a country where Islam is deeply entrenched in culture; Egyptians have been embracing Islam for the past 13 centuries making it a dominant social influence for uniting the society together (Shahin and Wright, 2004). In 2018, it was evaluated that out of a population of 99.4 million, nearly 90% are known to be Sunni Muslim and 10% Christians (U.S. mission Egypt, 2019). Although most Arab countries are similar, it is important to explain the culture through previously researched cultural dimensions. According to Hofstede (1980, 2001), which is one of the most popular and widely applied research on social science (Lowry et al., 2010), Egypt was one of the countries ranking high in the uncertainty avoidance,

but not as high as other countries. Uncertainty avoidance is the extent to which one creates beliefs that assist in avoiding situations which might seem threateningly unclear or unknown (Rouibah et al., 2016).

One reason for this was religion; since one of the Muslim beliefs, especially to those who have a high level of faith, is to accept uncertainties or happenings without much questioning as to why something happened (Parnell and Hatem, 1999). Arabs also scored low on the dimension of individualism, making it a collectivistic society. Collectivistic societies are known to place a high importance to belonging to groups, creating strong relationships within these groups and taking decisions while taking others' interest into account. Finally, Arabs are considered to enjoy life and care for others making them score higher on the femininity dimension rather than masculinity (Rouibah et al., 2016).

Family and the extended family are generally seen as extremely important in the Arab world (Cunningham et al., 2013) and in Egypt is considered as the core of society's structure. Egypt's old generation have been directing their efforts towards increasing the quality and quantity of their young generation with the expectation of receiving help from them in return. Such expectations may probably not be fulfilled due to immense structural changes in the young generation such as experiencing various economic challenges in their income (Moghadam, 2004) and women becoming more career oriented resulting in having less free time to care for the old generation (Tabutin et al., 2005). Nonetheless, according to Egypt's culture, the old generation expect regular visits from the young generation when they move out of their house (Cunningham et al., 2013). Such obligations are expected particularly from their children, with Egyptian families having become

more nuclear lately with decreasing expectations from their wider extended families (Kholoussy, 2010).

An individual's personality and beliefs are said to be moulded in Arab societies depending mainly on family (Vel et al., 2011), reflecting a social system where men have power and dominance. Hence, patterns of behaviour of individuals are influenced by family and are reflected into the family structure (Semaan et al., 2019). In Egypt, relationships between family members are present eminently, where all family members care for each other. These relationships take the form of male figures in the family, usually the father or grandfather having the final say or takes the end decision in important issues (Shahin and Wright, 2004). Egypt's standard life cycle reflects how the young generation usually live with their parents up until they start getting married and have the resources and financial ability to start a family of their own (Singerman and Ibrahim, 2003; Nawar et al., 1995).

Islam, being the dominant religion in Egypt influences Egyptians' social culture through many aspects. Although, it seems that the young generation become independent after marriage, yet the old generation in Egypt continues to regularly provide help and support to the young generation through giving presents and monetary support and providing care for their grandchildren (Cunningham et al., 2013). On the other hand, the Egyptian young generation women tend to live near to their parents (old generation) when they are married to try to provide them with help (Yount, 2005).

2.5. Religions and Festive Consumption Desire

For marketers to gain insights into a society's behaviour it is vital to understand the major religion dominating the country under research (Kurt and Ozgen, 2013), therefore religion and its effect on society should not be overlooked (Mercado et al., 2001; Odabasi and Argan, 2009). Religion has had an influence on every facet of a society including: the material life of consumers, their outlook on owning certain goods and services (Essoo and Dibb, 2004), what they decide to eat and the choices they make in life (Odabasi and Argan, 2009), making religion a key influence in their buying behaviour (Delener, 1990b) and their general behaviour in everyday life (Yu, 1999).

This has been explained by Essoo and Dibb (2004) where Muslims, Hindus and Catholics were compared according to their buying behaviours. Hindus were said to be more accepting of fatalism, leading them to be less motivated to be product information searchers or new product acquirers. Similarly, Muslims (who faithfully believe that any consequences are the will of God and should be accepted) search less for product information and are less receptive to advertisements. On the contrary, Catholics search more for product information and are more responsive to advertisements, usually due to their willingness to conform. This information shows a difference in consumption patterns between the mentioned religious groups.

Islam is the second most prevalent religion in the world (Melton and Baumann, 2002). Some 90% of Egyptians are Muslims, making Islam the dominant religion in Egypt (The Pew forum on religion and public life 2011) which is known to be a moderate Arab country (Keenan and Yeni, 2003) having a deep-rooted significance towards religion (Keenan and Yeni, 2003). Islam is most prominent and evident in public places during the month of Ramadan (Schmidt, 2012) and is considered as

the religion providing the most perspective to details in Muslims' daily life over any other religion. Islam requires its practitioners to follow certain commandments such as praying five times a day, dressing modestly and eating halal, but such requirements does not mean all Muslims follow the commandments at similar degrees or might even not follow them at all (Janmohamed, 2016).

Muslims fast the month of Ramadan each year and are required to fast from sunrise till sunset (Hellman, 2008); taking into consideration whether their health permits fasting (Sandikci and Omeraki, 2007) therefore excluding those who have medical health issues, travelling long distances and women who are pregnant, nursing or menstruating (Waines, 2003). Fasting is required by Muslims primarily to have profound consideration for the less fortunate and how they might be suffering (Perry, 2001), leading it to be a charitable month, where Muslims are encouraged to give money, food and clothing to the poor (Schmidt, 2012). Although the act of buying and selling is a core practice in Islam, but the calling is for Muslims to be less extravagant, avoid excessive consumption and be less wasteful (Janmohamed, 2016). The month of Ramadan usually ends with the sighting of the new full moon, followed by the announcement of the start of a 3-day feast (known as Eid Al Fetr).

Another major special occasion to Muslims is another holy feast, the feast of sacrifice, which has few ritualistic similarities with the feast after Ramadan, such as starting the first feast mornings with early morning prayers followed by a short religious talk (Abuznaid, 2006) and one wearing their best outfits. Additionally, from the similar rituals, which are also the same as the rituals involved in other sacred special occasions (such as Christmas and Ramadan), are visiting and reconnecting with members of the family and friends and rituals involving food, such as giving to the poor (Esposito, 1999).

2.5.1. Ramadan

A recent trend noted during Ramadan across Muslim countries has been shifting from a religious month of intense fasting and praying rituals, into more of a social event, in other words, Ramadan is becoming a commercial occasion similar to Christmas and Hanukkah (Kurt and Ozgen, 2013). Consumption practices during Ramadan may also be affected by the level of piety and religiosity a society possesses (Tobin, 2013). It has been noticed that there are still a few Muslim countries that are considered more hard-core in their religious Ramadan practices than others are. For example, a study on Ramadan in Jordan (Tobin, 2013), showed how rigorous the law is regarding consumption during Ramadan. Where they have strict laws against any alcohol selling throughout Ramadan and any food, drink, or smoke consumption during fasting hours, which apply on both Muslims and non-Muslims, such strict rules do not apply as rigorously in Egypt. Although Ramadan might be seen as a demanding self-discipline month due to fasting, but Egypt is a country in which this process has been evolving rapidly and is nowadays regarded as a month of celebration and festivity (Jawad and Kalra, 2015). Similar to Ramadan in Morocco, where Muslims experience a change in behaviour during Ramadan and consume a wide variety of different food, mainly due to the FO gatherings and uniting of families (Barakat et al., 2020).

Ramadan is not only characterised by its spiritual aspect but also on culture, charity and a month having many consumption elements (Moufahim and Lichrou, 2019). Even if a Muslim does not pray the five required prayers during the day, the ritual of fasting the month of Ramadan and engaging in it cannot be ignored, this corresponds to the importance that is given to Christmas and Passover from less

devout Christians and Jews (Keenan and Yeni, 2003). Ramadan might be critiqued as rigorous and non-celebratory due to the abstinence of food and drink during the first half of the day, and however as soon as it gets close to breaking the fast, is the time in which the celebratory and festive rituals take place. Family and friends usually break their fast together, engaging in specific rituals. Ramadan-related rituals involve eating specially made meals for the occasion (Toda and Morimoto, 2004), getting together with family and friends to watch specially aired TV programs, shops and outing areas usually staying open for later hours during the night giving an opportunity for people to go out for 'Suhur' meal, which are characterised by social gatherings and entertainment shows.

Therefore, Muslims mainly eat two meals in Ramadan, one before sunrise and the other as soon as the sun sets (Awada and Al-Jumah 1999). These two meals are considered as eating rituals in Ramadan and may be identified as examples of the effect of sociocultural elements on an individual's eating behaviour (Düzçeker et al., 2017). In addition to the wide spread of street and shop decorations with traditional Arabic printed streamers, bits of colourful paper, lights decorations and the traditional Ramadan symbolic object, the Ramadan lantern, which is figuratively similar to the Christmas tree during Christmas celebrations is displayed (Jawad and Kalra, 2015).

2.5.2. Food and Ramadan

Universally, food has been known to be the highest domain of expenditure among an individual's spending necessities (Rozin et al., 1999) according to table 2-3 which shows Egyptian's household consumption expenditure during the year 2015 (CAPMAS, 2018).

Sector	Percentage
Food and Non-Alcoholic Beverages	34.4%
Housing, Water, Electricity, Gas, and other Fuels	17.5%
Health	10%
Transport	6.3%
Clothing and Footwear	5.6%
Alcoholic Beverages, Tobacco and Narcotics	4.7%
Recreation and Culture	2.1%

Table 2- 3: Egyptian's Household Consumption Expenditure

Regarding the food sector, attitudes and behaviours of a society is mainly determined by its culture (Rozin et al., 1999). The consumption associated with Ramadan has been shaped by many influences and Islam is one amongst those shapers (Yang and Zhang, 2015). Islam requires people to consume food moderately and give to the poor, especially during Ramadan, where there is a heightened sense of goodness and an added level of social and religious commitment (Jawad and Kalra, 2015) as well as spreading a sense of equality and unanimity amongst them (Esposito, 1999; Creighton, 1993). There is an understanding that it is inappropriate to take part in various lively nightlife events as they refute with Ramadan principles, even after the breaking of the fast where a person has been abstaining from food among others; these nightlife events may include the higher level of consumption of food and drink (Ali and Abizari, 2018).

On the other hand, it is quite important for those who are inviting people over during Ramadan to have available an ample amount of food sometimes either leading the guests to overconsume or leading to a large amount of waste. For

example, a study conducted by Nicolaou et al. (2009) on Muslim migrants in Amsterdam showed how important food is as a way of giving guests value and showing hospitality through the preparation and offering of an abundance and variety of food.

One aspect of Ramadan is helping the poor by setting 'Tables of the Merciful', which are large tables arranged in the street of the city for whomever cannot afford to buy food for breaking their fast and are only seen during the 30 days of Ramadan (Jawad and Kalra, 2015). The 'Tables of the Merciful' are characterised by offering free, fresh, homemade main meals consisting of a type of protein, rice, and vegetables. It has been noticed that Muslims consume more in quantity and weight of food in Ramadan, as opposed to the lunch offered regularly during the rest of year, which contradicts the preaching of Islam of modesty and devoutness, taking a backseat during modern times (Armbrust, 2006). Furthermore, Muslims might save spending on expensive items such as meat and certain dessert plates and splurge on them in the month of Ramadan (Hossain et al., 2018) where meat and dessert consumption rises steeply during Ramadan (Jawad and Kalra, 2015).

In addition, food prices usually rise before and during the month of Ramadan, resulting in a more restrictive budget (Abadir and Spierdijk, 2005). A study by Abu-Taleb (2003) showed how Egyptians increase their food and clothing expenditure during Ramadan, in addition to other studies that also evidence the consumption of specific food products, such as dates, which is one of the nutrients traditionally consumed during Ramadan (Roky et al., 2004).

Muslims usually have two meals during Ramadan: a light one during suhur and a heavier one during breaking the fast. The usual meal eaten during sunset is usually

comprised of many courses and is usually an extravagant meal that is unlike what is consumed on normal days (Abadir and Spierdijk, 2005). The first course, which is similar to a regular breakfast, might include bread, eggs, cheese and beans. Another essential course would be hot soup and appetizers, followed by the main course of a kind of protein, carbohydrates and vegetables and finally ending with dessert (Kadri et al., 2000). The meals are also almost always associated with Ramadan-related foods, which are not eaten or consumed at regular days, such as dates and special kinds of dessert (Zinbarg et al., 2005).

Findings from the study conducted by Hirschman et al. (2011) suggest that Muslims focus on both the quality and quantity of the food offered during Ramadan. One of their in-depth interviewees stated "*During the year, if there is food left over, you save it and eat it the next day. During Ramadan we don't do that…. The food has to be made fresh that day"*. This implies how consumers during the month of Ramadan may be prone to buying increased quantities of food; another implication might also be in the discrepancy between the level of food buying and consumption, where the reason behind such implications will be explored.

In addition, results from a study conducted by Odabasi and Argan (2009) in Turkey, regarding consumption dimensions during Ramadan showed that 'spiritual pleasure' had the most impact on consumption. 'Spiritual pleasure' was measured using three statements in the questionnaire, relating to how consuming of products during Ramadan might lead to feelings of spiritual pleasure, if there is a liking for the appearance of the dining tables during Ramadan and whether they believe these dining tables become profuse.

Although meals are less frequent during Ramadan, where Muslims usually consume a large meal for Iftar, which is after sunset, and a lighter meal, digested to prepare for next day's fast, for Suhoor which is before sunrise. However, from a biological-based view, the intake level of fats, carbs, sugars, and proteins differed during Ramadan, they were noticed to be consumed in higher proportions (Ziaee et al., 2006), while having many food varieties on the dining table to consume. Egyptians' consumption on food increases in Ramadan from 50 to 100%, confirming a difference when compared to normal or regular days consumption patterns (The Global Advisory and Accounting Network, 2019).

2.5.3. Shopping for Ramadan

A study made by Petrelli and Light (2014) on Christmas, concluded that participants usually prepare for their festive occasions early on as a way of anticipating the celebration, this is usually by planning for the space in which the FO will be held and the making of the food. Similarly, Egyptians prepare for Ramadan by setting the biggest budget for food being purchased throughout the year. They spend nearly 35% of their total yearly income on food and beverage; of some 15% spent during the month of Ramadan alone. Furthermore, 60% of the food bought by families end up being thrown away ElSanhoury (2015).

Similarly, food related sales in other countries during Ramadan have risen, nearly 8% during 2018 in Indonesia (Yuniarni and Normala, 2018) and 10% in the UAE in 2019 (British Centres For Business, 2019). The study also indicated another essential theme emerging during Christmas, other than gift giving, which was food. This theme was categorised as the *artifact* element, by Rook (1985) while explaining the concept of rituals, showing how it is an object of consumption. Being seen as the most traditional ritual (both in the preparation and the actual

consumption), it is adopted with minimum change between different generations, where it is adopted in a ritualistic manner of sharing and donating. The sharing of a meal on Christmas day is the most important tradition taking place, resulting in the strengthening of the family identity and their feeling of belonging.

2.5.4. Ramadan and Christmas Consumption Similarities

In exploring the consumption and buying which surrounds Ramadan, useful insights can be gained from the extensive range of research into Christmas. Freeman and Bell (2013) stated that Christian countries, such as the UK, Christmas is the most important religious festival, and also the country's dominant consumption ritual. In addition, Christmas is even considered a celebration in countries without Christian beliefs (Hirschman et al., 2011). Furthermore, when analysing the impact of religion on individual behaviour, social behaviour, and consumption, Christmas is seen as a special occasion that was well documented in previous literature as an occasion linked to religion and consumption (Belk, 1985; Pollay, 1987; Hirschman and LaBarbera 1989; Mckechnie and Tynan, 2006).

Christmas is also celebrated in Muslim countries as non-Islamic special occasions to the traditional sacred occasions (Kurt and Ozgen 2013). Adding to this observation, one of the earlier studies done by Hirschman and LaBarbera (1989) stated that there are two dimensions to Christmas, Sacred and Secular dimensions. Each of these dimensions had either a positive or a negative path. The positives regarding both dimensions included interpersonal relationships, the sharing of goodwill and peace, charitable donations, receiving gifts and heightened sensory experiences such as traditional food tasting.

On the other hand, the negatives include materialism or the commercialization of Christmas, the pressure to overspend, emotional isolation, bitterness, and loneliness. Most or nearly all rituals associated with Christmas are a result of the need for social approval and of persuasive efforts by various businesses (Pollay, 1987). Previous research on Christmas showed a significant increase in economic spending on food during the month of December of each year (Pitts et al., 2007). In the UK, a typical household spends around £800 more in the month of December than the usual average of £2,500 with 16% more on food alone (Bank of England, 2020). In addition, Christmas is one of the few annual celebrations occurring on the same date and in the same season, making it easier for people to countdown for the highly anticipated and waited for event each year, being celebrated by Christians and non-Christians alike as a secular or a religious festive occasion.

Cultural festivals, such as Eid in Egypt, Christmas in England and Thanksgiving in the United States, tend to be characterised by many people doing the same thing at the same time (Petrelli and Light, 2014), which is similar to Ramadan. During Ramadan, fasting, which is the fourth the five main pillars of Islam (Mujtaba, 2016), is something Muslims partake in at the same time. Fasting the month of Ramadan each year, which takes place during the ninth month of the lunar calendar, is the only fast required from Muslims by the Quran and considered the holiest month of the year (Mujtaba, 2016). Fasting also encourages Muslims to follow a more judicious practice during the 30 days of Ramadan (Schmidt, 2012).

The Lunar Calendar and Gregorian calendar are not parallel, according to sightings of the moon; Ramadan usually takes place around 11 days earlier each following year (Keskek, 2004) and because the month in the lunar calendar is only 29.53 days, therefore there is a difference of 11 days between it and the Gregorian

calendar (Abadir and Spierdijk, 2005). Considered as a festive and joyful thirty-day event by Muslims which marks a change in their daily lives (Odabasi and Argan, 2009); Muslims are required to start their fast from sunrise and break it at sunset (Hellman, 2008). Furthermore, they are required to be disciplined spiritually while refraining from food, drink, smoking and any sexual activity (Sandikci and Omeraki, 2007; Schmidt, 2012; Kurt and Ozgen, 2013). In addition to controlling their emotions to become more spiritually close to God (Schmidt, 2012).

In Egypt, Ramadan is regarded as a month of social gatherings and enjoyment. It is considered a month of festivity, along with its main characteristics which is fasting and praying (Jawad and Kalra, 2015) It is also characterised as a combination of traditional thinking and rituals with modern business methods, media practices and cultural progression (Keenan and Yeni, 2003). In addition, Ramadan relics, routines and significances have become characterised by being a combination of deep-rooted and novel, native and foreign, and sacred and secular (Sabah, 2017). Drawing on the similarities of FOs, one of the Christmas rituals is delivering plenty of food to the table, along with maintaining contact and reunion with the extended family (Burrell, 2012; de Solier, 2013; Kuper, 1993) where one's close family members and friends get together to catch up on the happenings of the year.

In addition to restoring connections with old friends and acquaintances (Petrelli and Light, 2014), which are the same rituals experienced by Muslims during Ramadan (Odabasi and Argan, 2009). Streets, shopping malls and homes are also decorated a few weeks before Christmas day, reflecting the Christmas spirit, same as the decorations taking place before Ramadan in Muslim countries (Petrelli and Light, 2014).

With regard to either Ramadan or Christmas, one of the main outcomes of rituals is the emergence of commercialization as a pivotal role, where festivity and buying continue to collaborate (Sandikci and Omeraki, 2007; Kurt and Ozgen, 2013). Ramadan has an effect on the country's economic and financial situation among others, where usually due to the reduced working hours during the day; the economic situation generally starts slowing down. On the other hand, an increase in electricity consumption has also seen a rise due to the social activities and shopping which take place later throughout the day. In addition, shopping for food products starts increasing despite people's abstinence of food for nearly half the day (Odabasi and Argan, 2009).

Previous research also suggests activities at the marketplace during religious holidays, such as offers on different products, comply more with traditional consumer norms and behaviour (Deshpande et al., 1986; Laroche et al., 1998; Gauthier, 2016). Such suggestions apply for product categories such as foods (Laroche et al., 1998), which is the main consumption focus of Egyptians during the month of Ramadan

2.5.5. Gender and Preparation

Gender ideologies have been ever changing due to shifting economic and social factors since the mid-20th century. Gender ideologies are assigned gender characteristics driven by society to shape up public and social opinions regarding women (Brannon, 2016). Traditionally, it was believed Islam's main plan was portraying women as ideal; nurturing and supporting their families by becoming stay at home wives and mothers while properly bringing up their children. This traditional view has changed during modern times, although there are still certain

governmental laws which currently place women in a weaker position than men, allowing men to take decisions more freely in Islamic cultures (Brannon, 2016).

Gender can have an impact on consumption behaviour. Although gender-based roles have been known to be universal (Moschis, 1985; Buijzen, 2009), but differences have been documented socially and culturally between the West and the Arab societies (Saad and Gill, 2000; Griskevicius and Kenrick, 2013), especially in the strength of roles each gender possesses (Putrevu, 2001). Past research has also shown how the roles each gender possesses is embedded within a society's cultural and local structures (Eagly and Kite, 1987), especially the Arab society (Jayashree and Lindsay, 2016). Furthermore, the government's structural adjustment programs have caused a decline in household income, which resulted in an increase in the responsibilities women traditionally hold within the household (Doumato and Posusney, 2003).

However, how gender impacts consumption during festive occasions and how such an individual difference might have an effect on FOC has received rather sparse attention from researchers. There are a few traditional stereotypical behaviours expected from men and women in a society, based on the social role theory; men adopt the provider role while on the other hand women adopt the caregiver role (Semaan et al., 2019). Extreme buying tends to occur more with women rather than men (Kuhn and Villeval, 2015). In the context of this study women are particularly associated with the more than usual buying, as the traditional role of Egyptian women during Ramadan not only focuses on prayer, but also on being the sole individual responsible for the preparation of meals in the family (Yasin, 2011; JanMohamed 2014).

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Often, women take up this role to uphold the image of a skilful and successful host, who is able to serve a variety of challenging dishes to her guests, which is an image woman strive for in Middle Eastern cultures (Nicolaou et al., 2009). Women are usually self-conscious and care about how they are viewed and evaluated by others (Heflick et al., 2011). Arabs usually have a division of traditional gender-defined roles. Arab women view certain aspects related to their roles as particularly important especially their religious values and familial traditions (Alserhan and Alserhan, 2012). During the month of Ramadan, Muslims are expected to spend more time getting closer to God, becoming more spiritual and reading the Quran more. However wives and mothers spend twice as much time cooking in the kitchen than in normal days, they are expected to be the ones responsible for the cooking until the time required for breaking the fast (Janmohamed, 2014).

In the meantime, male duties and responsibilities are minimal and involve more free time to go out or attend prayers at the mosque (Janmohamed, 2014). These unequally divided roles prove gender disparity and are due more to cultural rather than religious obligations (Yasin, 2011). Understanding social role theory may have an explanation to the roles divided in the MENA region. It theorizes people's social and cultural role in the society which they are in has an influence on their psychology. This awareness of role influences how they modify their behaviour in order to carry out such roles successfully (Eagly and Wood, 1999). Men and women usually have expectations regarding their behaviours and assigned tasks within their society, resulting in an acceptance of and a stereotype to their segregated roles (Eagly and Wood, 1999).

Men usually carry out roles related to 'agentic' behaviours. Such roles are associated with their competence, position in society and authoritativeness, which

reflects status and power through masculine ideals. On the other hand, women usually carry out roles related to 'communal' behaviour (Eagley, 1987). Such roles are known to be more concerned with interrelationships, showing a preference to put others interests over their own. Reflecting behaviours of less status and power (Ridgeway and Diekema, 1992) and behaviours of more consideration and tending to (Eagly, 1987). It is important to note that the values, beliefs and skills of individuals are shaped up by a culture's social system resulting in them carrying out the roles they are expected to accomplish (Eagly and Wood, 1999).

2.6. Waste

Since food is a key part of FOC, especially during Ramadan, in addition to buying at higher levels in different spending categories, this study will be focusing on food. Buying of food at a higher level may be described as the buying of food in quantities considered more than the average or usual. One consequence of buying at a higher level than usual is wastage, as some researchers have suggested, consumers are living in 'throwaway societies' (Packard, 1961; Toffler, 1970; Cooper, 2005). A study by Karaagaoglu and Yucecan (2000) showed an increase in the quantity and varieties available of food in Ramadan but a decrease in the consumption level, which might be an indication to wasteful behaviour, a point confirmed by Roky et al. (2004). Although most of consumers' behaviours conducted during Ramadan should be guided towards positive and moderate behaviours, there are some behaviours which are more on the negative end of the scale such as waste.

Muslims have also mentioned in a study on acculturation and food, how Islam is a religion of self-restraint and promoting one's health. Two main thoughts were also

raised: of food not being wasted and how one should avoid gluttony (Nicolaou et al., 2009). Regarding the waste of food, female participants in the focus groups reported in Nicolaou et al. (2009) they usually always prepare extra food, in case of guests coming over unexpectedly. Waste was not seen as a problem by the participants living in Morocco or Turkey as there were ways of dealing with such wastage such as giving the leftovers to the poor, which was seen as a reward in Islam, or offering it to neighbours. Although it was seen as a problem by those living in Netherlands as there were not many needy people to offer the leftovers to, as compared to Arab countries.

In addition, Dutch females felt uncomfortable with the idea of offering their neighbours leftover food, which could be seen as a different cultural aspect and ritual. In the case of having leftover food that they need to dispose of, some participants mentioned how they might eat the leftover food later at the end of the day leading to another negative: overeating. Some mentioned how they might freeze the leftover food for another occasion and some even mentioned how, although it might be looked down upon, they are becoming more comfortable with throwing food away. Therefore, it is important to note that the likelihood of waste varies with socio-cultural context.

Waste, which is seen as a consequence of higher levels of buying, could also be categorised and viewed in many forms other than the physical food waste. Food waste could be viewed according to the money spent on it especially if the food was thrown away, in addition to the form in which it was thrown away in (pre-cooked or leftover meals). Another form of food waste are leftovers that are given away to the poor, which might be seen as a lesser form of waste, as they are given

for a good purpose. Waste could also be a consequence of buying at higher levels in terms of health, where people might try to finish the food prepared and food that is available at each meal to avoid waste as much as possible. Such categorization of food waste provides a clearer explanation of what food waste entails from a physical and mental point of view.

A study by Evans (2012) concluded how some members of the family might have feelings of anxiety towards food being wasted or thrown away, but on the other hand would continue buying food in quantities which would result in some not being used. One of the reasons for having waste and disposing of it is the need for something else, such as spending time with friends or trying to have the family eat healthier, together or eat at all, showing how household waste of food might be a result of a sociological aspect such as home consumption and material culture.

2.7. An intergenerational Perspective on Ramadan

Several studies have been conducted on consumers' buying behaviour and how it relates to different demographic categorisations (Kinley et al., 2009) that are mainly characterised by being quantifiable, significant, and easy to reach (Donthu and Cherian, 1994). Hence, generations could be considered as a demographic category and are defined as those group of people who have common characteristics such as their behaviours and attitudes, which set them apart from other generations, either before or after them (Van Rossem, 2019). Past research highlights inferences regarding how the young and old generation greatly vary in terms of their perceptions, opinions, and knowledge (Lee and Watkins, 2016). The concept of intergenerational influence (IGI) has been principally established through consumer behaviour research as a culture preserving tool, passing on

knowledge, feelings, and behaviours from an old to a young generation (Cashmore and Goodnow, 1985; Whitbeck and Gecas, 1988; Heckler et al., 1989; Childers and Rao, 1992; Moore-shay and Berchmans, 1996; Moore et al., 2002).

IGI was first introduced to the study of consumer behaviour by Hill (1970) and has been studied extensively (e.g. Carr and Sequeira, 2007; Gram et al., 2017; Mandrik et al., 2018). Such studies show the importance of IGI on family and society. Within the traditional marketing standpoint and regarding consumption specifically, parents are the main representation to follow by their children through their information offering (Scaglioni et al., 2018). Intergeneration influence has been known to be an important phenomenon to research due to the unexpected differences which may be uncovered (Chang and Tung, 2016). An overview of socialization theory might give a clearer understanding of the key aspects regarding the concept of IGI (Richter et al., 2015).

Socialization as a process is defined as a method through which individuals engage appropriately within their society by acquiring skills related to their consumption (Ward, 1974), learning which actions to partake (Brim, 1968), and reinforcing such actions (Moore et al., 2002). Socialization takes place along an individual's life, but the most vital time is during the early stages of youth, where the old generation (parents and other family members) become the most influential socialization actor (Cooley, 1902; Sullivan, 1947; Turner, 1962; Moschis, 1985; Viswanathan et al., 2000). Family communication is among the most influential element in the socialization process (Moschis, 1985; Viswanathan et al., 2000), frequent effective communication between the old and young generation influences the young generation's beliefs and competence within the marketplace (Moore and Moschis,

1983; Moschis, 1985; Caruana and Vassallo, 2003) resulting in incidental learning through observation and imitation (Moschis and Churchill, 1978; Bandura et al., 1982; Heckler et al., 1989; Cunningham, 2001; Caruana and Vassallo, 2003).

Nevertheless, there exists two type of communication between parents and their children; concept and socio-orientations (Moschis, 1985; Moschis, 1988). Concept orientation is characterised by being an exchange of communication between the old and young generation and vice-versa, where the YG's opinion is usually taken into consideration when taking familial decisions, causing the YG to have different consumption behaviours. While socio-orientation is characterised by the YG doing what they are told by the OG, causing the YG to have similar consumption behaviours (Gavish et al., 2010). The old generation start passing on the roles and behaviours which the young generation will adopt in the future, they act as support and a medium of information on the one hand and a cause of social pressure and control the other hand (Moore et al., 2002; Sakashita and Kimura, 2011).

Consumer research has identified how parents hold a main part in constructing their children' identities by building on their ethics, attitudes and actions (Mandrik et al., 2004). Many studies have investigated the behaviours and actions of the young generation where they had been seen to hold a great resemblance to that of their parents, such as in the marketplace (Woodson et al., 1976; Heckler et al.,1989; Moore and Berchmans, 1996; Moore and Lutz, 1988;), religious values and gender attitudes (Moore et al., 2002). One of the differing points in the socialization process between the young and old generation, is the young generation preferring hedonic values in their shopping experiences (Lissitsa and Kol, 2019). Another influential element on the young generation's socialization

process are their peers (Choukas-Bradley et al., 2015; Moschis and Churchill, 1978; Ward, 1974).

Research has confirmed the correlation between young generation's motivations to consume and adopt a materialistic outlook with the communication between peers regarding consumption issues (Moschis and Churchill, 1978). Furthermore, advertising and the media are also important influential elements on the socialization process (Grossbart et al., 1991), in addition to influencing consumption and buying behaviour, such as influencing a consumer's choice of brands (Latif and Abideen, 2011; Chukwu et al., 2019).

Multi-generations including the young generation, old generation, and even children take part in consumption rituals (Thomas and Peters, 2011) and how these generations have differences in their attitudes to food preparation and consumption, it seems reasonable to expect generational differences (old and young consumers) regarding the FOC of food. Additionally, age and gender have been found to be related to consumption characteristics during Ramadan (Yoon and Occeña, 2015).

A study by Patrelli and Lights (2014) concerning Christmas showed a difference in behaviour and a certain pattern between the young and old generations. The old generations, being able to, were taking care of the young generations, especially during the early stage of their family creation (such as a young couple with children). This goes on until the roles are switched, and the young generation starts taking care of the old generation. They start creating their own traditions, and become fully responsible for hosting the old generation, taking into account the preparation and making of the food. Such commitments and duties from the YG

towards the OG are known as 'filial piety', which is a concept held in society that stems out of the socialization concept especially in collectivistic and non-Christian (Muslim) cultures (Diwan et al., 2011). It holds the traditional expectation of the YG to take care of the OG when needed (Cicirelli, 1990; Rossi and Rossi, 1990; Burr and Mutchler, 1999; Schans, 2008). This shows how Christmas is cross-generational, where traditions are passed on to from one generation to the other, but each modifying the behaviour according to what they see best.

The continuity of a ritual, for example the shopping ritual taking place within a family, is usually passed on from one generation to the other by educating the younger generation of the ritual and engaging in it together (Epp and Price, 2008). Additionally, a study by Kurt and Ozgen (2013) in Turkey, involved conducting in-depth interviews with 60 participants regarding the consumption patterns of individuals during the Holy feast and New Year's, where results showed how some participants showed a concern regarding the difference in celebrating Holy feasts between the younger and the older generations, where the older generations were longing for the Holy feasts that took place at older times.

Families are seen as connected and tightly knit when they help each other, give mutual care for one other, and carry through with familial duties and responsibilities (Kauh, 1997). In Egypt, although intergenerational support is considered as the norm, support from the young to the old generation may have become more difficult due to changes in Egypt's social structure in addition to economic and demographic changes (Cunningham et al., 2013). Traditionally, Arab families usually tend to prepare and eat their daily meals at home favouring fresh and healthier food options, pre-cooked and readymade meals are usually

looked down upon (Gvion, 2006). They usually favour traditional food, cooked in a traditional way over the young generation, who favour a variety of more modern food (Nicolaou et al., 2009). In addition, the old generation favour having fresh cooked meals everyday rather than eating leftovers, which the young generation are more easy-going about (Nicolaou et al., 2009).

In contrast, research has shown the young generation of adults having a preference for exerting less effort in meal preparations and an inclination to eat out (Casini et al., 2015). Furthermore, young generations in the Muslim community tend to try proving their socioeconomic status to others, leading them to borrow money for the sake of buying more amounts of food and showing their hospitality, although they might have difficult economic situations (Nicolaou et al., 2009) similar to the economic situations facing Egyptians.

This point shows how the rituals and traditions that were taking place with the old generations has differed to the young generations, due to the westernization and modernization of cultures. Young generations have mentioned having fewer expectations from people when they are invited as guests, although they mentioned how they might change such behaviour when growing older and having their own family (Nicolaou et al., 2009). It is important to note how the young Muslim generation is being considered as the most influential throughout all segments of society and how such influence continues to snowball. The young Muslim generations are seen to move more towards individualistic characteristics rather than collectivistic, such shift is reflected in being less religious in their practices but more in how they carry out their faith and in showing faith through their actions. For example, rather than belonging to a particular religious affiliation, the

YG prefer being part of a social media community as a way of social innovation and as an alternative way for the YG to being affiliated to religion (Janmohamed, 2016).

This research will start exploring the differences between the differing views of old and young generations including their intentions and actual behaviour and their different motives to FOC. The conceptual framework in Figure 2-1 below reflects a summary of the literature review that has been discussed in this chapter and the researcher's perspective of the study's scope. It is a depiction of the area of inquiry displaying a better understanding of how the study was initiated and its direction after various theories were revised from previous literature, providing guidance for the research questions. It focuses on the buying and consumption, sacred occasions and religion, and traditions, rituals, and habits literature with a focal point on FOC. By reviewing buying and consumption from the literature, main concepts have emerged such as problematic buying and its various types, in addition to the main theories stemming out such as SRC. Similarly, from reviewing literature on tradition, rituals, and habits a clear explanation on intergenerational perspective has stemmed out which is essential for the current research to explain how differences exist between both generations (YG and OG). Accordingly, the following framework provides an overview on the main concepts discussed and how they flow within an integrative manner, while highlighting the main concepts connected to FOC and how they might differ within an inter-generational perspective, consequently leading to a justification on why differences might exist between the old and young generation in their intentions to behave.
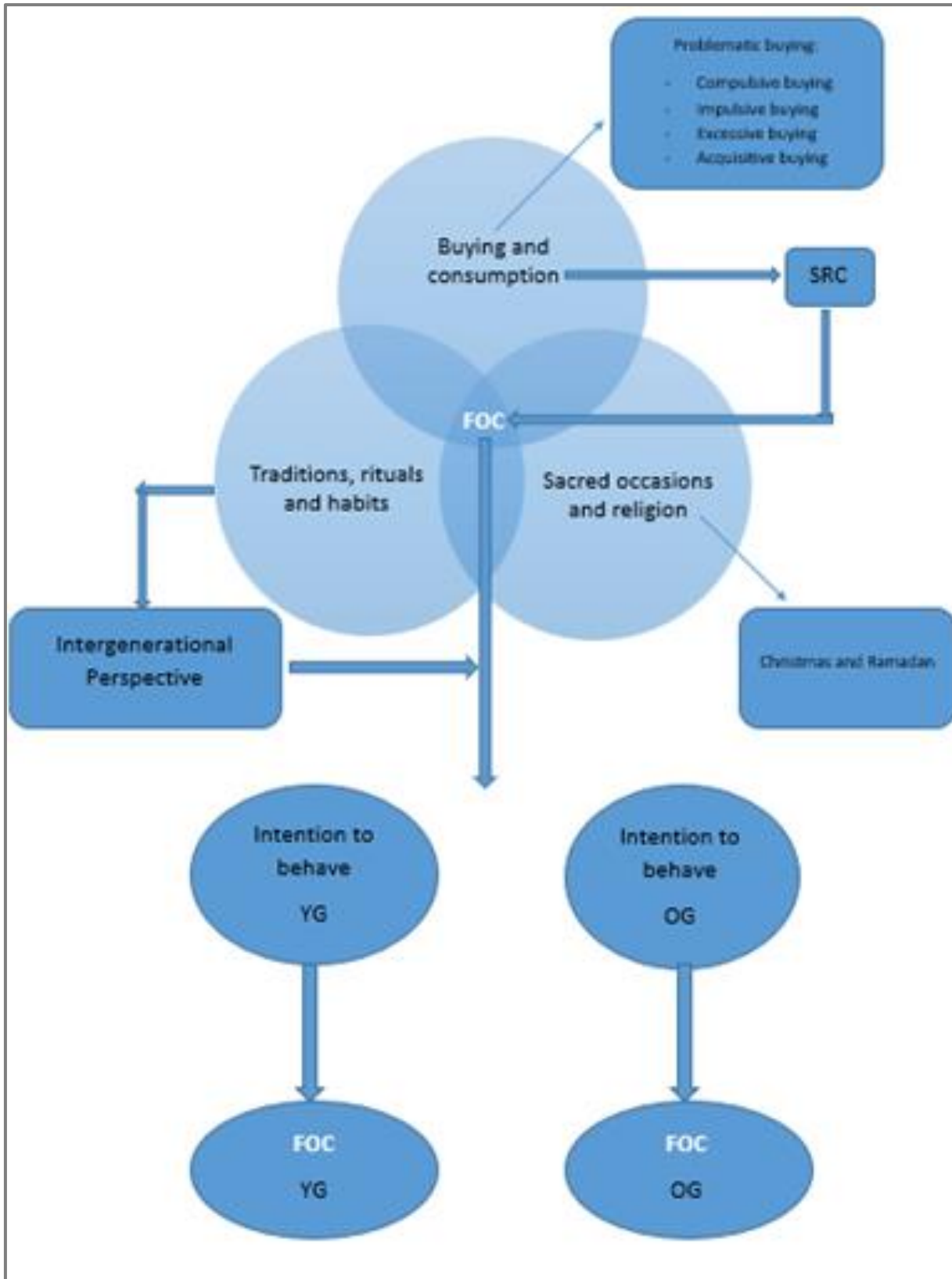
FIGURE 2- 1: CONCEPTUAL FRAMEWORK

Chapter Three

3. RESEARCH METHODOLOGY

The purpose of this study is to explore the motives behind consumers' FOC. A review of theoretical perspectives was presented in the previous chapter with the purpose of explaining festive occasion consumption. Due to this research being of an exploratory nature, qualitative research methods were adopted and viewed as the most suitable, as qualitative research methods provide a thorough understanding of the phenomenon at hand by analysing participants' lived experiences. Specifically, a multi-method approach was implemented with a mix of focus groups and in-depth interviews. In-depth interviews were considered as the main data collection method to capture Egyptians' every day, first-hand experiences of Ramadan.

This chapter presents epistemological and ontological assumptions of the study within the wider world of methodological underpinnings, the study's approach to theory, the research design, sampling, data collection methods and procedures which were applied in order to collect the data. Contrasted with researchers employing quantitative research methodologies, qualitative researchers differ in their approach to data collection, handling and underpinning philosophies. Therefore, a thorough representation of the process of data collection and a clear rationale behind choosing the specific methods and techniques in the current study was given, for the purpose of reinforcing its credibility.

3.1. Research Philosophy

In order to decide the most appropriate methodological research approach, the data collection tools to be employed and the analysis techniques in research, the researcher must first comprehend their suppositions regarding 'ontology' which is the nature of social reality and 'epistemology' which is the purpose of knowledge (Cunliffe, 2011). Additionally, axiology which also branches from philosophy may be explained as the value the researcher gives at each stage in the research process based mainly on the researcher's own judgements (Saunders et al., 2016).

The world may be viewed by each person in a different way; the research philosophy which each researcher adopts includes such important assumptions. These assumptions pave the way for each researcher's research strategy, by having a specific outlook on the relationship between knowledge and how the research process is settled upon, including the methods chosen (Saunders et al., 2016). There are different philosophical worldviews proposed, which are "*the basic set of beliefs that guide action*" (Guba, 1990, p.17), the epistemological stances applied in business and management research are mainly positivism, realism and interpretivism (Saunders and Townsend, 2016).

Positivism is considered the research philosophy of natural scientists, who usually work with certainty, resulting in generalizable data as end results. This research philosophy usually applies existing theory to develop hypotheses and was constructed on the viewpoints of the French philosopher August Comte. **Realism** is another position in philosophy, which is similar to positivism, where the truth is what is shown and experienced by our senses as a form of reality. There are two types of contrasted realism: direct realism and critical realism. Direct realism is explained by the idea of how our senses clearly shape up our experiences, in other

words what a person sees is what they accurately understand, while critical realists argue how these senses might be misleading, as in our sensations might only be representative of what is actual. Another point of difference between direct and critical realism are the steps involved in processing. Critical realism involves two steps starting by sensing the object itself, then the mental processing involved to understand it, while direct realism involves the first step only (Saunders et al., 2016).

The philosophical stance adopted for this study is **interpretivism**. There are several points of difference between positivism and interpretivism, which are on opposite ends. The first point of difference involves theory; positivism is related to testing theory by searching for means of viewing reality objectively and trying to obtain general patterns, while interpretivism is related to theory building by subjectively gaining an understanding of a specific phenomenon through the involved social actors' perception. The second point of difference is one involving sampling, in which interpretive research employs theoretical sampling, where the participants are selected according to the degree to which they fit within the phenomenon being studied, by having specific characteristics.

On the other hand, positivist research employs random sampling, which involves a large number of participants chosen randomly from the population. A third point of difference is the relationship of the researcher within the research; the researcher is seen as involved during the data collection in the interpretivist research, which might bias the data generated, while the researcher is seen as external to and uninvolved to the data generated in the positivist research. A final point of difference to be considered involves data analysis. Data collection and analysis could be conducted concurrently during the interpretivist research, giving an

advantage to the researcher to modify any weaknesses or errors if discovered, contrasting with positivist research (Bhattacherjee, 2012).

On the contrary to realism, the interpretivism paradigm supports the idea of existing differences between social actors in their environment and each having their own separate meanings and understanding of the world around them. Therefore, it is essential for the researcher to understand such prevailing differences (Saunders et al., 2016). Regarding theory, there are three ways in which theory is employed in interpretivist research. Theory could either be a guide to research, be employed as an iterative process between data collection and analysis or could be an outcome of the study (Walsham, 1995).

The interpretivist philosophy is applicable to the current research as the study's objectives are to explore the differences between two sets of social actors rather than objects, including their attitudes and behaviours, which are shaped by their social placement and cultural experiences. Additionally, the researcher faces a challenge of going into the social actors' world and understanding it from their perspective where it allows for the understanding of the lived involvements of the respondents within natural settings. Furthermore, Saunders et al. (2016) have stated the applicability and relevance of such a philosophy on the business field, such as marketing.

As mentioned above, epistemology involves how people interpret and develop knowledge. On the other hand, ontology encompasses the nature of the truth, including inquiries the researchers have regarding how the world functions. Ontology involves two main aspects: Objectivism and Subjectivism. Objectivism is explained by the idea of social individuals existing in society separate from other

social actors involved with their actuality (Saunders et al., 2016). The objective assumption grasps the idea of reality as a solid certainty that exists independent of individual behaviour, focusing more on objects, organizations, and systems (Cunliffe, 2011). Subjectivism is the ontological position implemented in this paradigm; it embraces the assumption of the human mind shaping reality and social actors as independent, having the power to make their own decisions and those who give an implication to their surroundings. Thus, the employed research methods need to be applied to each individual social actor, to explore their distinct understandings and involvements in the world (Cunliffe, 2011).

The *social constructivist* worldview understands problems solved by means of the subjectivist view. Reality has been viewed by the social constructivism's outlook as being socially created. It stems from the philosophy of interpretivism explained above, which requires the researcher to discover and understand the subjective implications of social actors which in turn motivates them to behave the way they do (Saunders et al., 2016). The main goal of this view depends on the research participants' historical and cultural lives driving the researcher to understand these contextually.

The participants involved in the research may have their own interpretations of experiences or outlook of the world, which in turn affects how they act and how they socially interact with others. An interpretivist philosophical stance is deemed the most appropriate for the current research as the researcher's position is to understand and interpret the participants' responses including their motives, actions, and intentions regarding the meanings they have about the world showing how the current research relies on the subjective interpretation of qualitative data.

This together with the researcher's own experiences and background could be seen as one of the main challenges associated with interpretivism.

3.2 Research Approach

Consequently, there are three different research approaches: deductive, inductive and a combination of both approaches (Saunders and Townsend, 2016). Easterby-Smith et al. (2008) argued how there are three main important reasons for knowing which approach will be applied to a study. Firstly, it supports the researcher in making more refined resolutions concerning the research design. It also assists in contemplating what will be the most suitable research strategies. Finally, having an awareness of the different research approaches available helps the researcher adjust their research design to the limitations associated with each approach.

Deductive research is characterised by providing an explanation of the causal relationships between variables, developing hypotheses, collecting data (usually quantitatively) and employing controls to test the hypotheses. Another important characteristic of deductive research is the operationalization of different concepts sought in the study, where the researcher needs to give clear and specific definitions to such concepts being utilised (Saunders et al., 2016). Consequently, since the methodology applied is highly structured when employing a deductive approach (Gill and Johnson, 2002) which enables replication, hence generalisation is another characteristic of the deductive approach (Gill and Johnson, 2002).

On the other hand, a criticism of the deductive approach arose during the 20th century, where social science researchers believed an understanding of how social actors interpreted the world around them was essential rather than merely creating

a cause-link effect among variables (Saunders et al., 2016). Additionally, a lack of alternate explanations of what is involved in the study because of the rigid methodology process being applied was seen as another criticism of deductive reasoning, depicting the strength of approaching a study inductively (Saunders et al., 2016). Patterns of meaning, themes or developing a theory are usually inductively generated, which is also known as building theory (Creswell, 2009). In other words, unlike deductive research, the research process begins from empirical first-hand provisions and not from theory suggestions (Eriksson and Kovalainen, 2015).

Alternatively stated, a theory is developed in accordance with the data, or the context wherein a phenomenon was taking place. It involves understanding 'why 'and 'how' something is taking place rather than 'what' is taking place in research. Sequentially, the collection of the data is typically qualitative from a small number of samples, unlike the deductive approach where data is collected from a larger sample (Saunders et al., 2016). The deductive and inductive approach could be combined (Saunders and Townsend, 2016), into a third approach known as the abductive approach (Dubois and Gadde, 2002; Suddaby, 2006; Saunders et al., 2016). The abductive approach is one where the researcher interchanges between inductive and deductive approaches, which usually occur whenever researchers tend to theorise available data (Strauss and Corbin, 1998).

Dubois and Gadde (2002) identified the abductive approach as a process of systematic combining, where they argued that by employing such an approach, the researcher builds on their knowledge of theory, known as 'preconceptions' and first-hand interpretations. Interviews could then be used to recognise and explore undisclosed, yet related pragmatic observations. It is usually instigated by the

researcher uncovering an unforeseen fact and clarifying how it has occurred through deciphering a possible theory (Saunders et al., 2016), which may in turn disclose more unforeseen facts (Van Maanen et al., 2007).

Hence, this research in turn connects inductively to the interpretivist philosophical stance and the subjective epistemology; based on the observations made (Ketokivi and Mantere, 2010) and the social constructivist worldview. In a way that shows the need to understand a certain phenomenon (namely FOC) from having limited prior knowledge, such knowledge formed a guideline to the researcher during the data collection phase. The researcher then interacted with the social actors involved in the research from these social actors' own experiences (the young and old generations) by collecting, prodding and understanding their involvements and answers (data collection), interpreting such data (data analysis) and relating them to theory.

Although the current research is considered as inductive research, however, the researcher went through the data through an iterative process. An understanding of the phenomenon and an initial reading in previous literature was done before data collection and going back and forth in the writing process was done during and after data collection. Figure 3-1 shows the research's philosophical standpoint.

Epistemological stance: Interpretivism

Ontological position: Subjectivism

View of Reality: Social constructivist

Approach: Inductive
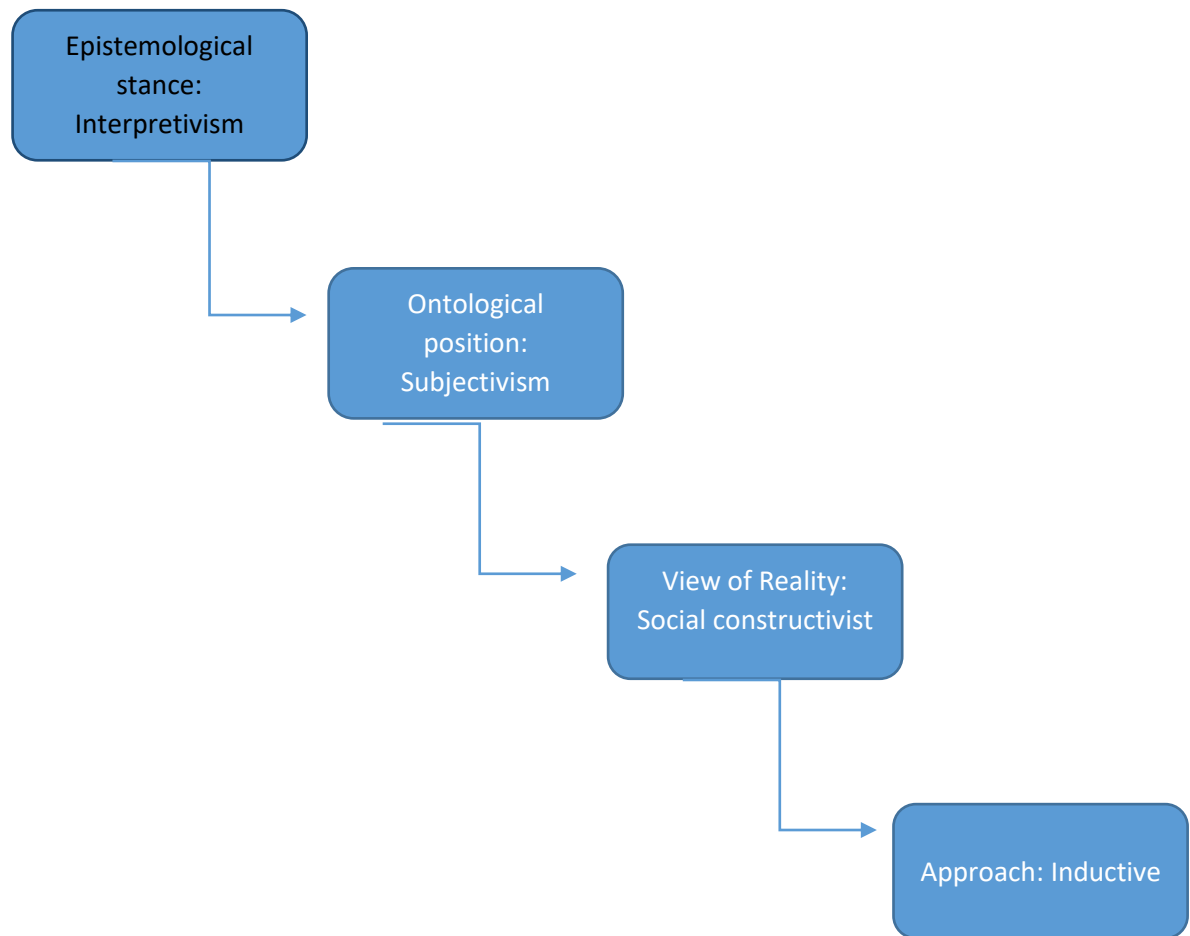
Figure 3- 1:Philosophical Standpoint

3.3 Research Design

A study's research design concerns having an overall idea of how the research questions will be addressed, which is influenced by the research philosophy and the approach to development of theory that have already been settled upon above. It also influences the rest of the research plan including the methodological choices, research strategy, data collection tools and ethical issues that need to be addressed (Burns et al., 2014; Saunders et al., 2016; Kumar, 2018).

Having a thorough consideration of a study's research question, leads to a clear and strong understanding of the purpose of the study. Such purpose may be exploratory, descriptive, explanatory, evaluative or a combination of any of these (Saunders et al., 2016). This research is considered exploratory research, where questions are asked in order to provide a greater understanding regarding a certain phenomenon; this could be conducted by searching through previous literature and interviewing those familiar with the phenomenon through in-depth interviews, focus groups or as done in this study through both. Exploratory research is known to start with a broad focus on a phenomenon and such focus becomes narrower as the research advances to different stages (Saunders et al., 2016; Neuman, 2016). This contrasts explanatory research, where questions are asked for gaining an understanding of the relationships between variables, by studying a situation or problem (Cooper and Schindler, 2014; Zikmund et al., 2013).

On the other hand, descriptive research is research that explains events, individuals or situations that are clear and well-structured and evaluative research is one that judges the effectiveness of programs or strategies in organisations (Saunders et al., 2016; Cooper and Schindler, 2014).

Subsequently, there are three different methodological choices to decide upon within a study's research design; quantitative, qualitative or a mix of both known as mixed methods (Creswell and Clark, 2017; Saunders et al., 2016; Bell and Bryman, 2011; Creswell, 2014; Sekaran and Bougie, 2016; Saunders and Townsend, 2016). Although there are different characteristics to each research design, these characteristics are not definite and may have some exceptions.

Quantitative research is commonly accompanied with the philosophy paradigm of positivism and the deductive approach, particularly when the main purpose of the research is to study the relationship between different variables using data collection techniques, which are highly structured and are conducted in a standardised method such as questionnaires and experiments. Consequently, the data generated is analysed using numerical and graphical systems.

Qualitative research which is the methodological choice for the current study is concerned with non-numeric facts (Saunders et al., 2016, Bryman and Becker, 2012) and is often accompanied with the philosophy paradigm of interpretivism (Denzin and Lincoln, 2011). It is also at times associated with the inductive approach to theory development if the purpose was to build theory or enrich existing theory (Saunders et al., 2016), on the other hand, it might as well be associated with the deductive approach if the purpose was testing existing theory (Gilgun, 2015).

In fact, qualitative research is also commonly associated with the abductive approach to the development of theory, which as mentioned before is a mix between deductive and inductive research, where inductive suggestions are established and deductive ones are tested repetitively (Saunders et al., 2016). It is similarly associated with exploring human behaviour and discovering the primary motivations behind their behaviour, which makes its use essential in behavioural sciences. Such research assists in the analyses of factors leading to people's different motives to act in a certain manner and could also show their likes and dislikes towards something in particular.

Qualitative research, which is one of the research approaches alongside quantitative research, is seen as the most suitable for the current study; it is used as a way of subjectively assessing participants' attitudes, behaviours and beliefs, through the researcher's knowledge of the subject area along with his integrative and methodical skills, which he brings to the study (Bhattacherjee, 2012). The main techniques of data collection usually associated with qualitative research are focus groups, projective techniques and in-depth interviews (Spry and Pich, 2020).

The current research is a ***multi-method qualitative study,*** which is used to address the research question. The multi-method approach is a way of combining either quantitative or qualitative data collection techniques, but not a combination of both, which alternatively is known as mixed method approach (Saunders et al., 2016). This study incorporates two different qualitative method techniques: focus groups and in-depth interviews. Business and management research has supported the use of a multi-method study (Bryman, 2006), due to it enriching the approach to data collection, analysis, and interpretation. Additionally, it also eludes the flaws arising from using a single method. During an exploratory study such as the present one, when the research problem is uncertain, focus groups are ideally used as an initial stage of data collection for the purpose of examining the nature of the research's unexpected problem in more detail.

The aim of the focus groups, which is the first stage in the data collection, was to explore three main themes: attitudes, behaviour modification and waste. In addition to identifying emerging themes that would confirm and shape the questions for in-depth interviews. The attitudes, behaviour modification and waste themes have been extracted and concluded from the literature, they were seen by the researcher as guidance to the questions asked during the focus groups.

Accordingly, interview questions were designed as a second stage in the data collection process. Interviews were directed to respondents of both age groups and divided into two parts; those conducted before Ramadan and follow-up questions directed towards the same respondents at the end of Ramadan.

There are several benefits to focus groups (Powell and Single, 1996; Dawson, 2019; Young, 2019). Focus groups are a type of group interviews that help research participants communicate in order to generate data. It is also useful for researchers to explore their participants in an easily accessible way. Researchers are also easily able to communicate with their participants, as they can use day-to-day communication and jokes (Kitzinger, 1995). They can encourage the respondents to take part in conversation especially if they feel unwilling to participate in one-to-one discussions and feel they do not have much to say. During focus groups, respondents are more motivated to talk and share their opinions and experiences with others, in turn showing what is important to them from their own perspectives and, at times, steering the research in unforeseen ways. In other words, focus groups could be seen as superior to other traditional qualitative data collection methods, in the part of reaching certain areas and themes in the respondents' answers and is usually ideally conducted for research on peoples' experiences and attitudes towards a particular phenomenon (Kitzinger, 1995).

Furthermore, this study took place by the researcher firstly asking open-ended questions in the focus groups regarding three main ideas and in turn the respondents answered with their views on such issues and what they find important. Such answers were very helpful in guiding the semi-structured questions for the in-depth interviews. However, there is also the limitation of when at times one of the participants might lead or direct the flow of answers making the

other participants disinclined to share their opinions amongst others (Bhattacherjee, 2012). The current research asks questions regarding personal activities, private family habits and monetary issues; because of that, interpretive data collection tools are used as a second stage, as the researcher explores more into the phenomenon on hand (Bhattacherjee, 2012) in a more private manner with the participants. Face-to face interviews are a type of interviews that are usually employed; where the researcher has direct contact with the participant and records their answers simultaneously.

A study on the sacred consumption of Christmas by Tynan and Mckechnie (2005), shares some similarities to the current research as it examines consumption during a festive occasion. This research also collected data through two stages; focus groups and in-depth interviews. The current study similarly employs focus groups and one-to-one in-depth interviews as data collection methods. These methods included open-ended questions which were applied for the purpose of having the participants share their views.

The in-depth interviews were held with the same respondents shortly before the selected FO (i.e., Ramadan) and shortly afterwards, which could be considered an extended processual approach. Data was collected according to the food preparations taking place before Ramadan, the rituals and processes taking place within Ramadan and how food is dealt with at the end of the festive days, in addition to how people view Ramadan as a whole. Interviewing respondents at several stages has been found useful in other studies to get a better understanding and conclusive view on the respondents' behaviour. Moore et al.'s (2002) study on intergenerational influence conducted a quantitative and qualitative study. The qualitative study was conducted with 25 female respondents, applying in-depth

interviews. Similar to the current study, the in-depth interviews were conducted in several stages.

3.4 Research Strategy

A study's research strategy acts as the link between the philosophy chosen and the data collection methods and analysis to be chosen (Denzin and Lincoln, 2011). Different research strategies are usually linked to certain research designs. For instance, experiments and surveys are exclusively linked to a quantitative research design; on the other hand, ethnography, action research, narrative inquiry and grounded theory are exclusively linked to a qualitative research design (Saunders et al., 2016). While some strategies could be applied interchangeably between different research designs, focus groups are known to be the most appropriate strategy for exploratory research, ethnography for descriptive research and laboratory experiments for explanatory research (Bhattacherjee, 2012). Nonetheless, any approach could be applied to the current study; therefore, a clear explanation of each approach is given in the next section demonstrating its applicability.

Ethnography is known as one of the earliest qualitative strategies employed (Saunders et al., 2016). It requires the researcher to become involved in the research undertaken as much as possible within the setting wherein it takes place (Saunders et al., 2009) in order to convey to the reader an exact portrayal of the culture by narrating their experience (Bhattacherjee, 2012). Such high involvement in the cultural context makes the data generated from the respondents less biased and more comprehensive, but on the other hand findings less generalizable due to it being specific to a particular culture (Bhattacherjee, 2012).

The researcher is required to participate either formally or informally, observe and keep a written description of a group of interacting people in society (Saunders et al., 2016) mainly for the purpose of building theory regarding the progression and actions in society. This is conducted over a lengthy period which usually ranges from 8 months to 2 years (Bhattacherjee, 2012), making it noticeably an extremely time-consuming process. In addition, it requires the researcher to have full access to the groups of participants under study, by building high levels of trust, which is rather challenging to the current study due to the private nature of Egyptians.

Action research is a research strategy that answers the question 'how' (Saunders et al., 2016). It is a process which differs from other strategies in the fact it is applied to solve specific issues within organisations by being overly concerned with action associated at various stages. The notion behind action research is for the researcher to present interferences and activities, which are based on theory, within the phenomenon required to be explored, and consequently observing the magnitudes of such interferences (Bhattacherjee, 2012). Its main purpose is to discover and evaluate solutions to such issues, leading to modifications within the organisation, in other words resolving organisational issues. Although, this research strategy is seen as a valuable experience, yet, similar to ethnography it is considered a challenging strategy, in terms of the time and resources required, making it more suited to a long-term study (Saunders et al., 2016). Furthermore, as it is used to solve a specific problem within a certain context, therefore the findings cannot be generalised and may be influenced by the researchers' bias and predispositions (Bhattacherjee, 2012).

Another research strategy linked to qualitative research design is the narrative inquiry. It requires the researcher to collect and analyse the data obtained with the data collection tools as stories of participants' experiences in a sequential manner, rather than minor sections of data being put together (Rubin and Rubin, 2011; Saunders et al., 2016). Although narrative inquiry may be suitable with an interpretive, qualitative strategy, but it contrasts with the grounded theory strategy, which is seen as the most suitable strategy for the current study.

As mentioned before, this research follows the interpretivism philosophy, where social actors provide meaning to their experiences, hence constructing reality. The grounded theory is applied in social science as a method of interpreting and exploring social interactions in various contexts; especially business and management, which are mainly concerned with the differing behaviours of individuals in society (Saunders et al., 2016). Glaser and Strauss (1967) first developed the grounded theory strategy, as the direction of social research and philosophy at the time was more towards extreme levels of positivism, being with the believe of reality as existing independent of social actors or objects. Grounded theory is also associated with qualitative research, where data is collected and interpreted simultaneously, thus using an inductive approach (Strauss and Corbin, 1998; Charmaz, 2011; Khan, 2014) while moving through the data iteratively as in the current study.

The focus of this research is to explore the motives behind Egyptians' festive occasion consumption, and the difference between two generations. It is qualitative research that is exploratory in nature; used to address a certain group of participants (sample) and to investigate the area of higher levels of buying during

Ramadan between different generations, which is an area with minimal research focus. The timeframe in which this research is undertaken is considered to be a short period of time. It is, therefore, a cross-sectional study where the researcher studies a certain phenomenon over a specific period of time (Saunders et al., 2016). Table 3-1 shows a summary of the methodological choices presented in the chapter.

Characteristic	Objective
Purpose of research	Exploring and understanding the motives behind people's consumption during a festive occasion, namely Ramadan, within an intergenerational focus.
Epistemology	Interpretivism; the researcher is concerned with the meanings given by the social actors involved in the research, in order to understand the phenomena being researched.
Ontology	Subjectivism, social constructivist; assumes how the social actors involved in the research are independent from reality, having their own judgements and choices. Which in turn might have consequences on their surroundings.
Methodology	Qualitative, inductive and exploratory; using a multi-method data collection of focus groups and in-depth interviews.

Table 3- 1: Research methodology choices

3.5 Sampling

Sampling in social science research is the process by which the researcher selects certain representative participants of interest from the population for interpreting and generating inferences regarding pattern of behaviour (Bhattacherjee, 2012). There are two main types of sampling techniques available: probability and non-

probability sampling. Probability sampling is when each member of the population has an equal chance of being chosen to being part of the sample. This current research applies the non-probability sampling technique, where it is unknown to members in society whether they will be selected for research. Non-probability sampling includes many methods including convenience, quota, expert, snowballing and judgemental sampling (Bhattacherjee, 2012).

Convenience sampling is a type of non-probability sampling technique which is usually used in pilot studies, the participants are selected by chance within a certain context such as shoppers at shopping mall or students at a university (Bhattacherjee, 2012). Alternatively, quota sampling is when the researcher divides the population into subgroups according to research specific criteria, then starts non-randomly choosing participants according to such criteria which satisfy the quota established in advance.

In expert sampling, the researcher also selects the participants non-randomly based on their expert level regarding the topic being researched, as they are more informed of the issue than non-experts, making the data collected more relevant to the research's aims. The researcher usually uses the snowballing technique when it is difficult for them to reach the participants. The researcher usually gains access to a few participants who are within the research-related criteria decided upon and asks them to identify and recommend other similar participants from their networks (Bhattacherjee, 2012).

The current study specifically employs purposive judgemental sampling (Liamputtong and Serry, 2013; Gentles et al., 2015; Bryman, 2016; Yin et al., 2016; Carmichael and Cunningham, 2017; Creswell and Poth, 2018), where the

researcher's judgement is used to select the participants who are best positioned to provide answers to the questions being researched according to their characteristics. Such sampling fulfils the study's objectives, which might be harder to achieve using other sampling techniques (Gentles et al., 2015; Rubin and Babbie, 2016; Yin et al., 2016; Bryman et al., 2018; Creswell and Poth, 2018).

Within purposive judgemental sampling, a homogeneous sample is selected, which is entirely distinctive from a heterogeneous sample, where all participants are similar in certain characteristics enabling the researcher to study the group in more depth and easily identify slight variances. On the other hand, a heterogeneous sample aims at collecting data from participants with very different characteristics, resulting in generating data with maximum distinction (Saunders et al., 2016). Furthermore, this qualitative study is undertaken for studying a particular phenomenon through focusing on a small number of cases or participants, having the advantage of being informative and producing rich data of their experiences (Gentles et al., 2015; Yin et al., 2016; Creswell and Poth, 2018). Such data is collected to explore the study's research questions and objectives and increase theoretical understanding, which is why non-probability sampling was employed (Saunders et al., 2009).

Household related purchases tends to be made more by women than by men (Ridgway et al., 2008). In the context of this study, women are particularly associated with the buying, as the traditional role of Egyptian women during Ramadan not only focuses on prayer, but also on being the sole individual responsible for the preparation of meals in the family (Yasin, 2011; JanMohamed, 2014). Often, women take on this role to prove the image of a skilful and successful host, who is able to serve a variety of challenging dishes to her guests,

which is an image woman strive for in Middle Eastern cultures (Nicolaou et al., 2009).

During the month of Ramadan, Muslims are expected to spend more time getting closer to their God, becoming more spiritual and reading the Quran more. However, in reality, wives and mothers spend twice as much time cooking in the kitchen than on normal days, they are expected to be the ones responsible for the cooking till the time required for breaking the fast. In the meantime, men usually have more free time to go out or attend prayers at the mosque during Ramadan; due to the minimal duties they are responsible for (Janmohamed, 2014). These unequally divided roles are evidence of gender disparity and are more due to cultural rather than religious obligations (Yasin, 2011).

In the current study, women from the OG and YG were chosen to participate in the focus groups and interviews, each of them having their own family. The choice of the two age groups (20-44 years and 45-70 years) was made following the analysis of demographic data for Egyptian women. The aim was to identify two groups of women with families, in the context of Egypt this means overwhelmingly married women with families, as having a family without being married is considered a taboo in Egypt. It can be said that the early twenties is the average woman's age for marriage in Egypt (Yount et al., 2018). So, the starting age for the younger group was selected as 20 years. It was also found that the average female life expectancy at birth in Egypt was about 71.8 years in 2018, having increased from 70.3 years in 2010 (Human Development Report, 2021), making it the suitable cut-off age for the current research. Accordingly, the age of 45, being halfway between 20 and 70, was taken as the dividing point between the young generation and old generation. The classification of generations in the current research are those who

have their own families, because the average age of marriage in Egypt statistically has been shown to be 20 years old (UNICEF, 2017; Yount el al., 2018), therefore the average age expected for the next or higher (old) generation was calculated at 45 years old given that Egyptian women are characterised by having their first child immediately after marriage (Samari, 2017). Additionally, data from a demographic and health survey (El-Zanaty and Way, 2015) show how women in Egypt get married from the age of 15 to 49 years old. Early marriage is common among Egyptian women, but the highest percentage of married women start from the age of 20 and in urban areas by 22 years of age, in accordance to the distribution of women by their marital status. In addition, the number of births is related to the number of marriages, where Egyptian women usually give birth to their first child in the first and second years of matrimony (UNFPA, 2016) making those who were married and had kids at a young age and their daughters also marrying young, possible grandmothers by the age of 45.

Whilst it might have been advisable to have an age gap between the two groups (e.g., 20-35 years and 45-70 years), the actual participants from the younger group were mainly in their twenties/early thirties and the older group in their late forties/fifties/early sixties. Future researchers might wish to leave an age gap between cohorts being compared in order to avoid the possibility of having participants of very similar age (e.g., 44 years and 46 years) being considered to be in different groups. On the other hand, the current research followed past classifications of age groups which left no gaps between age groups under study (Zemke et al., 2000; Bencsik et al., 2016; Slootweg and Rowson, 2018; Herrando et al., 2019). Unrelated mothers and daughters were chosen, such choices were made because it was proven from previous research how the YG are more

influenced by their mothers than their fathers and how mothers influence their daughters when making product choices (Guest, 1964; Foxman et al., 1989; Olsen et al., 1995) making the data collected more relevant to the objectives of the study.

Social classes in Egypt are divided in to four main categories: the lower class, middle, upper middle and upper classes (Assaad et al., 2018). The middle class is an abstract concept, usually formalized by certain economic and social activities, like what people buy and do (Sen, 1999), although to a certain degree the classification of middle classes in different societies is rather inconsistent (Kharas, 2010). In developed countries, middle class is defined as those individuals who lie in the middle level when distributing income (Horrigan and Haugen, 1988; Pressman, 2007; Palma, 2014). On the other hand, middle class is defined in developing countries, specifically Africa, as those who have an undivided level of luxury and wealth (Visagie and Posel, 2013). Furthermore, the Muslim middle class has been characterised by Nasr (2010) as those who are wealthy, contribute to the economy locally and internationally, who seek novel opportunities, are active on social media platforms and a majority of them work in the services sector (UNFPA, 2016).

This research is concerned with the upper-middle class who according to the World Bank earn an income between 4,126 and 12,745 USD yearly per person (Switzerland Global Enterprise, 2015). Meanwhile the Egyptian average yearly income per person according to the Central Agency for Public Mobilization and Statistics (2017) is $3,189.25 and according to the Egyptian economist Hani Tawfik, the middle class in Egypt could be classified as those who earn 60,000 Egyptian pounds ($3,243) per year (Nassar, 2018). The middle-class individuals were identified as owners of capital, described in skills, education and

achievements. They are considered as employees with a professional job getting a salary for their credential position. Middle class individuals are described as the professional class of knowledge workers (Smith, 2018).

A report by the Arab centre for research and studies indicated how each class should share similar characteristics such as income level, lifestyle, and type of occupation (Nassar, 2018) which have been classified in the current research. The middle class in Egypt has been also classified according to how such groups have the freedom to make consumption choices and are able to spend a part of their income on products which could be classified as luxurious, extra, or unnecessary but at the same time not frivolous. Such consumers were also given the name of 'conspicuous consumers' by Veblen (Abu-Ismail and Sarangi, 2013). Consumers within the upper middle class in Egypt are characterised by a diverse consumption manner, in addition to affording spending on recreational products and activities (Madboli, 2013; Abu-Ismail and Sarangi, 2015) as they have rather high purchasing power including spending on food (Switzerland Global Enterprise, 2015).

Egypt's middle class nuclear family consists of four persons on average, making half of their spending on food and the other half on their lifestyle and activities. Money spent on activities range from going to restaurants and cafes, which account for the highest percentage of an engaged activity by the Egyptian middle class, to spending their holiday abroad, which accounts for the lowest percentage (Migally, 2015). Having the ability to spend more money on certain products, benefits the economy in which it is spent in, where companies start investing more due to the rise in demand for their products, leading to a greater level of income spread across the society (Murphy et al., 1989). The middle class usually spend on various goods

and services after tending to their food purchases (Abu-Ismail and Sarangi, 2015), such as spending on clothing and internet use (Migally, 2015).

The level of spending on the quality and quantity of food is what might differentiate the upper middle class from the other classes in any society, where the lower class rarely have the luxury on having choices regarding their food purchase decisions (Abu-Ismail and Sarangi, 2015). Which might explain why some researchers chose to classify classes according to consumption levels (Kharas, 2010). This could show how the upper middle class may be able to afford buying a variety of food and have the luxury of wasting food after a meal. Once a consumer has the ability to spend on non-essential items for survival, and such essential items takes over most of their income, then they could be considered part of a more comfortable class and are labelled as conspicuous consumers (Abu-Ismail and Sarangi, 2015).

In the year 2011, the middle class in Egypt comprised of 44% from the entire Egyptian population, unfortunately the levels of poverty have been on the rise since the year 2000, adding to that the worsening state of the country especially since the revolution in 2011 until the current time (Abu-Ismail and Sarangi, 2015). The middle class are also characterized by holding occupations such as managers and professionals, which are categorised by being upper middle-class occupations (Visagie and Posel, 2013), some of which were included in the focus groups and in-depth interviews.

A range of previous research has explored the concept of generational differences in consumption behaviour (Loroz and Helgeson, 2013). Different generations create their own principles onto which they form their behaviours; values and

standards are consciously transmitted from parents to their children (Hastings et al., 2015). Age is a way in which wide-ranging amounts of people are differentiated from one another through the concept of generation. When a collective number of people are differentiated from one another by age, it is known as the notion of 'generation' (Sun and Wang, 2010). Through their developing years, each generation usually shares similar social experiences, feelings, and values, which differ from one generation to another (Mannheim, 1940).

In societies around the world, different assigned roles, influencing attitudes and behaviours, in addition to having a certain level of prestige and power, are all determined by age. Therefore, dissimilarities between generations are mainly from the different social experiences each age is involved in (Sun and Wang, 2010). Even though there are various ways of dividing populations, Sun and Wang (2010) stated there was no agreed upon way of defining the generations. While other studies identified one way is to divide them into old and young generations (Orville and Jorgensen, 1995; Hahn et al., 2013).

Similarly, this study will collect data from two different generations (old and young) in order to understand the difference in behaviour, if any, and if any intention exists for this behaviour to be modified by the YG. These diverse groups were selected to have a range of awareness about the changes that could happen among different age groups and to serve as a method of triangulation of the data collected, who might confirm the data obtained or might be able to express different reasons for behaviour. Research has shown generations to hold different values, for example a study in China (Sun and Wang, 2010) on different generations showed how the YG differ from the OG by being more secular oriented, less ideology oriented regarding politics and consider self-development

as essential to them personally and self-achievement as essential to them on the job. Therefore, this research will focus on Egyptian, middle class, females from the young and old generation.

The sample size to be chosen for a particular study is open to debate. Saturation concerns acting as a criterion for realizing when quality data from qualitative research, such as interviews, is seen as sufficient by the researcher (Saunders et al., 2016; Hennink et al., 2017). Some textbooks suggested the data saturation technique where interviews are conducted until a few, or no amount of new data emerged. Saturation is said to be reached when a repetition of answers or in other words no new themes was to be found from more interviews (Liamputtong and Serry, 2013; Green and Thorogood, 2014; Birks and Mills, 2015; Olshansky, 201; Given, 2016). With this technique, it is difficult to establish beforehand how many interviews need to be conducted. Several authors have made suggestions as to the approximate number of interviews to conduct, Guest et al. (2006) suggested conducting 12 interviews for a homogenous group, but also stated this number may not be sufficient for a heterogeneous group. Researchers have argued that saturation could be reached with 6-12 interviews (Guest et al., 2006), other research suggest 16-24 interviews (Hennink et al., 2017; Namey et al., 2016; Vasileiou et al., 2018).

Subsequently, Creswell (2013) suggested the number of interviews to be conducted should be between 5 and 30 interviews, being towards the larger number if the research is concerned with the comparison between two distinctive groups (Saunders et al., 2016). As the current research compares between the old and the young generation of participants before and after Ramadan, therefore it was decided to initially conduct 20 in-depth interviews before Ramadan until the

researcher noticed no new emerging data. This number was withing the range suggested by Creswell (2013). Another 20 follow-up interviews were conducted with the same participants after Ramadan, which were much shorter for the purpose of identifying intergenerational differences and the intention-behavioural gap.

Conducting more interviews was unlikely to result in new data being generated; therefore, this number seemed likely to achieve saturation (Yin et al., 2011; Gershgoren et al., 2016). If saturation had not been achieved following the 20 interviews, given the time constraint of interviewing participants both before and after Ramadan, the researcher would have conducted further interviews during the next Ramadan. Saturation is usually established during the data analysis phase (Malterud et al., 2016); data needs to be analysed thoroughly to make sure themes have emerged successfully rather than using the researcher's judgement from determining data redundancy during the process of listening to the interviewees' answers during the interviews (Glaser, 1978; Hancock et al., 2016).

3.6 Data Collection

Due to this research being of an exploratory nature, qualitative research methods were adopted, in order to explore the research questions and meet the objectives. Employing interviews are particularly helpful for gathering usable and reliable data related to the research questions and objectives. Interviews are a personalized way to collecting data, it mainly takes place by the interviewer, which in the current research is the researcher, requiring the researcher to build rapport with the interviewees, asking pre-decided upon questions and listen thoughtfully to their answers to be further explored if needed (Saunders et al., 2016).

Even though questions are asked in interviews, questionnaires and mail surveys, interviews differ in how these questions are asked. During interviews, a guideline and instructions to some pre-planned main questions may be written to the researcher to follow, a space may be available for the researcher to take notes and the researcher would have the chance to probe the participant for constructive, detailed answers (Buono et al., 2005; Fu, 2011) and to clear up any inquiries they might have. Questions asked in the interviews were decided upon according to the focus group analysis. For example, questions are designed to ask people about their attitude towards Ramadan such as, asking about their feelings during Ramadan and their expectations for the approaching month. Another example was a question designed to ask about the essential foodstuff that have to be purchased every year. This question had been designed to reflect the internal pressure people might face through this event. Nevertheless, even though only a small number of participants are needed to collect data (Buono et al., 2005; Fu, 2011), interviews usually take a significant amount of time to conduct and the researcher should ensure not to bias the participants' answers (Bhattacherjee, 2012).

Since this research follows an interpretative stance, therefore the approach towards interviewing participants was subjective. The subjective approach to interviews is usually associated with socially constructed data emerging from both the participants and the researcher; specifically, from answers from the social actors whose answers are influenced by society and culture and from the researcher who is responsible for asking the questions and interpreting the data during data analysis (Denzin, 2001; Punch, 2013).

Focus groups and semi-structured in-depth interviews are seen as appropriate qualitative data collection tools for exploratory studies employing an inductive

approach, such as the current research (Saunders et al., 2016). In addition, these types of interviews assist in understanding reasons behind participants' attitudes and opinions regarding a certain phenomenon by giving the opportunity for the researcher to explore answers in more depth by probing participants to give a more detailed response. Consequently, leading participants to give responses which the researcher was unaware of and unravelling new topics and themes to consider, this is particularly helpful especially to research following the interpretivist philosophy (Saunders et al., 2016).

Semi-structured questions were thought to be the most appropriate type of questioning, where the researcher had a predetermined set of questions to guide all the interviews in a similar manner, but at the same time giving the participant the opportunity to elaborate more on certain points and ideas, revealing unexpected information. Such type of questions also helped the researcher prevent bias by having available an outline of predetermined questions being asked, and at the same time the researcher prompting the participants to elaborate more on their answers while consciously making sure for any own opinions or views on the topic not to influence or infiltrate any responses. There are several limitations regarding the quality of interviews such as their reliability, bias, validity, and generalisability (Saunders et al., 2016). A concern for reliability and bias are usually connected. There are two types of biases associated with survey research, there are those especially related to the interviewer named interviewer bias and those related to the interviewee named interviewee bias. One of the biases that might occur and was avoided as much as possible by the researcher is the social desirability bias, which is a type of interviewee bias. The social desirability bias usually occurs when the respondents involved in the study tend to give responses which put them in a

positive light, trying to avoid mentioning any negative or embarrassing beliefs towards themselves, their family, or friends (Bhattacherjee, 2012).

Asking more enquiring questions regarding an inconsistent opinion, and observing other accompanying cues to an answer, such as body language and tone of voice was some of the methods the researcher tried to employ to avoid the social desirability bias to some extent. Another interviewee bias which might also occur is the recall bias, where the respondents' answers depend mainly on their ability to evoke their motivation and actions from memory (Bhattacherjee, 2012), one way the researcher tried to overcome such bias is to conduct the surveys (focus groups and interviews) close to the context, which translated to be at a nearer date to Ramadan as possible. The respondents may be anticipating the event, by organizing for it and being more involved than any other time throughout the year, making the data collection phases within a socio-historical setting.

A multi-method approach was implemented with a mix of focus groups and in-depth interviews, which were employed in order to capture Egyptians' every day, on hand experiences during Ramadan which is considered a limited period of time during the year. Since there is difficulty in accessing potential participants in Egypt by stopping them on the streets, as they will be suspicious and will not cooperate which could also be one of the biases faced by the researcher, which was just mentioned as the interviewer bias. Therefore, one of the ways for overcoming difficulties towards engaging participants is by contacting them through a familiar system of acquaintances or community groups (Hawe et al., 2004) which might also be through the help of a person known previously by the researcher (Glesne and Peshkin, 1992).

Accordingly, written requests for participants were placed in physical and electronic form in several social and workplaces in Alexandria (Egypt's second city) in addition to the assistance of social media. These places included: private universities (e.g., The Arab Academy for Science and Technology and Pharos university); large service and industrial companies such as private bank sectors (e.g., Qatar National Bank) and multinational companies (e.g., Unilever); coffee shops whose owners were known by the researcher located in prestigious areas in Alexandria (e.g., Brew and Chew and Ole cafes). In addition to popular, women focused, pages on Facebook satisfying both age groups of women needed for the research (e.g., 'Today I did' and 'Ideas for Ramadan Iftar' pages). These places have been specifically chosen as Egyptians' upper middle class have been increasingly focusing on taking jobs in the services and industrial sector since the year 2011 in addition to being known as spending on recreational products/activities (Abu-Ismail and Sarangi, 2013) such as visiting coffee shops in their spare time.

In order to contact potential participants, the researcher visited different universities in Alexandria and met with the dean to gain access to the female workforce available. Being similar to the participants in terms of gender, nationality, language, age, and being a mother helped gain access to the participants and build rapport during asking questions as Egyptians are known not to open up to others who are of different characteristics, especially if they are strangers to them. Furthermore, since the researcher is an academic, this has given more credibility and ease when asking other academics to participate in the research. Such closeness to the participants as mentioned before has many advantages but at the same time the researcher is continually detached and

objective by asking the predetermined semi structured questions and not influencing any kind of answers. Women working in large multinational companies and banks and others spending some free time in coffee shops were contacted through the researcher's personal relations with the managers in the companies and the owners of the coffee shops. As for the Facebook groups, the researcher contacted the administrators of the groups and asked permission to post on their private page asking for interested participants, who then left their numbers to the researcher in a private Facebook message. They were then given a request to participate, which includes certain criteria for participation (religion, age, gender, income).

If the potential participants were to be contacted in writing, they were personally asked by the researcher alone, in order not to make them feel coerced to participate by their managers or people they might know, and to have them contribute in a complete voluntary manner. If they have fallen within this criterion and they agreed to participate, they were then asked to leave their numbers (either if they were contacted by the researcher personally or through electronic form such as emails) and the researcher contacted them for arrangement for either the focus groups or interviews. The focus groups and interviews were conducted in a quiet cafe, with a convenient location for participants, as some participants may find it uncomfortable to carry out the interview at their own household, which would have required them to allow a visitor inside (Bhattacherjee, 2012). Refreshments and pastries were paid for by the researcher.

One of the characteristics of interpretative research is the placement of the researcher within the study, or as Bhattacherjee (2012) mentioned considering the researcher as one of the instruments employed in the study. It is of great

importance for the researcher to be involved within the context being researched; this supports a clearer understanding of the data being collected, by having idiosyncratic perceptions, information, and involvements. Consequently, the researcher needs to be completely attentive of their previous experiences and preformed opinions, to not be biased and have an impartial and clear interpretation, analysis and depiction of the phenomenon. The researcher being a middle class, Egyptian female contributed to interviews being more authentic, securing better access to participants and building rapport, which aided the interview process, compared to an outsider conducting the interviews and decreased the probability of interviewer bias.

Trying to overcome biases that might be present in the current study (interviewer and interviewee) as explained above, will increase the level of reliability. Any questions during the interviews that were not understood or unclear were re-explained by the researcher, in addition to the interviews being conducted in Arabic in order to be closer to the respondents' mother tongue; such considerations increased the validity of the interviews. Nevertheless, reliability regarding interviews, especially unstructured, usually has some degree of unreliability due to the difficulty of having the results replicated by other researchers (Saunders et al., 2016), due to changing circumstances and respondents' having different realities (Marshall and Rossman, 2014).

In order to overcome such limitation as much as possible, the current research thoroughly explained and justified the research methods and processes employed, in order for other researchers to be able to build on the research or reanalyse the data. Another limitation accompanied with qualitative studies is being ungeneralisable (Saunders et al., 2016), the current study was able to increase its

generalisability by reviewing theories and linking and applying the findings to the most appropriate existing theory in addition to formulating two models from an intergenerational perspective.

Focus group research is a type of research which involves ideally 6-12 participants (Sinwell, 2017) discussing a particular phenomenon for a period of time of 90-120 minutes in a shared setting. It is moderated by an experienced moderator, which is the researcher in this study, who asks preliminary questions and guides the discussion to ensure all participants have taken part in partaking with their views, beliefs and experiences. Focus groups are known to be mostly used along exploratory studies; unfortunately, the data generated cannot be generalised due to the limited sample size, furthermore, insufficient control results in the inability to inaugurate internal validity (Bhattacherjee, 2012).

In the current study, focus groups were conducted as a first stage before Ramadan in order to gain a stronger understanding and explore certain occurrences. Three informal focus groups were conducted before Ramadan: one with the OG, one with the YG and one with a mix between both. These focus groups were selected for the answers generated to guide and confirm the development of semi-structured questions for the in-depth interviews. The second stage of the data collection involved face to face in-depth interviews conducted 2 weeks before Ramadan, with 10 participants from the YG and 10 participants from the OG. These same participants were then interviewed again immediately after Ramadan, in order to capture the intention-behavioural gap, if existing. The in-depth interviews were employed in order to gain a thorough understanding of Egyptians' consumption, their attitude, waste and need for modification, if prevailing, during a festive occasion.

Three 45–60-minute focus groups, each comprised of 7-8 participants, were held in March 2018, two months before the month of Ramadan in a relaxed, easy-going setting, one for the OG (aged between 45 and 70 years old), the YG (aged between 20 and 44 years old) and finally a group including mixed ages. This type of data collection is beneficial for gaining unexpected findings and insights from a free-flowing group discussion and to gain a stronger understanding and explore certain occurrences (Malhotra, 2010). Information from such discussion was used to bring out certain themes that gave structure and confirmed the questions that were used for the in-depth interviews; therefore, these follow up interviews will not be repeated.

An interview was described by Kahn and Cannell (1957) as a dialogue regarding a specific purpose that takes places between two people or more. They are a way of collecting data which is reliable and valid, related to the study's research questions and objectives (Saunders et al., 2016). Qualitative interviews are usually used in conjunction with exploratory research in order to understand the motives behind respondents' attitudes and opinions (Saunders et al., 2016). Using in-depth interviews assist researchers to have their respondents build on and expand their responses. This is essential to such research employing an interpretivist epistemology, in which certain understandings from respondents need to be concluded. By conducting in-depth interviews, the participants will feel no social pressure to conform to group responses, in addition to being more comfortable in discussing personal matters. Guest et al. (2006) proposed a number of 12 interviews to be conducted when trying to obtain common information from a homogenous group, however, data should also be obtained qualitatively until it is

found to be sufficient, or in other words until data saturation is reached (Saunders et al., 2016).

As this research collects data from two different sets of participants (the old and young generations) therefore, 20 interviews were conducted before Ramadan, in April 2018, 10 with the old and 10 with the YG. The number of interviews reached depended on how many new themes emerged in the last three interviews out of the 10, where an assessment was made of how close the researcher was to data saturation (Malhotra, 2010), therefore 10 interviews from each group of participants was considered to be sufficient, when the interviews were analysed. Another set of 'follow up' interviews were also conducted with the same participants after Ramadan, in July 2018, using questions that were less widespread. These interviews were conducted for the purpose of understanding the differences between the two generations in their intentions and their actual behaviours and understanding the intention-behavioural gap between the two generations, if it exists.

3.7 Data Analysis

The current research aims to explore motives behind festive occasion consumption and the difference between the old and young generation. As previously noted, the research follows the interpretivism, social constructionism philosophy, where the data generated is dependent on individuals' social meanings and how they interpret specific events. Hence, the data generated is recognised as qualitative data. Qualitative data gives the opportunity for the researcher to explore phenomena in more detail; it is more concerned with words rather than numbers, contrasting quantitative data (Saunders et al., 2016). For that reason, it is known for its abundance in information, which needs to be summarised, coded, categorised and

finally emerge with related themes leading to answering the study's research question.

The focus groups and interviews, which were conducted, were audio-recorded and transcribed into written form. Transcription, although a laborious and time-consuming process, was a good opportunity for the researcher to be familiar with the generated data. Through the transcription process, the researcher was better able to understand the data thoroughly by giving meaning to the data generated rather than just writing words on paper and having an initial idea of what might be interesting codes. As the interviews were conducted in Arabic, therefore, the researcher translated the data during the transcription process, this has added to the effort of the transcription process. The researcher had a double task of translating what was being heard in the interviews by the respondents and then putting it in writing. Translating from Arabic to English was also time-consuming and took a lot of effort to find the close enough words which reflect the same meaning in English. The interviews were also conducted in slang Arabic to reflect a more flexible and informal environment and to make it easier for the respondents to answer, which was a challenge to find the right translations, reflecting the exact intended meanings.

Bhattacherjee (2012) argued how a phenomenon may be strongly understood through quantitative data, therefore data from the focus groups was analysed qualitatively while being presented in a quantitative manner for the purpose of showing the important themes emerging and how they were used for questions for further exploration in the in-depth interviews. The researcher was especially interested in not only what was said but also how things were said, since Egyptians are highly expressive in their body language and how they verbalise their opinion.

The main purpose during analysing the qualitative data on hand was to focus on emerging themes across the interviews conducted in order to have answers for the research question,

The three focus groups conducted as a first step to data collection, were translated and transcribed. The data was analysed manually due to having a manageable amount of data that could be sorted through by the researcher, where the researcher settled upon codes, categories, and themes. Subsequently, the researcher then added new themes to the already settled upon themes derived from the literature and formed new questions to be asked in the in-depth interviews while modifying other questions used during the focus groups.

The number of in-depth interviews added up to be 40 in total; 10 interviews with the young generation before Ramadan, 10 interviews with the old generation before Ramadan and follow-up interviews after Ramadan with the same participants. Since the amount of data collected from the 40 interviews were excessive to manage manually, therefore the researcher conducted the analysis via a computer-assisted qualitative data analysis software (CAQDAS) program specifically NVivo. Analysing a huge volume of qualitative data sets manually is usually objectionable and impractical (Leech and Onwuegbuzie, 2011), therefore it is more advantageous to be assisted with a CAQDAS program; it is known to better compare qualitative data in a reasonably shorter amount of time than if done manually (Weitzman and Miles, 1995; Fielding and Lee, 1998; Bazeley, 2006; Maxwell and Miller, 2008). Additionally, such standard software programs professionally and successfully search through, categorise, and organise an ample amount of data according to specific researcher-defined guidelines which were already extracted manually as codes (Bhattacherjee, 2012).

3.8 Ethical Considerations

Ethical consideration has been considered in each research stage. Ethical approval has been given by University of Worcester's ethical committee prior to the data collection process according to the University of Worcester ethics policy version 5.0 (2017). The researcher reassured the participants of their anonymity throughout the research by explaining how each participant will be given a unique number as a method of identification. One of the main concerns during the data collection phase was to collect data in a way that provides appropriate reassurance to respondents and to ensure the preserving of the confidentiality and anonymity of data.

Each participant was given a unique identification number, where they would be referred to using numbers (e.g., Respondent 1, 2, 3 etc), this was done to recognize the participants for future reference, especially if they needed to withdraw from the focus group/ interview at any time. They were informed that these identification numbers were to be used solely by the researcher and their identity would be completely anonymous in the written study. Once participants agreed to the use of a voice recorder, a transcript was produced, and any names were made anonymous. No participant identifying information was recorded. The voice data files were securely stored and appropriately destructed when needed to dispose of. While there are no obvious risks, the interviewer had awareness that the questions could be potentially upsetting.

It was taken into consideration if any of the respondents seem to get upset, to give appropriate empathy and be reminded they have the right to physically withdraw from either the focus group or interview if they so choose. A short break was also given during the focus group/interview in order to make it easier for a participant to leave. Regarding the data which has been contributed; in a focus group, it was

given thought that it may not be possible to remove the data provided by the withdrawn participant due to the difficulty in identifying the people within the recordings. Whereas participants within an interview were given a time frame of 24 hours for if they wish to not share the data they have provided.

The participants' right to withdraw and data removal was emphasised in the information sheet and consent form (see Appendix A and B) which were distributed to the participants before taking part in the interviews and giving their consent for participation. This information was also restated before recording to give participants the chance to withdraw if they wished.

Chapter Four

4. FINDINGS

This chapter outlines the qualitative analysis of the data collected for both focus groups and interviews, including the practical steps involved in the analysis. In the analysis phase, data was analysed into generative themes, these generative themes were described individually, moving to cover how they overlapped and cascaded into categories and codes. In this chapter, the findings of the study are presented, with the purpose of introducing an analysis of the motives behind buying and behaviour themes, categories, and codes. This analysis is in addition to motives behind buying behaviour codes and their ranking in each category.

Qualitative research interviews are generally used as data collection methods when exploratory research is undertaken (Cooper and Schindler, 2008). As mentioned in the previous chapter, this study employs a two-step qualitative data collection technique, focus groups and in-depth interviews, as a means of a multimethod approach to data collection. As a preliminary step, a focus group analysis has been conducted according to the responses received from the participants during three focus groups.

The analysis of the focus groups is conducted using content analysis. Prasad (2008) defined content analysis as the process of producing repeatable and valid conclusions from the data. Content analysis can be used with a variety of data sources, including text data, visual stimuli (e.g., photographs/videos), and audio data. In addition, this technique is very flexible in that it can be either experimental or theoretical driven (Stemler, 2015). The subject of content analysis (qualitative)

can be all kinds of recorded communications (interview transcripts, letters, protocols for notes, videos, documents ...). Content analysis does not just analyse the apparent content of a material - as its name might suggest. It has different levels of content: the main themes and ideas of the text as the main content; Context information as passive content (Mayring, 2004).

Content analysis is described as the scientific study of communication content. It is the study of content with reference to the meanings, contexts, and intentions contained in messages. Content analysis corresponds to three basic principles of the scientific method, which are:

- **Objectivity:** that is, the analysis is carried out on the basis of explicit rules that enable different researchers to obtain the same results from the same documents or letters.
- **Systematic:** The content is included or excluded according to some constantly applied rules where the possibility of including only material that supports the ideas of the researcher is excluded.
- **Generalizability:** The results obtained by the researcher can be applied to other similar situations (Prasad, 2008).

Therefore, content analysis is considered the best choice to analyse the focus groups, by analysing qualitative data and presenting it in a quantitative manner, which has been previously employed by Wilkinson (2004) drawn on Blaxter (1983) and Silverman (2020) who has shown the content analysis of focus groups in both a quantitative and qualitative manner. This method is seen appropriate for the focus groups due to several reasons; to reflect the importance of each theme emerging and to have a significant difference between the representation of the

data for the focus groups and the interviews. Having both methods presented in the same way might have resulted in confusion between the data, having been both more theoretical. Although the current research is qualitative, and it has been mentioned previously that a multi-method approach is employed, but the main source of data that will answer the research question is from the analysis of the interviews. Therefore, a clear difference in the presentation of the data is needed, one showing the importance of the emerging themes as a preliminary step and the other theoretically addressing the research question.

Based on the sample of this study and according to the responses received from the participants during the three focus groups conducted; young generation (YG) aged between 20 and 44 years old, old generation (OG) aged between 45 and 70 years old, and a mix of generations, the findings have been illustrated.

This chapter is presented and illustrated using four sections, with the first section being the current introduction. The second section displays the analysis conducted for the focus groups. The third displays the analysis conducted for the interviews undertaken and finally, the fourth section presents a discussion and conclusion derived from the analysis conducted by both the focus groups and the interviews.

This research aims to explore the motives behind festive occasion consumption and the difference in intentions and actual behaviour between two generations in Egypt during Ramadan. That is, the research seeks to gain insights into possible differences in the buying/behavioural intentions of consumers immediately prior to and following a major festive occasion: gain insights into possible differences in the buying/behavioural intentions and actual behaviours of the old generation and gain insights into possible differences in the buying/behavioural intentions and

actual behaviours of the young generation, explore the motivations, which underlie buying, and consumption patterns around a major festive holiday and explore the reflections of consumers who have attempted, whether successfully or unsuccessfully, to modify their FOC.

This chapter describes the qualitative analysis of the data, including the practical steps involved in the analysis. The target participants in the three focus groups. Three focus groups were conducted, classified by generations. The first focus group was directed to the young generation (8 participants), the second focus group to the old generation (7 participants), while the third focus group was directed to a mix of both generations (young and old) (7 participants).

Moreover, forty interviews were conducted in total, before and after Ramadan, and the results are displayed in the following subsections, where each subsection represents one theme extracted from the interviews with a discussion of the similarities and differences between the different generations under study (young and old generations).

After designing the research methodology for that aim and determining the use of focus groups for the purpose of this research, data was collected from young and old generation. Data collected from focus groups was analysed by applying content analysis using NVivo software package. The chapter represents the following: the first section introduces the chapter's scope. The second section presents the development of focus groups themes using content analysis. Then the themes are discussed in detail, and supported with quotes, in the following order: extrinsic motivation theme, culture theme, financial theme and religiosity theme.

4.1. Development of Focus Groups Themes using Content Analysis

Three focus groups were conducted, classified by generations. The first focus group was directed to the YG, the second focus group to the OG, while the third focus group was directed to a mix of both generations (young and old). Data from the focus groups was analysed by identifying new themes and categories that have emerged from the answers of the respondents. The following subsections represent each theme extracted from the focus groups conducted among different age groups. Table 4-1 shows the personal profile of the focus group participants which include the participants' age, gender, education level, income level, number of children which they have.

	Age	Gender	Education	Income level	No. Of Children
First Focus Group (YG)					
Participant 1	25	Female	Bachelor degree	Middle income level	2
Participant 2	27	Female	Bachelor degree	Middle income level	1
Participant 3	33	Female	Bachelor degree	Middle income level	1
Participant 4	23	Female	Bachelor degree	Middle income level	1
Participant 5	29	Female	Bachelor degree	Middle income level	2
Participant 7	30	Female	Bachelor degree	Middle income level	1
Participant 7	31	Female	Bachelor degree	Middle income level	2
Second Focus Group (OG)					
Participant 1	49	Female	Bachelor degree	Middle income level	2
Participant 2	53	Female	Bachelor degree	Middle income level	2
Participant 3	57	Female	Bachelor degree	Middle income level	3
Participant 4	61	Female	Bachelor degree	Middle income level	3
Participant 5	50	Female	Bachelor degree	Middle income level	1
Participant 6	55	Female	Bachelor degree	Middle income level	2
Participant 7	57	Female	Bachelor degree	Middle income level	2
Third Focus Group (mix of both generations)					
Participant 1	42	Female	Bachelor degree	Middle income level	3
Participant 2	53	Female	Bachelor degree	Middle income level	1
Participant 3	46	Female	Bachelor degree	Middle income level	2
Participant 4	30	Female	Bachelor degree	Middle income level	2
Participant 5	35	Female	Bachelor degree	Middle income level	3

Participant 6	26	Female	Bachelor degree	Middle income level	1
Participant 7	52	Female	Bachelor degree	Middle income level	2

Table 4-1: Focus group participant's profile

Content analysis is a method for summarizing any form of content by counting various aspects of the content. Content analysis offers several advantages to researchers where it can provide valuable historical or cultural insights over time through analysis of texts and allows a closeness to text which can alternate between specific categories and relationships and also statistically analyses the coded form of the text. According to Norton (2018) content analysis should be conducted as follows:

- Select the content you will analyze

- Define the units and categories of analysis

- Develop a set of rules for coding

- Code the text according to the rules

- Analyze the results and draw conclusion

Accordingly, three focus groups were conducted, classified by generations. The first focus group was directed to the young generation (8 participants), the second focus group to the old generation (7 participants), while the third focus group was directed to a mix of both generations (young and old) (7 participants).

The analysis was firstly done through transcribing the audio files in MS Word documents then imports focus groups into NVIVO. This step is represented in Figure 4-1.
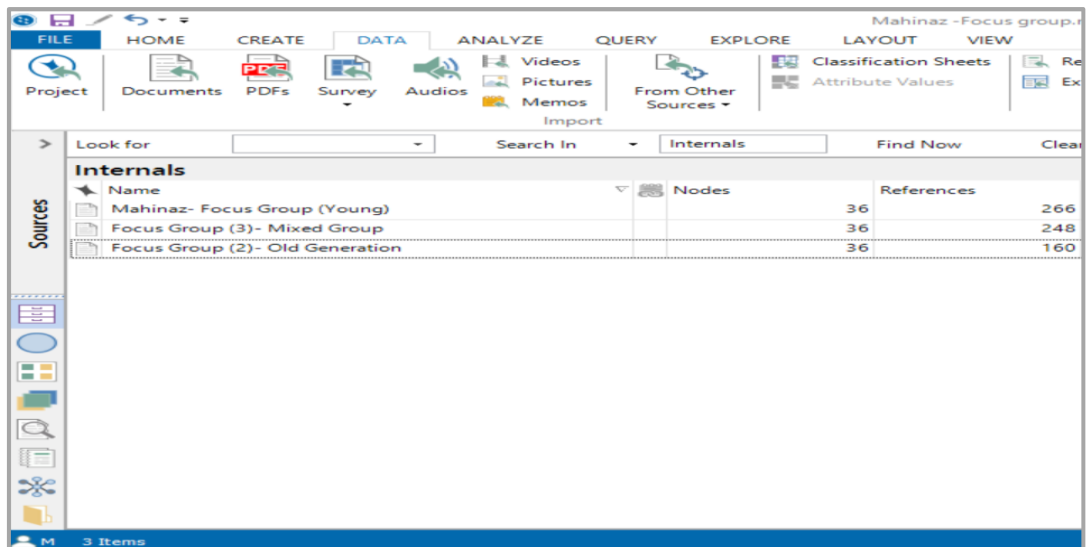
Figure 4- 1: Imported Focus Groups into NVivo

Secondly the initial codes are generated after loading the focus groups data into

NVIVO, all the replies were extracted and compiled. This was the initial effort to

examine the data in Figure 4-2.
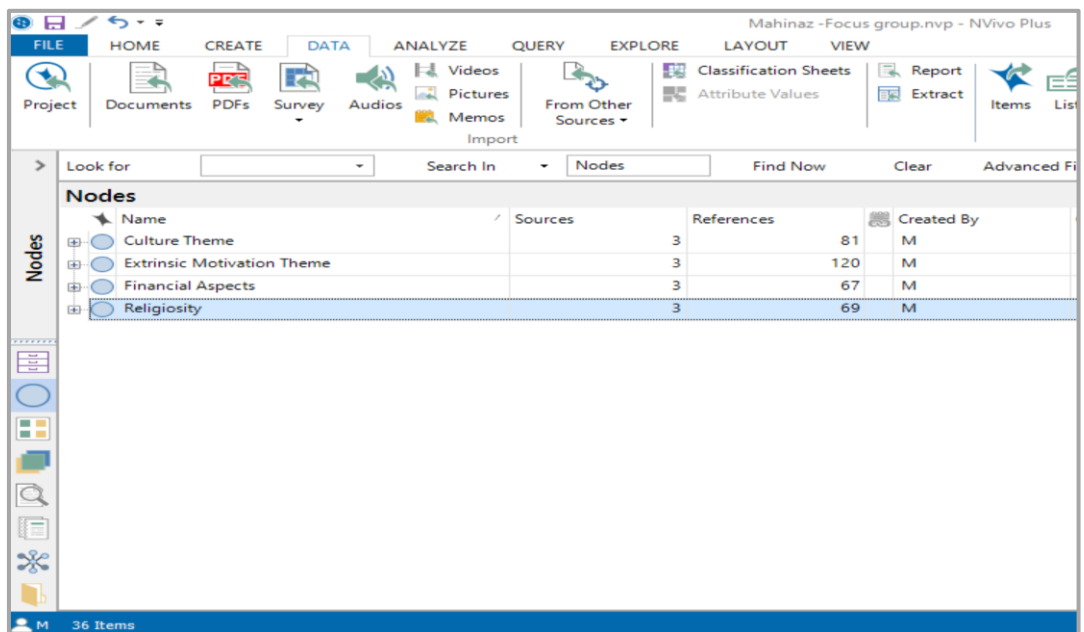
Figure 4- 2: Extracted Responses from NVivo to Focus Groups

Third, the research starts to search for themes, with the assistance of a word cloud.

The word cloud shows the most frequent 150 words which have appeared at least 3

times. This step is represented in Figure 4-3.

Figure 4- 3. Extracted Word Cloud for Focus Groups

Also, a word frequency table was introduced, which helped in extracting the themes from the gathered focus groups. It was used as an assistance to display the large set of data available in a more meticulous manner that made it easier to interpret. The word frequency table is shown in Table 4-2 in Appendix E.

Certain words and expressions seemed to be connected so were put into initial working groups and compared to each other to formulate the themes. Analysis of the focus groups included translating and transcribing the data and moving interchangeably within the data that emerged from the three focus groups conducted, which helped with familiarisation of the data. Four themes are identified from the focus groups answers, which are:

1. Theme of Extrinsic Motivation

2. Theme of Culture

3. Theme of Financial Aspects

4. Theme of Religiosity

The first theme that emerged was the 'extrinsic motivation' theme that included two categories (social pressure and social circle influence). The second theme was

the 'culture' theme including three categories (attitude, habits, and traditions),
following was the 'financial aspect' theme which included two categories (internal
financial pressure and external financial pressure) and the final emerging theme
was 'religiosity', which included two categories (religious behaviour and charity).
Table 4-2 provides a detailed description of themes and categories extracted and
their meanings.

Themes	Categories	Description
Extrinsic motivation		When behaviour is triggered by external influences to either earn positive consequences or avoid negative consequence.
	Social pressure	Influence exerted on others from various societal groups during social exchanges. These exchanges are usually with people whom they do not have strong relationships with such as acquaintances or work friends.
	Social circle influence	Influence exerted on others from their close circle of family or friends such as their nuclear or extended family and friends with whom they have a strong relationship.
Culture		The passing down of traditional behaviour in a society from one generation to the other (Mead, 2018).
	Attitude	An individual's set of emotions and beliefs, toward food consumption during the festive occasion.
	Habits	The repetitive aspects taking place in consumers' daily life, such as the acts of buying and consumption (Wood and Quinn, 2005; Wood et al., 2002).
	Tradition	Traditions are considered to be actions carried out from the past to the present, existing for a long period of time and passed from generation to generation (Guerrero et al., 2008).
Financial aspect		Refers to the extent to which an individual spends money on various items related to festive occasions.
	Internal financial pressure	The need to spend on various items of necessity.

Themes	Categories	Description
	External financial pressure	The current state of the economy in Egypt, which reflects conditions such as low purchasing power and high inflation rates resulting in high product prices.
Religiosity		Refers to the extent to which an individual possesses religious beliefs.
	Religious behaviour (self-focused)	An individual's personal behaviour or action influenced by their religious beliefs such as praying and abstinence from food, drink and sexual activity during fasting in Ramadan.
	Charity (Directed towards others)	An individuals' voluntary act of help to those in need, such as giving them money and food.

Table 4- 2: Themes Extracted and Their Meaning

Figure 4-4 illustrates the frequency of mentions of the four emerging themes by the focus groups participants. The frequency reflects the number of times a theme was mentioned, as shown the "extrinsic motivation" theme received by far the highest word count compared to the other themes. The 'culture' theme was found to be the second in importance, receiving 81-word counts, followed closely by 'religiosity' and 'financial aspects' themes respectively receiving 69- and 67-word counts.
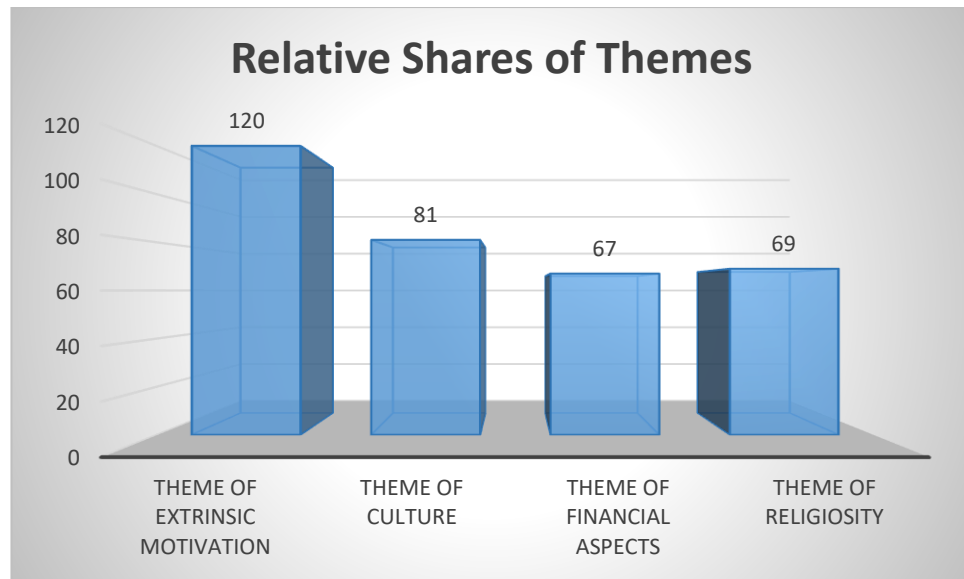
Figure 4- 4: Relative Share of Themes Extracted from Focus Groups

Although the data produced from the focus groups is qualitative in nature, the data was also analysed and presented in a quantitative manner. Such analysis was conducted for showing the share in discussion of each emerging theme, the category generated, and the significance attached to the themes and categories by participants. This information also assisted in the guidance to and the shaping and forming of the questions used for the in-depth interviews. Although the research underpinning this thesis essentially fits within the qualitative interpretive philosophy. However, the analysis of the focus group data included using quantitative indicators of the frequency of mention of certain themes in order to guide the researcher towards the most commonly mentioned discussion themes so that these could receive priority in the in-depth interview element of the research. The use of both a quantitative and a qualitative analysis of the same set of focus group data has been employed by some researchers (Silverman, 2020; Wilkinson, 2004; Blaxter, 1983). Wilkinson (2004) discussed how the use of focus groups is more for data collection rather than for analysis and that focus groups can be used as part of a multimethod approach and presented in both a quantitative and

qualitative method, which is the rationale the current research has followed. This rationale was employed, as the focus groups are used mainly as a method to verify the questions to be included in the interviews and to differentiate between the analysis of both methods used for data collection (focus groups and in-depth interviews). Furthermore, the research aim and objectives are addressed and discussed from the thorough analysis of the in-depth interviews. The following sections presents the mind maps to the themes extracted from the focus groups with the evidential and illustrative quotes available in Appendix G.

4.1.1. Theme of Extrinsic Motivation

This section illustrates the findings regarding the extrinsic motivation theme and its two categories: social pressure with its codes (friends' gatherings, social embarrassment, positive social impression, food presentation, unexpected drop by, showing effort) and social circle influence category with its codes (family gatherings, mother influence behaviour, mother encouragement, gender disagreement).

The Extrinsic Motivation theme that emerged from the data may be articulated into numerous areas, including family and social behaviour, for the sake of implementing the proposed model. Each category is made up of a number of codes that were taken from various nodes (quotes) discussed in the research focus groups. Detailed descriptions are given of the codes and nodes that serve as evidence for each category. Figure 4-5 shows the mind mapping of Extrinsic Motion, where codes are also presented.
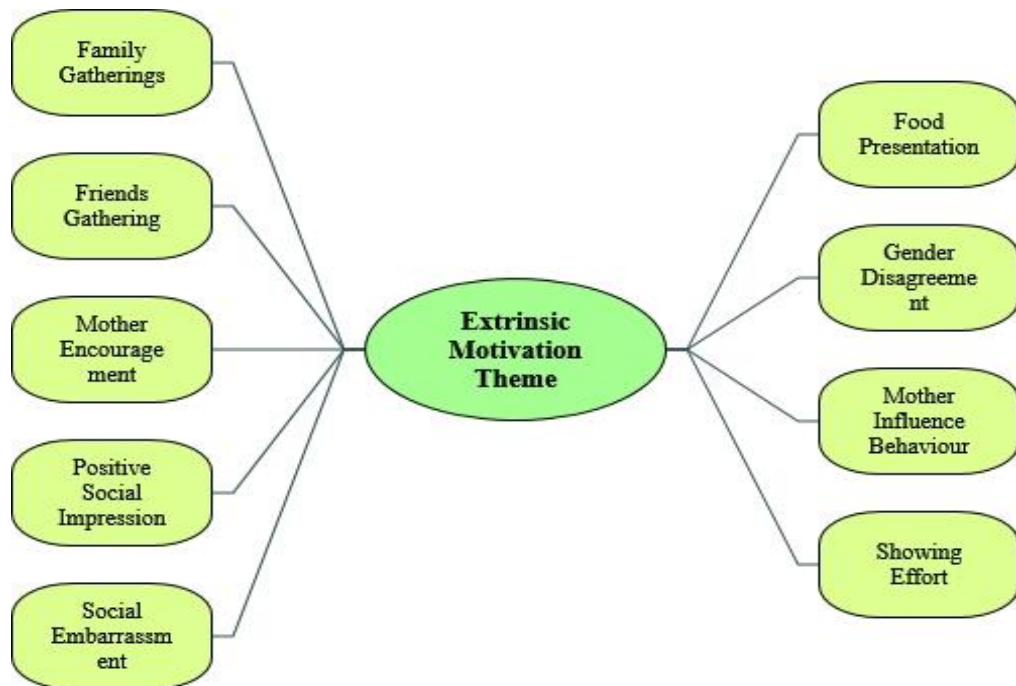
Figure 4- 5: Theme of Extrinsic Motivation

The evidential quotes are claimed by the focus groups and presented in Appendix G.

4.1.1.1.   Friends Gatherings:

According to the quotes presented in Appendix G, both the old generation and the young generation agree that Ramadan is special with friends as they do a lot of activities together in Ramadan and hanging out for Iftar.

4.1.1.2.   Social Embarrassment:

According to the quotes, both the old generation and the young generation agree that in Ramadan, all of them are under pressure to avoid any social embarrassment in front of their guests, whether this embarrassment is from their food or their children's behaviour.

4.1.1.3. Positive Social Impression:

According to the previous quotes, both the OG and the YG agree that there are a lot of positive impression on others in Ramadan that came from losing weight, which increase self-trust and from good food and organized tables.

4.1.1.4. Food Presentation:

According to the previous quotes, both the OG and the YG agree that food presentation is a very important thing in Ramadan because there are a lot of feasts and guests.

4.1.1.5. Showing Effort:

According to the previous quotes, both the OG and the YG agree that Ramadan has a lot of activities and celebrations related only to Ramadan vibes, as the effort that was done shows the happiness.

4.1.1.6. Family Gatherings:

According to the previous quotes, both the OG and the YG agree that family gatherings are very important in Ramadan, as it strengthen the bond between the family members.

4.1.1.7. Mother Influence Behaviour:

According to the previous quotes, both the OG and the YG agree that the role of the mother is priceless especially in Ramadan as, they do everything for their families without any complaints.

4.1.1.8.   Mother Encouragement:

According to the previous quotes, both the OG and the YG agree that the mothers are considered as a main source of encouragement of any good things for their children.

4.1.1.9.   Gender Disagreement:

According to the previous quotes, both the OG and the YG agree that the most of the work during Ramadan is on the shoulders of women, but men occasionally help in preparing tables and buying stuff.

4.1.2. Culture Theme

This section illustrates the findings regarding the culture theme and its categories: habits, attitude, and traditions. Figure 4-6 illustrates the culture theme's categories: tradition (with the codes of many options for guests and always available kinds of food), habits (with codes of food as festive occasion, planned buying, and preparing certain food) and attitude (with codes of buying behaviour, decor, reflection worth 'saving face', afraid of being judged and fear of negative evaluation).

For the purpose of putting the suggested model into practice, the Culture theme which emerged from the data may be articulated into a variety of domains, such as tradition, habits and attitude. The codes for each category were chosen from numerous nodes (quotes) addressed in the study focus groups. The codes and nodes used to support each category are described in details. The following figure shows the mind mapping of Culture, where codes are also presented.
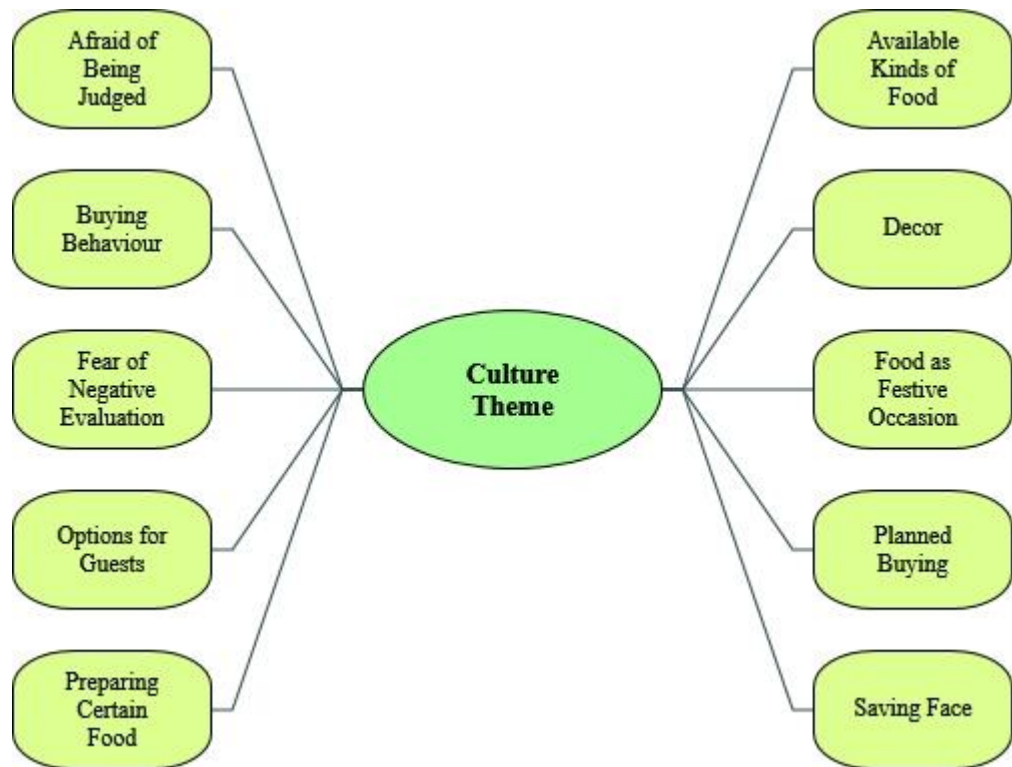
Figure 4- 6: Theme of Culture

The evidential quotes are claimed by the focus groups in Appendix G, within the following codes.

4.1.2.1.   Options for Guests:

According to the previous quotes, both the OG and the YG agree hospitality is important and the guests have to be served with a variety of options.

4.1.2.2.   Available Kinds of Food:

According to the previous quotes, both the OG and the YG agree the diversity of available food is important, as Ramadan is known by the diversity of the food kinds.

4.1.2.3.   Food as Festive Occasion:

According to the previous quotes, both the OG and the YG agree there are many foods associated with Ramadan, and it is one of the manifestations of its celebration.

4.1.2.4. Planned Buying:

According to the previous quotes, both the OG and the YG agree that preparing a list of the resources needed to be procured is important, as this list save a lot of time and effort in Ramadan.

4.1.2.5. Preparing Certain Food:

Both the OG and the YG agree preparing food before invitations make things easy and save the effort along the day while fasting.

4.1.2.6. Buying Behaviour:

The OG and the YG agree buying and preparing items needed during Ramadan is very important, as this makes the occasion go smoothly, and also assists to forget anything.

4.1.2.7. Decor:

The OG and the YG agree that decorations of Ramadan make the people feel the positive vibes of this month and encourage kids to understand the nature of this month and receive it with happiness.

4.1.2.8. Saving Face:

The OG and the YG agree there are certain things which must exist in order to feel happy, so they are buying these items for emotional reasons not because they are important.

4.1.2.9. Afraid of Being Judged:

Both generations mentioned the idea of fearing being judged as they were worried of receiving a negative comment from others. To them, what visitors thought, was extremely important. The OG specifically mentioned how they do their best and try

to have a lot of food than needed on the table since this eliminates the thought of condemning homeowners if there is not enough food.

4.1.2.10.   Fear of Negative Evaluation:

Fear from both generations was reflected in their behaviour. For them the important thing was what guests would say after they leave and how they will be assessed or appraised from them

4.1.3. Financial Aspects Theme

This section illustrates the findings regarding the financial aspects theme and its categories: internal financial pressure (with codes of planned budget, insufficient budget, food expenditure and substitutions) and external financial pressure (with codes of high inflation rates, low purchasing power, economic instability and credit interest rate).

For implementing the developed model, the financial aspect's theme could be expressed in several categories which are internal financial pressure and external financial pressure. Each category consists of several codes, which had been extracted from different nodes (quotes) mentioned in the focus groups under study. The codes that provide evidence for each category are described in detail. The following figure shows the mind mapping of Financial Aspects Motion, where codes are also presented.
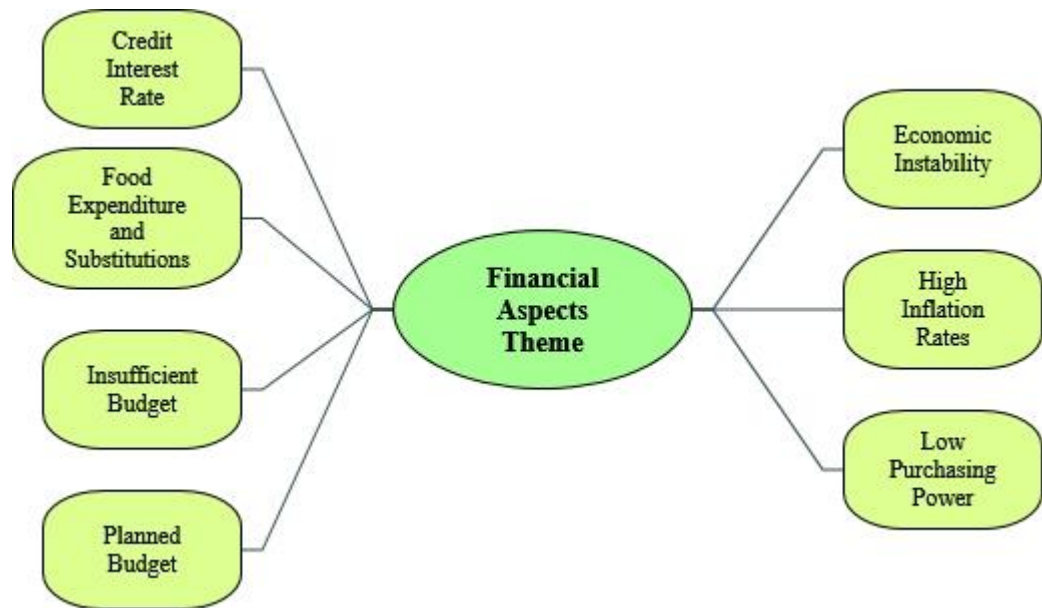
Figure 4- 7: Theme of Financial Aspects

4.1.3.1.   Planned Budget

Data collected showed how some of the OG and YG are interested in setting a specific budget and see it as an important matter, while others do not care about setting a budget. They also justified not being interested in setting a specific budget due to reasons, including import problems. Where it is not determined what products will be available and whether they will be, the instability of prices, in addition, some of them see that even if a budget is determined, it will not be adhered to. One participant stated she does not make a budget because she often buys what she needs. Another person asserted that even if a budget were established, it would not be followed. Another person remarked it would be difficult to make a budget because we don't know what things will be accessible or how much they will cost because of the difficulties with importing.

4.1.3.2.   Insufficient Budget

Respondents who agreed to setting a budget mentioned that they always try to adhere to the predetermined budget because any change in the budget will lead to a

change in the rest of the house expenses. This also includes those who see that the budget is insufficient for several reasons, including high prices but they try searching for alternatives to some products which was made to be a little cheaper.

4.1.3.3. Food Expenditure and Substitutions

Both generations agreed on spending on spending on the basics, but the OG differed from the YG regarding the spending on alternatives, as for the YG, there are products that are not available in the market and they cannot buy them, and they are not convinced of the alternative or substitute due to its quality, unlike the OG who finds substitutions as acceptable.

4.1.3.4. High Inflation Rates

Inflation is a major reason for both generations' low purchasing power because inflation causes prices to rise. In addition, due to inflation, the government is forced to raise the interest rate on deposits in banks, and for this reason, the consumer has reduced their current consumption to increase savings.

4.1.3.5. Low Purchasing Power

As mentioned, inflation causes prices to rise. And the high prices affect the budgets set so they cannot buy the same number of products as before.

4.1.3.6. Economic Instability

It was agreed how the economy is extremely unstable, with prices increasing rapidly, whether the dollar increases to the Egyptian pound, or the prices drop, the prices are still increasing. This instability changed the way of buying, respondents mentioned how they have started looking for alternatives by buying more of local

products rather than imported to be a little cheaper, in addition to you constantly searching for products on offers or promotions.

4.1.3.7.   Credit Interest Rate

It was mentioned from the YG how inflation caused the prices of food and other products to rise, which had some of them to start buying on credit, leading to an increased interest rate.

4.1.4. Religiosity Theme

For implementing the developed model, the religiosity theme could be expressed into several categories which are Charity and religious behaviour. Each category consists of several codes, which had been extracted from different nodes (quotes) mentioned in the focus groups under study. The codes which provide evidence for each category are described in detail. The following figure shows the mind mapping of Religiosity, where codes are also presented.
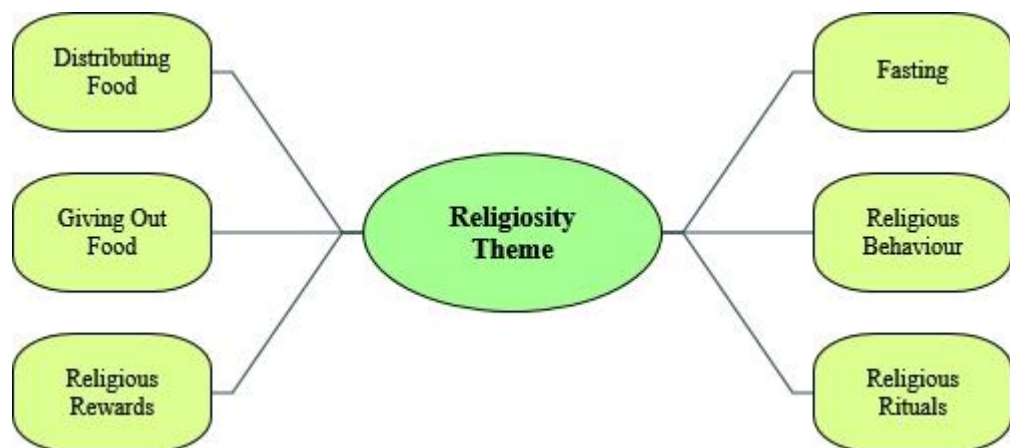

Figure 4- 8: Theme of Religiosity

4.1.4.1.   Religious Rewards

The YG and OG agree that religious activities especially during Ramadan are valued from God and rewarded for.

4.1.4.2.   Distributing Food

Both generations agree to help the poor and needy in many ways, whether by making Ramadan bags and preparing the tables of the Ramadan and sending food to the security and porter of the building.

4.1.4.3.   Giving Out Food

Both generations mentioned how they give food to the poor and needy in many ways, Ramadan charitable bags and distribute them to the poor, distributing leftovers to the poor and needy, collecting meals and giving them to some needy.

4.1.4.4.   Religious Behaviours (Self-Focused)

Both generations engage in many religious behaviours that are focused on their self rather than others such as acts of worship, Tarawih prayers in mosques, reading the Qur'an, reciting religious stories, teaching children to pray and fast.

4.1.4.5.   Fasting

The OG differed from the YG about what their opinion is regarding fasting. Although the OG are older in age, but they did not complain about all the effort they exert. While the YG complained more and mentioned how hard fasting is for them.

4.1.4.6.   Religious Rituals

According to the previous quotes, both the old generation and the young generation participate in the same religious worship and are encouraged to do it, such as Tarawih prayers, reading the Qur'an, saving time for religious rituals.

Accordingly, the themes emerging from the above discussion are extrinsic motivation, culture, financial aspects, and religiosity. The categories through which

themes have emerged have helped the researcher to construct, guide and design the questions used in the in-depth interview, which is the main data collection method for the second phase of the study. These questions are designed in a way which could help in discovering more categories in each theme or exploring new themes for peoples' FOC across different age groups and giving the researcher a more thorough understanding on how the flow of information will be provided for the respondents and how they could be prodded to give more information in certain areas.

After analysing all information collected from the focus groups, the researcher settled on certain themes to explore more of that will satisfy the research's aim and objectives. The theme of religiosity was decided to not be explored as the responses from the focus groups were taking more of a religious aspect concerning the respondents' actions which is not the direction wanted from the current research and did not match the objectives of the research in addition to being vagrant from the main objectives of the research. On the other hand, it was decided to explore and include the behaviour modification theme and waste theme to understand the intention-behavioural gap which is one of the main objectives of the research.

According to the above-mentioned emerging themes extracted from the focus group analysis, semi-structured, open-ended questions were formulated for the in-depth interviews. All interviews were conducted twice with the same respondents; pre-Ramadan and subsequently post Ramadan for the purpose of understanding two generations' intentions and actual behaviour regarding FOC, showing if an intention-behavioural gap exists regarding the consumption of food during Ramadan.

For the current study, the analysis of the pre-Ramadan interviews started during the month of Ramadan and overlapped with the post-Ramadan interviews. The analysis process indicated no new themes emerging after 16 interviews – the last four interviews simply repeated themes that have already been established. Similar to the focus groups handled, the interviewees selected had different age groups, where the researcher interviewed 10 participants from the YG (between 20 to 44 years old) and 10 participants from the OG (between 45 and 70 years old) twice.

New themes have emerged from analysing the focus group data in addition to the original themes which have been originally used from the literature to guide the questions of the focus groups; this makes the existing themes guiding the interviews as behaviour modification, attitude, waste, extrinsic motivation, culture, financial aspects.

Based on the differences which appeared in the answers between OG and YG to the questions posed in the three focus groups, the above-mentioned themes were reached, and new themes were opened from them and were presented in the interviews, these themes were Extrinsic Motivation and Friends Influence. These themes were a product of Extrinsic Motivation which was the first theme discussed and reached in the focus groups. Second, there were themes such as Rituals of Festive Occasion Celebrations and Intrinsic Motivation and these themes were a product of Culture which was the second theme discussed and arrived at in the focus groups. Based on the third theme that was discussed in the focus groups, which is Financial Aspects, two themes were discussed in the interviews: Buying Pattern and Ramadan Budget and Food Expenditure. The theme of religiosity had a large part in focus groups and interviews. Finally, a new theme appeared in the interviews, which is Online Purchase, which was not highlighted in focus groups,

while the interviews clearly highlighted it. The following section presents the interviews' analysis for the pre-Ramadan and post-Ramadan stages. Table 4-3 shows the themes used from the focus groups for the interview questions and the new reached themes for the interviews along with the common themes between the focus groups and interviews.

Focus Group Theme	Interview Theme
Extrinsic Motivation	Extrinsic Motivation
Religiosity	Religiosity
Financial Aspects	-
Culture	-
New Themes Reached in The Interview	Online Purchase Friends Influence Rituals of Festive Occasion celebrations Intrinsic Motivation Buying Pattern Ramadan Budget Food expenditure

Table 4-3: Focus groups and Interview themes

4.2. Analysis of Interviews Before and After Ramadan

Questions of interviews are formed depending on the results of focus groups, where 23 questions are asked in interviews before Ramadan and 13 questions are asked after Ramadan.

Forty interviews in total were conducted before and after Ramadan, and the results are displayed in the following subsections, where each subsection represents one theme extracted from the interviews with a discussion of the similarities and differences between the different generations under study (young and old

generations). Table 4-4 shows the personal profile of the interviewees, who participate in the interview, which include the participant's age, gender, education level, income level, number of children which they have.

	Age	Gender	Education	Income level	No. Of Children
Interviewee (1)	32	Female	Postgrad degree	Middle income level	2
Interviewee (2)	26	Female	Bachelor's degree	Middle income level	2
Interviewee (3)	24	Female	Bachelor's degree	Middle income level	1
Interviewee (4)	33	Female	Bachelor's degree	Middle income level	2
Interviewee (5)	23	Female	Bachelor's degree	Middle income level	1
Interviewee (6)	25	Female	Bachelor's degree	Middle income level	2
Interviewee (7)	27	Female	Bachelor's degree	Middle income level	1
Interviewee (8)	30	Female	Bachelor's degree	Middle income level	2
Interviewee (9)	22	Female	Bachelor's degree	Middle income level	1
Interviewee (10)	42	Female	Postgrad degree	Middle income level	3
Interviewee (11)	56	Female	Bachelor's degree	Middle income level	4
Interviewee (12)	63	Female	High school degree	Middle income level	3
Interviewee (13)	46	Female	Bachelor's degree	Middle income level	3
Interviewee (14)	68	Female	Bachelor's degree	Middle income level	5
Interviewee (15)	52	Female	Bachelor's degree	Middle income level	2
Interviewee (16)	59	Female	Bachelor's degree	Middle income level	4
Interviewee (17)	56	Female	Bachelor's degree	Middle income level	3
Interviewee (18)	49	Female	Bachelor's degree	Middle income level	3
Interviewee (19)	62	Female	Bachelor's degree	Middle income level	2

Interviewee (20)	47	Female	Bachelor's degree	Middle income level	1

Table 4- 4: Interviewees' Profile

Accordingly, the interviews are done with 20 women, the first 10 are from young generation and the other 10 are from the old generation. Qualitative analysis was done using NVivo through content analysis. The analysis was firstly done through transcribing the audio files in MS Word documents then importing them into NVivo. This step is represented in Figure 4-9.
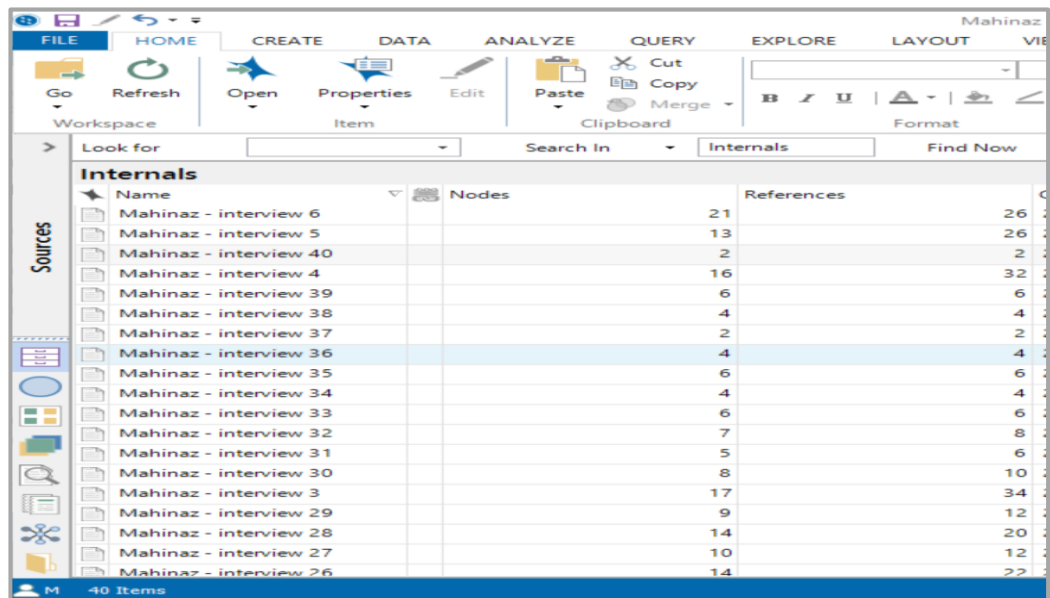
Figure 4-9: Imported interviews into NVivo

Secondly the initial codes are generated after loading the interview data into NVIVO, all the replies were extracted and compiled. This was the initial effort to examine the data in Figure 4-10.
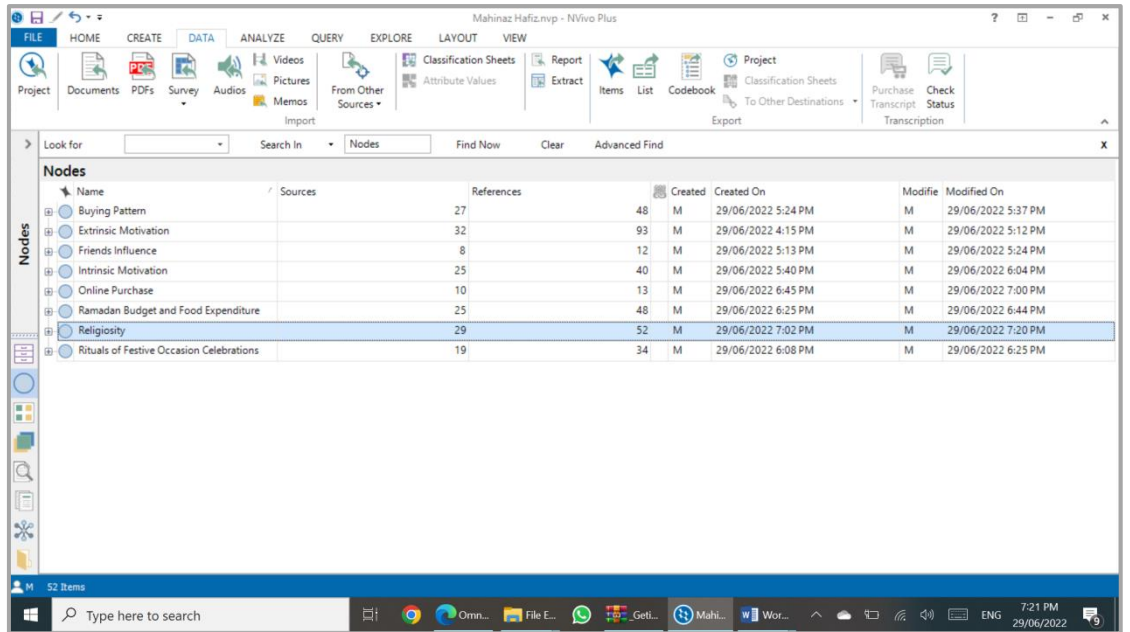
Figure 4- 10: Extracted Responses from NVIVO

Third, the research starts to search for themes, which is known by a word cloud. The word cloud shows the most frequently 150 words appeared at least 3 times. This step is represented in Figure 4-11.

Figure 4- 1: Extracted Word Cloud

Also, a word frequency table is introduced, which help in extracting the themes from the gathered interviews. The word frequency table is shown in Table 4-7 in Appendix F.

After that the themes are developed. Eight themes are identified from the interview answers, which are:

1. Theme of Extrinsic Motivation

2. Theme of Friends Influence

3. Theme of Buying Pattern

4. Theme of Intrinsic Motivation

5. Theme of Rituals of Festive Occasion Celebrations

6. Theme of Ramadan Budget and Food Expenditure

7. Theme of Online Purchase

8. Theme of Religiosity

Finally, themes and categories are formed, as illustrated in Table 4-5:

Major Themes	Categories	Reference	Total
Theme of Extrinsic Motivation			93
	Friends' Gatherings	15	
	Social Embarrassment	6	
	Positive Social Impression	5	
	Food Presentation	7	
	Showing Effort	18	
	Family Gatherings	28	
	Mother Influences Behavior	6	
	Mother Encouragement	4	
	Gender Disagreement	4	
Theme of Friends Influence			12
	Information	2	
	Reliability	3	
	Reviews	3	
	Ideas	4	
Theme of Buying Pattern			48
	Prices	18	
	Spending	8	
	Choices	5	
	Stuffs	10	
	Varieties	7	

Major Themes	Categories	Reference	Total
Theme of Intrinsic Motivation			40
	Many Options for Guests	5	
	Makes us Happy	4	
	Décor	15	
	TV Shows	8	
	Social Norms	5	
	Personal Norms	3	
Theme of Rituals of Festive Occasion Celebrations			32
	Planned Buying	10	
	Preparing Certain Food	10	
	Food as a Festive Occasion	9	
	Clothes	3	
Theme of Ramadan Budget and Food Expenditure			47
	Planned Budget	16	
	Food Expenditure	4	
	Substitutions	11	
	High Inflation Rates	6	
	Economic Instability	7	
	Credit Interest Rate	3	
Theme of Online Purchase			13
	Groups	3	
	Social Media	4	
	Easy	4	
	Delivery	2	
Theme of Religiosity			52
	Fasting	4	
	Praying	15	
	Reading Quran	10	
	Religious Rewards	7	
	Distributing Food	8	
	Giving out Food	8	

Table 4- 5: Summarizing Interviews Themes and Codes

After the data from the interviews was translated and transcribed, codes were extracted while going through the data. An inductive method of coding is usually employed along with thematic analysis, which has been done for the interviews analysis, to gain a deeper understanding of the data and to identify and explore new themes. From the coding schema developed, codes that were similar were grouped

together under categories and similar categories were grouped under main themes. The following eight sub-sections are shown as follows:

4.2.1.   Theme of Extrinsic Motivation

The theme of Extrinsic Motivation is the first theme developed from the codes, which are Friends' Gatherings, Social Embarrassment, Positive Social Impression, Food Presentation, Showing Effort, Family Gatherings, Mother Influences Behaviour, Mother Encouragement and Gender Disagreement. Figure 4-12 shows the mind mapping of Extrinsic Motion, where codes are also presented
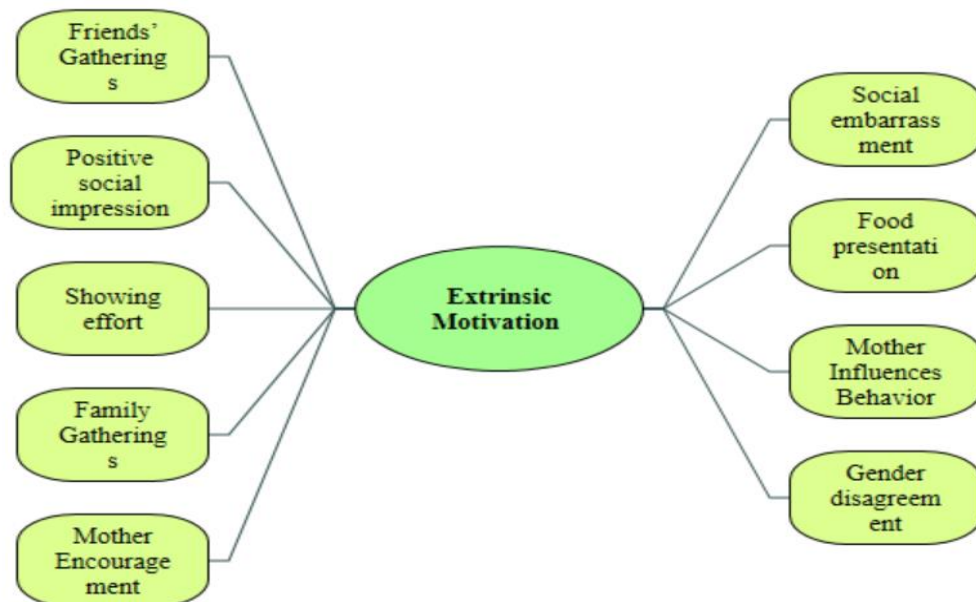
Figure 4- 12: Theme of Extrinsic Motivation

Friends' Gatherings: In interviews with YG before Ramadan, they claimed that they must be ready for the social gatherings. They also mentioned that they love friends gathering and they find it interesting. Another point YG refers to is they like going out with friends than meeting at home and if they meet at home, they used to have a dish party. Evidence from interviews is shown as follows:

"Family gatherings are very important in Ramadan but friends gathering are much more exciting as we spend the day outdoor, and we are not bothered by preparing courses for Iftar or washing dishes after that".

"I prefer gatherings of my friends where there is not much pressure in this gathering"

"With family usually a little more than with friends"

"As for the friends who are not very close, we usually meet together by the end of Ramadan, but usually having Iftar out of the house"

"It's much lighter. When I'm at my mother's its more of a set thing like I know what's going to happen. When I'm at my friends or when my friends are over, we tend to have more fun"

"In, the friend gathering, everyone's getting something, or I'm cooking the whole meal, but they are getting the desserts. We're all preparing together, we're all fixing the table together, and we're all eating and the clearing the table together. So, it's faster and lighter"

"Usually when friends get together it is a dish party; so, each one of us prepares one meal"

"I invited my family to my home to celebrate Ramadan, but I like my friends' gathering much more because we do not care about many courses at Iftar and we do not need to show that much effort. So, I started friends' gatherings from the second week of Ramadan as the first week was full of family invitations and gathering".

"When inviting friends at home, I just ask them to select from different courses and I prepare only one or two courses for all".

"Last year I had many gatherings with my friends at my house so I am looking forward to the same this year also because it was very fun"

"friends' gatherings are very simple for me. Each person brings a different plate of food with him when he comes, so I do not need to prepare food"

According to OG it is noticed they don't prefer too much meeting their friends. They don't talk about meeting with their friends, also they like meeting at home and not going outside, as shown in the following:

"We invited family and friends together because they know each other quiet well"

"I have to invite my friends at least once every year"

"I use to be invited all over Ramadan from my family and friends. Although my friends' gatherings make me so happy, I feel more comfort in my family gatherings"

After Ramadan there was a comment from the young generation about friends' gathering, which is

"I like family gatherings at my mum's house because I am not responsible for cooking; I just have to set the table ... when inviting friends at home, I just ask them to select from different courses and I prepare only one or two courses for all"

Social Embarrassment: about YG social embarrassment, only one interview talked about it. She said she used to present different amount of food when inviting her family to avoid social embarrassment:

"When the family visits my home, a large number of different dishes must be available on the table, and this is to avoid the social embarrassment that can occur when something is missing from the table"

"Family gatherings I have to do many different types and fill the table with it to please them and not be embarrassed"

In contrary, OG talks too much about social embarrassment. The following examples could show this attention:

"Food should be well presented specially in the first day of Ramadan with several courses according to our lifestyle. If this does not happen, our guests might blame us or negatively evaluate us"

"I used to present a huge amount of food and drinks that exceeds the number of my guests in order to avoid any kind of social embarrassment"

After Ramadan, also only one participant in YG talks about social embarrassment as follows:

"Family gatherings were very meticulous at home in the sense of paying attention not to disparity or forgetting any of the dishes, as the table was full of many types of foods, and this was to ensure that there was no exposure to social embarrassment"

About OG they also talk about social embarrassment as follows:

"At the first day of Ramadan, my daughters, my brother and two sisters come to eat Iftar at my home, unfortunately I forget to prepare Konafa that my brother really like to eat and I really feel embarrassed"

Positive Social Impression: only one participant of YG talks about positive social impression, which also means that they do not put great attention on this factor:

"Preparations for Ramadan and family gatherings are an important element that controls the types of food we buy, and our main goal is to obtain positive impressions about food and hosting"

Old generation talk more about positive social impression as follows:

"I have to invite all the family in the first day of Ramadan, and several courses should be there to introduce varieties for guests"

"For me Ramadan is Iftar time; which is the dining table at Iftar time. Setting up the table, this is usually what keeps my thinking preoccupied throughout the day; what am I going to cook, how am I going to prepare for the food , who's coming over, who is not"

"Ramadan is a nice time. First, it's a time which includes many events; you get to see your kids, your cousins and your friends more"

Another YG talk about social impression after Ramadan:

"When the family arrived, they were impressed with the dining table, there was a lot of compliments about the food and the large number of types, and this led to increased expectations for the next visit in the family homes when we visited them"

Food Presentation: YG put great attention on food presentation. This point could be shown clearly before Ramadan in the following evidence:

"My mum taught me that the dining table has to have 2 kinds of protein and two kinds of carbs, other than the salads"

"Pay much attention to the way food is served on the table, and this is because the eyes eat before the mouth, and this means that a good way of presenting food opens the appetite"

For OG, food presentation is a very important factor in Ramadan. Evidence shown before Ramadan as follows:

"Food should be well presented specially in the first day of Ramadan with several courses according to our lifestyle"

"We have to design the table-by-table cloths which are available in different colours made especially for Ramadan and prepare different Ramadan drinks that should be present on the table".

"The quantity of food also differs from days other than Ramadan as the amount of food should be more in Ramadan than normal days, with different varying courses"

After Ramadan, YG had assured the following:

"I paid a lot of attention to family gatherings in the way of presenting the year, and this is what the family found very interesting and appetizing"

At the same manner, OG had assured after Ramadan that:

"This year I use to cook very large quantity so I always have large quantity for leftovers, so next Ramadan I will be careful about the cooked quantity"

Showing Effort: before Ramadan, YG had assured Ramadan requires great effort to prepare food especially if there are people invited at Iftar. Another respondent had referred to work and how is it hard to work and preparing food at fasting as they got so tired. The following evidence shows the YG opinion about effort in Ramadan

"I know I'll be most probably headachy and tired, and you definitely try to avoid big activities or heavy tasks all day during Ramadan. But also, I will try to show effort in the preparation of Iftar"

"Regarding effort, I always put extra effort when people are over, I can take the day off from work to be able to prepare the different stages of food and prepare the house to look pretty"

"You begin with the idea of eating something new every day in Ramadan, you start putting effort in getting out ideas and recipes that are new to make Iftar meal more fun and appetizing"

"The effort is greater at the beginning of the month of Ramadan, where we prepare many types of food, and this effort decreases throughout the month"

"If someone is coming over, I put so much effort, even more than usual"

"At the beginning of Ramadan, you are very excited, you want to do all the meals they like. Like the appetizers in the normal days, it actually could be a meal but in Ramadan it has to be one of the many dishes or courses available. By the middle of Ramadan your effort starts to decrease"

"In Ramadan, a great effort appears on the table, you should eat many different items "

"The effort is a little more than the normal days and this is because in the month of Ramadan"

"The effort in Ramadan is greater than the other days, but this effort varies with time"

"Not much effort, but more effort than usual"

About OG, they also assured that Ramadan required lots of effort. Moreover, they said they have to show effort in order to make people feel they are so welcomed. This could be shown in the following evidence, as follows:

"The first week of Ramadan is always spent in family gatherings through Iftar…. The one inviting family at his/her home should show effort and interest in the invitation and express his/her happiness by introducing several courses and many options of drinks"

"During Ramadan, I use to make great effort in order to make everyone feels so happy as well as I use to introduce the favourite food stuff to everyone"

"Of course, I use to make great effort at the beginning of Ramadan as I use to invite different people every day. The effort decreases significantly at the end of the month"

"At the beginning of Ramadan, it takes a lot of effort because you prepare everything but use it throughout the month. By the end of Ramadan, you have things that are ready. You have already prepared things, so you are able to use it. For example, I prepare a big number of drinks and put them in the freezer,

the samosas, soups, these things you have the essentials prepared for. Definitely

as Ramadan comes to an end the effort becomes less"

After Ramadan, YG had assured of the great effort done through Ramadan in the following quotations:

"I think I put in the same effort over the course of the month since I had about 2

gatherings a week at least in my house. Therefore, the effort expended in each

Ramadan, whether at the beginning of the month, half, or the end of the month,

is the same"

"There were many gatherings in Ramadan, so I bought many things, and this

required more effort than previous years"

"This is so as not to increase the effort spent at the beginning of the month and I

may not be able to do it properly"

On the other hand, one of the participants of OG assured that she made extra effort at the beginning of Ramadan in order to decrease the effort in the other days.

"I use to prepare everything at the beginning of Ramadan and use it throughout

the month so the effort was concentrated in the beginning in the month after that

it decreases"

Family Gatherings: Most of the respondents mentioned their immediate family members (usually their parents) at their parents' houses invite them the first few days of Ramadan, especially the first day. Then the YG have to show their efforts by inviting their families and making varieties of courses to show how they care, and they are happy with such family gatherings. Other participants say

at the beginning of the month there are too many invitations and gatherings compared to the rest of the month. Evidence is shown in the following:

"We also usually gather with the bigger family (mum, dad, father in-law and mother in-law) at someone's house, or go out for and for Iftar it's a must to gather a minimum of 2-3 times per week"

"In family gatherings, there must be many types of food, and there is a great effort spent in this gathering for the person who is hosting"

"Ramadan means family gatherings, as Ramadan brings together the family that we can only meet in Ramadan"

"This does not happen with family though, the person inviting from the family, who is usually older is responsible for preparing everything"

"Usually, we spend our first day of Ramadan with my parents at their home, as I am not used to preparing the types of courses and meals my husband usually asks for by myself. So, we are gathered there where we spend the day preparing different courses"

"Distributing the days amongst the gatherings, who will take which day to invite, when are you going to go to your family, or your husband's family"

"The days of family gatherings, when there are many types of food on the table"

"I start the invites from the second week (my family), and people have to invite back"

"Once to have iftar at your mum's house and the other at your husband family house, this is set and does not change"

"Other than the invites and that we like to eat together, we like doing things together, especially the religious activities"

"A month when the family gathers and we meet for iftar with each other"

"Most of the gatherings I go to are family, but I can go to one or two gatherings with my friends"

"there are many family gatherings at the beginning of the month of Ramadan"

According to OG, Ramadan is represented in family gatherings for them. They really like family gathering and some of them use to make their home the main place of gathering. They also prefer family gathering than friends gathering. The interviews showed these points clearly as the following:

"It's an opportunity for more family ties, it's a time where we could clear our souls and become closer to each other and we meet in a more spiritual atmosphere"

"In Ramadan, we do not prefer going out because food is not tasty then, we prefer to invite family and friends at home"

"Making family more closer and enables us to meet all together although every own has his own busyness and life"

"We all like to have different courses daily in Ramadan, but such courses differ from one to another according to the family taste and the budget they can offer for such courses. What suits me for example differs from what suits someone else as she has different budget and different taste as well."

"I like Ramadan because we all gather as a family and we used to gather all several times, one time at each one's home. We share memories of being kids,

the decorations and playing together, yet, this Ramadan not all people were able

to attend the family gatherings."

"In Ramadan we spend each day in the house of one of our family member, we

also go to pray Taraweeh with each other"

After Ramadan, YG had assured they really enjoy family gatherings, the activities they use to do with each other, but they also refers to the great effort done through gatherings. Evidence is shown as follows:

"We have had a large number of family gatherings this year, and they were very

enjoyable"

"I like family gatherings at my mum's house because I am not responsible for

cooking; I just have to set the table"

"At the beginning of Ramadan, I enjoyed celebrating the family gathering and

preparing variety of courses with my mum whether at my home or hers, but after

that I got tired and was not able to continue doing that. I replaced this with

other options like ordering meals online".

"We have done many family gatherings in each one of us' home"

"We went to many family gatherings; it was very interesting and we do many

activities together"

About OG, they show a great happiness and enjoyment about gathering happened in Ramadan. One of the participants show her sadness about not meeting all her family members.

"Me and my children hung the decoration together and put on colorful lights. In a wider family level, we use to make lots of family gathering one time at each one's home"

"I did not use all food I was planning for as family gatherings were much less than my expectations this year. I used this time in praying [taraweeh] and reading Quran"

"Actually we don't prefer going out through Ramadan because it is very crowded also the food is not tasty, we just stay with family at home and use to go to invitations in or friends and family homes"

"Unfortunately, I didn't meet all my family members this year and that's makes me really sad"

Mother Influences Behavior: YG in the interviews before Ramadan had indicated that they are influenced by their mothers in the attitude. They also have learnt cooking and some instructions related to guests host.

"The primary responsibility of the mother is for sure, and this is due to the fact that the mother is the influencing factor of Ramadan arrangements from budget-friendly food purchases"

"I would cook them as I learned from my mother, as my mother would sometimes bring back the food; She uses food from day to day"

"I had been following my mum's instructions to prepare everything for guests but I could see that my friend is enjoying Ramadan more as she did not follow her mother's opinion and likes to spend Ramadan in outings or even at home with small amounts ... at the end she did not spend much as I had been spending

through previous Ramadan. So, this Ramadan, I will just do like her and will

buy small portions for me and my husband"

After Ramadan, YG talk about their mothers influence related to purchasing items and also in some attitude related to people host.

"My purchases are similar to what my mum does, as I make the same buying

habit that I used to do with my mum"

"There was a lot of influence from my mum to buy many things before Ramadan,

and this is because family gatherings took place in my home"

"It was very similar because I used to go every year with my mother to the

market before Ramadan to buy food together, I am very influenced by my mum

behavior"

It is noted this code appears only on YG interviews and do not show in OG interviews, but this does not mean they are not influenced by their mothers as OG assured they are strongly affected by the old traditions of their mothers and grandmothers.

Mother Encouragement: mother encouragement is also only discussed by YG. Before Ramadan they assured that:

"I also think that my mother will help and encourage me in this step, as I always

buy multiple items and she always tells me that I should buy only what is

needed"

"My mum encouraged me through making the family gathering in my house and

she came early to help me in how to prepare much larger quantities of food and

also helped me preparing the table in a good way of food presentation"

"Mum likes to invite the family to my house. She helps me of course, yet, it is a great effort and I have to show that to my family to express how much I am happy with their gathering at my home"

While after Ramadan, they indicated that:

"My mum encouraged me to, and she also helped me to prepare for these gatherings, as she would come to me before her and prepare food with me and help me in the preparations"

Gender Disagreement: this disagreement appears in both generations. YG had mentioned gender disagreement in interviews before Ramadan as follows:

"This difference in opinions may be due to gender disagreement"

"The concepts themselves are different. The man sees something else than the woman"

About OG, they also mentioned gender disagreement before Ramadan as follows:

"My husband suggests buying fewer amounts of foods and nuts in order to reduce expenses, but I disagree with that"

"My husband never helped me prepare the table or choose the type of food to cook if we have a family iftar, he never decorates the table with me or even gives me his opinion on how to do that. His only opinion would be on what food to kind of food he wants to eat"

OGs are observed to be similar or close in behaviour in special occasions such as Ramadan, due to the fact social pressure or the impact received by YGs from their

mothers are considered important and effective, to the extent of influencing the YGs' behaviour.

The above quotes from the OG show how they attach a great importance to their gatherings. It was noticed how the OG consistently used confirming words such as "I have to", "should be" and "always" throughout the interviews, which the YG did not use as much. The use of such words indicates the importance of the gatherings they intend to do and how much effort they are willing to exert on them. The fact that they prepare for everything beforehand, reflects how important such gatherings are to them. The OG have also put a great emphasis on the first day of Ramadan and indicate how providing a variety of meals reflects their way of living.

Showing effort was found to be an important issue for both generations. The difference between both generations could be seen in the way they have expressed dealing with effort during Ramadan. The OG talk about the effort they will be doing in a positive, maybe rewarding manner and how they usually start preparing for Ramadan beforehand. While the YG mentioned the effort in a less enthusiastic manner, especially when talking about the family gatherings, and in a way which shows they could not do it on their own and employing ways of decreasing the effort involved. The OG claim they like to show enough effort to save their face from being blamed. Therefore, they are afraid of being judged and afraid of negative evaluation from people around, instead like to leave a positive social impression on others. Therefore, the OG experience social pressure from others and them themselves exert social circle influence on the YG.

The interviews demonstrated such claims from the OG about the gatherings they have at home, whether for family or friends. They also claimed they celebrate friends' gatherings the same way as family gatherings. Sometimes, it is even more difficult in cases of friends' gatherings, as more courses should be available rather than preparing only what they know their family members would enjoy. Such claims strongly contradict the YGs where they have mentioned how the friends' gatherings are a lot easier and less hectic than family gatherings, showing how their FOC motivation differs when with friends. Finally, both generations had mentioned gender disagreement, which indicated how FOC is being influenced through extrinsic motivation.

The quotes mentioned above explain the intention of the old and young generations to behave before Ramadan and their actual behaviours after Ramadan. Explaining why there might be a difference in the behaviour between the generations. The extrinsic motivation theme includes two extracted categories of social pressure and social circle influence. The social pressure category was reflected through the following codes: friends' gatherings, social embarrassment, positive social impression, food presentation, and showing effort. Conversely, the social circle influence category was reflected through the following codes: family gatherings, mother influence behaviour, mother encouragement and gender disagreement. Table 4-6 summarizes the main codes and categories extracted from the extrinsic motivation theme, as well as their description.

Categories	Codes	Description	Evidential Quotes
Social Pressure			
	Friends' gatherings	A group of friends at a particular	*Family gatherings are very important in Ramadan but friends gathering are much more exciting*

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Categories	Codes	Description	Evidential Quotes
		location.	*as we spend the day outdoor, and we are not bothered by preparing courses for Iftar or washing dishes after that*
	Social embarrassment	An individual feeling insecure and uncomfortable due to being in a particular situation or due to a specific person.	*When the family visits my home, a large number of different dishes must be available on the table, and this is to avoid the social embarrassment that can occur when something is missing from the table*
	Positive social impression	When an individual tries to impress another by engaging in positively reflected behaviour.	*Preparations for Ramadan and family gatherings are an important element that controls the types of food we buy, and our main goal is to obtain positive impressions about food and hosting*
	Food presentation	The way food is presented on the table in terms of quantity and the decorations associated with it.	*My mum taught me that the dining table has to have 2 kinds of protein and two kinds of carbs, other than the salads*
	Showing effort	The reflection of the physical and mental activity exerted by the host in preparing for the gatherings.	*I know I'll be most probably headachy and tired and you definitely try to avoid big activities or heavy tasks all day during Ramadan. But also, I will try to showing effort in the*

Categories	Codes	Description	Evidential Quotes
			preparation of Iftar
Social Circle Influence			
	Family gatherings	When members of the immediate and/or extended family get together.	*We also usually gather with the bigger family (mum, dad, father in-law and mother in-law) at someone's house, or go out for and for Iftar it's a must to gather a minimum of 2-3 times per week*
	Mother influence behaviour	A reflection of the mother-daughter relationship; daughters who are or are not affected by their mothers' opinions and behaviours, who see her as a role model or as an example to follow.	*The primary responsibility of the mother is for sure, and this is due to the fact that the mother is the influencing factor of Ramadan arrangements from budget-friendly food purchases*
	Mother encouragement	The motivation passed on from mother to daughter, influencing their behaviours.	*I also think that my mother will help and encourage me in this step, as I always buy multiple items and she always tells me that I should buy only what is needed*
	Gender disagreement	Men and women having distinctively different roles	*The concepts themselves are different. The man sees something else than the woman*

Table 4- 6: Categories and Codes of Extrinsic Motivation Theme

4.2.2. Theme of Friends Influence

It could be claimed that the friends influence is present in both young and old generations but actually each in a distinctive way. Regarding the OG, they are committed to consume in a certain manner due to the feeling that others could blame them for any missing materials, food, or activities. Such blame as mentioned before in the extrinsic motivation theme could be from either friends or family. In addition, the OG start their Ramadan preparations early on to have time for their religious activities, they also do so to save face by having all things bought and prepared for before Ramadan. This makes them keen to buy everything in relatively larger amounts than the YG who think they do not have to be influenced much by their parents' beliefs to buy more and have everything ready at home for guests.

The theme of Friends Influence is the second theme developed from the categories that appeared in the interviews, which are Information, Reliability, Reviews and Ideas. Figure 4-13 shows the mind mapping of Friends Influence, where codes are also presented
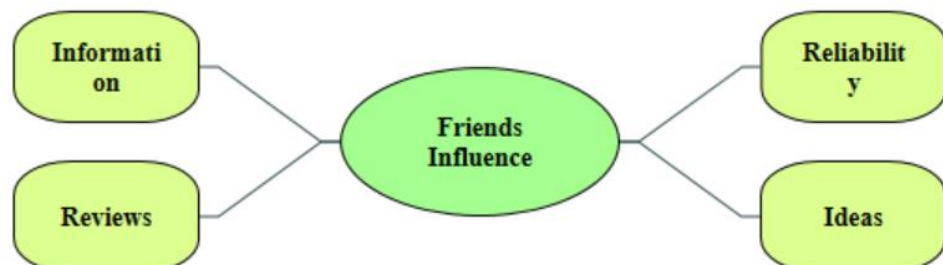
Figure 4- 13: Theme of Friends Influence

Information: evidence has talk about information given by friends in the interviews before Ramadan at one of OG interviews.

"My friends use to inform me about any market that makes good offers before Ramadan"

Other evidence is shown after Ramadan by YG as follows:

"Every Ramadan, I will go to buy with my friends because they know places with good quality making good offers. They have good information that I can rely on"

Reliability: evidence has talk about reliability of friends and how it affects OG opinion in one of OG interviews before Ramadan.

"Last year my close friend attended my Ramadan celebration at my house with my family. She blamed me much for missing nuts… that I had actually went to buy before the celebration but found all of them unappealing. I learnt not to purchase through Ramadan and I have to bring enough and extra stuff before Ramadan"

Other evidence is shown after Ramadan by YG as follows:

"These places are very reliable for me so I go there every year my mum and I"

"these videos are very reliable. Indeed, I tend to buy what I saw in the video, and they are always the basic things and without exaggeration"

Reviews: evidence has discussedtalk about reviews of friends and how they are important for OG in one of OG interviews before Ramadan.

"I use to buy extra stuff related to food and materials, this habit I use to follow depending on my friend's review and advice and it really works with me as I have to be ready for any unexpected guests"

"I use to take my friends' reviews every year about the quality and the quantity of food I provide as well as about the way of presentation"

Other evidence is shown after Ramadan by YG as follows:

"I always see some reviews about the important things that I should buy"

Ideas: evidence has shown that YG are affected by their friends idea, according to an interview before Ramadan:

"I really like my friends' ideas"

Before Ramadan, OG mentioned: that

"My husband suggests buying extra food, drinks and nuts, which make us able to invite more and more friends during the holy month"

After Ramadan, YG had indicated: that

"My friend told me some ideas that made it easier for me to make many items in family gatherings"

After Ramadan, OG had indicated: that

"This Ramadan, I went to buy nuts and actually I bought much as I was expecting another family visit but not all the quantity I bought was used and after Ramadan I gave what was remaining to the cleaning man in my building"

The above evidence shows that both YG and OG are affected by their friends opinion regarding the food buying and the suitable quantity of food.

Such responses explain how friends have an influence on the motivations of the OG generation and how much it differs byon how the YG are influenced by friends. The above quotes (before and after Ramadan) show how comments by

friends have influenced the OG to the extent of her remembering such comment from the year before and acting upon it the next Ramadan in the following year. Showing how this comment has motivated her FOC. The act of buying these nuts in extra quantities, more than what was needed reflects how the respondent was trying to save face. Saving face is a proactive way of reflecting a positive image to others to avoid any negative reinforcements such as being commented on negatively.

While on the other hand, the YG are influenced by their friends in a way in which they want to follow in their friends' suggestions and opinions and move away from their parents' traditional way of FOC. They appear to value and have belief in their friends' opinions, ideas and actions over their parents'.

According to the quotes mentioned above for friends influence theme, the codes extracted from this were expressed in (information and reliability); these codes reflect the category of word of mouth (WOM). Another category was found to be friends' opinions, which was expressed in the codes of (reviews and ideas). Table 4-7 summarizes the main codes and categories extracted from the Friends Influence theme.

Categories	Codes	Description	Evidential Quotes
Word of Mouth			
	Information	An individual's own facts, which have been collected or learned.	*My friends use to inform me about any market that makes good offers before Ramadan*
	Reliability	The extent to which an individual is considered trustworthy to another individual.	*Last year my close friend attended my Ramadan celebration at my house*

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Categories	Codes	Description	Evidential Quotes
			with my family. She blamed me much for missing nuts… that I had actually went to buy before the celebration but found all of them unappealing. I learnt not to purchase through Ramadan and I have to bring enough and extra stuff before Ramadan
Friends' Opinion			
	Reviews	An individual's opinions and views regarding a particular issue.	*I use to buy extra stuff related to food and materials, this habit I use to follow depending on my friend's review and advice and it really works with me as I have to be ready for any unexpected guests*
	Ideas	An individual's suggestion or concept given to another.	*My husband suggests buying extra food, drinks and nuts, which make us able to invite more and more friends during the holy month*

Table 4-7: Categories and Codes of Friends Influence Theme

4.2.3. Theme of Buying Pattern

The theme of Buying Pattern is the third theme developed from the codes whichthat appeared in the interviews, which are Prices, Spending, Choices, Stuffs

and Varieties. Figure 4-14 shows the mind mapping of Buying Pattern, where codes are also presented
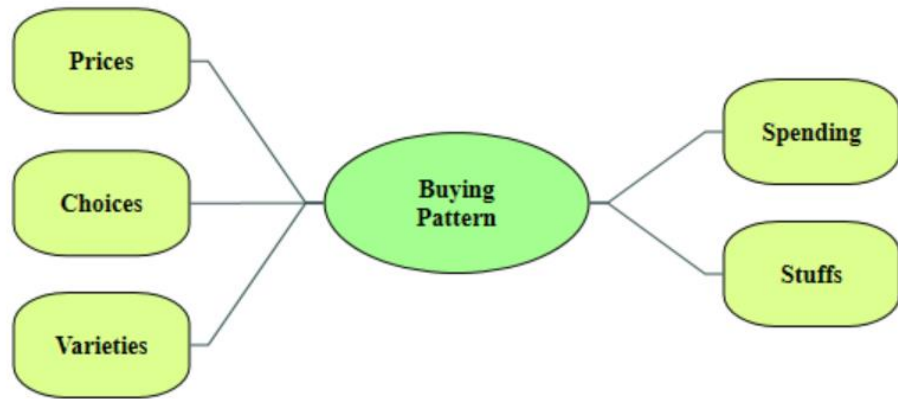
Figure 4- 14: Theme of Buying Pattern

Prices: in the interviews before Ramadan, most of YG had agreed pricesthat priced had risen significantly, which forcedforce some of them to reduce the quantity they buy or stop buying certain items. Evidence shown as follows:;

"The current price increase, the plans I made for Ramadan will change, as I can no longer buy the same quantities of food that I used to buy every year in Ramadan"

"I think that prices will continue to rise"

"The desserts are the thing I put a budget for, because the prices are becoming crazy, a plate of dessert could reach 300 L.E. It's another budget, if I spend 300 L.E every day"

"Like I told you, each year the desserts rise in price. So, to be honest, yes there definitely has been an effect"

"If the prices keep rising the way they are"

"But I think that this year the quantities I buy will differ due to the high prices"

"This is because of the high prices that occur every year in Ramadan"

"Because of the increase in prices, I think that I will buy the same things"

OG has the same opinion regarding this point. Interviews before Ramadan show the following:

"The sudden rise in prices had force me to reduce the usage of some items and stop buying other unnecessary items in order to control the gap of prices"

"I start to neglect buying some items that are not necessary and replace other items with cheaper one to overcome the high prices"

After Ramadan, interviews of YG had assured again about the raising in prices, as follows:

"Prices are getting higher and higher which made me pay more than I thought I would. This Ramadan, I had fewer gatherings than I usually do but at each gathering I would still buy more than I thought I would"

"The prices were very high, and I used a larger budget than I used last year"

"The price increase and I used to buy sweets for my house and my mom's house"

"The prices were twice as high as in previous years"

"We went shopping with my husband the prices were very high"

Also, OG had indicated the same, as the following:

"But at the same time prices still increases each day in Ramadan and the situation become so hard"

"The raising in prices really bothers me and I hope things would be better"

I need to work more on reducing my spending on food because I still suffer from the high prices"

Spending: YG assured of the idea that Ramadan required more spending for food, even if there are only two meals a day. Evidence before Ramadan is shown as follows:

"We definitely spend a lot during that time even though we only eat two meals, because when you are hungry you tend to buy a lot"

"Spending on food in Ramadan is different from spending on normal days, as in Ramadan a variety of items must be included on the table"

OG also agreed the same idea of increasing spending. They also suggest another idea, which is neglecting buying some unnecessary items aiming to reduce spending due to the rising in prices.

"Although we eat in Ramadan less than the normal days, but we use to spend more on the meal at Ramadan"

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"My husband sometimes thinks in this manner to buy fewer quantities and reduce spending but what I think is instead of stopping certain things we could adjust it and change in the nature of things, but I do not favour stopping buying something"

"I already had changed my spending behaviour. The things that I felt are not consumed and that it could stay unused for long periods of time, I don't get it anymore. For example, Khoshaf (dessert plate), I used to do it and put it in the refrigerator, my son in law might have some from it, or someone might come over and have some, but my family don't eat it, maybe my husband might have a small quantity. So, I stopped buying it to reduce my spending"

After Ramadan, YG talk about increasing spending in Ramadan, as shown in the following quotations.

"Every time I consider that I did not use all what I bought, but when it comes to Ramadan, I can do nothing"

"I spent the same amount of money but bought less"

"My spending was higher on preparations for the month of Ramadan every year"

Choices: different choices are also mentioned by YG before Ramadan, as follows:

"One day at Ramadan I invited my husband's family but unfortunately I fell ill one day before, I had to cancel that day but that cost me a big problem with my husband and his family. They did not appreciate that I am tired and accused me that I want to cancel it because I do not want to see them"

"I think my choices will be different this year due to the different prices"

OG talked about the choices that the obligated to do due to the rising in prices, evidence before Ramadan shows that:

"The higher increment in prices had force me to choose only the necessary stuff"

After Ramadan, YG assured that they have to do more accurate choices in order to recover the increasing in prices.

"I won't buy all these stuffs again. Actually, I was over budget for nothing, and some items were thrown away at the end of Ramadan"

The same idea is discussed by OG as follows:

"I think I will be wiser, while choosing Ramadan stuff next year"

Stuff: Before Ramadan, YG had talked about stuff with different opinion, first mentioned that Ramadan required many stuff and the second is that it is better not to buy extra stuff as prices are rising high every day

"You might start thinking of eliminating a certain stuff. I could just think about having a meal consisting of just an appetizer dish and another protein stuff and a small amount of carbs. Therefore, the quantities by the end of Ramadan being presented changes leading to a change in the leftovers"

"There has to be a big plate with different stuffing inside. Dates which is much related to Ramadan"

"I know I should be buying stuff with extra amounts as prices usually get higher when we are close to Ramadan or in Ramadan period itself. But unfortunately,

each Ramadan I say I will but I do not have the time and end up buying the foodstuff a day or two before Ramadan"

"People can see many stuffs of food so that each one finds what he likes on the table"

"This is due to the presence of many stuffs that we only eat in Ramadan"

OG has the same opinion about buying extra stuff as this is significant to the traditions. Another participant suggests not buying the whole stuff at one time.

"As my parents used to do, I have to invite my sisters and brothers in Ramadan and all stuff should be there ... I cannot change my buying pattern as I have to be ready with all stuff and introduce them to my guests"

"Usually, everyday there is someone over for Iftar. The dining table in Ramadan is usually different than any other dining table because it includes things such as the drinks, different desserts (related to Ramadan), and the main meal"

"Starting from next year I can buy the needed stuff daily instead of storing the food of the whole month before Ramadan starts"

After Ramadan, YG had realized that they had bought unneeded stuffs, as follows:;

"We buy a lot of stuffs more than the amount we used to buy"

While, OG are satisfied with the quantity they bought:

"I had the same pattern. I used to store all my needs before Ramadan and made some preparation for Ramadan and when Ramadan starts I have all of my needs. On the other side, this year I pay more in order to buy all the required stuffs"

Varieties: before Ramadan, YG had talked about the importance of buying varieties and offering varieties of food on the table during that month, as follows:;

"You start mixing dishes and making different varieties"

"Which is different than in Ramadan where there has to be soup, appetizers, proteins, carbs, vegetables and desserts"

"We always tend to overdo it, because the culture implies that, I always like people over at my house to have a lot of varieties to choose from"

"This makes the varieties to be more and each one of us tastes the food of the other"

"I buy a variety of things and store them before Ramadan"

OG also talk about varieties as follows:;

"In Ramadan, I should have yameesh and nuts … I have to buy extra foodstuff and variety of drinks and desserts and be prepared as I have to invite my family and friends"

After Ramadan, OG talked about Ramadan as the following:;

"I know I bought many things that are not all used but I cannot buy less because I should have a variety of it present at home for kids and for celebrations done"

From the above quotations, it is noticed that YG can change their behaviour more easilybehavior easier than OG. The OGs are not able to change their buying pattern and purchasing behaviour from year to year, this is due to the habits they have

learnt from their parents' generation, in addition to having available all the things that their grandchildren like. On the other hand, YGs are more flexible than OGs.

It is also noticed that the two generations are affected by the price increasesprices increment but some of OGs starts to control their spending.

It could be concluded that OGs are not able to change their purchasing behaviour or buying pattern specially to satisfy their grandchildren with the things they like and ask about from one year to another. While the YG at the end of each Ramadan disapprove of how much money they spent and intend to change for the following year, most probably they will not change. The thing they have actually changed was decreasing the number of gatherings they had but not the pattern of buying they do for such gathering, due to their mother's influence.

According to the quotes mentioned above for buying pattern theme, the codes extracted from this were expressed in (prices and spending). These codes reflect the category of money. Another category was options, indicated by the codes (choices, stuffs and varieties). Table 4-8 summarizes the main codes and categories extracted from the buying pattern theme.

Categories	Codes	Description	Evidential Quotes
Money			
	Prices	The concept fairly or acceptingly viewing the value placed on an item in relation to the money paid to acquire them in Ramadan.	*The current price increase, the plans I made for Ramadan will change, as I can no longer buy the same quantities of food that I used to buy every year in Ramadan*
	Spending	The amount of money that people are willing to	*We definitely spend a lot during that time even though we only*

Categories	Codes	Description	Evidential Quotes
		pay to acquire items in Ramadan.	*eat two meals, because when you are hungry you tend to buy a lot*
Options			
	Choices	The variety of options for food items people have available.	*One day at Ramadan I invited my husband's family but unfortunately I fell ill one day before, I had to cancel that day but that cost me a big problem with my husband and his family. They did not appreciate that I am tired and accused me that I want to cancel it because I do not want to see them*
	Stuffs	The extent to which people acquire products throughout the month of Ramadan.	*You might start thinking of eliminating a certain stuff. I could just think about having a meal consisting of just an appetizer dish and another protein stuff and a small amount of carbs. Therefore, the quantities by the end of Ramadan being presented changes leading to a change in the leftovers*
	Varieties	The availability of different kind of food items to be cooked, different drinks available or even places for gathering.	*You start mixing dishes and making different varieties*

Table 4-8: Categories and Codes of Buying Pattern Theme

4.2.4. Theme of Intrinsic Motivation

The theme of Intrinsic Motivation is the fourth theme developed from the codes that appeared in the interviews, which are Many Options for Guests, Makes us Happy, Décor, TV Shows, Social Norms and Personal Norms. Figure 4-15 shows the mind mapping of Intrinsic Motivation, where codes are also presented
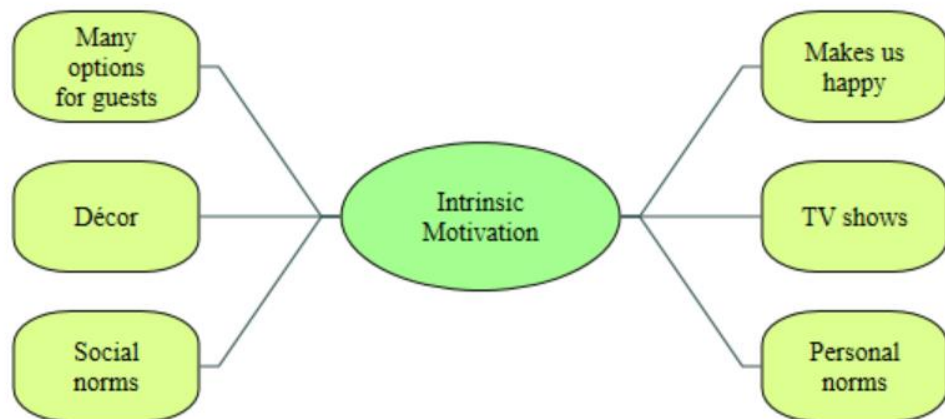
Figure 4- 15: Theme of Intrinsic Motivation

YGs revealed that, up to an extent, they must follow what people traditionally do in Ramadan. They must buy the same stuff and celebrate in the same way. After Ramadan, however, the YGs view differed, with them preferring to go through with what fits their conditions and budget only and not follow with what traditionally takes place. They claimed that they do not have to follow such behaviours that could be over-budget or force them to make greater effort. Instead, they have only to follow those behaviours that make them happy, showing a difference in the motivation orientation (intrinsic/extrinsic motivation) between the YG and OG.

Many Options for Guests: Before Ramadan, OG had assured of the importance of offering many options to guests, as follows:

"I always prepare everything to have many options for my guests without much effort in Ramadan during fasting and to leave sometime for reading Quran"

"With the aid of my daughter I offered many options for my guests all over Ramadan"

"Actually, we eat more in Ramadan, and I use to prepare many options specifically when we have guests"

After Ramadan, there is only one interview of YG refers to offering different options to guests, as follows:

"I bought him more food, because there must be many options of food in the dark on the table"

"I make so many options to guests so there's plenty of clean leftovers to cook again"

Makes us Happy: Before Ramadan, YG had referred to things that make them happier in Ramadan as Follows:

"Ramadan makes us happy. Before the beginning of the month, we start preparing for it by buying food and listening to Ramadan songs"

"In my opinion, we should not buy all Ramadan stuff, just because they have to be there, instead, I like to bring some small amounts to feel the celebration with Ramadan rather than getting too much just to be at home for guests"

OG also referred to that before Ramadan, as follows:;

"Ramadan is an opportunity to get closer to god; there is a feeling of serenity that undoubtedly the human experiences. I have felt that, especially since I left work. Work used to take from me a lot of effort in Ramadan, after I finished work, Ramadan started to give me a feeling of serenity"

After Ramadan, YG had indicated the following:

"The days in Ramadan were very comfortable and I felt very happy"

A difference could be found in the intention of both generations for the coming year. YGs claim that they should not follow such behaviour as they are over-budget, and they are unhappy about having unused stuff that probably are thrown out after Ramadan. While OGs observe the same problem, but they react in a different way as they see they should be committed to the behaviour they inherit from their parents and grandparents and that it is their moral duty to follow what their parents were doing, so behaviour is difficult to change. This might be an indication to how OGs follow previous values while YGs question these values more.

The Young and Old generations' intention to behave and actual behaviour could be explained through a difference in their intrinsic motivation. The YG, although at the end did not behave as they intended, where they still bought a lot of foodstuffs. But they tried to follow their feelings more and they are leaning more to modifying their behaviour in the coming years, while on the other hand, the OG have no intention to change their behaviour, which shows how the OG are more influenced by the extrinsic motivation (pressure from others) rather than how they feel (intrinsic motivation).

Décor: Decorations are one of the important aspects of things to be done in Ramadan whether by young or old generations. It is something that makes people happy and is a major way of celebrating Ramadan. YGs care about decorations in the entrance of the house and outside the house like lightings, tablecloths, in addition to watching special Ramadan series on TV.

Both of YG and OG talk about making decorations to celebrate Ramadan. Before Ramadan YG indicated that

"Decorations in the entrance of the house and outside the house like lightings"

"We do decorations, but this is fairly new, and it started with my kids"

"So, we have our main traditions, and we add up to them like I mentioned about decorations"

"I have to decorate the house, so I try as much as I can to get things matching my house, my furniture is more of a blue colour so I try to get the cloths for decoration with traditional prints in blue colour"

"You find lights everywhere, special decoration cloths with traditional prints decorating everything"

"I also decorate the apartment. I enjoy it a lot and I do it with my children, they are very happy as we decorate the apartment together"

"The decorations that children decorate the street with Ramadan lanterns and the happiness of children with it, the decorations we make at home"

"Celebrate by decorating the whole house with my children, as well as adding some decorations on the balcony"

While OG indicated:

"I decorate the house with the traditional Ramadan Arabic cloth, lanterns and I hang a lantern in the balcony"

"Egypt is known by its celebrations especially in the religious occasions. The celebration is done through putting on decorations, gathering and sometimes going out. For example, as Ramadan is nearly started so we use to hung Lanterns and colourful decorations"

"I could hang the lights that turn on and off, even my grandchildren love it. They get very happy and ask about the lantern where is it?"

"I purchased a new lantern because my old one broke, I purchased bits of cloth that is hung, other than my tablecloth, I also used it to make my daughter a table cloth"

After Ramadan, YG had assured that:

"I like the lightings done for Ramadan and I keep them at my home all Ramadan time. I was very sad when I switched them off because this means that Ramadan time was finished"

"I decorated the apartment they had a lot of fun doing it"

"We decorated our home, and went to the supermarket to buy our planned food that we need during the month"

Soap operas in Egypt continuously raise awareness to its culture by both reflecting and driving understandings of the Egyptian culture to its society (Abu-Lughod, 2008). These soap operas may also be viewed as a way of commercializing

Ramadan and adding to the secular rituals involved with that month (Armbrust, 2006).

OG, similar to the YGs, care about decorations in the entrance of the house, where the lantern is considered one of the main traditional Ramadan customs in Egypt. It is somewhat akin to the Christmas tree for Christians. OGs care considerably about family gatherings by preparing the schedule of invitations. Likewise, they also prepare their schedule of religious activities such as praying and reading Quran.

In the interviews conducted after Ramadan, both young and old generations reveal the same issue that they care about decorations in the entrance of the house and outside the house like lightings, tablecloth, as well as watching Ramadan series on TV. After passing the first days of Ramadan, some respondents in YGs decided to cut down such expenses of electricity consumption and switched off the lights, but others see that they should keep celebrating Ramadan by different ways and this is an important way of celebrating and saying Ramadan is there.

TV Shows: YG assured that they used to watch TV in the interviews done before Ramadan as follows:

"We also watch Ramadan series on TV as we get the schedule of all series and decide on what looks good to start watching before Ramadan"

"The celebrations are in the decorations, lights and Ramadan lanterns"

"It always ends up by you doing a bit more but at the same time being taken up by the flood of series to watch"

"Before Ramadan, the schedule of Ramadan series is announced, and we start choosing which we will be watching according to the actors we like or the one we feel will have more drama"

"Prepare a schedule for the Ramadan series in TV that we will follow"

One comment is noticed from OG before Ramadan is noticed, which is:

"I used to watch only two series on TV of my favourite stars and the rest of time is between cooking and praying"

While, after Ramadan OG commented that:

"Usually, I do not see any TV shows in Ramadan. I spend all my time in praying, reading Quran and cooking"

"I saw many TV shows this Ramadan with my family"

Social Norms: social norms is an important topic that discussed in interviews.

YGs revealed that, up to an extent, they must follow what people traditionally do in Ramadan. They must buy the same stuff and celebrate in the same way. After Ramadan, however, the YGs view differed, with them preferring to go through with what fits their conditions and budget only and not follow with what traditionally takes place. They claimed that they do not have to follow such behaviours that could be over-budget or force them to make greater effort. Instead, they have only to follow those behaviours that make them happy, showing a difference in the motivation orientation (intrinsic/extrinsic motivation) between the YG and OG.

YG refers to that before Ramadan as follows

"You prepare extra amounts because you get worried people might not find enough food or the food would not be enough. If I have people over, most probably the same quantity will be left over (60%)"

"I have to prepare a lot of items and prepare the table properly and pay attention to many details, as it is one of the social norms in Egypt"

Such a response indicates a changing intention to behave with the YG being more independent and less obliged by what is expected from them and to some extent less influenced by the extrinsic motivations when compared to the OGs.

Regarding OGs, they revealed the fact that they are committed to their behaviours and that they must buy all Ramadan stuff and make all the planning and requirements from their point of view to be able to meet what guests could expect from them and in order not to receive any blame due to anything being missing during the breaking of the fast.

Before Ramadan, OG indicated: that

"Before starting Ramadan, I have to bring all needed stuffs and be ready with extra amounts. It is a shame if guests come and ask for anything and I have it missing in my courses. This is part of our culture to be gathering in groups and it could be negatively evaluated if something is missing for the group gatherings"

"Following social norms is very important for me, as I have to follow my parents and my grandparents' traditions related to generosity and kindness"

While, after Ramadan OG mentioned: that

"I cannot change my pattern as I stuck to our old traditions and social norms"

Personal Norms: this code is discussed by YG before Ramadan as follows:

"If I'm at home with my husband then almost 40% of the food is leftover. If I'm at my mum's house and we're all eating together could be even more than that"

"There are personal norms I set for myself that I cannot deviate from"

While, after Ramadan one of OG participants assured that:

"Actually, I did not use all the stuff I purchased, and I found no need for all of these, yet I cannot change this culture to save my face if anything was found to be missing, as this might leave bad impressions and we could be wrongly judged"

It is noticed that YG and OG are similar in the way of celebration and decoration of Ramadan. OG do not put a great intention on TV shows in contrary with YG. Finally, OG had a great attention on personal and social norms than YG, especially the social norms.

According to the quotes mentioned above for the intrinsic motivation theme, these codes reflect the category of norms, indicated by social norms and personal norms. Table 4-9 summarizes the main codes and categories extracted.

Categories	Codes	Description	Evidential Quotes
Joyfulness			
	Many options for guests	The extent to which food is available in many kinds and in large quantities for pleasing others and for self-satisfaction.	*I always prepare everything to have many options for my guests without much effort in Ramadan during fasting and to leave sometime for reading Quran*
	Makes us happy		*Ramadan makes us happy. Before the beginning of the month,*

Categories	Codes	Description	Evidential Quotes
			we start preparing for it by buying food and listening to Ramadan songs
	Décor	The feeling derived from decorating the house to reflect the special occasion of the holy month.	*Decorations in the entrance of the house and outside the house like lightings*
	TV shows	The extent to which individuals look forward to and prepare to watch TV shows during Ramadan.	*We also watch Ramadan series on TV as we get the schedule of all series and decide on what looks good to start watching before Ramadan*
Norms			
	Social norms	An individual's behavioral pattern within society as to what they view, accept, and think they should do as normal.	*You prepare extra amounts because you get worried people might not find enough food or the food would not be enough. If I have people over, most probably the same quantity will be left over (60%)*
	Personal norms	An extension of social norms, which determines each individual's own behaviour.	*If I'm at home with my husband then almost 40% of the food is leftover. If I'm at my mum's house and we're all eating together could*

Categories	Codes	Description	Evidential Quotes
			be even more than that

Table 4-9: Categories and Codes of Intrinsic motivation Theme

4.2.5. Theme of Rituals of Festive Occasion Celebrations

The theme of Rituals of Festive Occasion Celebrations is the fifth theme developed from the codes that appeared in the interviews, which are Planned Buying, Preparing Certain Food, Food as a Festive Occasion and Clothes. Figure 4-16 shows the mind mapping of Rituals of Festive Occasion Celebrations, where codes are also presented

Figure 4- 16: Theme of Rituals of Festive Occasion Celebrations

YGs claimed that fasting is the first thing that comes on their mind when being asked the interviews' opening question regarding hearing the word Ramadan. Such claims were indicated by answers as "we go through 16 hours of fasting" and "Ramadan is fasting". This reflects how the YG view Ramadan from the practical and tangible side. While the OGs' answers included mentioning "lots of food" and "food gatherings" reflecting how the respondents that food is the main way people

celebrate in Egypt, even for normal activities and outings, where people usually use meals as a way for gathering.

The YG also see that things are becoming more expensive, yet it is essential for them to purchase food to have in stock for Ramadan in order not to be blamed by their mothers or families. Despite the fact that they do not intend to buy much, they actually buy stocks of a variety of food as a fear of suffering any problems with their mothers or families. Although their main concern is the buying of the food, however, some mentioned that they might also buy clothes before or during Ramadan for their kids to celebrate the feast that takes place after Ramadan. They do so, as not to be bothered with such activities through Ramadan time and at the same time for having their kids happy and celebrating feast.

Planned Buying: different generations put plans of buying before Ramadan. YG assured that:

"I don't stock on all kinds of food, mostly on things that can be stored such as oil, pasta, tuna, rice, fava beans, dates and nuts but I don't buy them, in quantities as before because now they're super expensive so I try buying them every while. I usually stock a week before"

"So at least you'll have the buying of the products out of the way and your ingredients ready at home"

"I do not know how I will be able to cover these needs and buy the same planned purchases at these prices"

"Of course, everyone tries to tell you to limit in the expenses, try to find solutions that could be substitutes or instead of buying something I could do it home"

"Before Ramadan, I prepare a list of the food and products I want to buy, and this is so that I do not forget anything and have everything planned"

"I can't get out of this planned budget"

OG had assured before Ramadan: that;

"I usually buy a new isdal every Ramadan and give away an older one; it's something I'm used to doing each year. Makes me happy"

"I planned buying food, Ramadan drinks, yameesh, and desserts"

After Ramadan, YG had mentioned: that;

"I went to the market and bought the things I planned without any budget"

"I tried to reduce the quantities that I prepared to buy each year"

Preparing Certain Food: YG had indicated that Ramadan requires preparing different kinds of meals, desserts, and drinks. Evidence before Ramadan are shown as the following:

"The food as there is certain food that we eat only during Ramadan which we wait for"

"At the beginning of Ramadan, you are too excited, you put all your effort and excitement in preparing new meals"

"It depends on the duration of Ramadan, at the beginning I put a lot of effort, I could even leave work an hour earlier to prepare the new meal"

"The duration of how long you're standing there preparing the food is longer. You could even start a day before, by marinating food"

"Ramadan means food, there is certain food, there are certain things that are eaten and drunk in Ramadan like Konafa, certain juices such as hibiscus, kharoob, sobya"

"Every occasion has a certain food that is prepared as a manifestation of the celebration"

OG refers before Ramadan:

"Regarding food, I have to buy the dates that are used to make Khoshaf plate, which also includes dried fruit such as dried apricot, raisins and prunes. I also buy nuts because I use them in dessert plates, samosas pastry (I fill it and have it prepared for frying), I don't buy the atayef and Konafa beforehand or store it, and I buy it daily. I buy meat and chicken to be able to store things"

"I purchased the drinks (hibiscus, Kharrob, Amar el deen) that are not drunk except in Ramadan. I used to prepare them daily during the whole month on the dining table"

"I used to prepare different amount of food and dessert to be compatible with different tastes"

While, after Ramadan OG mentioned:

"I invite my brothers over to have Iftar at my house. I cannot invite them without preparing a good meal with a variety of food served"

Food as a Festive Occasion: Egyptian deals with food as a festive occasion, evidence of his point is shown before Ramadan by YG as follows:

"Ramadan has a certain attitude towards food, like you have to buy this amount or these types of food. We might change our attitudes for a bit but it's not something major"

"When celebrating any special occasion in our lives, it's mostly concerned with what type of food we're going to have in that occasion"

"We should have "Yameesh and Nuts" ready for visitors at any time through Ramadan"

"Food is the main element for celebrating Eid and occasions in Egypt"

While evidence of OG is shown as follows:

"Most of the time occasions are celebrated through food. Families gather and food is done. Every occasion has its own meal. For example, in Ramadan people are invited over for a certain type of meat or duck or chicken"

"We have two popular ways of celebrating especially in Ramadan, which are preparing food and put on decoration"

"Usually, any occasion in Egypt involves food"

"Of course, the Ramadan dining table takes a lot of effort, which differs than any other day. So that is what preoccupies my thinking. Ramadan means Iftar"

"Most of the time occasions are celebrated through food. Families gather and food is done"

"Every occasion has its own meal (like Ashuraa)"

"We should have "Yameesh and Nuts" ready for visitors at any time through

Ramadan"

Clothes: Evidence of YG before Ramadan showed:

"I have to buy new clothes my children to celebrate Eid directly after Ramadan"

While evidence of OG shows:

"I have to buy new clothes for celebrating feast directly after Ramadan"

"I usually buy a new isdal every Ramadan and give away an older one; it's

something I'm used to doing each year and really makes me feel happy"

This theme showed some similarities between the two generations. It also showed that OG are wiser in planned their buying.

According to the quotes mentioned above for rituals of festive occasions theme, the codes extracted from this were expressed in planned buying and preparing certain food, these codes reflect the category of traditions while the codes of food as FO and clothes reflect the category of celebration. Table 4-10 summarizes the main codes and categories extracted from the rituals of festive occasions theme.

Categories	Codes	Description	Evidential Quotes
Traditions			
	Planned Buying	A list of priority items to buy, which people set at the beginning of or before Ramadan.	*I don't stock on all kinds of food, mostly on things that can be stored such as oil, pasta, tuna, rice, fava beans, dates and nuts but I*

Categories	Codes	Description	Evidential Quotes
Traditions			
			don't buy them, in quantities as before because now they're super expensive so I try buying them every while. I usually stock a week before
	Preparing certain food	Specific types of food or meals each family see as essential to be available during the month of Ramadan for Suhour or Iftar.	*The food as there is certain food that we eat only during Ramadan which we wait for*
Celebration			
	Food as festive Occasion	Gathering with friends and family over food, is a festive occasion and is to be celebrated with food.	*Ramadan has a certain attitude towards food, like you have to buy this amount or these types of food. We might change our attitudes for a bit but it's not something major*
	Clothes	Buying special Ramadan clothes or clothes for Eid celebrations.	*I have to buy new clothes my children to celebrate Eid directly after Ramadan*

Table 4- 10: Categories and Codes of Rituals of Festive Occasion Theme

4.2.6. Theme of Ramadan Budget and Food Expenditure

The theme of Ramadan Budget and Food Expenditure is the sixth theme developed from the codes that appeared in the interviews, which are Planned Budget, Food Expenditure, Substitutions, High Inflation Rates, Economic Instability and Credit

Interest Rate. Figure 4-17 shows the mind mapping of Ramadan Budget and Food Expenditure, where codes are also presented
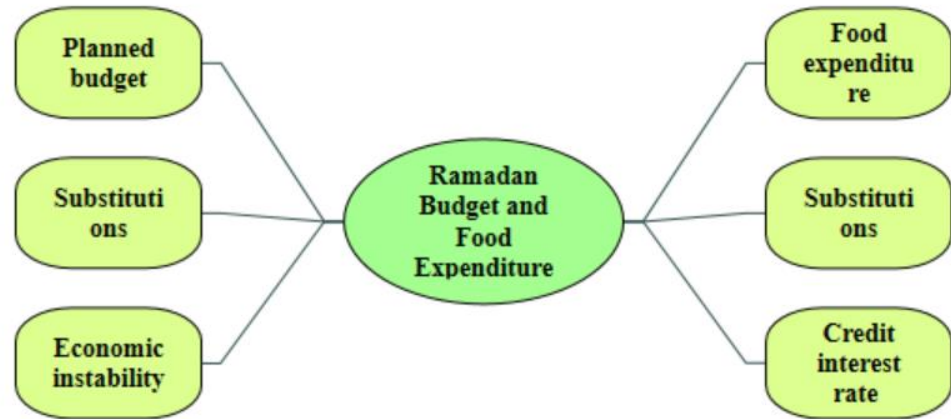
Figure 4- 17: Theme of Ramadan Budget and Food Expenditure

Planned Budget: budget had to be calculated carefully before Ramadan, YG evidence before Ramadan shown as follows:

"No determined budget is set but of course you are limited by your income"

"So, it is kind of difficult to stick to a budget unlike the normal days"

"*No way for a planned budget in Ramadan, things are getting expensive and Ramadan stuffs should be present even if I will be out of budget*"

"I will change what I used to buy every year, it will be the same things, but in smaller quantities and this is to make a balance between the quantity I need and my budget that he gives to my husband"

"I try to stick to this planned budget as much as possible"

"I can't stick to the budget I set every year in Ramadan; I always sabotage this planned budget"

OG before Ramadan has shown:

"It is very difficult to plan a budget in Egypt, as prices rise nearly every week"

"I put a higher budget than last year's and try to spend accordingly, in its limits"

"Actually, I planned quiet well for my budget, but unfortunately I did not commit to it because of the higher and sudden rise in prices"

"I planned a new budget after the sudden rises in prices and I succeeded in sticking to it"

After Ramadan, YG had assured:

"I certainly used a much larger budget than I normally would, and yet I bought less than what I buy each year. So, it can be said that I could not achieve the budget that I planned"

"I was not able to adhere to the budget I had planned, but I also added an amount of up to more than 50% of the basic budget"

"I didn't plan to set a specific budget since I don't buy a lot of products"

"We exceeded the budget set by my husband and I this year"

"The budget I bought was larger than the budget I bought more of the same things last year"

While OG mentioned:

"Usually, I find a difficulty in sticking to budget in Ramadan, especially this year because of the rising in prices"

Food Expenditure: YG had referred before Ramadan to the food expenditure required in Ramadan

"We start suggesting different restaurants we have heard about that serve good food and maybe go out 2-3 times for Iftar by the last week"

"I always set a specific budget for food expenses in the month of Ramadan, and based on this budget"

While OG also referred in the interviews done before Ramadan:

"The food expenditure has exceeded significantly this year. So, I try, if I spent a certain amount last year for example 10 L.E I try to prepare 15 L.E for this year, because I know that prices will increase by an average of 50%"

"I used to put a certain budget to each month, but in Ramadan I put an extra budget"

Substitutions: due to the increment of prices, people start to search for substitutions. Before Ramadan, evidence from YGs are shown as follows:

"This made us try to find substitutions like trying to do some few things at home especially sweets because they became Higher in terms of prices"

"I always look for substitutions at the lowest price, and this is to ensure this budget"

"I will search for cheaper substitutions"

"I think that I will go to buy some substitutions to the foods that I used to buy"

Moreover, OG refers to the following:

"This year I try to find substitutions to some of stuff that I use to purchase for the aim of reducing my expenses"

"Finding substitutions represents a good solution to overcome the increment of prices"

After Ramadan, YG had indicated the following:

"find cheaper substitutions to the products I buy so as to avoid exceeding this budget that I will put "

"searched for substitutions products at the lowest price of the products I prepared to buy"

"We managed to control the situation by buying some substitutions for our needs"

"The quantities were the same, but we always tended to the cheapest substitutions"

While OG mentioned:

"Through depending on some substitution, I succeeded in decreasing my spending and by that buying suitable quantity and with less amount of money"

High Inflation Rates: inflation rates affect the buying attitude. Before Ramadan, YG assured:

"It is not possible to set a strict budget nowadays due to the inflation that is happening in the country, prices could change within a week"

"I always buy the same quantities but because of the flotation of the pound that happened two months before Ramadan and because this was the first Ramadan, we witnessed such high inflation especially in sweets and meat products"

"But I think that the inflation that occurs may affect the amount that I will buy"

Before Ramadan, OG assured the following:

"The increment of inflation rates had of course a serious effect on prices, but I control this problem through reduce my consumption in non-noticeable way"

After Ramadan, YG assured the following:

"This was to be expected and this is due to the inflation and the exaggerated price increase"

After Ramadan, OG assured the following:

"As, the high inflation rates had influenced the prices badly, I focused on decreasing my food consumption during Ramadan"

Economic Instability: Before Ramadan, YG assured the following:

"Because of the recent economic instability, I do not think that we will buy the same quantities of foods that we used to buy"

"This is as a result of what several precedents made clear about economic instability"

"The impact of economic instability on the number of products that we will buy due to the high prices, we will buy smaller quantities at the same price"

"If the economic situation remains as is, and it is obviously getting a little bit even worse, I am expecting money to be a problem again"

"Economic instability the prices have been raised by a lot, so this year it will be difficult to buy the same things that I was buying last year"

"With the current economic situation, and with the increase in prices"

Before Ramadan, OG assured the following:

"Due to the economic instability I use to put a higher budget than every year in order to buy all the needed stuff"

After Ramadan, YG assured the following:

"This was due to the increase in prices and economic instability"

Credit Interest Rate: Before Ramadan, YG assured the following:

"I always used to buy using credit cards, but with the increase in interest rate on them and the high prices, I think that I will turn to using cash and this is to avoid any interest that could increase the prices more than they are"

Before Ramadan, OG assured the following:

"I am obligated to use my credit card this year in Ramadan, although I do no prefer using it especially after the increment of credit interest rate"

After Ramadan, YG assured the following:

"So, I bought with a credit card, and I had to go to the bank to pay what I bought later before there was Interest on the credit, as the interest rate of the credit has increased a lot recently"

The economic instability had force generations to change their buying behaviour. It could be said every person has it is own way of adapting to these changes.

It was also difficult for the OG to decide on a budget for Ramadan because everything is becoming expensive. An additional budget should also be done for purchasing food for Ramadan. OGs do not have a specific budget for Ramadan but they try to give an estimate of what would be spent, according to the previous

year's expenses. Due to the rise in prices of food, they cannot have a planned budget for Ramadan. The OG claimed they buy everything related to Ramadan as they used to but are using different substitutes that are cheaper than what they used to buy. In addition, the economic situation affects their budget that they have set for the charity bags of food that they distribute to the poor.

After Ramadan in the follow-up interviews, YGs stated they would be making an exact budget for next year as many items bought were not necessary. Although there was no exact budget set, the YG had an expectation of how much they might be spending in total according to how much they spent in previous years. Such expectations were not met, where the YG had spent nearly double what they had anticipated. For YG, they started Ramadan by offering several courses during Iftar, this lasted for the first week, but then decided to stop having a variety of dishes as the kids usually abuse having such varieties available, taking from several dishes but not eating much of it, which leads to having a large number of leftovers.

Some people of the YG use their credit cards to buy and are exposed to high interest rate they are expected to pay later during the year. Paying high interest rates for credit allows some YG to control their buying for the next year especially after the festive effects of Ramadan has started to wear off, and they are left with the debts to pay off. When the YG started acknowledging the debts and the high interest rates that need to be paid, they started imagining how it is quite easy to decide on a certain budget and stick to it, as well as avoiding buying a lot of food and convincing their families not to do so too. On the other hand, the OG did not mention such a way of paying for their foodstuff, they are usually more efficient in

planning ahead in the food buying, buying when prices are cheaper and at the same time not compressing all their spending at the same time.

The codes extracted are planned budget, food expenditure and substitutions, the category extracted for these codes was called budget. In addition, economic conditions are another category extracted from the codes high inflation rates, economic instability, and credit interest rate. Table 4-11 summarizes the main codes and categories extracted from the Ramadan budget and food expenditure theme.

Categories	Codes	Description	Evidential Quotes
Budget			
	Planned budget	The process through which a specific amount of money is set aside to purchase items wanted by the family during the month of Ramadan.	*No determined budget is set but of course you are limited by your income*
	Food expenditure	The amount of money an individual has available to spend on buying food according to food prices.	*We start suggesting different restaurants we have heard about that serve good food and maybe go out 2-3 times for Iftar by the last week*
	Substitutions	The action of replacing a specific food item with another (for example: chicken instead of meat).	*This made us try to find substitutions like trying to do some few things at home especially sweets because they became Higher in terms of prices*

Categories	Codes	Description	Evidential Quotes
Economic Conditions			
	High inflation rates	The rates that prices increase over time.	*It is not possible to set a strict budget nowadays due to the inflation that is happening in the country, prices could change within a week*
	Economic instability	Usually causes an increase in prices of items in the country.	*Because of the recent economic instability, I do not think that we will buy the same quantities of foods that we used to buy*
	Credit interest rate	The extra money paid by an individual when using a credit card.	*I always used to buy using credit cards, but with the increase in interest rate on them and the high prices, I think that I will turn to using cash and this is to avoid any interest that could increase the prices more than they are*

Table 4-11: Categories and Codes of Ramadan Budget and Food Expenditure

4.2.7. Theme of Online Purchase

The theme of Online Purchase is the seventh theme developed from the codes, which are Groups, Social Media, Easy and Delivery. Figure 4-18 shows the mind mapping of Online Purchase, where codes are also presented

Figure 4- 18: Theme of Online Purchase

Groups: online groups use to purchase products, which make things easier. Before Ramadan, YG assured the following:

"Now, it is much easier to follow online groups on Facebook and buy all what I need before inviting people to my home. I found this way better, even in cost, as I do not have to buy extra stuffs before Ramadan."

"But I came across some groups that offer different types of methods for different types of food"

Before Ramadan, OG assured the following:

"Although, I use to follow many online groups that use to purchase different kind of food, I do not prefer purchasing online"

Social Media: social media also has an increasing importance every day. Before Ramadan, YG assured the following:

"I trust their reviews on Facebook and recommendations on social media, and take their opinions on what I prepare for gatherings"

"I always like to create new foods that I see on social media platforms. This is to not get bored of home-cooked food"

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Before Ramadan, OG assured the following:

"This year, my daughter used to show me food offers that are offered on social media and she helped me in purchasing online"

After Ramadan, YG assured the following:

"I used to meet my family every night on social media to see who of us finished part of the Qur'an"

Easy: online purchasing represents an easy way of buying. Before Ramadan, OG assured the following:

"My daughter had taught me how to use online purchase and I found it really easy to use and it also reduces lots of effort that I use to make"

After Ramadan, YG assured the following:

"We communicated on social media sites. Social media made communication between us easy"

"Year I arranged and organized everything so that things were simple and easy"

"This matter is very easy for me. For gathering no more, the effort was less throughout the month"

Delivery: delivery also represents a way to easy the shopping. Before Ramadan, YG assured the following:

"We may go sometimes to buy food delivery from restaurants"

Before Ramadan, OG assured the following:

"I see that the time taken to deliver online stuff is too long specially during Ramadan"

After Ramadan, YG assured the following:

"I was not able to make any effort and most of the time got used to either eating

leftovers and re-cooking them, or buying food from restaurants through delivery

services"

YG have adopted online purchase, in contrary to OG that they do not yet accept the idea of online purchase.

According to the quotes mentioned above for online purchase theme, the codes were expressed in groups and social media these codes reflect the category of networks. Another category was facilitator, indicated by the codes easy and delivery. Table 4-12 summarizes the main codes and categories extracted from the Online Purchase theme.

Categories	Codes	Description	Evidential Quotes
Networks			
	Groups	A number of people gathered online.	*Now, it is much easier to follow online groups on Facebook and buy all what I need before inviting people to my home. I found this way better, even in cost, as I do not have to buy extra stuffs before Ramadan*
	Social media	Social platforms connecting people together online, such as Facebook and Instagram.	*I trust their reviews on Facebook and recommendations on social media, and take their opinions on what I prepare for gatherings*
Facilitator			

Categories	Codes	Description	Evidential Quotes
	Easy	The extent to which an individual accomplishes something with the least effort.	*My daughter had taught me how to use online purchase and I found it really easy to use and it also reduces lots of effort that I use to make*
	Delivery	The act of transporting items from where they are bought to the customer.	*We may go some times to buy food delivery from restaurants*

Table 4- 12: Categories and Codes of Online Purchase Theme

4.2.8. Theme of Religiosity

The theme of Religiosity is the eighth theme developed from the codes, which are Fasting, Praying, Reading Quran, Religious Rewards, Distributing Food and Giving out Food. Figure 4-19 shows the mind mapping of Religiosity, where codes are also presented
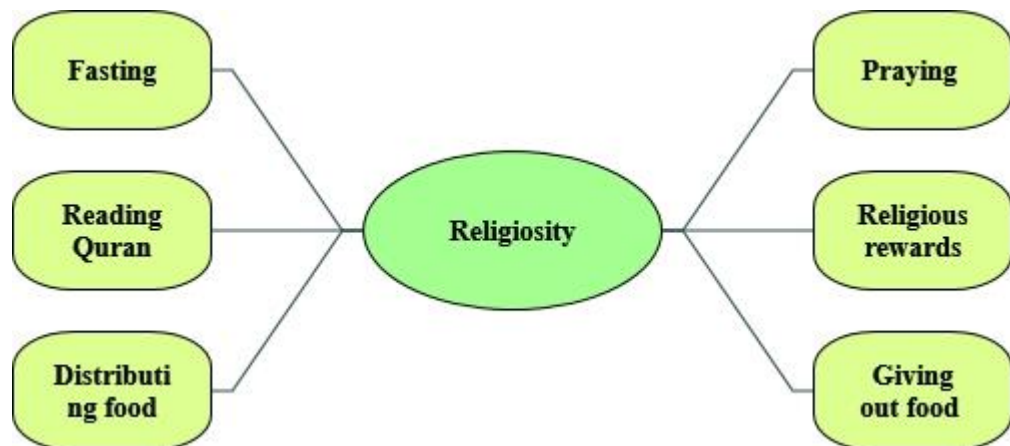
Figure 4-19: Theme of Religiosity

Fasting: fasting is the main concept of Ramadan. Before Ramadan, YG assured the following:

"In Ramadan, because they have just started fasting"

Before Ramadan, OG assured the following:

""At the beginning of Ramadan the amounts of leftover are a lot; people are not used to fasting and could not manage their intake of food, so the food consumed is less. By the end of Ramadan people start getting hungry so it could be that the amount left over by the end of Ramadan is less"

"I feel that fasting is very healthy for me, which makes me wait for Ramadan from year to another to enjoy a whole month fasting. Although I use to fast other days during the whole year"

After Ramadan, YG assured the following:

"The weather was very hot, so we were tired a lot during fasting"

Praying: Ramadan is time for praying: all people used to gather in Taraweeh praying. Before Ramadan, YG assured the following:

"Where I read the Qur'an and go to the Traweeh praying"

"The sounds of prayers, the feeling of holiness throughout the month"

"The call to prayer for Maghrib prayer"

"You always think that you really need to be a little more religious this year, perform more prayers"

"Read more Quran, and put in more effort when it comes to you being more religious"

"It's about taking your friends and going to pray together, or taking your kids and grandkids and going to pray together"

"I have Iftar at my mum's house we pray the night-time prayers together (taraweeh)"

"But the invitations at the end of Ramadan are not preferred as the prayers by the end of Ramadan are more important especially the last 10 days. People like to eat at home so they would be able to catch the night-time prayers; there are multiple prayers other than taraweeh called tahagod. Prayers are one after another so people might not be able to catch up"

"It is a month that should be spent praying and spiritually on religion"

"We go with all of us after iftar to Tarawih praying in the mosque"

Before Ramadan, OG assured the following:

"This year I prepare a certain place in the house that I pray in everyday the night-time prayers. Because I usually pray at home with my daughter. So, we prepare a place for prayers. It's more of an opportunity to meet up with one or two of your daughters to pray together the night-time prayers or read the Quran together, we have religious activities we do together, so it is also a good opportunity"

"The pure spirit, fasting and praying are the most features for me in Ramadan"

After Ramadan, YG assured the following:

"I used to go to the mosque after iftar to pray"

"I also used to go with my husband and children to the mosque to Traweeh praying on days when there were no family gathering"

"we used to pray together"

Reading Quran: Reading the Qur'an is a form of worship. Before Ramadan, YG assured the following:

"Reading Quran and Praying are very important in Ramadan".

"Each one of us tries to finish the Quran, we read a chapter each day, when we seal the Quran, we call each other for a sitting together at my mum's house and pray together, this happens every year"

"I used to sit with my children and read the Qur'an together after iftar"

Before Ramadan, OG assured the following:

"I have a fixed time to read Quran every day and I am extra careful to not miss any of my prayers"

After Ramadan, YG assured the following:

"Prayed with each other, and we participated in reciting the Qur'an together, and we also participated in many different conversations"

"I have read the Qur'an and performed many prayers"

"We also encouraged each other to read the Qur'an every day"

"I also helped my children to read and memorize the Qur'an"

After Ramadan, OG assured the following:

"I used to stay at home, in addition to that I help my grandchild to read Quran for the first time"

"This year I succeeded in reading the whole Quran three times during Ramadan"

Religious Rewards: Religious rewards are the rewards that older people give to children to encourage them to fast and pray. YG assured the following:

"We usually like to do these religious activities together as their reward is bigger when done with others"

"Another thing I do is to organize my zakat, so I do it every Ramadan, most people do it in Ramadan because of the reward"

Before Ramadan, OG assured the following:

"Every year I use to give my grandchildren religious rewards to encourage them to fast, pray and have good manners. These rewards represented in Quran, prayer rugs, lanterns and others"

"This year my only grandchild will fast for the first time, so I decided to give him religious rewards (prayer rugs and lanterns) to encourage him"

After Ramadan, YG assured the following:

"It was very fun we were giving rewards to our children to encourage them to fast and pray"

"My father gave rewards to my children and my brother's children, and this is for their fasting and praying with us. The kids were very happy with this reward"

"We always encouraged him, and we rewarded him for it, and this encouraged him to fast throughout the month"

Distributing Food: It means distributing food to the poor and needy. YG assured the following:

"I always distribute the leftover food to the needy around us"

Before Ramadan, OG assured the following:

"We used to prepare bags of food for the poor and distribute it, I usually did not get rice and oil and such things because I know that the poor person a lot of people distribute these kinds of bags on them. So, I used to get the nuts, the ingredients for the khoshaf. The nice thing is when a poor person gets, he feels it is an addition to his things, he won't be getting these things in all the other bags"

"We used to distribute food and money every Ramadan on poor people to make them feel happy and satisfied during this holy month"

After Ramadan, YG assured the following:

"there are always many edible and organized leftovers, so I used to collect this leftover and distribute it to the needy"

"I distributed the leftover food to the needy"

"The leftovers are always clean and I check that before I distribute them"

"I would distribute all the clean leftovers to the needy"

"There are some that I distribute and some that I keep in the fridge"

Giving out Food: It means giving food out to the poor and needy. YG assured the following:

"I either give it to the house help"

"I always re-cook the leftover food and distribute it to those in need. I also add some fresh items and giving out food for them"

"Sometimes leftovers also go to people I know are going to break their fast away from their family such as my driver or the security guard at my building"

"I prepare it properly and give it out to those around us in need"

Before Ramadan, OG assured the following:

"Nearly half of the food being cooked is left over (50%), this happens every day at every Iftar meal, not for the Sehour meal. But especially the Iftar and desserts is the half of it, without doubt, or maybe more than half is left over. I use to wrap these leftovers in a proper way and give them to poor people"

"Usually, I try to change the form of the food leftover sometimes. For example, if we had chicken one day, I could take its leftovers and have it made into shawarma the next day or negresco or use it for spring rolls. If there is a possibility to change in the form of the meal and introduce it next day in new shape, because if it looks the same as last day's meal, they will not eat it. If something cannot be changed, such as a pasta casserole, I cannot change its form, so I usually give it away to poor people (the watchman or porter), but I never ever throw away food. It's forbidden/haram"

"In our building we have a box that we use to put food in it for poor people"

After Ramadan, YG assured the following:

"I give of leftovers of our iftar out"

YG spoke more about religion than the elderly in the interviews that were conducted after Ramadan, and this is because of their enthusiasm for their children to participate in fasting and prayer for them, so their focus was greater in their response to questions about these events. Unlike OG, where fasting and fasting have become an essential thing that does not change, so it was not one of the new events which came to their minds.

Women see having a spiritual connection with God as an act acquired from their mothers rather than just merely an act of prayer, especially it being an aspect present within a family (Tarar, 2012). This is consistent with previous studies as results show that religiosity among personality characteristics is found to arouse consumers' positive motivational attribution (Hammad et al., 2014). Islamic acts are usually considered as a private relationship between an individual and God, simultaneously, it is also seen as a matter between individuals and others in society. Certain public behaviours and religious acts, sometimes temporarily undertaken during Ramadan, are usually intensified and taken on alongside a surrounding social group, such as family, friends or even colleagues (Tobin, 2013). Religion has a profound effect on consumers' choices; choices such as how people wish to live, how they eat, what they choose to eat, and whom they choose as social companions (Odabasi and Argan, 2009).

After Ramadan, it was stated by YG respondents it is important to make more effort in Ramadan regarding our religion and be closer to God through praying and reading Quran. Unfortunately, they were not able to make all the effort as planned before Ramadan. They spent a lot of time at work and then watching TV at night or going outdoors with friends, which let time pass without being able to achieve their plans of religious activities. Most of the OG respondents were stay at home wives, while the YG were all working full time jobs. Although working hours in Ramadan are reduced, women still have many responsibilities to tend to once they are home, especially if they are breaking their fast at home or inviting people over. The OG therefore have more free time to focus on the responsibilities and to plan in advance for the meals and responsibilities of Ramadan, when compared to the YG.

Regarding waste, the responses were interesting as the YG stated that they have food leftover at an average of 20%. This was explained by how husbands and kids request more food than they could eat, where they imagine they will be able to finish a larger portion of food after the long fasting hours. Requesting and offering more than one is able to eat is usually how the YG are inclined to prepare for food all throughout Ramadan. They also try to keep the leftovers in good condition to be provided for poor people after.

YG claimed before Ramadan they have leftovers, but they imagined such leftovers to be only 20%. Actually, after following up, the leftovers exceeded 40%. Such a difference between what they thought the leftovers were and what they actually are, which is double the amount is an indication of how the YG is unaware of their actual consumption behaviour. The YG explained how their young kids usually enjoy sitting and gathering with them at the table during iftar time causing a higher level of leftovers on their plates and being in a form unsuitable to be given away to the poor. A useful conceptual distinction could be made between 'clean waste' and 'on plate waste'. 'Clean waste' could be considered as such waste that is in a form suitable to be given away, while 'on plate waste' is waste that is in an unsuitable form to be given away, so must be thrown out.

On the contrary, OGs were able to predetermine the number of expected leftovers, showing a better understanding of their consumption behaviour regarding waste. OG stated before Ramadan that they have an average of 50% of leftover food. They have to prepare a lot for family gatherings and no matter what remains could be delivered for poor people after each meal. Generally, they purposefully have large amounts of food available as it is considered a shame if people coming over

finish all the food introduced at time of Iftar. They also claimed the issue differs according to having family gatherings.

The young and old generations predicted a different level of waste to be available after the Iftar meals, which might show how the YG might have different levels of social anxiety or embarrassment according to the actual levels of food leftover. Similarly, a desire to avoid embarrassment may lead to negative behaviours from individuals, where in this case the over delivering of food, which obviously might lead to health and money issues, just for the desire to avoid being in a negative embarrassing situation (Harris, 2006).

The theme of religiosity revealed the category of religious behaviour (self-focused), which is extracted from the codes of fasting, praying, and reading Quran. Another extracted category is charity (directed towards others) from the codes of religious rewards, distributing food, and giving out food. Table 4-13 summarizes the main codes and categories extracted from the religiosity theme.

Categories	Codes	Description	Evidential Quotes
Religious Behaviour (Self-Focused)			
	Fasting	An individual's abstention mainly from food and drink from sunrise until sunset.	*In Ramadan, because they have just started fasting*
	Praying	Muslims are required to pray 5 times per day. There are also extra prayers during Ramadan.	*Where I read the Qur'an and go to the Traweeh praying*
	Reading Quran	Muslims are required to read their holy book, especially during Ramadan.	*Reading Quran and Praying are very important in Ramadan*

Categories	Codes	Description	Evidential Quotes
Charity (Directed towards others)			
	Religious rewards	Positive rewards from God because of virtuous acts towards the less fortunate.	*We usually like to do these religious activities together as their reward is bigger when done with others*
	Distributing food	The act of distributing ready-made meals at iftar time or distributing Ramadan 'bags' which include essential foodstuff consumed during Ramadan.	*I always distribute the leftover food to the needy around us*
	Giving out food	The process of helping others through the collection of leftovers and handing it out to the less unfortunate.	*I always re-cook the leftover food and distribute it to those in need. I also add some fresh items and giving out food for them*

Table 4- 13: Categories and Codes of Religiosity Theme

From the above themes and codes, Figure 4-20 of mind mapping is developed.
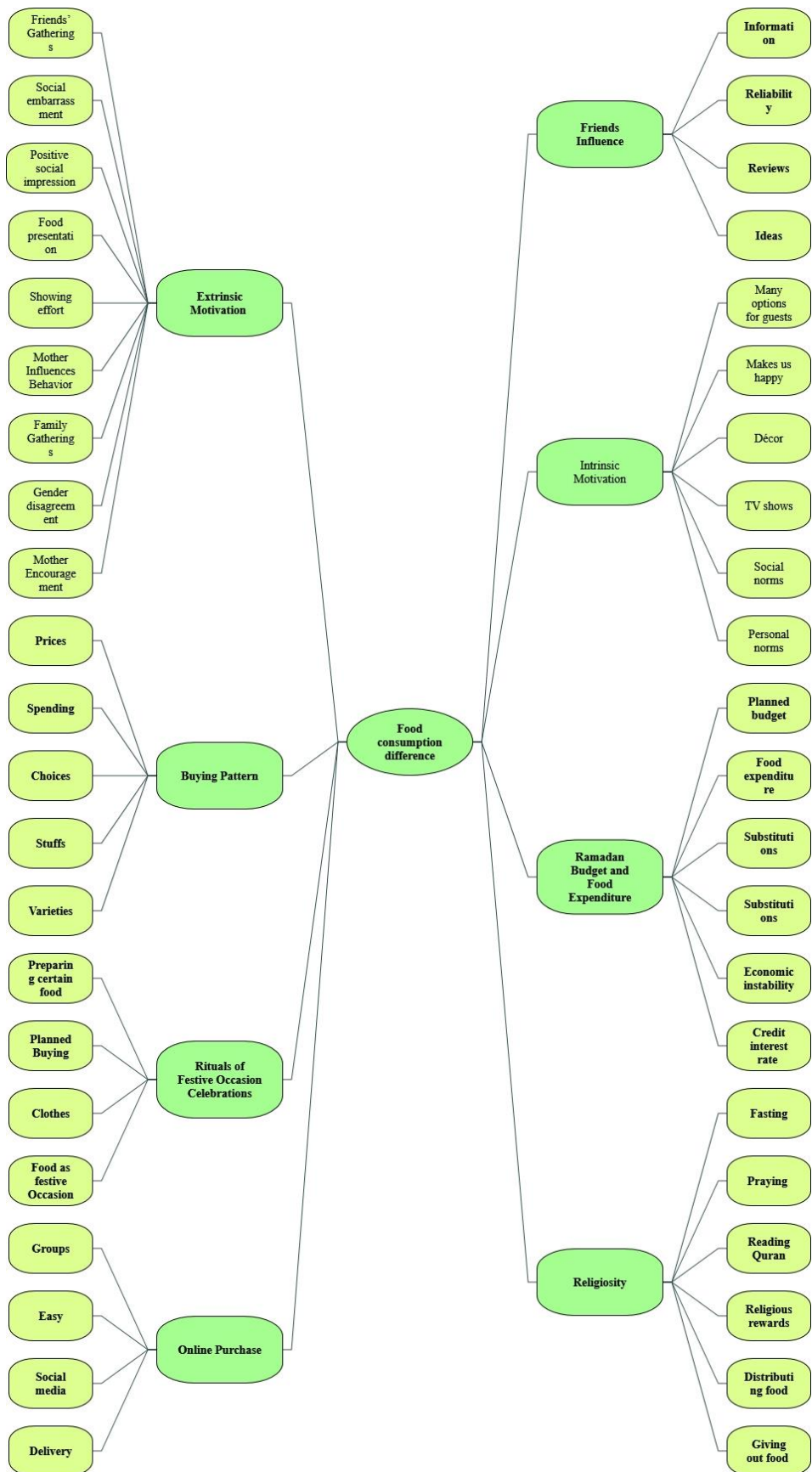
FIGURE 4-20: INTERVIEWS MIND MAPPING

4.3.   Discussion of Extracted Categories and Codes

Data was collected from young and old generations regarding their buying behaviour, and it was found that various influences have a motivational effect on the consumption in a special occasion like Ramadan (FOC) in the Egyptian context; such influences include social influences, personal influences, family and situations. In examining the characteristics of buyers in Egypt, these socio-environmental factors bring about a unifying set of characteristics unique to Egyptian buyers through their social values and beliefs and behaviour. Figure 4-21 summarizes the main themes extracted based on literature, which are attitude, behaviour modification and waste. These themes guided the questions in focus groups, which reveal four main themes. They are extrinsic motivations, culture, financial aspects and religiosity. These four themes guided the questions in interviews, revealing nine main themes, which are extrinsic motivations, friends influence, buying pattern, intrinsic motivation, rituals of festive occasions, Ramadan budget, online purchase, and religiosity.
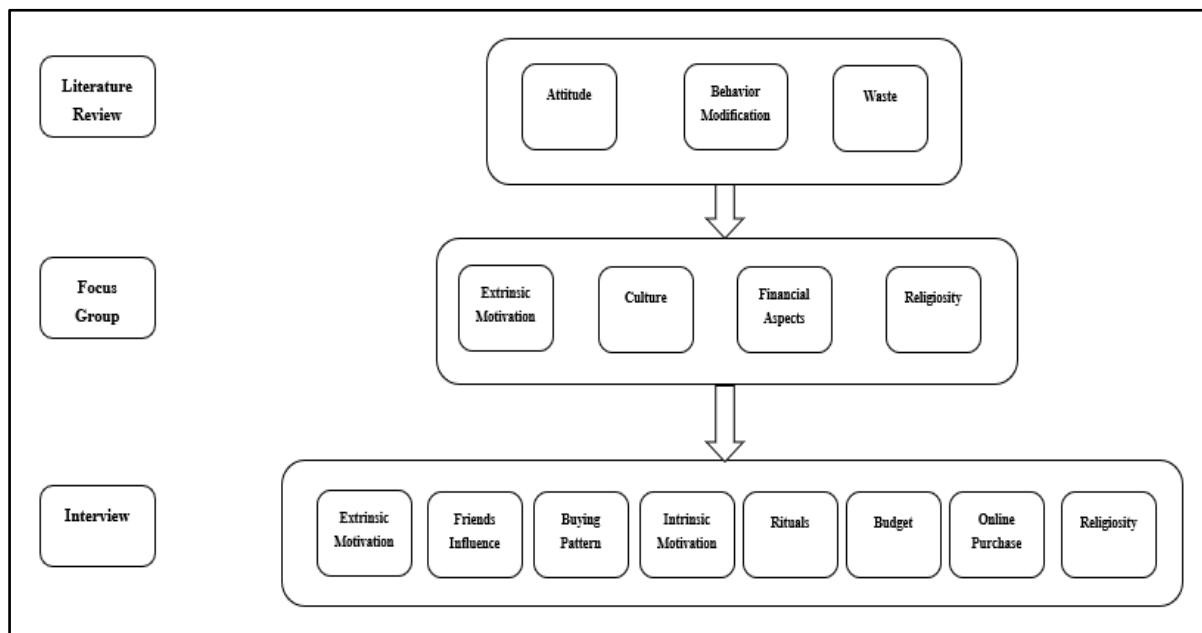
Figure 4- 21: Summary of Main Themes Extracted Through the Research

It was also mentioned previously the interview questions used during the in-depth interviews were arrived at by holding focus groups beforehand. A number of themes were established that were then discussed and agreed upon by the participants in the focus groups. Based on these themes, the questions to be discussed with the participants in the interviews were established, which are presented in Appendix D. There were four themes: Extrinsic Motivation; Culture; Financial Aspects; and Religiosity. First, Extrinsic Motivation Theme, shows a number of categories that had an impact on the consumption behaviour of subscribers during Ramadan, such as: social pressure and social circle influence. Accordingly, the following questions were formulated that were presented in the interviews to cover and discuss this topic in the interviews: The questions were as follows:

- How do families generally celebrate special occasions in Egypt?

  Prompt: such as Eid, birthdays, Ramadan, etc.

- Have any other members of your family suggested buying a different amount of food and/or drink?

- How much does it differ, in effort and quantity when having people over?

- When you meet friends and prepare food, how does that differ from when getting together with family?

Second, Culture Theme, shows a number of categories which had an impact on the consumption behaviour of subscribers during Ramadan, such as: tradition, habits and attitude. Accordingly, the following questions were raised that were presented in the interviews to cover and discuss this topic in the interviews: The questions were as follows:

- What do you feel during Ramadan and what are your expectations?

- How do you celebrate Ramadan? (Prompt: inside the house/outside the house/friend/family/decoration….)

- What do you think Ramadan is about at a family level?

- What have you purchased, preparing for Ramadan?

- In your opinion whose role is it for Ramadan preparation?

Third, Financial Aspects Theme, shows a number of categories which had an impact on the consumption behaviour of subscribers during Ramadan, such as: internal financial pressure and external financial pressure. Accordingly, the following questions were raised that were presented in the interviews to cover and discuss this topic in the interviews: The questions were as follows:

- When it comes to food expenditure, how did you decide on this?

- Did you stick to the budget you have made for the food purchasing?

- How has the current economic situation affected your planning?

Finally, Religiosity Theme, shows a number of categories that had an impact on the consumption behaviour of subscribers during Ramadan, such as: Charity (directed towards others) category and religious behaviour (self-focused) category. Accordingly, the following questions were raised that were presented in the interviews to cover and discuss this topic in the interviews: The questions were as follows:

- What comes to mind when you hear the word 'Ramadan'?

  (As words or phrases)

As mentioned before, four themes emerged from the analysis of the focus groups. These themes specifically, were a solid ground to formulate the questions of the interviews that are the main data collection method to answer the aim and objectives of the research. New themes were generated in the interviews. These themes were theme of extrinsic motivation, theme of friend's influence, theme of buying pattern, theme of intrinsic motivation, theme of rituals of festive occasion celebrations, theme of Ramadan budget and food expenditure, theme of online purchase and theme of religiosity. And after that the same questions were asked to compare the answers of the two generations pre- and post-Ramadan. It is important to note how themes arising from the focus groups, for example religiosity, were not used for the development of the interview questions as it did not match the objectives of the research, but the theme emerged again when analysing the interview questions as religion is a major aspect of Ramadan.

Themes extracted reflect the different influences of buying behaviour especially in occasions like Ramadan in different age groups. The themes extracted and how they differ from one generation to another are represented in Table 4-14.

Theme	Young Generation	Old Generation
Extrinsic motivation	- They have an intention to prepare and exert effort and start by doing so but cannot sustain such effort. Efforts start decreasing by mid to end of Ramadan. - They consider family gatherings at the beginning of Ramadan due to the social circle influence but, they	- Family gatherings are considered as the main expectation as it is their chance to see their sons and daughters and spend more time with them, as they do not have the same chance to do so on other regular days. - Prepare for everything at the beginning of Ramadan to be ready for family gatherings through Ramadan and to save time, which

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Theme	Young Generation	Old Generation
	actually spent much more with friends throughout Ramadan.	would enable them to have time for prayer and reading the Quran throughout the whole month.
Friends influence	- Their friends' opinions are very important to them and are manifested through positive word of mouth, ideas, and reviews on social media regarding FOC. - They think they should not be influenced much by their parent's beliefs to buy more.	- Feel pressured regarding their friends' opinions, due to the feeling that they could blame them for any missing stuff. They prefer to save face by having all things bought and prepared for before Ramadan. This makes them keen to buy everything in relatively larger amounts than the YG.
Buying pattern	- They end up buying more than they intend to before Ramadan. - They worry about blame from their mothers so end up doing what their mothers told them.	- They intend on having the same buying pattern and this has not changed. - They stock up on foodstuff in large quantities and different varieties.
Intrinsic motivation	- Intend to follow what makes them happy and satisfies them to some extent. - They intend not to buy too much and buy smaller quantities. - Mentioned the excitement of choosing which TV series to watch. - Although these they had an intention to change, they were pressured to behave differently, and mentioned	- They intend to buy in extra amounts, which they described how this makes them happy to please others. - They realized they did not use a lot of the foodstuff they bought but mentioned how they cannot change such behaviour.

Theme	Young Generation	Old Generation
	their intention to change the following year.	
Rituals of festive occasion celebration	- Fasting - Buying clothes for Eid.	- Food is the main way celebrating events through inviting their families and friends. - Buying Ramadan specific clothes.
Ramadan budget and food expenditure	- Although they mentioned how a budget should be set, it was quite difficult for them to put a budget. - They mentioned how they usually buy everything they need but in less quantities. - Their expectations of the budget to spend was actually doubled.	- They had no specific budget set or estimate for what they intended to pay. - They bought cheaper substitutes of foodstuff.
Online Purchase	- Bought food through social media (such as Facebook and Instagram). They claim that it is much cheaper and they follow the reviews to know groups where food is tasty and healthy.	- Are not convinced to use this way at all in buying and they see they and they cannot take the risk to find food not tasty at the end
Religiosity	- They saw praying and reading the Quran as very important, although they were not able to stick to their intentions.	- They also saw praying and reading the Quran as very important, and their actual behavior reflected their intentions.

Table 4- 14: Summary of Main Differences between Age Groups

In addition, themes extracted and how they differ between Pre and Post Ramadan are represented in Table 4-15.

Theme	Before Ramadan	After Ramadan
Friends influence	- The YG mentioned how they followed their friends' ideas, their reviews on social media and how they rely on their WOM. - The OG were also influenced by friends, but in a pressured way.	- The YG FOC behavior was actually influenced by their friends as they mentioned before Ramadan. - The OG are pressured by their friends, they acted upon their comments, which they remembered from the previous year.
Buying pattern	- The YG mentioned how their buying pattern usually changes over the years and how they intend to buy less this year as a change from their mothers' behavior. - The OG intended to buy extra foodstuff and be prepared before Ramadan.	- The YG actually bought more than they intended to and ended up following their parents' behavior, which had them feeling buyers' remorse. - The OG actually ended up with stocks and a variety of foodstuff, which shows their constant buying pattern from one year to the other.
Intrinsic motivation	- The YG intend to follow behaviour that satisfies them such as not buying too much, buying in smaller quantities and watching TV series. - The OG intent to buy and	- The YG did not stick to decrease their buying due to the pressure from their mothers, although they mentioned how they intend to modify

Theme	Before Ramadan	After Ramadan
	prepare extra amounts, which they mentioned satisfies them when they please others regardless of being exhausted.	their behavior the following year. - The OG, although they realized that they did not use all of the things they bought and understand they buy more than they need, they mentioned how they cannot change their behavior.
Rituals of festive occasion celebrations	- The YG mainly mentioned fasting and buying Eid clothes as their rituals during Ramadan. - The OG mentioned how food and inviting their family over are the main things they engage in during Ramadan.	- The YG stocked on food during Ramadan and bought Eid clothes. - The OG had many family gatherings, although not in the number they expected and bought special Ramadan clothes.
Ramadan budget and food expenditure	- It was difficult for the YG to set a budget, although they agreed that they should. They mentioned how they have an expectation of the amount of money they will spend, where they will buy all the varieties but in less quantities. - The OG had no specific budget and no estimate as to what amount of money will be spent.	- The YG bought less but spent nearly double the money than expected. - The OG started buying cheaper substitutes to what they usually buy.
Online purchases	- The YG mentioned how they take the reviews on social media into consideration. - The OG did not mention any	- The YG mentioned how they found it cheaper and more convenient to order meals online

Theme	Before Ramadan	After Ramadan
	purchases done online.	- through social media, and how this helps in the preparations which they are not efficient at. - The OG are very much against online purchases of meals.
Religiosity	- Both generations mentioned how important praying and reading the Quran is during Ramadan.	- The YG were not able to have enough time for prayers and reading the Quran as they wished. - The OG were satisfied with the number of prayers and the time they had to read the Quran.

Table 4- 15: Summary of Main Differences between Responses before and After Ramadan

According to the above themes, which emerged from the interview analysis, they can be mentioned as themes of extrinsic motivation, friends influence, buying pattern, intrinsic motivation, rituals of festive occasions, Ramadan budget and food expenditure, online purchase and religiosity. The tables summarise how the themes came across the old and young generations, in addition how the themes came across before and after Ramadan.

Table 4-16 summarizes themes and categories extracted according to the classification of codes and the corresponding share of discussion through the interviews handled before Ramadan.

Themes	Categories	Codes	
Extrinsic	*Social Pressure*	Friends'	gatherings, social

Themes	Categories	Codes
Motivation		embarrassment, positive social impression, food presentation and showing effort.
	Social circle Influence	Family gatherings, mother influence behaviour, mother encouragement and gender disagreement.
Friends Influence	*Word of Mouth*	Information and reliability.
	Friends Opinion	Reviews and ideas.
Buying Pattern	*Money*	Prices and spending.
	Options	Choices, stuffs and varieties.
Intrinsic Motivation	*Joyfulness*	Many options for guests make us happy, décor and TV shows.
	Norms	Social norms and personal norms.
Rituals of Festive Occasion	*Traditions*	Food as festive occasion and clothes.
	Celebration	High inflation rates, low purchasing power, economic instability and credit interest rate.
Ramadan Budget and Food Expenditure	*Budget*	Planned budget, food expenditure and substitutions.
	Economic conditions	High inflation rates, economic instability, and credit interest rate.
Online Purchase	*Networks*	Groups and social media.
	Facilitator	Easy and delivery.
Religiosity	*Religious behaviour (Self-Focused)*	Fasting, praying and reading Quran
	Charity (Directed Towards Others)	Religious rewards, distributing food and giving out food.

Table 4- 16: Themes and Categories Extracted from Codes used by Interviews Participants in the Pre-Ramadan

The current chapter has stressed the wide range of findings that were revealed through data from the analysis of the data. These findings were explained thoroughly throughout the chapter, as they will be examined in the next chapter against appropriate research literature. Additionally, other studies, in addition to introducing theories that account for the behaviours and attitudes, and generational differences in them.

Chapter Five

5. DISCUSSION

This chapter discusses the findings in accordance with the main aim of the research, which is to explore the motivations behind buying and consumption during festive occasions and the difference in intentions and actual behaviour towards FOC between two generations in Egypt during Ramadan. The research aim is divided into a set of research objectives, where the first objective is gaining insights into possible differences in the buying/behavioural intentions of consumers immediately prior to and following a major festive occasion. This objective includes gaining insights into possible differences in the buying/behavioural intentions and actual behaviours of the old generation, the young generation and of two generations of consumers (The old and young generation). The second objective is to explore the motivations that underlie buying and consumption patterns around a major festive holiday. Finally, the third objective is to explore the reflections of consumers who have attempted, whether successfully or unsuccessfully, to modify their buying behaviour regarding FOC.

The interviews conducted provided a rich set of data explaining old and young generation consumption patterns, how they intend to behave before Ramadan, their actual behaviour after Ramadan and the inter-generational influences (if existing). This chapter starts by discussing the findings related to the study's main objectives including the sub-objectives. First, it explains the findings from the previous chapter and how they relate to each objective and relates the findings to relevant literature while highlighting the similarities and differences according to previous research. It then places emphasis on the main key findings of the research and

finally links the findings to relevant theory. Some of the findings are consistent with the findings of the previous research, whilst other key findings have emerged from the current study, which have not previously been mentioned in the literature.

This following section includes a detailed discussion of the main findings extracted from the focus groups and interviews conducted for the current research. The discussion is presented through reviewing the research objectives and matching the main findings with these objectives to confirm covering the research objectives.

5.1. Gaining Insights Prior to and Following Festive Occasion (Objective 1)

Reviewing the first objective of the research, which is gaining insights into possible differences in the buying/behavioural intentions, and actual behaviour of consumers immediately prior to and following a major festive occasion, the analysis was conducted through in-depth interviews, where 10 participants were selected from the young generation and 10 participants were selected from the old generation. The interviews were conducted with the selected participants before and after Ramadan to gain insights of possible differences between the intention and actual behaviour of the Egyptian consumer behaviour during the festive occasions.

As mentioned in the previous chapter, eight themes were extracted, which are extrinsic motivation, friends influence, buying pattern, intrinsic motivation, rituals of festive occasion celebration, Ramadan budget and food expenditures, online purchase, and religiosity. The resulting themes are now discussed on three levels used to cover the sub-objectives for the first objective of this research.

The first sub-objective is gaining insights into possible differences in the buying/behavioural intentions and actual behaviours of the old generation. Extrinsic motivation was one of the emerging themes of the findings. The OG viewed Ramadan as a chance to spend time with their immediate and extended family, including their children and grandchildren. They undertake a large amount of preparations before Ramadan so as to be ready for family gatherings through Ramadan and to save time, thus enabling them to have time for prayer and reading the Quran throughout the whole month. Such findings show how the OG value the social aspect of family and how important pre-festive preparations are for the OG as it enables them to endure the whole month of Ramadan. The OG are more experienced at coping with the domestic challenges of Ramadan.

The OG's commitment to preparing for the family's celebration of a FO is consistent with previous research. In a study on housework (Eichler and Albanese, 2007), respondents mentioned how special occasions such as those which involve preserving family ties and friendships need an extremely vigilant amount of special planning and organizing, such as the FO of Christmas. It was also mentioned how those who perform certain housework duties view this as a responsibility; responsibility was defined here more in a social rather than legal manner, where an example was given on how an individual might feel an obligation to serve an attractive dinner to their guests.

Such findings may be explained using the conservation of resources (COR) theory (Hobfoll, 1989). COR theory may be explained as one of the motivation theories including an interchange between conservation and acquisition. People have a motive to preserve their current resources (conservation), while taking possession of new resources (acquisition). Resources were defined by Hobfoll (1989) as

things which individuals value. Halbesleben et al. (2014) also refined this definition as those things whichthat aid individuals in reaching their goals. The more the resource helps an individual in reaching their goal, the more it adds greater value to the individual (Hobfoll, 1989).

The value of resources could be based on the situations and experiences each individual might be involved in (Halbesleben et al., 2014), which means each individual may assign value to resources differently (Kraaijenbrink et al., 2010; Priem and Butler, 2001) in addition resources are considered valuable when they provide personal and societal value (Halbesleben et al., 2014). Halbesleben et al. (2014) gave an example on the value of resources such as time spent with family, which might be valued by one individual and not by the other. According to the themes in the previous chapter, the OG in the current study values family gatherings and regard it as an important aspect for motivation, in other words they are motivated in keeping family together and invest in extended family events.

Such motivation could be explained through 'resource investment' which is one of the principles of COR theory. 'Resource investment' is the investment of an individual in a resource they value, for the purpose of preventing losing such resource, regaining back the resource if already lost and acquiring resources. In the current study, the 'resource investment' could be considered as family gatherings to the OG. The OG are motivated to invest their time and effort through the whole month of Ramadan, for the reason of preventing the loss of family ties, bonding with family members whose relationship with them have been weak and to acquire new relationships with extended family members.

OG respondents frequently mentioned the influence of friends on their Ramadan preparation and consumption; they are much into being committed to the same behaviour due to the feeling that others could blame them for any missing items. They prefer to save face by having all things bought and prepared for before Ramadan. This behaviour encourages them to buy everything in relatively larger amounts than the YG who are less influenced by their parents' beliefs to buy more and have everything ready at home for guests.

The desire of the OG to save face within social pressure may be explained by the social evaluation model (SEM) (Miller, 1995). Embarrassment could be explained as the social emotion of uneasiness and vexation accompanying a situation involving undesirable social awkwardness, which is usually an unwanted position by individuals (Miller, 1995). It is a prevailing feeling experienced by almost all human beings, in Western and Eastern cultures (Edelmann, 1990). The SEM propositions how individuals might feel embarrassed due to their desire to portray themselves in a certain manner but might be threatened by the anticipation of receiving negative social evaluation and unwelcomed judgements from others (Miller, 1995; Leary and Meadows, 1991).

Most people would prefer advancing smoothly through their social interactions and not having others form negative assessments of them (Harris, 2006). In addition, the SEM suggests how embarrassment is strongly correlated with an individual's perception of how others evaluate them (Edelmann, 1990; Miller, 1995). Furthermore, it has an important position in an individual's self-regulation and on a broader level, in a society adopting its behavioural pattern (Miller and Leary, 1992).

The existence of embarrassment in a Ramadan context is supported by the frequent use of the word 'shame' by OG respondents. A particular respondent spoke about the 'shame' of not having enough food available during Iftar time, and how it would be better to avoid such a situation by providing an array of different food to guests. In other words, SEM could be explained by the motivation of an individual to perpetuate and preserve their positive self-evaluations (Argo et al., 2006), resulting in a motivational orientation (intrinsic/extrinsic motivation) difference between the YG and OG. Such positive self-evaluations are especially achieved when individuals start making comparisons with a predominant other, known as upward comparisons (Wheeler, 1966).

Upward comparisons are particularly effective when the individual is comparing themselves, in their point of view, against a relation another who is related to them and within am important context. It usually results in negative self-evaluation if the individual feels they are surpassed (Pelham and Wachsmuth 1995; Tesser and Collins, 1988). According to the findings in the current study, it was noticed how the OG talked about other family members in a comparative way (upward comparison) or in a way to avoid negative self-evaluations which gave them the motivation to keep up their effort throughout Ramadan. The YG made comparisons to their friends (downward comparison), who also lacked the ability and skills to maintain the effort, rather than their family.

Downward comparison, on the contrary to upward comparison, is the act in which an individual compares a certain aspect or characteristic to someone who is subjacent to him or her (Wills, 1981). This may be done by the YG as downward comparisons usually makes people have more positive feelings towards themselves (Morse and Gergen, 1970; Wills, 1981). The current study recruited female

respondents for its interviews, previous research conveyed how women are more socially sensitive and have less ability controlling their emotions than men (Riggio, 1986; Miller, 1995), in addition to them being more affected by social evaluation, in other words more concerned of experiencing negative evaluation from others (Miller, 1995).

Miller (1995) also stated that those who are highly sensitive to social norms are more concerned with the properness of their behaviour and are most susceptible to feeling embarrassed. Such debates might explain the reason behind the SEM applying less to the YG, although it does apply, but it has been apparent when comparing the OG and YG's findings that the YG have 'lighter' social evaluation, especially with their friends. The YG mentioned how it is easy to explain to friends the reason behind not having a diverse number of meals or asking them to bring their own dish over with them; they explained how friends would understand.

Such justification shows how the OG are highly committed to the behaviour they think they must follow to save their face, mentioning how such behaviour would please others and would make them feel self-satisfied, reflecting their intrinsic motivation. Intrinsic motivation emerged as a theme in the findings chapter after analysing the data collected from the interviews. It was explained as the joyfulness and norms, which arise from within rather than being influenced by external factors (extrinsic motivation). The YG mentioned how they intended to take part in certain activities and efforts during Ramadan. However, when it came to their actual behaviours, they partake in the activities and decrease their efforts according to what satisfies them most. Behaviours or actions taken by people who are intrinsically motivated usually have goal attainment and the benefits they will receive as their main motivation to taking such specific actions, in other words

they have their own interest at heart (Reeve, 2002) without taking into consideration feedback received from the setting they are within (Ames, 1992). This consequently results in positive emotional consequences (Elliot et al., 2000; Milkulincer, 1994).

In addition, the OG find it very difficult to change their Ramadan buying pattern, which they have followed each year, as they feel they must buy the same things. Rituals have been typified as a form of automaticity that are not linked to consumers' intentions and goals. The actions taken that are based on rituals can be characterised by fixed behaviours and actions depending on the context. In other words, when people are present in a stable context repetitively, emerging rituals tend to act as a trigger by having an immediate connection in memory between the context and the actions taken making another characteristic of rituals is to change with difficulty.

Pressures lead to limiting the action or behaviour taken to the ritual the person is used to or the one linked to their memory, rather than trying to change the behaviour or not going through the behaviour at all, where people believe the rituals, they are used to are surely better than alternatives. They will also engage in ritualistic behaviour if they believe such behaviours or actions would more often than not result in positive consequences (Wood and Neal, 2009). When actions or behaviours based on rituals or habits are taken, they are usually triggered by the understandings of context cues while blocking behavioural alternatives they might have in memory. For example, people might engage in smoking (directed behaviour), as their context cue would be while drinking their coffee at home (with disregard or minimal guidance to intentions).

It was also observed that OG were not able to determine the budget as well but they prefer to save their face, which makes them buy all foodstuff even if some would not be used. This approach agrees to an extent with those who claim that motivational factors, like special occasions, could inspire people to buy at higher levels even if this is beyond their budget. It was claimed that consumption situational aspects seem to influence the willingness to spend more or less for some products (Hirche and Bruwer, 2014).

To the OG the main ritual of FO celebration is food, as it is the main way of celebrating events from their point of view. A study by Casotti (2006), showed how food on special occasions, during celebrations and even on weekends are more than just the value they present through the nutrition provided in meals, they have more of a symbolic meaning. They are a way of forming social bonds with others, including the ability and choice to include or exclude people from such social bonds. Individuals start portraying foodstuff with a particular image, such image is influenced by society through the passage of time (Beardsworth and Keil, 1977).

Individuals may use their food consumption to signify their identity and social position, which may explain why almost all the OG respondents placed a high importance on food and mentioned how food is the main way of celebrating Ramadan. Given that, the respondents from the current study are women from the upper middle class who are well positioned to show their status through food purchases and presentation. Furthermore, the OG tend to identify themselves as caregivers, and food provision is an important part of showing care. This relates to the respondents' choice of words, such as 'must', 'cannot' and 'should', regarding the appropriateness of certain Ramadan consumption behaviours, where, for

example, the OG see it as necessary and non-negotiable to have dish choices available to their guests.

Although both generations seemed to have available the same variance and selection of dishes, especially with family gatherings but they differed in how these dishes were sourced. In other words, there is a difference in the process through which the dish choices were made available. In contrast to the YG, the OG are not convinced to use online purchase at all in buying and they see they will not be able to control it and they cannot take the risk to find food not satisfying at the end. Both generations had a high intention to read Quran, although the OG were able to go through with their intentions more than the YG. This is consistent with previous studies as results show that religiosity among personality characteristics is found to arouse consumers' positive motivational attribution (Hammad et al., 2014).

Islamic acts are usually considered as a private relationship between an individual and God, simultaneously, it is also seen as a matter between individuals and others in society. Certain public behaviours and religious acts sometimes temporarily undertaken during Ramadan are usually intensified and taken on alongside a surrounding social group, such as family, friends or even colleagues (Tobin, 2013). Religion has a profound effect on consumers' choices; choices such as how people wish to live, how they eat, what they choose to eat, and whom they choose as social companions (Odabasi and Argan, 2009).

The second sub-objective is gaining insights into possible differences in the buying/behavioural intentions and actual behaviours of the young generation.

Attitudes have been transferred from parents to their children, especially mothers' attitude to their daughters (Acock and Bengston, 1978; Bohannon and Blanton,

1999). For the YG, they are influenced by extrinsic motivation, yet there are some differences between both generations. The YG intend on going to family gatherings at the beginning of Ramadan, which they did and having family gatherings in their houses mainly because of pressure from their social circle influence. They preferred spending the rest of Ramadan (from mid- to- end) with friends. Their attendance at family gatherings and their invites to the family are mainly due to the social circle influence especially the mother's influence. It was observed that both generations are committed to family and friends' gatherings but with different levels. Such extrinsic motivation requires preparing several courses and showing effort to guests.

In the interviews conducted after Ramadan, it was noticed that YGs do not like such pressure, and they decide to limit such pressure to the first week of Ramadan, but OGs were not able to make the same decision. One of the OG's motivations of FOC in Ramadan is being pressured by the social pressure aspect. The OG mentioned how they prepare and buy extra foodstuff to avoid the 'shame' of being unprepared or appearing to have a shortage of what is supposed to be available, especially in friends' gatherings. On the other hand, the YG, although extrinsic motivation was one of the motivations of FOC similar to the OG, the difference was in the aspect that was pressuring them. The YG were more pressured by their social circle influence, where the mother had an influence on how they should behave during a family gathering, in respect to the quantity of food that should be available.

One of the consumption characteristics during Ramadan that both groups share is the nostalgia for certain types of food, resulting in spiritual pleasure and the increased consumption of these type of foods during such a FO (Odabasi and

Argan, 2009), resulting in FOC. Yet, the YG do not like to eat more during Ramadan because of being more body conscious and not wishing to gain weight. To them, it is more about the quality rather than the quantity of food. One of the strongest influences emerging from the sociocultural theory is media (Thompson et al., 1999; Grabe et al., 2008; Slevec and Tiggemann, 2011).

Women are influenced and have an increasing concern towards an ideal body image through their extensive use of social networking platforms such as Facebook, in addition to traditional media exposure (Grogan, 2010; Tiggemann and Slater, 2013), particularly younger women (Knauss et al., 2007; Markey, 2010). Such findings could give an explanation to the discrepancy between the old and young generation's concern with body image and the YG's drive to have healthier options available during Iftar time.

According to the YG, friends influence is represented by the information being exchanged with them, through transferring ideas or giving their reviews through social media, which might be more convenient to their budget. This is consistent with the study of Hammad et al. (2014) who argue that the social influence in the African context in general is high and that people are highly affected by being committed to family and friends. Considering friends' influence, it was found that both age groups intend on having family gatherings at the beginning of Ramadan but actually YGs spent much more time with friends throughout Ramadan.

Also, YGs were satisfied with their friends' ideas and reviews regarding foodstuff to be bought and online purchase ideas and they said they will shop online each Ramadan. The OG were influenced by their friends but in a more extrinsic motivational way as mentioned above. They were more pressured by their friends'

comments and mentioned how their friends influenced them in a negative pressuring way. On the other hand, the YG mentioned their friends' influence in a positive manner, they mentioned how it is easier to get together with friends over family; the effort exerted is less and the foodstuff and quantities are usually less. From the YG's point of view, friends are more flexible and accepting than family regarding their FOC.

In addition, the YG's buying pattern changes, as they are not able to buy the same quantity of things as the previous year. This might be referred to the economic status in Egypt after the float of the Egyptian pound in 2016, which decreased its purchasing power and led to having goods with much more higher prices than before. Regarding online purchase, the young generation use groups on social media to buy ready-made food and other stuffs to save on the time and effort needed to prepare several courses by themselves at home. The old generation do not prefer this way as food might not be fresh and they do not trust the reviews on social media. In the interviews conducted after Ramadan, it was observed that both groups are satisfied with what they did. The young generation are satisfied with their experience of using online purchase and old generation are satisfied they did not use it as they cannot guarantee the results are always positive.

The YG were not able to determine the exact budget for Ramadan, but they were limited to the economic conditions faced by them due to the economic instability and all foodstuff becoming more expensive. YGs also found it easier to buy through social media when they have any celebration at home rather than buying foodstuff to be ready at home before Ramadan for any celebrations. They follow the reviews to know social media groups where food is tasty and healthy. By tasty and healthy, they are referring to meals ordered online which are very much

similar to that cooked at home. An interesting quote by one of the YG respondents is:

> *'I find it a lot easier to buy some courses online… I do not do that with all the courses of course, I usually tend to order the more complicated and main courses online, while I would cook the easier courses and the salads for example. I sometimes even claim the courses ordered online as mine, when people I have invited start mentioning how good the food is…Or just keep quiet as if I have made all the cooking myself'.*

One of the reasons why the YG are opting more for ordering meals online through social media platforms than the OG are, is the effort factor. The OG are willing to exert more effort in return for the rewards received from the gatherings (as mentioned before in the discussion of COR theory), while the YG are trying to reduce the effort exerted, during Ramadan while still receiving the rewards gained from the gatherings and at the same time trying to show they have made all the effort themselves. According to previous studies misleading others, or in other words deception, occurs in one third of all social gatherings (DePaulo et al., 1996) such as consumption situations (Argo et al., 2006).

Such deception is often done for a dual purpose; in order to appear in a better image to others (Sengupta et al., 2002) and to themselves (Argo et al., 2006), hence avoiding any embarrassments or criticism from others (DePaulo et al., 1996). In consumption situations, people might be motivated to deceive in regard to impression management issues (Sengupta et al., 2002) and social comparisons (Argo et al., 2006).

The young and old generations predicted a different level of waste to be available after the Iftar meals, which might show how the YG might have lower levels of social anxiety or embarrassment. Similarly, a desire to avoid embarrassment may lead to negative behaviours from individuals, where in this case the over delivering of food, which might lead to health and money issues, for the desire to avoid being in a negative embarrassing situation (Harris, 2006).

5.2. Exploring Motivations of Buying Patterns in Festive Occasion (objective 2)

Motivational forces act as a guide and a reason to partake in a particular action or to reach a certain goal (Weinstein, 2014). It was observed that there are some key findings that could be extracted from the analysis conducted for both age groups described in the methodology of this research. The key findings related to the motivations which underlie buying and consumption patterns around a major festive holiday (i.e., objective 2) were: festive occasion fatigue (FOF), social gathering preferences, social innovation, lifestyle, gender perspective, social complexity of festive occasions, Intention-behaviour gap, dealing with the economic situation and cyclical variations. These findings are explained in detail in the following sub sections.

5.2.1 Festive Occasion Fatigue

One main key finding is Festive Occasion Fatigue (*FOF)*, which can be defined as the willingness to exert effort and ability to exert effort in preparation and celebration of festive occasions.

One of the issues raised by most respondents is the level of effort they exert throughout Ramadan. Ramadan is an FO which continues for a whole month, such duration could be considered a long period when compared to other religious

festivities such as Christmas, Thanksgiving and Hanukah. Even when comparing Ramadan to other festivities within the Muslim community, the duration of the other festivities would be a maximum of a couple of days. The respondents from both generations before Ramadan have mentioned their excitement and motivation for the preparations leading to the holy month. These preparations including the buying of food before Ramadan, the decorations for the houses and the day-to-day cooking of meals either for the immediate family or when inviting family or friends over. Such responses indicate a high willingness to exert effort showed by the respondents' intention to behave.

After Ramadan, the OG showed both a willingness to exert effort and the ability to carry out such effort throughout the 30 days, whereas the YG demonstrated willingness to exert effort but not the ability to do so, showing a motivational paradox. The YG started the first week of Ramadan by either being invited to their parents' house or inviting their family over to their house, although this was being done usually with the help and influence of the mother. The help from the mother's side shows how the OG might be indirectly pressuring the YG to have such effort done in a certain manner. By the second week of Ramadan, the ability to exert effort from the YG starts to decrease, and they seem not to be as excited about Ramadan and inviting people over as they were at the beginning or as they were intending to before Ramadan.

The YG started thinking of ways of decreasing such effort. One of the things the YG started doing is eating out, especially during the later days of Ramadan, thus showing a decreased ability in exerting effort and confirming the occurrence of FOF. This could be justified by the time element influencing the YG. The YG are usually more time-constrained, which results in more eat-outs and fewer trips to

the supermarket. It is important to understand the difference between the old and young generations in their intention-behaviour relationship regarding the effort exerted during Ramadan. The difference here is how the OG had an intention to exert effort throughout the whole month of Ramadan, and went through with their intention, while the YG had the same intention but did not go through with their intentions, showing an intention-behaviour gap related to FOF within the YG.

While the YG had the same intention as the OG, they failed to go through with the behaviour through the whole month. The motivation and ability to exert effort started to diminish after the first week. When explaining such key findings related to the Integrative Model of Behavioural Prediction (IMBP), this model will be expanded on later in the chapter and modified to offer an integrated explanation of FOC. It could be said that the first part of the model was similar for the old and young generation, meaning the age difference did not have an effect on the intention to behave, it actually had an effect on the second half of the model from the intention to the actual behaviour, this could be explained by the longevity of the FO of Ramadan, where the OG have a motivation that would last them throughout the 30 days.

The YG, although they had an intention to exert effort for the whole month did not go through their intention, showing a decreasing curve in motivation, which started out high and became weaker over time. Such a decrease in motivation caused the YG to start thinking of ways to decrease such efforts. The YG mentioned in their interviews how they start eating out and inviting friends, each with their own dish, beginning from the second half of Ramadan and especially in the last week. Such key findings are important to know especially from a marketing perspective;

marketers for restaurant owners could increasingly target their offers, especially to the YGs, as Ramadan progresses.

It was previously mentioned in chapter two the various festive occasions available in different religions and how Christmas is somehow similar to Ramadan. For many people, Christmas is known to be a joyous yet emotional celebration of traditions, with good times spent with family and friends while cooking special meals were taking place. It is also known how these positive emotions usually coincided and altered between negative emotions such as feelings of stress, anxiety, family conflict, depression, and loneliness (Hairon, 2008), experiencing such concurrent emotions is known as "emotional capital" (Nowotny, 1981).

Furthermore, a study on linking subjective well-being and Christmas argued that certain activities increase subjective well-being during Christmas while other activities reduce subjective well-being (Kasser and Sheldon, 2002). In other words, activities during Christmas such as familial socialization and activities related to religions increased a person's subjective well-being while activities such as consumption decreased an individual's subjective well-being as well as increasing their stress levels. Such findings could be related to the YG and the reason behind their decreased motivational level throughout Ramadan, especially because the YG was also known to follow their intrinsic motivation such as engaging in FOC in a way that would please and satisfy them.

According to the self-determination theory (SDT) (Deci and Ryan, 2008; Niemiec et al., 2010; Vansteenkiste et al., 2010), need satisfaction is present in both individualistic Western cultures and collectivistic Eastern cultures. Need satisfaction is manifested in three types of characteristics: competence, autonomy

and relatedness. Competence refers to the extent to which one believes they have the ability to go through a certain activity resulting in the desired rewards, autonomy refers to the extent to which one engages in a particular activity volitionally, while relatedness is the extent to which one feels they belong to a social entity, experiencing reciprocal feelings of care and having close relationships with others (Weinstein, 2014; Deci and Ryan, 2008; Williams et al., 2011).

Stemming out of the need for autonomy are two main types of motivation: autonomous motivation and controlled motivation, which could be described along a continuum. In other words, autonomous motivation would be on one extreme of the continuum and controlled motivation on the other extreme (Ryan et al., 2011). Autonomous motivation is characterised by one engaging in an activity or behaviour volitionally or because they are interested in the activity and willing to take part in it, while controlled motivation is motivation that is characterised by its occurrence due to external pressures. Both autonomous motivation and controlled motivation are carried out intentionally, on the other hand when a person experiences no motivation or intention it is known as amotivation (Gagné and Deci, 2005).

When the three needs are satisfied (competence, autonomy and relatedness), individuals experience feelings of gratification and commitment, which in turn results in intrinsic motivation. The different types of need satisfaction and motivations explained by the self-determination theory could be applied to the different levels of need satisfaction and motivation experienced by the old and young generation in this study. From the data collected, the OG showed a high level of intention to behave and exert a certain amount of effort and carried out

such behaviour this may be compatible with the need for satisfaction of competence, autonomy, and relatedness.

Gagne and Deci (2005) stated how intrinsic motivation an example of autonomous motivation, the OG showed a high level of intrinsic motivation in their answers to the interview questions, answers such as "*I am happy when I have friends and family over*", "*I enjoy having my children and grandchildren at Iftar time… I try to bring them all they wish for, especially my grandchildren*". Such intrinsic motivation is an indication of autonomous motivation because the OG enjoy exerting effort, therefore they exert such effort volitionally and the motivational level is maintained throughout Ramadan, they believe in their ability to carry out the gatherings throughout Ramadan (competency) and belonging to a social sphere and having connectedness with their relationships with others (relatedness).

In addition, unlike the YG, because the OG are autonomous, therefore they have higher strength towards dealing with external pressures (Weinstein, 2014) and are not affected by it easily. On the other hand, controlled motivation may be applied to the YG. The YG show a level of intrinsic motivation, which was different from that of the OG. They were more controlled in their actions regarding the family gatherings and more motivated intrinsically concerning their friends' gathering showing they had a need of satisfaction of two of the three needs. They believed in their competence to host gatherings throughout Ramadan, although they did not actually go through it and believed in relatedness, which is having relationships and a connectivity with others, but they lacked the autonomy. Evidence of this belief is the quote from a YG respondent stating how her mum would come over to her house and help her to prepare the meals.

The level of motivation of the YG was high at the beginning then started to decrease, showing how they were more controlled by extrinsic motivation, such as the pressure from the mothers and the rewards of pleasing their family. However, such motivation started to decrease once such duties were done, in the first week of Ramadan. This decrease can be explained through previous research that has showed how behaviour that is a result of external pressure or control is usually short-termed (Weinstein, 2014). Similar to Christmas, women viewed the act of shopping for Christmas as an obligation that needed to be executed, but at the same time one which they associate feelings of enjoyment, compensation and satisfaction with (Fischer and Arnold, 1990). Tasks and responsibilities that are seen as essential and vital to women, especially those that involve greater effort to carry out, are usually given extra attention and are prepared for earlier on (Fischer and Arnold, 1990).

For example, Fischer and Arnold's study on Christmas shopping showed how women started shopping for gifts early on for a number of reasons: to guarantee finding products before they would run out and to have more time for searching and comparing between products before making a purchase. In the current study, women from the OG were very keen on the preparations for Ramadan, more so than the YG were. The findings of the efforts done by the OG is supported by the Christmas study and might be justified for the same reason, which is exerting the effort before Ramadan in order to guarantee the availability of the products, where they have repeatedly mentioned how certain food is important to be available for their grandchildren.

Having more time before a purchase could also be beneficial to buy things at a cheaper price on sale or during offers. Women with more traditional views towards

the roles done by women will probably not have careers with jobs that are highly paid roles. Hence, they will spend more time and effort carrying out such roles rather than spending money (Fischer and Arnold, 1990), which might also be the case more for the women from the OG rather than the women from the YG.

5.2.2 Social Gathering Preferences

Another key finding for the analysis conducted is the *Social Gatherings Preferences*, which is classified into two main types: one of which is the family and the other is friends. Family gathering is one of the important categories extracted in the extrinsic motivation theme. Both young and old generations were satisfied with the family gatherings expressed in preparing variety of courses for the family when they are invited at their houses (Touzani and Hirschman, 2008). Yet, YGs were not able to sustain such happiness due to the effort that they have to bear while inviting family members to their houses. Therefore, they prefer not to invite them after the first week of Ramadan to decrease the effort they have to do when preparing the main courses for Iftar showing a shift towards their intrinsic motivation.

A person's decision-making depends on many macro-economic factors including cultural and social factors (Wiederhold and Martinez, 2018). The social structure surrounding the OG and YG are rather different, the responsibilities and working hours of the YG females are highly increasing to cope with the rising financial obligations. A study on intergenerational processes of parents and children showed how the roles surrounding the YG working women are increasing and leaving them no time to help the OG physically or financially (Kauh, 1997). In contrast, OGs remain content with the family gatherings as they consider Ramadan as the main chance for such gatherings during the whole year.

To them, the effort they bear for inviting their family members is not that difficult to be done as they are used to prepare different courses and stuffs before Ramadan in order not to exert greater effort during fasting in Ramadan. They also like to prepare courses that their grandchildren prefer and invite them to eat at the grandparental houses. This is very important to grandparents, which make them much more willing to prepare courses before Ramadan to be ready with different courses and variety of courses for their grandchildren. Therefore, OGs were able to keep inviting family members up to the end of Ramadan, unlike the YGs who tended to limit such gatherings only to the first week of Ramadan. This continuation reflects how the OG are more motivated to maintain and develop relationships in the family.

FOF was related to the SDT, which emphasises the importance of interpersonal relationships (La Guardia and Patrick, 2008); one of the smaller theories that stem out of the self-determination theory is the relationships motivation theory. This theory, which is concerned with the quality of relationships with others, or according to the self-determination theory, the need for relatedness. Having a feeling of connection with others is considered one of the most important motivations people have universally (La Guardia and Patrick, 2008; Reis et al., 2011) and is also known as a basic psychological need (Weinstein, 2014).

People might actually experience hardship if they do not experience relatedness (Ryan et al., 2011). As mentioned before, the OG experience autonomous motivation, which is the choice to engage in an activity volitionally. In this study, it is the activity of having family and friends over throughout the whole month of Ramadan. According to the self-determination theory and the relationships motivation theory, such autonomous motivation in addition to the need satisfaction

that the OG might experience, has been linked to the formation of higher quality, close relationships with others (Deci and Ryan, 2014). Furthermore, according to the self-determination theory people might engage in activities but in an insincere manner when influenced and directed towards taking part in a particular behaviour.

In this study, the OG influence and direct the YG (controlled motivation), resulting in the YG taking part in Ramadan festivities and trying to fulfil the tasks that are expected from them. Once they have fulfilled their share of inviting the family over, they start decreasing the effort they put into such invites because the invites were made due to social pressure rather than them wanting to or seeing the resulting rewards which results from the activity of inviting people over (Deci et al., 1994). They might engage in the activities in order to avoid negative feelings of guilt or not socially belonging (maintaining the need of relatedness), such motivation is known as introjection (Deci and Ryan, 1985; Brown and Ryan, 2003; Ryan and Connell, 1989) and is an indication on whether motivation is internalised or integrated.

In addition, the YG preferring the friends' gathering over family may also be related to the relationship's motivation theory, where people are motivated to have higher quality relationships with those who give them autonomous support, where they are able to be themselves more (Lynch et al., 2009). The YG are more able to let go of the cultural constraints of having a certain number of dishes available and having to prepare for those dishes by themselves when they invite friends over rather than family.

Furthermore, one of the most popular theories explaining people and cultures are collectivism and individualism (Triandis, 1996). Collectivism and individualism

have been employed by different scholars as a few of the elements which shape cultures and among other elements as a guide for comparing cultures (Hofstede, 1980; Hsu, 1983; Adler and Jelinek, 1986; Hui, 1988; Ting-Toomey, 1988; Triandis et al., 1988; Triandis, 1990). The Muslim community is known as adopting a collectivistic approach, whether locally or nationally, placing the interests of others before their own (Janmohamed, 2016).   Collectivism and individualism are often confused with autonomy, which are separate ideologies. Personal autonomy may exist within collectivistic cultures as well as individualistic (Weinstein, 2014). Personal autonomy is defined as the motivation to behave according to one's own personal enjoyment and the things they view as valuable. People who are motivated to act based on their personal autonomy usually own up to or are fully responsible for their intentions, behaviours, and relationships (Ryan, 1995; Legault et al., 2017).

Regarding friends gathering, they are somehow different from family gatherings only for YGs. This difference could be observed as both generations claim they start inviting friends after passing the first week with the family members. They are used to inviting their friends at their houses just as they are used to inviting their family. As for the YGs, friends gathering started by the second week; however, they like to eat out with friends. This issue is completely rejected by the OGs as they consider it as shameful to invite friends out and not to prepare courses by themselves at home. Therefore, friends gathering are preferable for YGs than family gatherings as they are able to eat out rather than entertain guests at home with the effort of preparing meals. This encourages the YG to spend much more time with friends and limit the family gatherings mainly to the first week of

Ramadan. On the other hand, OGs continue with both gatherings of family and friends showing relatively equal weights.

5.2.3 Social Innovation

A third key finding relates to *social innovation,* which could be referred to by the social technology which causes being opened to change resulting in change in behaviour. Change in behaviour, regarding food consumption and rituals, has been a result of consumers adjusting to modern pressures of speed, convenience, and casualness (Oswald, 2003; Ritzer, 2004; Watson et al., 1997). Most people around the world who are in their twenties or younger have not known life without the internet. The Muslim YG has used the internet in shaping up their identity by sharing their values and commonalities through community creation (Janmohamed, 2016).

Shopping online has the advantage of making it possible for consumers to visit stores, while conveniently staying at home and ordering from their computers. It is known as the process of buying products and services from sellers on the internet. Several factors were found to be influencing consumers' attitude towards purchases through online shopping such as demographic factors and location (Jusoh and Ling, 2012). This is also consistent with one of the studies where the results showed young followers show the highest credibility towards social media of fashion bloggers (Lee and Watkins, 2016; Pihl and Sandstrom, 2013).

A study of restaurants (Cakir, 2013) showed how popular social media tools such as Facebook allow people to be linked together and share their different thoughts on various subjects such as reviews on restaurants they have tried. In addition, such communication tools are seen as an important platform for advertising and for

consumers to effectively take a decision in their decision-making process. Businesses are able to have a two-way interaction: products are being advertised and consumers are able to give their reviews about such products yielding positive or negative word of mouth.

As mentioned in the previous key finding regarding FOF, the YG find it rather demanding to keep up with their level of motivation and effort exerted throughout Ramadan. Hence, resulting in means in which they could decrease such level of effort exerted, such means are usually socially innovative. Those who are controlled by their parents usually engage in behaviour which is rather subversive or rebellious (Weinstein, 2014). Although the YG's behaviour is not usually openly rebellious, it is still rebelling from the OG in a socially innovative manner, which would satisfy their goal of doing things differently than the OG but at the same time without upsetting the OG. The subtle approach of the YG doing things differently than the OG, may be associated to the concept of 'filial piety'.

Filial piety is a traditional intergenerational concept that emphasises how the YG in some cultures is devout to the OG mainly for raising them (Kauh, 1997). Filial piety has two focal points: Reciprocal and authoritative. Reciprocal filial piety is the YG tending to the OG as a way to show gratitude for their raising efforts, while authoritative filial piety is the more negative side, where the YG go against their own wishes and agree with the OG, mainly because of their superiority in social ad financial terms (Yeh and Bedford, 2003).

The YGs found it easier to buy through the different social media applications when they have any celebration at home rather than buying food to be prepared at home before Ramadan for any celebrations. They claim that it is much cheaper,

and they follow the reviews to know social media platforms/pages where food is tasty and healthy. They prefer this way in order not to buy too much and have food waste at the end of Ramadan. Accordingly, this preference is considered as one of the emerging actual behaviours of buying as one of the respondents mentioned:

"Now, it is much easier to follow online groups on Facebook and buy all what I need before inviting people to my home. I found this way better, even in cost, as I do not have to buy extra stuffs before Ramadan."

This quote is consistent with the study of Assad (2007) where it was claimed the emergence of consumer-oriented societies has become the central trait of the Arab countries. A high reliance had started in this region on the social media as being a new medium for purchases. It is also consistent with the studies of Elbeltagi (2007) and Ramzy and Eldahan (2016) as it showed there is generally a great potential for e-commerce in the Arab world and especially in Egypt.

This encourages the YG to prefer having their Iftar outdoor with friends rather than inviting them at home due to recommending certain restaurants by different groups of social media. In addition, they might even prefer to try courses that are ready made by others and have them at home rather than exerting effort in cooking and preparing courses by themselves. It could be claimed social technology encourages YGs to be more open to change and accept new ideas innovated by the society. Such acceptance to change results in changing their behaviour which could otherwise have been driven by OGs, who resist such change and still feel shame not to invite friends at home and prepare different courses by themselves, indicating the intergenerational motivations (Thang et al., 2010).

The lack of acceptance by the OG of the socially innovative ways adopted by the YG, shows how there is no reciprocal intergeneration influence (from the young to the old generation). Such motivations could be justified by the context in which this study is present. The OG has more skills and knowledge regarding Ramadan, which could be the reason behind the OG having an influence on the YG. If it were in another context, where the YG had the skills and knowledge over the OG then maybe there would exist a reverse intergeneration influence.

On Mandrik et al.'s (2005) study on the roles of family and peers' communication on intergeneration influence, an example was given on a situation where the OG might have an influence on the consumption behaviour of the YG in general. But, in the technological aspect the YG may influence the OG when the OG are thinking about buying high technology computer gadgets, the YG would most probably have more knowledge and would therefore influence the OG's consumption behaviours and preferences.

The intergenerational influence is most effective during the YG's early years or during childhood. In the Western society children start leaving home during early years of adultism, which is when the greatest decrease in intergenerational influence happens, it then settles back in the YG's twenties or thirties (Moore et al., 2002). This progression may be different in Eastern societies, where usually most of the YG only move out of their parents' house when they get married, therefore they may not have experienced such drop in influence while living alone. Parents still influence their children when they get married, the children might perhaps be attempting to find ways of moving away from such influence (e.g., by inviting friends over with their own dishes or going out to eat during Ramadan), but at the same time in ways which do not upset the OG.

5.2.4 Pressure for Conformity

A fourth key finding is the ***pressure for conformity***, which could be expressed in several issues: one of which is the fear of negative evaluation along with social anxiety. The fear of negative evaluation is in context within neuroticism, which is one of the dimensions of the big five personality traits and a main cause of stress. Social anxiety could be explained as the natural feeling people go through when they are put in a particularly socially threatening situation or experience socially threatening motivations or triggers (Ranđelović and Željeskov-Đorić, 2017). Fear of evaluation has been divided into two types, fear of negative evaluation and fear of positive evaluation (Weeks et al., 2008).

Fear of positive evaluation is known as the concern a person has to their behaviour or actions being evaluated in a positive light, which in turn might raise the bar for such actions and behaviours when being assessed the next time. While fear of negative evaluation as mentioned goes along with social anxiety and could be explained as the concern a person has to being evaluated by social entities in a social setting (Schlenker and Leary, 1982), and is considered as one of the main dimensions of social anxiety (Watson and Friend, 1969; Clark and wells, 1995; Rapee and Heimberg, 1997).

According to the current study's respondents, it has been seen how their answers have been linked to a fear of negative evaluation. This feeling leads YG to insist on inviting family at home showing effort by introducing varieties of courses. Despite the fact that YG tried to resist this feeling, still they have the same fear that make them spend the first week of Ramadan keeping on family relations by inviting family at their home and preparing varieties of courses with the help of their

mothers. It could be claimed that both generations have the same fear but with different degrees.

Fearing to be evaluated negatively could be related to another issue of pressure: *saving face*. 'Face' could be explained as the self-image a person wants to be reflected in public (Brown and Levinson, 1987). People engage in face saving especially when they are in social situations with people whom they consider as close and with those who are considered specialists (Brown and Garland, 1971; Garland and Brown, 1972; Brown, 1977; Ting-Toomey, 1988). It is important to note. according to Ho (1976), losing face may occur when a person does not meet the expectations of others in accordance to their social status or do not meet their social roles with those whom they have a close relationship with such as family and friends.

This pressure leads OGs to buy a lot of foodstuffs to be ready and able to prepare several courses without being blamed for missing foodstuffs at their home from family and friends in particular. The OG talk about the effort they will be doing in a positive, maybe rewarding manner, while the YG mentioned the effort in a less enthusiastic manner, and in a way which shows they could not do it on their own and employing ways of decreasing the effort involved. As the OG claim they like to show enough effort to save their face from being blamed. Therefore, they are afraid of being judged and afraid of negative evaluation from people around, instead like to leave a positive social impression on others. Therefore, the OG experience social pressure from others and them themselves exert social circle influence on the YG.

In addition, *social embarrassment* could be referred to as one of the pressures for conformity, which is a feeling of self-consciousness or shame resulting from a person or situation. It is related to the face concept mentioned above; where a person might have feelings of embarrassment when present in a situation where their face has been demeaned (Kim and Nam, 1998). In other words, when a person has certain predictions regarding a social situation and such predictions are not met, then embarrassment occurs leading to a decrease in how they believe the public perceives them (Modigliani, 1971). This observation was apparent when both generations were asked to predict their level of waste.

The young and old generations predicted a different level of waste to be available after the Iftar meals, which might show how the YG might have different levels of social anxiety or embarrassment according to the actual levels of food leftover as they predicted less levels of waste. Similarly, a desire to avoid embarrassment may lead to negative behaviours from individuals, where in this case the over delivering of food, which obviously might lead to health and money issues, just for the desire to avoid being in a negative embarrassing situation (Harris, 2006).

In addition to the above-mentioned pressures, the influence/control surrounding *Mother-daughter relationship* is considered as an additional form of pressure which influences YG to maintain their family relations by inviting family in the first week of Ramadan and preparing varieties of courses with large quantities. The mother-daughter relationship is particularly important and strong, especially in collectivist Muslim countries. Previous research involving mother/daughter dyads confirmed how mothers are the primary agents in influencing the socialization process of their children (Moschis, 1985; Xu et al., 2004) followed by peer

influence, cultural influence and influence from the media (John and Srivastava,1999; Moschis, 1985).

Mothers and daughters tend to have more things in common, such as certain shared activities and social bonds. Due to the importance of the mother-daughter relationship, which is a mutually supportive bond, therefore it frames their perception of their micro and macro environments, such as the family and social constructs. These constructs in turn shape up their personalities, characteristics and their self-evaluations, where the mother usually sees her own self in the manifestation of her daughter (Tarar, 2012).

Since mothers are known to be the main influencers among the different characteristics in intergeneration influences, due to their caring and authoritative qualities (Moore et al., 2002), therefore daughters usually go back to their mothers for advice and guidance regarding marriage issues and usually place a great value on their opinions. Furthermore, as discussed previously in chapter two, mothers are known to be the most significant agent in the socialization process. They sometimes control their daughters through social power classified into reward, coercive, legitimate, referent and expert power (French and Raven, 1959).

Controlling their daughters through referent power is achieved through the concept of internalisation in order to have them reach their 'ideal-self', which is the preferred image they have of themselves (Mcdonald, 1980) and in turn identification (French and Raven, 1959).

Internalisation is the process in which mothers' morals, beliefs, ideas, and behaviours are adopted by their daughters as their own, leading to a mother-daughter relationship in which daughters are similar to their mothers and identify

with them (identification) while at the same time building on their own self (Chodorow, 1978). Although daughters get into another family construct once married, but they nevertheless maintain a strong bond with their mothers, sharing everything together (Tarar, 2012).

Having similar or different consumption patterns than their mothers could be explained through the concept and socio-orientations of communication, which were explained in chapter two. Familial communications may be the most influential element in the concept of IGI (Shah and Mittal, 1997). Although YG Egyptians try to find innovative ways to defer from their mothers' consumption behaviour, they usually end up having similar consumption patterns to their mothers. This tendency could be connected to their communication pattern with their mothers, which, being from an Eastern culture is probably socio-oriented. Eastern societies tend to have a one-way communication with their children believing they would do what they expect with little consideration of the child's opinion.

Despite the fact communication is believed to be socio-oriented, the relationship between the YG and OG is built on requital respect and understanding, confirming the existence of IGI (Shah and Mittal, 1997). Such type of communication (socio-orientation while having a receptive relationship) in theory leads to similar consumption behaviour but at the same time to some level of 'rebelling' from the YG side, without the desire to upset the OG. As seen in this study through social innovation practices, as unacceptable as they might seem to the OG.

However, the YG regret such influence when deciding to buy some foodstuff or invite friends at home. They would rather prefer their friend's advice about online

purchase by following reviews on different social media channels. Although these feelings were reported after Ramadan and after they had already bought the same things their mothers bought. This repetition of behaviours between generations could be justified by the passivity daughters sometimes have regarding their product choices, where research on inter-generation influence by Moore et al. (2002) confirmed how daughters usually buy the same foodstuff their mothers do out of laziness, low consumer involvement, reliance on their mothers' knowledge and judgements, and feelings of nostalgia to particular products. Such behaviours can be shaped and influenced by the nature of the community lived in, such as a Muslim community, in addition to sociocultural factors especially the mother-daughter relationships (Khalil, 2013). It highly influences the self-esteem of adult daughters (Onayli and Erdur-Baker, 2013).

In addition to the fact friends' influence has been proved in previous research to act as a challenge to the inter-generation influence (Moore et al., 2002) in other words, friends, or peers' influence challenges the influence of the parents and daughters' influence. In this study, this challenge has been confirmed with the YG, where they started in changing their behaviour from being similar to their parents and adopting behaviour that might be frowned upon by the OG. The study of festive occasions is vital to understand society since the early stages of its foundation, in addition to its culture, differences, habits and traditions. In other words, the study of festive occasions provides an understanding of society's social relations and identities (Dietler and Hayden, 2010).

This type of study added to the anthropological literature already available on gift giving and how the study of food was transformed into social capital. Festive occasions were displayed in a "potlatch" manner, where people were trying to

outdo each other in their invitations and hospitality levels given (Douglas and Isherwood, 2003). Such acts, although done for others, could be seen as acts of selfishness due to the pleasure derived from providing them and the level of prestige wanting to be conveyed. On the other hand, festive occasions recently have been seen as having strong and vital core benefits such as the continual of social relations (Hayden et al., 2002) which could be seen in this study through the different generations being studied.

5.2.5 Lifestyle

A fifth key finding concerns **lifestyle**, which affects several aspects like Ramadan eating of the quality of food and quantity of food, where food has been an important distinguisher of social classes throughout the years (Goody and Goody, 1982; Bourdieu, 1984). As mentioned in chapter two, Bourdieu (1984) has classified and well documented in literature the expenditure on food by different classes as an indicator of social class. The quantity of food consumed was one of the first indicators of social class, this then evolved through time to being people's style of consumption and what type of food is being eaten (Pitts et al., 2007). In some instances, meals offered and consumed during a FO could also serve a societal role of social differentiation (Caplow, 1984).

As lifestyles tend to evolve over time, the young and old generation being related to different age cohorts have different lifestyles. This difference might happen mainly when the YG move out of the OG house and start having their own money issues and control, adapting to their spouses and their consumption behaviours and having influence from their peers resulting in a change in lifestyle (Moore et al., 2002). According to the global Islamic Economy report for the year 2016/2017, the YG of Muslims were seen as having a significant impact on the market size of food

and lifestyle which is estimated to reach $3tn in the next year (Reuters and Standard, 2016).

An interesting view on festive occasions described by Pitts et al. (2007), is how it could be seen in both a quantifiable and societal logic. The food consumed during a FO is seen as materialistic objects which are consumed in a measurable amount, but at the same time could be seen as an 'investment' which brings back 'profit'. Profit in the current study could be seen as the societal benefits associated with the excessive food provision and consumption, such as the stronger family ties across the generations and the sharing of good moments with friends. This could be argued upon when comparing such an idea to festive occasions in the West, where social ties and relationships have become rather weak in modern times. However, it could not be concluded Christmas has become purely a commercial event, solely reiterating a tradition while missing its social meaning (Pitts et al., 2007).

According to Bourdieu's (1984) literature on 'taste' and Dietler's (2001) 'diacritical' feasting, it showed how festive occasions are allowing for consumption style rather than quantity in order to show a difference between classes. Interviews from the old and young generation showed an importance towards both: the variety of food served, and the quantity served. Such answers show how class differentiation in the MENA region might be different from the West. Although the OG showed a greater importance towards both. The YGs showed an intention to decrease the quantity of food being served but did not go through it probably because of the mother-daughter influence/relationship available. As mentioned before, Egypt is a collectivistic country where relationships with parents are very important. This might indicate how social

difference reflected in lifestyle might be seen from both the consumption style and the quantity served.

In addition to the quality and quantity of food being consumed, body image has been an issue raised mainly by the YG. The YG commented how they have concerns regarding the food they consume and weight issues during the FO of Ramadan. However, at the same time it does not mean they actually monitored the amount of food consumed. These concerns support literature where Fine et al. (1996) and Warde (1997) stated how class differentiation exists in the UK through the type of food consumed, where the middle class consume food having more health benefits than the working class who consume foods which are known to be fattier and sugary. Furthermore, Reid and Hackett (1999) mentioned how during Christmas time which is a FO people are known to overeat and not follow their beliefs regarding healthy eating, for no obvious reason other than because 'it's Christmas'.

Traditionally, an increase in the amount of food served, along with the type of traditional rich foods served, was eminent during Christmas. The main reason for this behaviour was to show excessiveness as a contradiction to the privations one engaged in throughout their daily life (Colquhoun and Lyon, 2001). Although recently most people do not see this as important, rather they follow such quantities and quality of food due to what they are used to. This is evident in the current study where the YG middle class are following the same pattern as the OG in the excessive amounts of food and in the variety of the types of food available, but when discussed they show a feeling of guilt or regret in doing so.

It has been found Islamic cultures are passionate about cooking, taste and preparing different recipes (Stephenson, 2014). Traditionally, most Muslim festive occasions involve food, such as during feasts in Egypt (Farrag, 2012). Whilst most people agree they must present the food in larger amounts and they have to make some decorations for the table, this differs from one lifestyle to another. It was found the type of food presented, and the drinks mentioned, differ from one lifestyle to another. YGs care about decorations in the entrance of the house and outside the house like lightings, tablecloths, in addition to watching special Ramadan series on TV. OG, similar to the YGs, care about decorations in the entrance of the house, where the lantern is considered one of the main traditional Ramadan customs in Egypt. Some respondents in YGs decided to cut down on expenses such as electricity consumption and switch off the lights, but others see they should keep celebrating Ramadan by different ways and this is an important way of celebrating and saying Ramadan is there. This is done according to the lifestyle and the ability to make such expenses.

Ramadan is known to be a time different than the rest of the months; it is mainly identified by people consciously wishing to live in the best way they could during this period and by the strengthening of rituals leading to a reinforcement of their religious values (Touzani and Hirschman, 2011). During Ramadan Muslims change their behaviour including their work schedule, they start giving more attention to their prayers, reading the Quran, and distributing donations from their earnings (Tan, 2017). A study by Moore et al. (2002) on intergeneration influence, confirmed the YG are likely to follow their parents in adopting a healthy lifestyle.

Moore et al. (2002) also pointed out it is also likely the YG might be influenced by their parents in adopting an unhealthy lifestyle. The YG in the current study

implied how the OG have some unhealthy behaviours and how they are trying to mould their way away from such lifestyle by preparing more healthy meals or decreasing the quantity of food served for the family. Unlike when they are having Iftar at their parents' house, where a lot more food is being served. Such change in lifestyle may be due to the role of social media on body image concern and may also be related to the YG self-evaluations which might be linked to self-identity.

5.2.6 Gender Perspective

A sixth key finding concerns the ***gender perspective***, which prevails in different ways, one of which is that most respondents mentioned men like to have different available courses at Iftar time, which means more effort for females while preparing for Iftar. Men are also thought to detach themselves from the Ramadan process and tasks. In contrast to women who are seen to focus on their children's needs over their own (Nash et al., 2018) and might even experience feelings of guilt over not attend promptly to their families' responsibilities (Brown and Warner-Smith, 2005). Men in Egypt usually view housework tasks as segregated, while on the other hand the Muslim YG women presume both genders should equally partake in various tasks, be equally regarded, and have a complete social part within the community (Janmohamed, 2016).

This expectation may result in gendered disagreement. Each gender follows certain traditionally defined roles, which they have learned. Such roles have had an influence on peoples' behaviours and their socialization process. As mentioned before, due to the socialization process, daughters typically accompany or observe their mothers during their shopping time, hence the act of buying during a FO is seen more as a women's role rather than men's.

Regardless of the duties and effort women take in a family setting in Muslim communities, women are almost always seen as secondary in accordance with their influential and authoritative capabilities. According to the self-determination theory, the need satisfaction of autonomy is present more in Western rather than Eastern cultures and more in men rather than women (Kim et al., 2003). In such communities, women cognitively start regarding men as detached from the marriage communal establishment and view success in marriage as caring for the home rather than the husband (Tarar, 2012). The YG females also have views different from males, where they have an idyllic outlook regarding equality between men and women (Duflo, 2012). The respondents reported a frustration regarding the lack of engagement of their husbands in contributing to the Ramadan domestic labour.

Research on FOC and how it has been influenced by culture has been of interest for several decades, especially Christmas related consumption. Customs and responsibilities carried out during festive occasions and the way in which they are established and engrained have a dual side, where they are taken from and added to society's culture. Women usually lead the FO values shared by people in a society, this behaviour has especially been seen during Christmas (Fischer and Arnold, 1990), where mainly women have been responsible for Christmas shopping, gift-giving practices, meal cooking and serving and home decorations (Belk and Bryce, 1993; Benney et al., 1959; Caplow, 1982; Mcgrath, 1989).

Women have also been known to display more caring traits than men do, where their main concern is showing their love and affection to others in order to portray a certain caring self-image, which is not as important for men (Cheal, 1987; Chodorow, 1978). When observing the difference between men and women in

their shopping for Christmas, it was noticed how a major difference exists in the level of self-indulgence during their buying process. Men reported how when they participate in the buying process, they do so for a self-regarding pleasure-seeking trait of feeling the spirit of Christmas for themselves through such acts of buying rather than for the enjoyment of those on the other end of being the recipients. In contrast to women, where their satisfaction is more selfless, where the enjoyment to those receiving the gift is their primary concern (McGrath, 1989; Mick and DeMoss, 1990).

In addition, the effort of maintaining social ties and relationships among family and friends has been seen as the traditional responsibility of women (Rosenthal et al., 1985). Women's duties and responsibilities have been seen in a stereotypical manner, where these tasks are seen as obligatory for women and unwanted, less prestigious and unmanly by men. Women usually carry out and go through roles that are expected of them when they have more traditional views regarding gender-related attitudes. In other words, those women who have equality views regarding gender would not carry out or try to lessen such women related roles (Fischer and Arnold, 1990). Additionally, those men who perform women's tasks are seen as debilitated and do not usually exert great effort doing them since they do not regard these tasks seriously (Bernard, 1981; Valadez and Clignet, 1984).

Being supportive to traditional set out roles according to one's gender is known as gender-role attitudes. Those who are more traditional tend to be supportive of more traditional gender-related roles, while those who have views rooting for equality between genders tend to carry out less traditional gender-related roles (Scanzoni and Szinovacv, 1980). The constitution of gender-role attitudes has been linked to an individual's decision-making arrangement, management of finances and their

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consumption (Buss and Schaninger, 1987). Fischer and Arnold (1990) have stated that women with more traditional views will be more involved with traditional roles during a FO when compared with women with more views on gender equality. Such view is supported in the findings of the current study, where respondents from the OG acceptingly talked about carrying out certain tasks, such as cooking and preparing meals.

Conversely, women from the YG were talking about carrying out such tasks but with an indication of how men should be more supportive and help out with such tasks. This might show how Egyptian women are becoming more egalitarian in the way they view traditional roles divided between men and women, making them decrease the tasks expected during Ramadan. Because Egyptian women are still bound by culture in their collectivistic society, caring about the relationship between others, therefore such is a justification of how women are finding various ways for avoiding set out tasks. These various ways were mentioned by most women from the YG, such as inviting friends over but each with their own dish rather than the task of cooking the whole meal by themselves or ordering ready-made homemade meals online.

Both tasks serve a dual purpose: the purpose of not defying the old generation, and at the same time finding a new way to avoid the task. It should be noted when ordering meals online, the YG are particularly concerned for the food to be prepared and cooked by a stay-at-home wife with a business, reflecting a sense of authenticity to the food being served and as a scope for co-creation, adding value and perceived effort. It is mostly about wanting to reflect a certain self-image, be seen in a certain light and being positively perceived by others. Therefore, product

innovation then emerges as linked to macro-environmental change such as social change, reflecting a complexity in festive occasions.

5.2.7 Social Complexity of Festive Occasions

A seventh key finding is the *social complexity of festive and other consumption occasions*, which is mainly explained by familial relationships. Literature on social connectivity has been shaped throughout the years by the shift in the social construction of the relationships between families and other close relationships (Gillies, 2003). This social complexity might be arising from the fear of being negatively evaluated, especially by family. This complexity leads both generations to save face and avoid the blame they might be expecting by buying more and more foodstuff to have all items available at home and to avoid being criticized by anyone. The OG and YG both mentioned situations in which they have received criticism of their food preparation for Ramadan. An OG respondent mentioned how one of her close friends made a comment about not having nuts available when inviting family and friends over for Iftar.

Although the respondent justified how she had gone the day before to buy the nuts but did not find them good enough, she still felt some blame or shortage of effort from her side. As for the YG many of them mentioned how when their family stay quiet and do not compliment them on the food, the abundance of food available or the effort done, it is considered concealed criticism 'invisible voice' which the YG tries to avoid. Such feelings lead to buying more and more foodstuffs even if they will not be consumed just because they are afraid to be blamed. Such behaviour is different from the normal buying behaviour when people are not in festive occasions, which make it somehow complex. In Ramadan, people have been

without food for an average of 16 hours, which differs from a normal Friday night dinner with friends.

Although the young and old generations may be put in situations which could somehow be sensitive or complex, they still enjoy inviting family and friends over as part of their social network.

An OG interviewee quote mentioned:

"*Sometimes, we invite family and friends together because my sisters know my friends*". Similarly, another OG respondent mentioned:

"*In Ramadan, we do not prefer going out because food is not tasty then, we prefer to invite family and friends at home*".

Such views provide insights into the social networks of OG respondents and into their perception of what constitutes suitable hospitality**.** This perspective is consistent with the study of Hammad et al. (2014) who showed social influence in the African context is high and people are highly affected by being committed to family and friends. In other words, social ties are considered high in the African context thus increasing the social pressure to try and purchase a variety of things to be ready for such an occasion. The study supports the results obtained, especially by the OGs of the African context.

Whilst the YG are concerned with family ties, the OG are the ones showing a higher level of commitment towards maintaining family relationships. OGs said Iftar time and food are the things coming to mind when thinking about Ramadan, as they have to prepare the table for Iftar time with a lot of food. At the same time, celebrating through family gatherings especially on the first day of Ramadan is essential. They also added how the first week of Ramadan is usually divided

between family members, where each member has to invite the other for at least one day at his/her home and the other members are expected to go a bit earlier than eating time and help.

Most of the time the OG are involved with the family gathering and inviting of families. This commitment results in not having enough time to eat, which they compensate instead by drinking Ramadan juices to get the energy they need after a long day of fasting, showing a level of sacrifice for others and putting others concerns before their own. A sacrifice of filling their appetite with liquids instead of food after a long day of fasting just for pleasing others and making sure everyone's plates and stomachs are full instead of their own.

A study by Casotti (2006), showed how food on special occasions, festivities and even weekends represent more than just the value present through the nutrients provided in meals, it has more of a symbolic meaning. Food consumption is a way of forming social bonds with others, including the ability and choice to include or exclude people from such social bonds.

This is reflected in the OG choice of words during the interviews on what 'should be' and 'have to be' available during Iftar time, indicating how such controlling language might be used with the YG, which was also proved from the diminished intrinsic motivation from the YG's responses regarding their family gatherings. Example, '*There must be available two choice of dishes of the same kind*' or '*I have to buy extra food as I have to invite my family*'.

5.2.8 Intention-Behaviour Gap

An eighth key finding relates to the *Intention-Behaviour (IB) gap*, which could be defined as the discrepancy between having an intention to behave and carrying

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through the behaviour (Auger and Devinney, 2007; Chatzidakis et al., 2016; Chatzidakis et al., 2006). The IB gap has been applied in contexts such as ethical consumerism (Cowe and Williams, 2000; Wiederhold and Martinez, 2018), ethical consumption (Hassan et al., 2016), pro-environemntal consumer behaviour (Grimmer and Miles, 2017) and health related behaviours (Gomes et al., 2018). It was put forward through attitude-behavioural models; theory of reasoned action (Fishbein and Ajzen, 1975) and its extension theory of planned behaviour (Ajzen, 1985; 1991), which will be explained thoroughly later in the current chapter. In the current study, the YG are seen to be caught between their desire to behave in a more moderate and less extravagant way, and the reality of giving in to the pressures and factors leading to their actual behaviour.

Some of the actual behaviour of both generations was mainly to attain social acceptance, the difference was in the intentions. The OG were more realistic with how they expected to behave, while the YG had the intention to behave in a certain manner but did not carry through with such behaviour due to the influencing factors and motivations which were mentioned, they have also mentioned their desire to change their behaviour for Ramadan the following year. When applying the IB gap to FOC, a gap can be found in YGs intending to have a similar consumption pattern as the OG but ended in different actual consumption patterns.

The OGs do not want to change their buying pattern and purchasing behaviour from year to year, this is due to the rituals they have learnt from their parents, in addition to desiring to have available all the things that their grandchildren like. Triandis (1977) was one of the first researchers who observed how intentions in some cases might not be related to behaviour; people might carry out a new behaviour based on their intentions or might carry out other automatic behaviours

not related to their intentions due to their rituals. This observation was further confirmed by Danner et al. (2008), Ferguson and Bibby (2002), and Ji and Wood (2007), where they mentioned how the actions or behaviours people take usually depend on the strength of their rituals or how often they repeat such behaviours.

People with weak rituals or who do not have rituals base their actions and behaviours on their intentions, whilst those with stronger rituals base their actions irrespective of their intentions. Consumers usually carry out ritualistic behaviour when being exposed to time pressures and diversions, alleviating alternative thought processes (Wood and Neal, 2009) and simplifying the process of decision making (Johnson et al., 1993). Increased time pressures on consumers has them buy and consume familiar products within a familiar context (Scholderer and Grunert, 2005). Furthermore, increased distractions from having persistent secondary tasks to perform, usually leads consumers to decrease their ability to take novel courses of action, resulting in them being caught up in repeating their behaviour.

It also decreases their ability to disregard rituals linked to memory (Wood and Neal, 2009). Regarding OGs, they revealed the fact that they are committed to their ritualistic behaviour and that, from their point of view, they have to buy all Ramadan foodstuff and make all the planning and requirements. They do so to be able to meet what guests could expect from them, and in order not to receive any blame due to anything being missing during the breaking of the fast. Because the OG have been repeating the same behaviour each year, their actions could be explained as ritualistic behaviour. Those consumers with rituals usually prefer to continue in their ritualistic behaviours rather than change them or find alternative behaviours to engage in.

They usually start providing strong suggestions as to why they are engaging in the ritualistic behaviour, they have a higher preference to the rituals they are used to rather than those alternatives which might be novel and require a high level of information search in order to engage in. Receiving rewards initially from behaviours has also been an important facilitating aspect that has consumers switch their responses from outcome-oriented to context-cued, especially when these rewards limit any changing behaviour from the consumers' side (Bell and Lattin, 1998; Fox and Semple; 2002; Lal and Bell, 2003; Taylor and Neslin, 2005; Liu, 2016; Wood and Neal, 2009).

The OG have mentioned before how the reward they receive would be in the form of spending time with their children and grandchildren, making them happy. They engage in various ritualistic behaviour in a stable context of Ramadan to receive such behaviour. Hence, this could be explained as one of the reasons why they refuse to change their behaviour or find alternatives like the YG. Wood and Neal (2009) have also further explained the link between intentions and behaviour. The research showed how if consumers are present in stable contexts, which are contexts which remain the same over time (such as Ramadan), but have changed their intentions, they may end up repeating the ritualistic behaviour saved in their memory.

They may have difficulty changing their ritualistic behaviours but, in some cases, may change their behaviours by finding alternative behaviours, such as when the YG started inviting their friends over, each with their own dish. Such behaviour is related to their original ritualistic behaviour of the OG, but may have changed due to a context shift. The YG move out of their parents' house and may try breaking out of the ritualistic behaviours, which may be considered unwanted to them, by

changing the context they were in. In addition, it was confirmed how the OG be more dependent on ritualistic consumption behaviour or the behaviour they are generally used to, due to their increased vulnerability towards time pressures and search processes and their reduced ability to stop specific engagement in particular measures (Yoon et al., 2009).

It was also stated by both generations it is important to make an extra effort in Ramadan regarding religion and coming closer to God through praying and reading the Quran. The OG were able to go through such intentions, while the YG often failed to do so.

One of the influences on behaviour is time, the time between the intention to behave and the actual behaviour. The more the time increased or new information arises regarding a specific situation, the more the intention to behave might be revised and changed. Since a variety of factors may have an influence on the strength of the intention-behaviour gap, for that reason, it was proposed to measure the intention to behave as close as possible to the actual behaviour (Kuhl and Beckmann, 1985). Consequently, the current study collected the data regarding the intention to behave and the actual behaviour right before and right after Ramadan, to accurately measure the intention-behavioural gap if existing.

The interviews conducted for both generations before Ramadan revealed the presence of social and personal norms, which means the presence of a social factor referring to the recognized social pressure to implement or not to implement a specific behaviour. Before Ramadan, YGs revealed, to a certain extent, they have to follow what people used to do in Ramadan. They have to buy the same foodstuff and celebrate in the same way. However, the YG view after Ramadan is quite

different; they have to do what fits their conditions and financial reality. They claimed they do not have to follow traditions which could challenge their financial position or require them to make greater effort. Instead, they have only to follow those traditions they wish to. This behaviour makes them seem to be less compromising after Ramadan, reflecting post-Ramadan consumption remorse.

This was observed from one respondent from the YG before Ramadan saying:

"In my opinion, we should not buy all Ramadan stuff, like nuts and Yameesh just because they have to be there, instead, I like to bring some small amounts to feel the celebration with Ramadan rather than getting too much just to be at home for guests".

Regarding OGs, they revealed they are committed to norms and they have to buy all Ramadan stuff and make all the planning and requirements from their point-of-view to be able to meet what guests could expect from them and in order not to receive any blame due to anything being missing during the breaking of the fast. Evidence for this practice is found in a quote from the OG saying:

"Before starting Ramadan, I have to bring all the needed foodstuff and be ready with extra amounts ... It is a shame if guests come and ask for anything and I have it missing in my courses. This is part of our culture to be gathering in groups and it could be negatively evaluated if something is missing for the group gatherings".

The same respondent continued after Ramadan saying:

"Actually, I did not use all the stuff I purchased and I found no need for all of it, yet, I cannot change this culture to if anything was found to be missing, as this might leave bad impressions and we could be wrongly judged".

The before and after response from the OG shows the intentions and behaviour to actually be the same. The respondent intended to buy more foodstuff and justified such an intention to behave in terms of the culture and the 'shame' factor. Such justifications are quite important to the OG, and they try to avoid shame by saving face through having an abundance of foodstuff.

The actual difference could be found in the intention of both generations for the coming year. While YGs claim they should not follow such behaviours as they are over budget and they make them unhappy with unused stuff that most probably are thrown out after Ramadan. OGs observe the same problem, but they react in a different way, they see they should be committed to the behaviours or rituals they inherit from their parents and that they should follow what their parents were doing, and that cannot be changed.

The results obtained are consistent with the study of Al-Swidi et al. (2014). They found that buying intentions are shaped mainly by subjective norms. This is also consistent with the study of Voon et al. (2011) which also found that subjective norms have a direct impact and influences attitudes toward buying intentions. Subjective norms refer to the social factor referring to the recognized social pressure to implement or not to implement the behaviour (Okun et al., 2002). In addition, it was proved that when the environment within a society is encouraging towards performing a behaviour, then attitudes and perceived behaviour control become better predictors of behaviours. Therefore, in the case of the current research, the attitude of the OG matches with previous studies. Despite the fact that YGs would like to change their behaviour in the future, they were somehow committed to the same behaviours of buying patterns to celebrate Ramadan in the same way the society used to do.

5.2.9 Dealing with Economic Situation

A ninth key finding is ***dealing with the economic situation***, which is interpreted by how the young and old generations are affected by the economic instability. One of the most important points to consider during a person's purchase decision-making process is the price (Bray et al., 2010). The YG had an intention to buy less foodstuff and expectations to spend a certain amount of money, which they did not follow. The YG spent double what they expected while buying more.   Unlike the OG, who already intended on buying the same amounts as last year and already knew they are not able to put a certain budget or expectation to what will be spent by them. When the YG move away from their parents' house and have their own finances to manage and might experience some monetary issues, especially due to the high inflation of prices in Egypt, they start experiencing shifts in their purchase and consumption behaviours (Moore et al., 2002).

Diwan (2013) has stated how the middle class in Egypt have seen a decrease in their welfare since the Egyptian revolution; this has also been confirmed by Assaad et al. (2018) in terms of wages and consumption. The study of Assaad et al. (2018) showed an interesting result of how consumption inequality between classes remained stable throughout the years although wages inequality is increasing showing a hollowing in the middle-class level. Those who are in lower classes aspire to consume as much as the middle class, the middle class are trying to maintain the same level in which they used to consume and those who are in the upper classes have just become richer.

A study on Christmas (Pitts et al., 2007) showed how spending on food increased in the month of December each year; this was the same across all social classes but was especially consistent with the middle class, except for the time when the UK

experienced a slump in its economic situation which had most effect on the working class. Data showed how the working class were those who could not go along with the increased spending during Christmas during the years of economic recession (Pitts et al., 2007). The current study has supported such information regarding the middle class, where those interviewed from both the old and young generation explained their willingness to spend before Ramadan and confirming their spending when asked about it after Ramadan.

Although Egypt has been experiencing high inflation in its prices in general and in its food products, the young and old generation tried to deal with such increased prices. The substituted some products with others, while the YG although intended to buy less were not able to. Both generations from the beginning have not set certain budgets for Ramadan probably because they already know Ramadan is a month in which they will be overspending.

YGs do not have a specific budget for Ramadan, but they try to give an estimate of what would be spent, according to the previous year's expenses. Due to the rise in prices of food, they cannot have a planned budget for Ramadan. The OG claimed they buy everything related to Ramadan as they used to and used different substitutes that are cheaper than what they used to buy. In addition, the economic situation affects the budget they have set for the charity bags of food they distribute to the poor.

This behaviour agrees to an extent with those who claim that motivational factors, like special occasions, could inspire people to excessive buying even if this is beyond their budget. It was claimed consumption situational aspects seem to

influence the willingness to spend more or less for some products (Hirche and Bruwer, 2014).

IGI has more of an effect on the consumption of convenience products (such as foodstuff) rather than shopping products (Heckler et al., 1989). Furthermore, previous research on consumers' consumption behaviour in the marketplace has shown how IGI has shaped the characteristics and functions of specific products (Moore et al., 2002). However, there are also other factors influencing the YG's buying behaviour in the current study, causing them to try to subtly modify their behaviour from the OG.

5.2.10 Cyclical Variations

Finally, a tenth key finding is the *cyclical variation* in modification intentions (before and after), expressed in changing attitudes to waste. YGs found it easier to order food through the different social media applications when they have any celebration at home rather than buying food to be ready at home before Ramadan for any celebrations. They claim it is cheaper in accordance with the effort exerted, and they follow the reviews to know groups where food is tasty and healthy. They prefer this way in order not to buy too much and have food waste at the end of Ramadan. YG stated they have leftovers, but they imagined it to be only 20% of the food being served. Actually, leftovers exceeded an average of 40% according to their actual behaviour. The YG claimed the food wasted was sometimes hard to manage in an appropriate form to be delivered to the poor.

Therefore, the only option was to throw it away, which was not expected by this generation as their intentions and expectations were to have a 20% waste that they would be able to control. One of the reasons of accumulating a higher level of

waste than expected (40% rather than 20%), was the children in the family. Some YG respondents mentioned how their kids usually eat by themselves during Iftar time as a form of partaking in the celebrations, while ending up fiddling with their food resulting in a higher than expected level of waste.

In contrary, OGs could be considered as clear enough, as the percentage of leftover was predetermined largely. OG stated before Ramadan that they have an average of 50% of leftover food. They have to prepare a lot for family gatherings and no matter what remains could be delivered for poor people after each meal. Generally, they purposefully have large amounts of food available as it is considered a shame if people coming over finish all the food introduced at time of Iftar. They also claimed the issue differs according to having family gatherings or not, as no food is usually leftover if there are no family gatherings.

It was observed awareness of consumption affects an individual's behaviour and decreases food waste (Robinson et al., 2013). Consumers with a high level of religiosity were found to make purchases in a more rational manner, are more aware of prices, value received and are more brand conscious. In addition, religiosity influences consumers' decision making in different product categories such as high or low involvement products (Yousaf and Malik, 2013). Marketers can consider using religiosity as a segmentation variable in addition to other demographic and psychographic factors.

The socialization process which has been explained previously in chapter two and explains the main elements of the intergenerational influence process, helps people in shaping up their identities and in accepting a specific role according to where they stand in their life cycle (Moore et al., 2002).

5.3. Exploring Reflections of Buying Behaviour Regarding Festive Occasion (Objective 3)

Finally, **the third objective of the research**, which is exploring the reflections of consumers who have attempted, whether successfully or unsuccessfully, to modify their buying behaviour regarding FOC, will be reviewed

Scientists have long agreed on how behaviours carried out by people are typically focused on achieving goals (Heider, 1958; Lewin, 1951). People usually have a plan before taking a certain action; since some actions are routinized and repeated frequently, therefore people go through these actions automatically. Nevertheless, actions will not be completed if there is no set out plan for it, even if people involuntarily go through some parts of the plan without realizing due to the routineness of the actions, plans still need to exist. As such, actions are known to be followed up according to an individual's intentions. Intentions are either 1) followed through 2) reconsidered and changed according to the situation and circumstances, or 3) rejected entirely (Kuhl and Beckmann, 1985).

According to the **Theory of Reasoned Action** (TRA), which was first developed by Fishbein and Azjen (1975), an individual's actual behaviour is mainly determined by the strength of their intention to carry out such behaviour. Such strength is broken down into two sources: an individual's attitude and their subjective norms. Attitudes are defined as an individual's feelings, which could be either positive or negative, towards carrying out a particular behaviour. Such positive or negative feelings are a result of an individual's belief of receiving certain outcomes (behavioural beliefs), and how these outcomes are assessed (evaluative aspects), either positively or negatively.

An individual will go through with a particular action if they view it positively and believe there will be a positive outcome of some kind. Whereas subjective norms are defined as an individual's perception of how others who are important to them, think they should or should not carry out with a particular behaviour. Such perceptions are a result of an individual's belief of whether another individual or group of people think they should or should not carry out with such particular behaviour (normative beliefs) and is also a result of the extent to which an individual is willing to go through what others think they should or should not do (motivations to comply). In other words, the TRA explains behaviour on different levels, assuming an individual's behaviour is rational and not considering other factors such as different demographic factors and personality traits.

Initially, behaviour in the TRA is determined by intentions, intentions are then broken down into attitudes and subjective norms, such attitudes and subjective norms are then explained in terms of an individual's beliefs regarding evaluating the consequences of the behaviour and the anticipations regarding the pressure from others. Finally, at the highest level of explanation, it could be concluded that an individual's beliefs shape their behaviour, with everything in between.

The TRA is of limited applicability to the current study as it mainly explains volitional behaviour and its determinants while taking place in quite a practical and sensible manner, where the individual takes in all information related to the situation while considering the consequences and repercussions (Kuhl and Beckmann, 1985).

During the initial study of the TRA, it has been found many factors might have an effect on the intention-behaviour relation changing the intention of the individual

to perform or to carry out with a specific behaviour. These changes include time. Time could be explained in the strength of an individual's belief, where an individual usually compares between the advantages and disadvantages of the outcome of a certain action and would by time put greater emphasis on the negative outcomes, leading to a possible change in intentions. Time could also be explained through the result of new information, which might lead to an individual revising their intentions (Kuhl and Beckmann, 1985). While time may be considered an external factor having an effect on intentions, internal factors may also have an effect, for example individual differences and each person's will power.
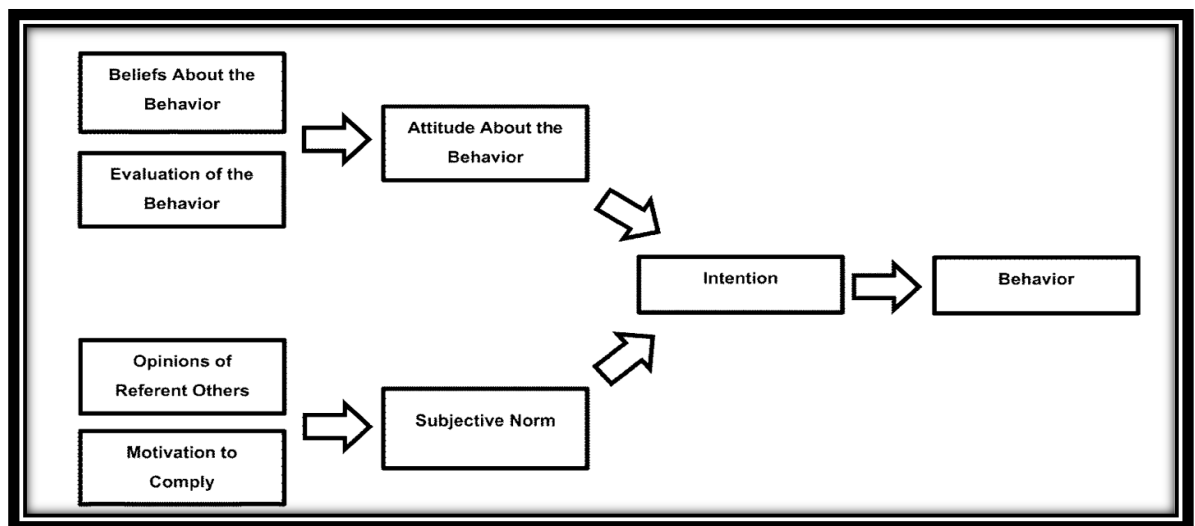
Figure 5- 1: Theory of Reasoned Action
Source: Montaño and Kasprzyk (2015)

According to the above explanation, the TRA was extended into the **theory of planned behaviour (TPB)**. The TPB's main consideration with intention and behaviour, is the degree of control and behavioural intention. The TPB proposes, to carry out a particular behaviour, an individual should have a plan to reach their goal and have considerable control over other factors. Having a plan indicates the individual has the intention to try to carry out with the plan. Similar to the TRA,

the TPB considers two main considerations: Firstly, behavioural beliefs, where an individual has beliefs regarding the behaviour or action to be taken, including its outcomes and an evaluation of these outcomes.

The second main consideration is the normative beliefs, where an individual has expectations regarding the beliefs of those who are important to them and the degree to which they would comply with these beliefs. The third consideration to the TPB, which differs to the TRA, is the control beliefs. Control beliefs are an individual's belief of factors existing that might slow down or, on the contrary, smooth out the carrying out of the behaviour and it is the individual's perception of power of these factors. In the TPB, it is also said intentions have a direct effect on the behaviour taken.

What influences intentions is the attitude towards the behaviour, resulting from the behavioural beliefs, the subjective norms or social pressure resulting from the normative beliefs and the perceived behavioural control resulting from the control beliefs. Both the TRA and TPB have been applied to research, to successfully predict various types of behaviours (Sheppard et al., 1988), for example: research on organic food buying behaviour, which showed how perceived consumer effectiveness is essential to understand consumers' green buying behaviour. The higher the perceived consumer effectiveness, the higher the intentions to buy green while perceived behavioural control and perceived availability of organic food do not have an effect on the intentions to buy green (Tarkiainen and Sundqvist, 2005; Emekci, 2019). Such information is essential to understand how consumers behave in the market, which is similar to the current research where it is also essential to understand how different generations might behave in the market during Ramadan period.

Although the TPB is quite popular among researchers and is applied as guidance to research, it has also been criticised from other aspects (Montaño and Kasprzyk, 2015; Conner, 2020; McEachan et al., 2011; Sutton, 1994; Smedslund, 1978). One of the criticisms of TPB is how it takes thinking which is rather reasonable and sensible into account while factoring out other influences on behaviour. There are said to be factors which have an influence on people's behaviour such as emotions and other unconscious thinking such as habits (Gardner et al., 2011) and a person's identity (Conner and Armitage, 1998), not related to the intention to behave or the perceived behavioural control measures within the theory.

An additional criticism was related to a variation in those who behave, especially those named as 'inclined abstainers', who are not considered in the TPB. The 'inclined abstainers' are known to have an intention to behave but do not carry out such intention to a behaviour afterwards, causing a drawback on the theory's predictive validity (Orbell and Sheeran, 1998). Furthermore, the TPB has been criticised to be better suited with the YG when predicting behaviour over a short time (Sniehotta et al., 2013).
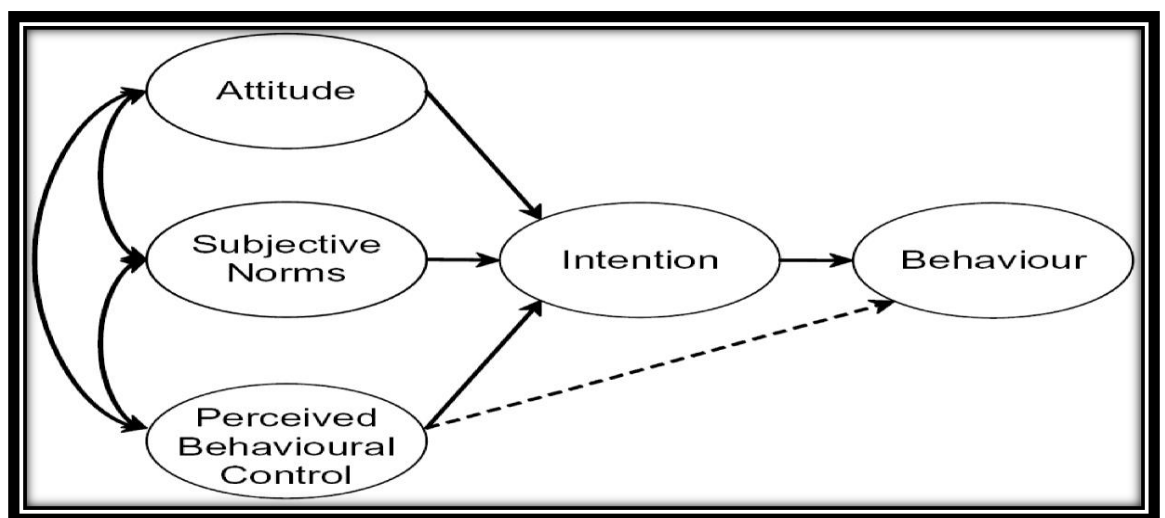
Figure 5- 2: The Theory of Planned Behaviour
Source: Ajzen (1991)

Following the TRA and the TPB is the integrative model of behavioural prediction (IMBP) (Fishbein and Yzer, 2003) which was established from a synthesis of the TPB (Azjen, 1991) and the social cognitive theory (SCT) (Bandura, 1994). The SCT's main idea is how human behaviour is carried out due to a specific purpose and how such behaviour is controlled through the thoughts an individual has beforehand. Having planned out their thoughts of action, people are motivated and direction towards the action they would carry out. Ultimately the SCT theorizes future events are not the cause of motivation or action. The IMBP suggests how behaviour is a result of intentions, similar to the TRA and the TPB.

These intentions are influenced by an individual's belief regarding their attitude towards the behaviour or how they assess the behaviour, their perceived norm or the pressure to carry out the behaviour and their self-efficacy or how much the individual believes they are able to carry out the behaviour. The IMBP hypothesizes that the stronger the three beliefs of the individual (attitude, perceived norm and self-efficacy) the stronger their intention would be to carry out the behaviour (Chan, 2017; Fishbein and Yzer, 2003) such hypothesis holds true if the individual possesses the skills and capabilities to carry out the wanted behaviour and if environmental restrictions are excluded (Fishbein and Yzer, 2003), which would lead to a higher possibility for the behaviour to be carried out (Fishbein and Yzer, 2003).

The integrative model also considers individual difference factors where the beliefs act as mediators to the intent to behave (Chan, 2017). Individual differences might include demographics, culture and emotions among others, such variations may be a reason behind how each population might differ than the other in their behaviour, where one population might be driven by their attitude belief, while the other

might be driven by the belief of self-efficacy (Kreijns, 2013). Azjen (1991) and Yzer (2012) noted the importance of identifying the behaviour in the study concerning target, action, context, and timing (TACT).

Hence, the behaviour was explained according to special occasion consumption, the purchase of foodstuff, buying and consumption during Ramadan and FOC during the 30 days of Ramadan. It has been argued that it is rather difficult for the IMBP to apply to all prevailing behaviours and that the 3 beliefs (attitude, perceived norm, and self-efficacy), might not account for the explaining of the behaviour taking place, meaning there might be other factors having an influence on the intent to behave (Wang, 2013; Chan, 2017). An extension to IMBP suggests the intention-behaviour relationship is moderated by factors such as an individual's knowledge and skills and the constraints and support within the current context's environment (Kreijns et al., 2013).

IMBP has been applied to various studies concerning information and communication technology (Kreijns et al., 2013), relationships through social media (Chan, 2017), and how social media affects the viewing of sports events (Wang, 2013), understanding sexual behaviour (Bleakley et al., 2011), the use of nutrition supplements (Chan, 2017) and studying sleeping behaviours (Moran and Sussman, 2014; Robbins and Niederdeppe, 2015). The current study is the first time that the IMBP has been applied to the consumption behaviour context during a festive occasion. In other words, an existing theory is applied to a new context giving a more thorough understanding to FOC. The application of IMBP on FOC provides an initial differentiation between the old and young generations especially regarding their motivations to consume. Such different motivations then shape up each generations' beliefs and intentions differently and finally give an

understanding of their actual FOC. One important implication to the IMBP is how it helps in understanding whether the intention to behave was mainly driven by an attitudinal force, a normative force or by self-efficacy. Such understanding hence helps in understanding a society's' behaviour and in turn helping marketers in guiding their communication efforts, if wanting to direct intentions towards a particular action (Fishbein and Yzer, 2003).

In order to provide a deeper understanding of the analysed findings in the previous chapter and the transpired motives discussed above, the current study will employ the IMBP from an intergenerational perspective and according to each generations' discovered differences. The emerging models will help in providing a systematic explanation of the differences between generations and how such differences affect each generation's beliefs and intentions, leading to an explanation to their FOC. Such models are beneficial especially for future research, which will be further explained in the next chapter.

5.3.1 An emerging Integrative model of FOC:

A framework was developed based on the insights extracted throughout the research process from the old and young generation. The framework includes the key findings adopted to the IMBP and their connections with one another. The IMBP generally presumes that demographics, attitudes towards FOC, personality aspects and various individual differences have an indirect influence on the beliefs, which in turn has an influence on the intention to behave and finally on the action or behaviour itself (Fishbein, 2000), which in the current study is the FOC. It is important to note that according to Fishbein (2000), all variables concerning personal background have an influence on the intention to behave and are mediated with the belief dimensions (attitudes, perceived norm and self-efficacy).

By predicting and identifying elements connected to the intentions to behave, which were identified according to the analysis being followed in addition to the motivations explored in the current chapter, beliefs were also identified for each generation. Such predictions provide a better explanation to the reason behind why each generation have the intentions they do before Ramadan and their actual behaviour after Ramadan, identifying an intention-behavioural gap. Such contribution may be important for better understanding consumption during festive occasions and having a prediction of FOC for the years to come and providing recommendations for efficiently dealing with FOC. Hence, the following models were considered:

OG Integrative model of festive occasion consumption (IMFOC):
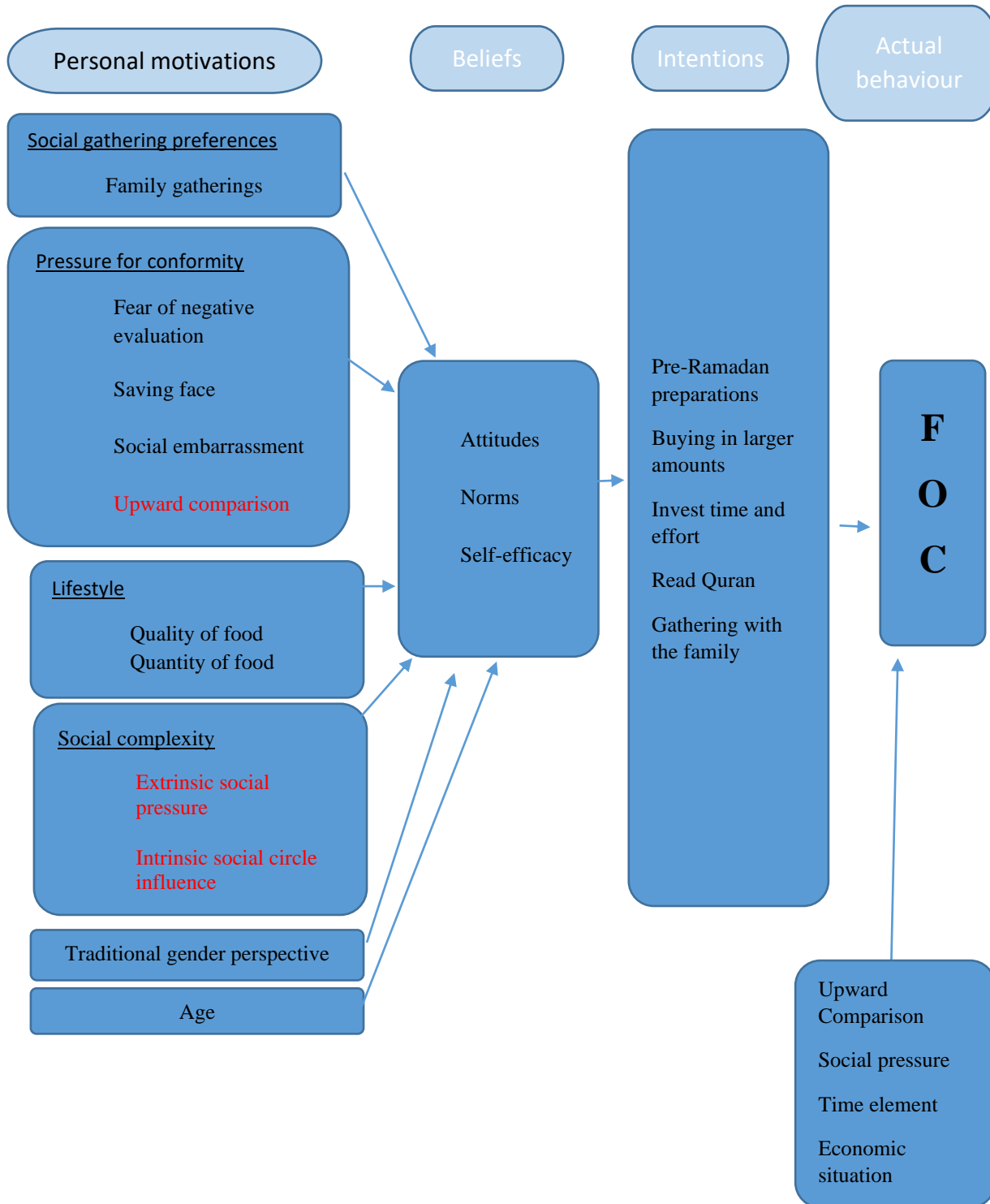
FIGURE 5-3: OG INTEGRATIVE MODEL OF FESTIVE OCCASION CONSUMPTION (IMFOC)

YG Integrative model of festive occasion consumption (IMFOC):
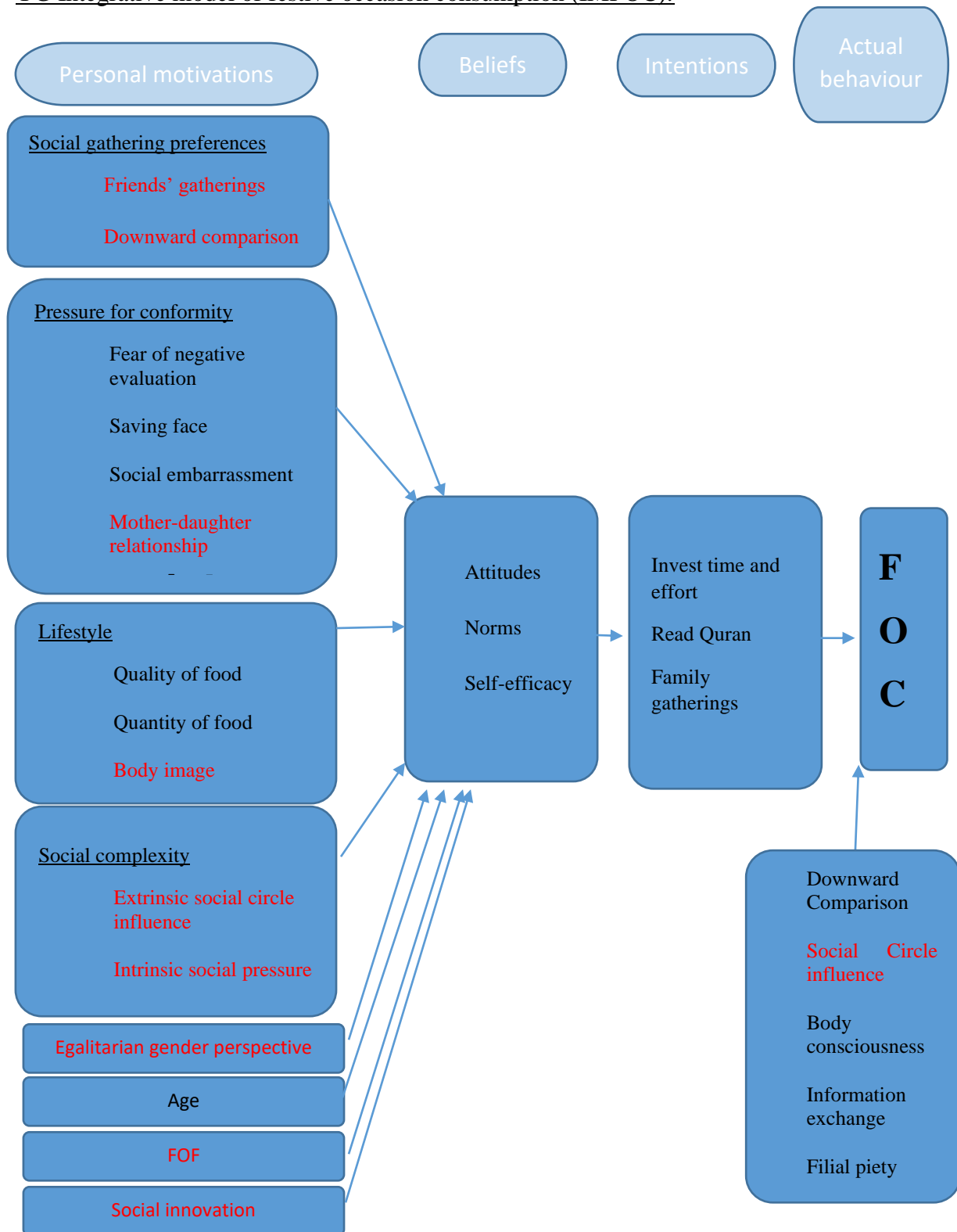
FIGURE 5- 4: YG INTEGRATIVE MODEL OF FESTIVE OCCASION CONSUMPTION (IMFOC)

Two models were developed, one for the OG and one for the YG and were adapted from the IMBP to clearly show how the actual behaviour (FOC) between two generations might be influenced by similar or different aspects within a festive occasion context. Personal motivations are the starting point for both models and reflect individual differences between both generations.

Both generations prefer social gatherings but different type of such gatherings, in accordance with previous research (Eichler and Albanese, 2007; Halbesleben et al., 2014), the OG prefer family gatherings which was also confirmed from the OG's responses regarding how they usually have pre-Ramadan preparations and value the time they spend with their families, on the other hand a new insight into FOC is the YG preferring their friends' gatherings. The YG mentioned how much easier it is to have friends over rather than family confirming their preference, such preference is linked to how the YG see their friends as a downward comparison.

While the YG experience downward comparison and is linked to their preference to friends' gatherings, the OG experience upward comparison (Pelham and Wachsmuth 1995; Tesser and Collins, 1988) which is categorised under their pressure for conformity. Other factors included in the OG and the YG's pressure for conformity is their fear of negative evaluation, saving face and social embarrassment. While both generations partake in FOC, but each in a different manner is due to some factors that were different in their pressure for conformity, such as upward comparison for the OG and the mother-daughter relationship in the YG. Although most of the factors present in the pressure to conform in both generations was similar but the factors which were different influenced the strength of the FOC actual behaviour. Such influence was seen in the YG and OG's actual

behaviour, where the OG were able to sustain their efforts throughout the whole month of preparing and inviting people over, while the YG because they were influenced by their mother-daughter relationship could not maintain inviting and having people over throughout the whole month, they instead thought of alternatives such as inviting friends over with their own dishes in order to minimize their efforts.

When inviting people over, one of the personal motivations which indirectly influenced the actual behaviours of the OG is their lifestyle in accordance with the quantity and quality of the food presented. It was of great importance for the OG to have an abundance of food with wide varieties available for guests as from their point of view it is the main way of celebrating events Casotti (2006), on the other hand it was also important for the YG to have an abundance and a variety of food for guests although the source of where it came from might differ (friends bringing their own dishes), the differing factor that emerged in the YG lifestyle is the body image, where most of the YG respondents had concerns regarding their weight and how they were concerned with having less fattening meals in comparison with the OG.

Social complexity is one of the personal motivations of the OG and YG which are reflected extrinsically and intrinsically. The OG differs from the YG in their social complexity, where the OG experience more of the extrinsic social pressure where they are pressured by external factors such as the need to have a wide variety of food due to being worried about what others would say from their friends or family. At the same time, they also experience intrinsic social circle influence where the feelings of joy and happiness to please their children and grandchildren have an influence on their actions. The YG experience extrinsic social circle

influence due to their mother-daughter relationship as previously mentioned, they were influenced to take certain actions in the beginning of Ramadan but because they were not able to go through them, they switched to the actions that gave them more joy and pleasure leading them to the social complexity of the intrinsic social pressure.

The YGs' responses regarding their social complexity contributed to the emergence of two of the personal factors of motivations which are FOF and social innovation which are not present with the OG and are merging aspects that add new knowledge to literature. It was noticed that the YG although are highly motivated to exert effort at the beginning of Ramadan, but they experience fatigue starting from mid till the end of Ramadan which leads them to think of ways which are socially innovative in order to not disappoint the OG.

Perspectives concerning gender roles have been divided into traditional gender perspectives (Alserhan and Alserhan, 2012) for the OG, and egalitarian gender perspectives for the YG. Traditional gender perspectives have developed initially from the SRT (Semaan st al., 2019) that confirms how there a few traditional stereotypical behaviours expected from men and women in society. Although traditional and egalitarian gender roles have been studied before in different societies and the OG in the Arab society has been known to have a traditional perspective to gender, but the YG having an egalitarian gender perspective has been a novel finding within a festive occasion context.

According to the IMBP, personal motivations influence the beliefs, which are manifested in attitudes, norms, and self-efficacy, which in turn have an effect on the intentions to behave. Intentions to behave differ between generations, which

have emerged after analysing the data from the pre-Ramadan interviews. The intentions to behave for the OG was manifested in pre-Ramadan preparations, buying in larger amounts than usual, investing time and effort, reading the Quran, and gathering with family. Similar to the OG, the YG's intentions to behave included investing time and effort, reading the Quran and family gatherings.

After analysing the post-Ramadan interviews, the actual behaviour that is manifested in the FOC actions emerged, these actions were also influenced by factors which appeared from the different responses. For the OG upward comparison, social pressure, time element and the economic situation had an influence on their FOC. While for the YG, downward comparison, social circle influence, body consciousness, information exchange and filial piety had an influence on their FOC.

5.4. Conclusion

This study is the first of its kind to explore the motives behind FOC and contrasting two different generations together. It applies the IMBP to better understand the motives behind the behaviour of consumption during Ramadan between two different generations. Firstly, by identifying each generation's personal motivations which, according to the IMBP, have an effect on the beliefs, then on the intentions and finally on the actual behaviour (FOC). In other words, the young and old generation ultimately engage in FOC, but it is insightful to understand what motivates such behaviour and whether such consumption is desired or undesired by each segment of the population. The IMBP is considered a traditional outlook to how beliefs influence intentions to behave and variation in such beliefs will lead to a change in intentions.

This research was able to gain insights into possible differences between old and young generations as well as the intention-behaviour gap found by the researcher in buying patterns of both groups. Therefore, the research was able to respond to the research question of what motives influencing the amounts of buying and consumption for FO periods among two different generations of Egyptian consumers.

In addition, the differences existing between Egyptians' intentions to buy and consume and their actual behaviour were observed in social gatherings, friends influence, buying pattern, budget and online purchase. The more the consumer on the receiving end perceives the outcomes of the action as "positive" rather than "negative" the more they have a positive attitude towards participating and partaking in the action, which in the current research is the FOC. According to the findings and the discussion of these findings, it is important to note that the YG and OG both partake in FOC, as they perceive 'positive' outcomes from such participation; the difference is in their approach towards their participation in FOC.

The OG generally have a positive perception towards Ramadan and are appreciative towards its positive outcomes, such as enjoying time with family and friends and the various gatherings occurring throughout the 30 days. They also have a belief that others (social pressure) have an opinion for them to participate in FOC, which in turn motivates them towards taking such action. On the other hand, the YG have a weaker belief that they are able to go through the practices required throughout the whole month of Ramadan.

When analysing the three beliefs, different from the OG, the YG hold positive towards two of the three beliefs that are shaped up according to the personal

differences in each generation. Such beliefs in the OG in turn influence the intention to behave positively leading to a higher probability of participating in FOC. On the other hand, the YG have generated alternative processes towards FOC that could be explained by their stronger and weaker belief; the stronger belief of being motivated to comply with other opinions and the weaker belief of having low self-efficacy (not believing they have the required skills to go through FOC).

The alternative processes the YG have been engaging in are interestingly unacceptable by the OG, but at the same time give the YG the opportunity to participate in FOC while complying with all three beliefs. For example, the process of inviting friends over, while each bringing their own dish. By doing so, the YG fulfilled their obligations for FOC but on their own terms, complying with social pressure and at the same time alleviating the stress of FOF and knowing they might not have the skills to exert as much effort and preparation as the OG.

Chapter Six

6. CONCLUSION

This research has sought to explore consumers' motivations for their consumption behaviour during festive occasions. By relating the theoretical foundations of consumption to FO and intergenerational literature, the current research has explored the motives and how they differ between two different generations: young generation and old generation. Specifically, the research has focused on consumer intentions and actual behaviour during festive occasions. In addition, it has sought to highlight the intention behavioural gap emerging from the YG consumers with regard to FOC through exploring consumers' reflections on FOC during post and pre-Ramadan stages. Taken together, the key findings highlight the main motives of the YG, the main motives of the OG, the intentions and the actual behaviour of the YG, and the intentions and actual behaviour of the OG. Subsequently, showing the main differences between the OG and YG.

This chapter recapitulates the main findings of the research. First, it presents the conclusions that emerged from the research findings and discussion. It then illustrates the theoretical contributions emerging from those conclusions. Next it highlights the managerial implications of the findings. Then several limitations of the research are pointed out. Finally, some suggestions for future research are outlined.

6.1. Main Conclusion

Over recent decades, researchers have explored consumers buying behaviours and the motivations underlying such acts of buying. Researchers and practitioners alike

are particularly interested in the typology of buyers and are continuously trying to determine the processes and factors associated with buying and consumption. Although many types of buying have been identified previously, it is believed various types of buying and buyers with different underlying motivations and characteristics could still be identified (Bose et al., 2013). The literature was reviewed for theories and models explaining the Egyptian consumer behaviour during festive occasions, especially in Ramadan. Previous studies reveal the presence of several theories explaining different patterns of consumer behaviour (such as the theory of the leisure class, socialization theory and theory of reasoned action) but none were found exploring the Egyptians' motivation beyond buying and consumption pattern during Ramadan as an important FO in Egypt.

Accordingly, to address the research goals an exploratory qualitative study was designed to study the pattern of buying and consumption behaviour. It employed purposive judgmental sampling, where the researcher's judgement is used to select the participants who will best provide answers to the questions being researched and fulfil the study's objectives. In order to offer an in-depth understanding of the Egyptians' motivations regarding buying and consumption during festive occasions and to highlight the motives influencing the behaviour of the old and young generation, the current study applied an interpretive approach using a multi-method qualitative research method.

A multi-method approach was implemented with a mix of focus groups and in-depth interviews, which were employed to capture Egyptians' everyday experiences during Ramadan which is considered a limited period of time during the year. Three focus groups were conducted four weeks before Ramadan, as that

was the closest for respondents to be anticipating Ramadan and at the same time to give time for the focus group analysis, which were an input for formulating the in-depth interview questions that took place two weeks before Ramadan. Face-to-face in-depth interviews were conducted two weeks before Ramadan, with ten participants from the YG and ten participants from the OG. These same participants were then interviewed again immediately after Ramadan, in order to capture the intention-behavioural gap, if existing. In-depth interviews were employed to gain a thorough understanding of Egyptians' consumption, their attitude, waste and need for modification, if prevailing, during a festive occasion. This methodology was chosen as the aim of the current research is to explore such pattern of buying and consumption in the Egyptian context during Ramadan, including their outlooks, involvements, and thoughts.

In addition, differences in intentions and behaviours were explored within festive occasions between the young and old generation in Egypt. This difference is important due to the changing environment in Egypt and allows an explanation to be derived on whether an intention-behaviour gap exists in the OG or YG and what motivates it. In sum, the goal of the current study was to explore the motivations underlying FOC by giving an explanation to the phenomenon and classifying the personality characteristics, intentions, practises, and outcomes that typify it. Another goal was to determine how the explored motivations differ between two age groups classified as the old and young generation.

Furthermore, narrowing the motivation of the study to particular demographic and psychographic categorisations, to determine the motivations towards FOC, can be particularly valuable. Consequently, after conducting the literature review, data

collection and analysis, the current study produced findings on how the phenomenon of FOC differs between the young and old generation. Previous research has not generated such insights. Accordingly, the current study reveals original and important findings explaining FOC from an intergenerational perspective.

6.2. Theoretical Contributions

The current study contributes to the understanding of socialisation within the family consumption context. It was seen how the OG influence YG, but there is no YG influence on the OG. Although 'reciprocal socialisation' is a type of backward socialization process described in sociology and consumer behaviour literature, showing how it is a bidirectional process, where the OG influence the YG and the YG influence the OG (Moore et al., 2002; Glass et al., 1986; Moschis, 1988; Watne, 2010) including their consumption practices (Gavish et al., 2010; Ruvio et al., 2012).

In addition, whilst some areas of family consumption have reciprocal socialisation, for example, the consumption of environmentally sustainable products (Watne and Brennan, 2011), sports context (Clark and Burnett, 2010), and political context (Hoskins et al., 2017; Neundorf and Smets, 2020), but the FOC which surrounds Ramadan in Egypt does not have reciprocal socialisation. The YG was seen to take actions unacceptable by standards of the OG. The YG mentioned how they are socially innovative in ways when having people over, especially with friends. They have gatherings at their house and the effort exerted by them might be seen in one or two dishes only, where they could ask their friends to come over at Iftar time each with their own dish. On the other hand, the OG mentioned how the level of

effort exerted throughout the 30 days is nearly the same both for friends and families and the idea of having people come over with their own dishes was completely frowned upon and met with disbelief. Such responses from the OG reflect how they have no intention of being influenced by the modified FOC behaviour of YG.

Furthermore, although the OG did not directly discourage the YG's new behaviours, yet the YG carried out with the socially innovative behaviours in a subtle manner. New behaviours carried out by the YG implies how the OG might indirectly have an influence on the YG. In addition, one of the significant insights emerging from the in-depth interviews were how the YG mentioned the use of social media to order meals online. Although they also mentioned how these meals were supposed to be as similar as possible as home cooked meals and mostly ordered from women who have their businesses at home to reflect the home cooked quality in the meal instead of having commercial meals sent to them. This also has not been an option to the OG; the reason behind this may be that the intention-behavioural gap of the OG compared to the intention-behavioural gap of the YG to exert effort was lower. Meaning the OG had the intention to exert effort, were prepared for it and completed it through out Ramadan, while the YG had the intention to exert effort but were not able to go through it, showing how the OG were better able to handle the FO related tasks.

A discrepancy between the effort exerted from the old and young generation can be related to COR (conservation of resources) theory. COR theory was previously explained as the conservation of resources in order to reach a particular goal (Halbesleben et al., 2014). In this situation, resources are related to the effort exerted and the acquisition of foodstuff earlier, in order to reach the goal of being

fully prepared for Ramadan, which the YG were not able to follow. COR theory is applied in the current study within a new context of festive occasions and as a method of explanation of the varying FOC of two different generations.

Consumption practices usually develop how a person wants to portray their own self. Janmohamed (2016) wrote in her book about the YG Muslims around the world and described the YG Muslims through their renowned modernity, especially young Muslim women. She described modernity as a portrayal of being themselves, such description could be linked to the YG in the current research, where the young women in Egypt are trying to live Ramadan on their own terms while at the same time reflecting their identities. This could also be explained by how the YG Muslim experiences pressure in the effort to find a sense of balance between the tension between the collectivistic nature embedded in their societies and the emerging individualistic characteristics they possess. The way they are consuming is shaping their values and their identities in society, reflecting a more flexible, easy going less uptight generation. Considering social media has become an immense part in the YGs' daily lives and due to their acceptance to being more flexible, this development has been reflected through many aspects of this research. Such as the great contrast between the YG easily ordering meals though social media while this being frowned upon by the OG.

The YG of Muslims are mainly motivated by their identity (Oliver, 2017), in other words the YG partake in certain behaviours and actions mainly for shaping up their identity as a more flexible and easy-going generation while at the same time maintaining their collectivist characteristic of keeping the ties with their family and friends. As mentioned before in the discussion chapter, personal autonomy was present in the OG more than the YG. From the responses, it was noticed that the

OG perform Ramadan duties and exert effort while being happy to do so. The YG, on the other hand, although they performed the same Ramadan duties, were more adverse while responding and had a difficult time to maintain such duties as undertaken by the OG. They felt they were more compelled to carry out the tasks due to pressure from the OG.

It is assumed one of the reasons behind the YG coming up with socially innovative ways to carry out Ramadan tasks and duties is to continue, somewhat reluctantly, with the OGs behavour, but also to try to have their own process in doing so and ultimately their own identity. This follows Goffman's (1956a; 1990b) concept of 'role distance', where individuals are affected by their emotions such as pride, shame, embarrassment or saving face. Such emotions influence how they engage in their roles, which in the current study is through socially innovative ways, resulting in the YG to accept their roles but on their own terms (Johnson, 2016).

Since the motives for consumption differ between the old and young generation, therefore the influence of generation classification is essential to understand. However, not much is known about the specific motives which trigger consumption during a FO and whether such motives are enhanced or constrained by generations. The IMBP has also been utilised in the current study in a new social context of festive occasions. The application of the IMBP in the current study to the female old and young generation in Egypt adds to the body of knowledge while emphasising the study's significance. In addition, because the researcher is part of the culture being studied they had the advantage of experiencing the study from a more immersed perspective. New insights and perspectives into the consumption processes during festive occasions have emerged, especially within the Arab culture, where many Western theories along

with their findings were thought to be difficult to apply to non-Western cultures (Arnould and Thompson, 2005).

This study has proposed two initial models based on the IMBP, which could be particularly helpful to categorise the difference between the young and old generation. Respondents' behavioural intentions during Ramadan was collected from the in-depth interviews. According to the IMBP, personal characteristics and motivations have an influence on the intentions to behave, therefore such differences were categorised for each generation subsequently giving a clearer understanding of the reasons behind their intentions. These intentions then influence their beliefs and in turn FOC could be identified for each generation. Such information is particularly important at several levels: for consumers, the government and businesses.

Contemporary consumption patterns move towards moderate consumption and waste reduction. As mentioned before socially responsible consumption (SRC) has been on the rise. Societies are becoming more environmentally conscious, for example, they are beginning to consume while taking into consideration global warming and plastic waste, and are increasingly affected by the universal current economic conditions. This research has provided a clear description of a generation's characteristics and by understanding their consumption processes, it would be helpful for that generation to consume wisely and understand why there is a discrepancy (if there is) between their intentions to behave and their actual behaviours. The discrepancy between the intentions to behave and the actual behaviour of consumers, reflected the existence or non-existence of an intention-behavioural gap in certain motivational aspects of each generation. Such understanding could be essential for consumers themselves to have a grasp of how

they will manifest their behaviours and at the same time could be essential for businesses serving both generations to have an understanding if there is a difference between how they intend to behave and actual behaviours.

The government may also find it helpful when designing social marketing campaigns that would raise awareness concerning each generation's consumption practices during a festive occasion. For example, A campaign for the YG raising awareness to the level of waste they actually have after each meal as an intention-behavioural gap existed, where the actual level was much more than what they intended it to be. Finally, from such detailed categorisation of consumption practices during a festive occasion, businesses will benefit from diversification and psychographic segmentation in order to optimise resources.

Academics in the field of consumer behaviour concur the differences between rituals and habits; and consumers' engagement in either or is situational. Engaging in either rituals or habits are usually based on the occasion in which the consumer participates. Habitual behaviour is the behaviour people engage in during their daily lives, while ritualistic behaviour is the behaviour people engage in during special occasions. The role of habits may explain the strength of the habitual reactions between generations. A study on habits by Wood and Neal (2009) and how habits are formed may be linked to how the food industry may be urging the consumer to buy out of habit according to some cues available at the supermarket. Accordingly, the ritualistic behaviour of the OG during Ramadan such as seeing Ramadan decorations and listening to the Ramadan songs playing in the background could be related to the current study. Such realistic behaviour is reflected in a way where the OG start buying in specific large quantities and

specific product categories due to being used to doing so every year, in other words context-response associations cue such ritualistic behaviour.

In addition, personal individual differences were a major influence on how consumers switch between novel and ritualistic behaviours. The personal differences between the OG and YG has been an indicator of how each generations' intentions and actual behaviour are similar or different from one another, showing how the YG have somehow been engaging in novel behaviour in a way which would not upset the OG.

The Egyptian culture share both similarities and differences with other Middle Eastern countries. /Islamic culture and is entirely different from Western cultures (Shahin and Wright, 2004). Arab countries in the MENA region are known to have some differences according to their national culture, but in the end, regardless of such differences, the 22 existing Arab countries share a huge number of similar characteristics making them known as the 'Arab culture' (Rouibah et al., 2016). Allowing the findings from the current study to be useful in contexts other than Egypt.

6.3. Managerial Implications

Buying and consumption behaviour are directly correlated to the market share of a brand which is the profit generated from a customer within their lifetime and the revenues gained from the customer for choosing their brand over their competitors (Ehrenberg and Goodhardt, 2002; Wirtz and Kimes, 2007). Hence, studying habits and rituals, which is the repetition of consumers' actions in their daily lives, provide essential marketing outcomes that typify specific consumer behaviour segments (Wood and Neal, 2009). Having a thorough understanding of the buying

and consumption behaviour of consumers and their ritualistic behaviour can be seen as essential and guiding for businesses. Businesses would be able to segment their markets according to behavioural and motivational variables and offering them better marketing strategies. The current study identifies guidance for managerial actions, highlighting the importance of undertaking intergenerational market research and to understand the difference between targeting the old and young consumers. Furthermore, it focuses on the importance of differentiating between consumers' intention to behave and their actual behaviour.

For example, although Egyptians are among the highest users of the internet in comparison to others in the MENA region, they have the least number of online transactions. Such minimal online transactions will start to increase once novel products and services are readily available in proximity. Such increase in online transactions will be especially evident by the young generation who are avid users of service applications (Santander, 2020). A key managerial implication challenge, to appeal to the YG, is to incorporate both change and at the same time not departing too much from the familiar products and services consumed during Ramadan in terms of updating the product/service characteristics. In the current study for example, the YG were unable to follow through with the effort of inviting people over and buying similar foodstuff as their parents and were directing their purchases towards buying homemade foodstuff through different social media platforms such as Facebook and Instagram.

Egyptian's middle class have been known to socialize most by visiting restaurants and cafes, reaching a number of six times per week for those who enjoy such activity the most. In addition, they have also been known to use technology as a

social outlet especially through the use of social media (Migally, 2015). Because the internet and social media is such a crucial part in the YG's lives, therefore such information could be helpful in guiding businesses to direct their marketing efforts toward the YG, enhancing the development of apps and increasing convenience. Such efforts could be in offering them ready-made or easy to cook meals but at the same time maintaining the homemade element or offering easy ways of cooking the food stuff sold. Furthermore, the YG could be guided towards 'substitute' products as a large number of the YG mentioned how when they made their actual purchases for Ramadan, they were searching for products that would be cheaper in price. At the same time these products need to be similar to the original products their parents bought or try to creatively modify the existing products prices by offering smaller packages of the same products, since most of the old and young generations complained about the prices of foodstuff and how most things usually end up wasted.

In addition, the YG's concern for 'healthier' food due to having a higher level of body consciousness exceeded the OG, which is also an important aspect to take into consideration by various businesses. In addition to them offering ready-made or easily cooked meals, they could also include healthier options while preserving the Ramadan spirit meals. For example, readymade soups which they could add home fresh ingredients to finish and readymade pastries, which they could fill with fresh vegetables. As such, many opportunities are open for different businesses, while taking into consideration product innovation in accordance with consumers' receptiveness towards change, offering progressive rather than radical changes. Therefore, grocery retailers should be aware of the limits to behaviour

modification when they undertake product development and modify distribution channels

Reaching either the YG or the OG could be done through the employment of databases to better direct their segregated marketing efforts. In other words, retailers should give attention to age segmentation in their marketing communication. For example, an important difference between the young and old generation was their preparation efforts. Respondents from the OG mentioned how they need to prepare for Ramadan two weeks before. Such preparations include buying their foodstuff from the supermarket and decorations. While the YG were not as keen on such early preparations. Such information may be helpful to retailers in when they could start marketing their businesses, products, or services. This can help them have a clearer understanding of consumer behaviour, more specifically whom they should market to in the period before Ramadan (the OG), and probably market more to the YG from the period of mid to end of Ramadan. Which was when the YG respondents mentioned how they start decreasing their homemade efforts and start searching for alternatives to their meals or start eating out.

In order to make proper decisions, one must be aware and have greater knowledge of the surrounding settings and conditions (Sproles et al., 1978). Increasing the understanding of both the YG and the OG of their FOC practices would give them a broader idea of their consumption rituals and the magnitude of the impact of these rituals both on the micro and macro level. Regarding the micro-level, people will have greater awareness of why they are spending, buying and consuming as much as they are and the repercussions of their actions whether financially or

physically. While on the macro-level, understanding the different generations' FOC practices could aid the government to target social marketing campaigns towards a more responsible FOC, raising awareness towards the economic and environmental impact of each generation's own purchase and consumption behaviour.

The proposed models for the young and old generation may be useful for managerial purposes. Once the behaviour in the current study was accurately identified in an emerging terminology known as 'festive occasion consumption', the model was then employed to aid in the understanding of the difference between generations in their FOC. Although members of both generations partake in FOC, it is important to note the difference in the process in which they partake and participate in. Such information is considered beneficial from a managerial and marketing perspective. Having a clear explanation of how intentions and beliefs are formed and how they affect behaviour gives managers in the food industry a better idea of how to market their products during the month of Ramadan. This explanation is important considering how important a month Ramadan is for food sector sales. The marketing strategies directed towards the YG will differ than those directed towards the OG, such as differentiated marketing and age-based segmentation.

Previous research has concluded, in order for brand managers to market their products more efficiently to certain classified types of consumers, they have traditionally segmented their customers based on psychographic, demographic, geographic and behavioural characteristics (Bose et al., 2013). Insights into motives that drive FOC can offer vendors and various food businesses with a few

opportunities to attract the OG and YG segments more effectively. By having a thorough understanding of each generation's characteristics, intentions and actual behaviours, marketing campaigns would be carried out more effectively to reach a specific target market. Old and emerging businesses would be more able to have a thorough understanding of their target consumers and not waste time, effort or money trying to reach consumers who are less likely be interested in their products or services, i.e. increase the efficiency of their marketing efforts.

The current study utilizes the IMBP along with its conceptual constructs to give an explanation and an understanding of the emerging personal and cognitive characteristics and the different level of beliefs each generation follows, predicting their FOC processes. The aim of this research is to inform and provide insights of the existing intergenerational differences in consumer behaviour to consumers, retail managers, and also small and medium sized enterprises (SMEs). Such insights are important from the consumers' point-of-view, as they could understand better their consumption behaviour and why they consume the way they do, whether positively or negatively. Such an understanding of consumption behaviour raises awareness particularly towards excessive consumption which might occur, especially in a more consumption conscious environment where the YG are aiming to become more economical in their behaviours.

Since consumption is a vital behaviour for proper development and competent functioning of a society, improvement in consumption behaviours increase the probability of an effective operational economy and welfare. While it would be possible to understand consumption during festive occasions from theoretical readings, there is scarce availability of previous studies to do so. Thus,

understanding FOC through theory is an important initial phase in identifying emerging motivations with the possibility to achieve the desired process of consumption from both generations. The current research draws on IMBP to identify categories of motivation and personal characteristics and particular beliefs that distinguish two different generations (old and young), their intention to engage in FOC, their actual behaviour and the processes through which they carry out to reach their consumption processes.

The result of this study contributes to the existing academic discussion surrounding the understanding of consumers' underlying motivations and extant consumer behaviour. Based on the themes and categories mentioned in the findings chapter and the main key findings emerging in the discussion chapter, this study has been able to test the motives behind people's intentions and their actual behaviour during a special occasion in the Egyptian context. Accordingly, and in the light of the country nature, the influencing factors, cultural influences, the path to purchase could be determined. It provides managers, educators, and policymakers with a working tool on the Egyptian buying behaviour patterns.

Understanding the behaviour of consumers between different generations goes a long way in helping marketing managers and sellers to identify the specific needs of these varying consumers and how to innovate new products or adapt existing ones to suit those needs. This understanding helps to further establish their business in the market, promote the organisation's sales and lead to an increase in profit. More importantly, understanding intergenerational consumer behaviour will enable sellers to refine their approach and mode of relationship with buyers thereby building a long-lasting relationship with these customers. Realising the

exact needs and wants of each generation and recognising they have different motivations to consume will assist businesses and sellers provide satisfying products and/or services to each generation, thus increasing their customer base and having more loyal customers. For example, businesses could start advertising 4-6 weeks before Ramadan to the OG and to the YG by mid to end of Ramadan, especially if offering homemade-like meals which are delivered to their houses.

Furthermore, the emerging findings suggest it would be easier for businesses to target the YG, especially through the current popular methods of social technology. Whilst if they target the OG they should think about the lack of acceptance or resistance to social media and socially innovative ideas which might be facing them, and how to reach such a market for it to be profitable. One of the options businesses could offer the OG is to deliver their products they need to stock to their doorstep before Ramadan begins in addition to boxes which include ingredients for one meal they will need to prepare themselves, but could be easier for them as the ingredients will be pre-prepared and cut to cook. Such options would help save some effort to the OG, but at the same time not compromising the 'homemade' element of their food. Furthermore, they would still be the ones cooking the food themselves and making the effort, which is something essential to the OG, leading to an acceptance of a socially innovative idea by the OG.

The results also suggest body image and weight management during Ramadan was a common concern among YG participants. These findings could help food providers take into consideration the way food is prepared and offered to the younger consumer. Where more healthy options could be provided especially when the YG start thinking about ordering readymade food starting from the middle of

Ramadan till the end. For example, meals with less calories, more proteins or oven-baked rather than fried. These meals should include healthier ingredients, but at the same time, preserving the FO food spirit and number of courses provided.

6.4. Limitations and Future Research

The findings of this study contribute with the understanding of FOC and intergenerational influence areas; and lays the foundations of future research. Although there is a wide literature on consumer behaviour, but literature on festive occasions in Egypt was particularly limited and almost no previous studies explored the motives of FOC of two different generations in Egypt. Nevertheless, limitations could also be found in the study,

One limitation of the study relates to the economic crisis and high inflation in Egypt. It was difficult for the YG to decide on a budget for Ramadan because everything is becoming more and more expensive especially during Ramadan, making it hard to determine what the exact prices would be each year. Generally, the YG mentioned how an additional budget should be set for Ramadan. The YG claimed they buy all Ramadan related food but relatively less quantity, to be able to face the economic situation as everything is becoming very expensive nowadays. Actually, they spend much more money but less items are purchased due to the higher prices and relatively lower purchasing power of the Egyptian currency. So, economic conditions affect to an extent. The YG is not able to stick to a budget at any time in general and specially during Ramadan, where things are getting expensive, and kids have their own requests that are always over budget. Therefore, the economic crisis and inflation made it difficult to isolate

intergenerational change from temporary economic pressure. Conducting a future study in a more stable economic environment would overcome this limitation.

The current study was limited to exploring FOC within the food context; the choice was because this was the main consumption practiced during Ramadan. Extending the exploration to other types of FOC such as decorations, media consumption or recreational activities would also offer further understanding of consumption during an FO and other festivals.

Although not the main concern of the current study, respondents consistently mentioned how they intend to change their buying and consumption behaviours during Ramadan in the next year. They stated how they would prefer to go through Ramadan differently the following year, such as trying to buy less or set a budget before the start of the festive month. Future research could explore the relation between past FOC behaviours from the current study and the future FOC intentions. It was noticed how many respondents in the follow-up interviews mentioned how they want to modify their behaviour for next Ramadan (next year). The same method applied in this study could be re-applied but by comparing between the intention to behave and the actual behaviour from one year to the next. Another interesting insight would be to explore the effects of being quarantined and not being able to gather with friends and families during Covid-19 in the year 2020, with their FOC.

Lastly, because the findings emerging from the current study are from one specific culture, Egypt, it is proposed future research might be based on a wider range of countries from different cultures. Given large differences have been identified between Arab and Western cultures, this study would need to be replicated in a

Western context to confirm the validity, reliability and in turn applicability of the findings. In other words, the degree of applicability of the emerging models in Western cultures. Furthermore, even though some countries within the MENA region might be quite similar to Egypt in terms of culture and religion, there might exist important differences between Muslim countries in the degree to which they follow Islam, and these differences would be interesting to explore.

The present study focused on upper middle-class consumers. This social elite, who usually receive a higher level of education and are characterised by owning exclusive and expensive objects, are usually identified by their consumption styles. Hence, those who are from a lesser social class and are aspiring to blend in to a higher one will start emulating the consumption style of the higher class, resulting in a shift in a society's consumption style (Pitts et al., 2007). Since the current study is concerned primarily with the upper-middle class and has compared only their consumption, both before and after Ramadan and between their old and young generation, it would be interesting for subsequent studies to also compare between two different classes in their consumption patterns and whether emulation might exist between such classes.

The mother-daughter influence was one of the key findings emerging in the discussion chapter and which had an important impact on each generation's consumption patterns. Consequently, it would be useful to use data from mother-daughter dyads to gain a richer understanding of the influential relationship they have together. Although this could be done more for a research study concerned with a specific product category between a mother-daughter influence, rather than as in the current study which focuses primarily on the consumption behaviour from

a broader spectrum. For example, the influence of the mother on the FOC of the daughter in general, such as the quality and quantity of food being prepared rather than focusing on specific meals or product categories being bought.

Social influence between generations, whether one-way or reciprocal, is determined according to whether culture is considered individualistic or collectivistic (Gentina et al., 2017). While not the current study's main focus, it has been noticed from the data collected how the OG are not influenced by the YG and also consider many actions taken by the YG to be unacceptable. This behaviour is not supported by previous research where it has been proven how children have had an influence on the buying behaviour of their parents (Moore et al., 2002; Shah and Mittal, 1997), such reverse intergenerational influence could be further researched in the Eastern FO context and may also be compared to other contexts. One of the reasons why this might also hold true is because the current study is looking at insights from a generational cohort rather than within family insights, and IGI confirms the bidirectionality of such influence within a familial outlook (Gavish et al., 2010).

Furthermore, since Egypt is considered a collectivistic society according to Hofstede (2001), therefore differs greatly from Western societies (Rose, 1999). These differences could be manifested within parents and their children's relationships. Eastern parents (from collectivist societies) usually highlight the importance of reciprocal reliance, social relations, showing a high level of compliance to instructions and an authoritative old generation (Rose, 1999; Kim et al., 2009; Yang and Laroche, 2011; Yang et al., 2014). On the other hand, Western parents (individualistic societies) raise their children to be more assertive and have their own opinions on matters, which in turn leads the young generation to

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influence the old generation (Palan et al., 2010; Gentina et al., 2013), particularly their consumption behaviour (Yang et al., 2014).

Most of the YG respondents mentioned how they eat out more starting from mid till end of Ramadan. This shift could be related to the motive of trying to reduce the effort they exert which they try to maintain at the beginning of Ramadan but fail to do so as time passes by. On the other hand, the OG showed a greater resistance to the idea of going out, where they have mentioned that even though they sometimes do go out by the end of Ramadan, they prefer not to do so and would prefer staying at home. Future research could investigate the basis of such an ideology being held by the OG, exploring the motives towards such preference. For example, some of the reasons mentioned were poor food when eating out and how the preparation and cooking of food at home shows effort. As mentioned before, the current study showed how there is an influence from the OG on the YG, while the opposite did not prevail. Future research could look into whether reciprocal socialisation occurs in the FOC of Western countries.

Ritualistic behaviour was also an important emerging key finding of FOC, which could be researched more deeply from a quantitative point of view; statistical data of the ritualistic behaviours taking place during Ramadan could give a categorisation of the ritualistic behaviours involved during festive occasions. For example, family or friends related ritualistic behaviour and how they might differ or might be similar to one another. In addition, a statistical representation of the data might also reflect the importance of each behaviour to consumers.

Another interesting domain for future research would be to explore the long-term motives of consumers regarding FOC. It is important to note how insights might be

found from the intentions consumers have to behave in the year after, as some of the respondents mentioned how they regret their behaviours and intend on changing them the following year. Furthermore, researching how FOC changes, as the OG gets older and find it more difficult to cope or are no longer alive, which might have an effect on how the YG might take their place or try to reincarnate their FOC. Hence, exploring the intention-behavioural gap from one year to the next would be rather insightful especially if done quantitatively.

Furthermore, other than having an intergenerational perspective involving the OG and YG as the current study, a middle generation could also be added and looking into rural areas and how their FOC might differ. A future study may compare the urban and rural middle class according to their intentions and actual behaviours, exploring whether an intention-behavioural gap exists according to their residential area. Those originally from rural areas are known to have a very generous attitude towards their guests, which might show a higher tendency towards having more buying and consumption levels than those in urban areas, maybe resulting in having more waste levels in rural areas.

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Appendices

Appendix A: Focus Group Participant Consent Form

University of Worcester

Worcester Business School

PARTICIPANT CONSENT FORM
(Focus Group)

I, the undersigned, confirm that (please initial boxes as appropriate):

1.	I have read and understood the information about the study, as provided in the Information Sheet dated _____.	
2.	I have been given the opportunity to ask questions about the study and my participation.	
3.	I voluntarily agree to participate in the study.	
4.	I understand I can withdraw at any time without giving reasons and that I will not be penalised for withdrawing nor will I be questioned on why I have withdrawn.	
5.	The procedures regarding confidentiality (e.g. use of unique identification numbers, anonymisation of data, etc.) have been clearly explained to me.	
6.	The use of the data in research, publications, sharing and archiving has been explained to me.	
7.	I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form.	
8.	I, along with the Researcher, agree to sign and date this informed consent form.	

Participant:

_____   _____   _____
Name of Participant   Signature   Date

Researcher:

_____   _____   _____
Name of Researcher   Signature   Date

Appendix B: Focus Group Questions

Key Area	Sample of Questions
Warm Up Question	1. How do families generally celebrate in Egypt?
Attitudes	1. What is Ramadan about at a family level? 2. What do families usually purchase in the coming days, preparing for Ramadan? 3. Do you think families set a budget for Ramadan? How do they do so? 4. Do you think they usually stick to the set budget?
Behaviour Modification	1- How does the current economic situation affect your planning? 2- Are the things bought by families fairly similar each year? 3- Would families think about buying less or more? Would they go through with it? 4- Do Egyptians eat more than they usually do in normal days?
Waste	1- Do households have some food leftover after breaking their fast? 2- If there are leftovers, what usually happens to it? 3- How much effort is put in the meal preparation and the cooking of the food? 4- How do households share the work in Ramadan? Prompt: Males Vs. Females

Appendix C: In-Depth Interview Participant Consent Form

University
of Worcester

Worcester Business School

PARTICIPANT CONSENT FORM
(In-Depth interview)

I, the undersigned, confirm that (please initial boxes as appropriate):

1.	I have read and understood the information about the study, as provided in the Information Sheet dated _____.	
2.	I have been given the opportunity to ask questions about the study and my participation.	
3.	I voluntarily agree to participate in the study.	
4.	I understand I can withdraw at any time without giving reasons and that I will not be penalised for withdrawing nor will I be questioned on why I have withdrawn.	
5.	The procedures regarding confidentiality (e.g. use of unique identification numbers, anonymisation of data, etc.) have been clearly explained to me.	
6.	The use of the data in research, publications, sharing and archiving has been explained to me.	
7.	I understand that other researchers will have access to this data only if they agree to preserve the confidentiality of the data and if they agree to the terms I have specified in this form.	
8.	I, along with the Researcher, agree to sign and date this informed consent form.	

Participant:

_____   _____   _____
Name of Participant   Signature   Date
Researcher:

_____   _____   _____
Name of Researcher   Signature   Date

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Appendix D: In-Depth Interview Questions

Theme Extracted	Key Area	Sample of Questions
Introduction	General Warm Up Questions	How do families generally celebrate special occasions in Egypt? Prompt: such as Eid, birthdays, Ramadan, etc. What comes to mind when you hear the word 'Ramadan'? (as words or phrases)
Culture	Attitudes	What do you feel during Ramadan and what are your expectations? What do you think Ramadan is about at a family level? How do you celebrate Ramadan? (prompt: inside the house/outside the house/friend/family/decoration….) How much effort do you give at the beginning of Ramadan? How much effort do you give at the middle of Ramadan? How much effort do you give at the end of Ramadan? Can you explain this variation in your level of effort?
	Rituals and Traditions	What have you purchased, preparing for Ramadan? In your opinion whose role is it for Ramadan preparation?
Financial Aspect	Budget	When it comes to food expenditure, how did you decide on this? Did you stick to the budget you have made for the food purchasing?
	Economic condition	How has the current economic situation affected your planning?
Behaviour modification		Do you usually buy in a fairly similar manner each year? Have you felt the pattern change this year? Do you feel it might change next year? Have you thought of changing your purchasing behaviour? Have you gone through with it? Why? For the younger generation: Generally, thinking about friends at your age/generation, do you think people want to keep the food purchase, preparation, and consumption, like it has been for their parents' generation or to change it? IF CHANGE: How? (e.g., more modest? Less time consuming?)
Extrinsic Motivation	Social circle Influence	Have any other members of your family suggested buying a different amount?

Theme Extracted	Key Area	Sample of Questions
	Social Pressure	How much does it differ, in effort and quantity when having people over?
	Social Gathering	Do you usually go to Ramadan gatherings as a guest? If yes, how often? and to friends or families? When you meet friends and prepare food, how does that differ from when getting together with family?
Waste		Do you eat more than you usually do on normal days? Do you usually have some food leftover after breaking your fast? Can you give me an approximate percentage of the amount of food that might be left over after every meal? Would the amount differ if it's in the beginning or at the end of Ramadan? If there are leftovers, what usually happens to these? How much effort do you put into meal preparation and the cooking of the food?

Appendix E: Word Frequency Table for Focus Groups

Word	Length	Count	Weighted Percentage (%)
Ramadan	7	204	3.48
Buy	3	182	3.11
Food	4	172	2.94
Family	6	104	1.78
Make	4	76	1.30
Budget	6	74	1.26
Mother	6	66	1.13
Iftar	5	60	1.02
Prepare	7	60	1.02
Decorations	11	58	0.99
Husband	7	52	0.89
Gather	6	50	0.85
Friends	7	48	0.82
House	5	46	0.79
Need	4	44	0.75
Preparing	9	44	0.75
Guests	6	42	0.72
Month	5	42	0.72
People	6	42	0.72
Prices	6	42	0.72

Word	Length	Count	Weighted Percentage (%)
Lanterns	8	40	0.68
Products	8	40	0.68
Decorate	8	38	0.65
Religious	9	38	0.65
Start	5	38	0.65
table	5	38	0.65
always	6	36	0.61
Give	4	36	0.61
increase	8	36	0.61
leftovers	9	36	0.61
children	8	34	0.58
Kids	4	34	0.58
needs	5	34	0.58
Help	4	32	0.55
special	7	32	0.55
Time	4	32	0.55
Also	4	30	0.51
Kunafa (Egyptian Ramadan dessert)	6	30	0.51
Qatayef (Egyptian Ramadan dessert)	7	30	0.51
Quantities	10	30	0.51
Set	3	30	0.51
Available	9	28	0.48
Distribute	10	28	0.48
Home	4	28	0.48
Needy	5	28	0.48
Day	3	26	0.44
Gatherings	10	26	0.44
Nuts	4	26	0.44
Poor	4	26	0.44
Effort	6	24	0.41
Encourage	9	24	0.41
Lot	3	24	0.41
Meat	4	24	0.41
Must	4	24	0.41
Sometimes	9	24	0.41
Things	6	24	0.41
Everything	10	22	0.38
Fast	4	22	0.38
grandchildren	13	22	0.38

Word	Length	Count	Weighted Percentage (%)
Occasion	8	22	0.38
Reward	6	22	0.38
Try	3	22	0.38
Vegetables	10	22	0.38
Bags	4	20	0.34
Certain	7	20	0.34
Due	3	20	0.34
Enough	6	20	0.34
Gathers	7	20	0.34
Inflation	9	20	0.34
Making	6	20	0.34
Relatives	9	20	0.34
Unfortunately	13	20	0.34
Amount	6	18	0.31
Eat	3	18	0.31
Impression	10	18	0.31
khoshaf (Egyptian Ramadan dessert)	7	18	0.31
Like	4	18	0.31
One	3	18	0.31
Take	4	18	0.31
Traditional	11	18	0.31
Addition	8	16	0.27
Buying	6	16	0.27
encourages	10	16	0.27
especially	10	16	0.27
Fasting	7	16	0.27
Helps	5	16	0.27
Items	5	16	0.27
Love	4	16	0.27
Makes	5	16	0.27
Market	6	16	0.27
Pray	4	16	0.27
Sweets	6	16	0.27
consumed	8	14	0.24
Cook	4	14	0.24
different	9	14	0.24
Drinks	6	14	0.24
Eid (Feast)	3	14	0.24
Every	5	14	0.24
Meal	4	14	0.24
Meals	5	14	0.24
Necessities	11	14	0.24

Word	Length	Count	Weighted Percentage (%)
Prepares	8	14	0.24
Rate	4	14	0.24
Read	4	14	0.24
Tables	6	14	0.24
Together	8	14	0.24
Cooked	6	12	0.20
Cooking	7	12	0.20
Days	4	12	0.20
Fasts	5	12	0.20
Interest	8	12	0.20
Just	4	12	0.20
Leftover	8	12	0.20
Less	4	12	0.20
Loves	5	12	0.20
Made	4	12	0.20
May	3	12	0.20
Necessary	9	12	0.20
Options	7	12	0.20
Plan	4	12	0.20
Prepared	8	12	0.20
qur'an	6	12	0.20
Sister	6	12	0.20
Still	5	12	0.20
Type	4	12	0.20
Types	5	12	0.20
Way	3	12	0.20
Almost	6	10	0.17
Charity	7	10	0.17
Collect	7	10	0.17
Decorating	10	10	0.17
Earn	4	10	0.17
Even	4	10	0.17
Feel	4	10	0.17
Juices	6	10	0.17
Man	3	10	0.17
Occasions	9	10	0.17
Put	3	10	0.17
Raise	5	10	0.17
Rapidly	7	10	0.17
Ready	5	10	0.17
Save	4	10	0.17
suhoor (Evening meal)	6	10	0.17
Supermarket	11	10	0.17
Supplies	8	10	0.17

Word	Length	Count	Weighted Percentage (%)
Tell	4	10	0.17
Therefore	9	10	0.17
Used	4	10	0.17
Whole	5	10	0.17

Appendix F: Word Frequency Table for Interviews

Word	Length	Count	Weighted Percentage (%)
Ramadan	7	161	3.96
Food	4	92	2.26
family	6	67	1.65
Buy	3	63	1.55
Year	4	50	1.23
Use	3	41	1.01
budget	6	38	0.93
Used	4	38	0.93
effort	6	37	0.91
prices	6	36	0.89
gatherings	10	34	0.84
prepare	7	34	0.84
many	4	33	0.81
Day	3	32	0.79
every	5	32	0.79
table	5	32	0.79
Time	4	31	0.76
different	9	30	0.74
home	4	30	0.74
things	6	30	0.74
house	5	29	0.71
Like	4	28	0.69
One	3	28	0.69
together	8	28	0.69
month	5	27	0.66
always	6	24	0.59
Iftar	5	24	0.59
usually	7	24	0.59
Also	4	23	0.57
friends	7	22	0.54
people	6	21	0.52
Lot	3	20	0.49
much	4	20	0.49
buying	6	19	0.47
courses	7	19	0.47
mum	3	18	0.44
make	4	17	0.42
Put	3	17	0.42

Word	Length	Count	Weighted Percentage (%)
husband	7	16	0.39
stuff	5	16	0.39
meal	4	15	0.37
beginning	9	14	0.34
days	4	14	0.34
Eat	3	14	0.34
gathering	9	14	0.34
Get	3	14	0.34
think	5	14	0.34
amount	6	13	0.32
bought	6	13	0.32
change	6	13	0.32
End	3	13	0.32
planned	7	13	0.32
Try	3	13	0.32
Able	4	12	0.30
children	8	12	0.30
good	4	12	0.30
guests	6	12	0.30
invite	6	12	0.30
New	3	12	0.30
Pray	4	12	0.30
prayers	7	12	0.30
quantities	10	12	0.30
quran	5	12	0.30
social	6	12	0.30
certain	7	11	0.27
especially	10	11	0.27
Even	4	11	0.27
extra	5	11	0.27
First	5	11	0.27
going	5	11	0.27
happy	5	11	0.27
High	4	11	0.27
items	5	11	0.27
Just	4	11	0.27
leftovers	9	11	0.27
preparing	9	11	0.27
Set	3	11	0.27
something	9	11	0.27
spend	5	11	0.27
Start	5	11	0.27
Two	3	11	0.27
types	5	11	0.27
decorations	11	10	0.25
Due	3	10	0.25

Word	Length	Count	Weighted Percentage (%)
Give	4	10	0.25
increase	8	10	0.25
know	4	10	0.25
Last	4	10	0.25
Less	4	10	0.25
Need	4	10	0.25
Nuts	4	10	0.25
quantity	8	10	0.25
Read	4	10	0.25
substitutions	13	10	0.25
Way	3	10	0.25
week	4	10	0.25
distribute	10	9	0.22
drinks	6	9	0.22
everything	10	9	0.22
getting	7	9	0.22
higher	6	9	0.22
made	4	9	0.22
might	5	9	0.22
mother	6	9	0.22
praying	7	9	0.22
really	6	9	0.22
spending	8	9	0.22
actually	8	8	0.20
another	7	8	0.20
desserts	8	8	0.20
economic	8	8	0.20
fasting	7	8	0.20
meet	4	8	0.20
products	8	8	0.20
religious	9	8	0.20
See	3	8	0.20
Well	4	8	0.20
amounts	7	7	0.17
course	6	7	0.17
dining	6	7	0.17
done	4	7	0.17
example	7	7	0.17
Feel	4	7	0.17
Find	4	7	0.17
makes	5	7	0.17
options	7	7	0.17
poor	4	7	0.17
prepared	8	7	0.17
price	5	7	0.17
ready	5	7	0.17

Word	Length	Count	Weighted Percentage (%)
stuffs	6	7	0.17
throughout	10	7	0.17
whole	5	7	0.17
although	8	6	0.15
away	4	6	0.15
cook	4	6	0.15
cooking	7	6	0.15
credit	6	6	0.15
egypt	5	6	0.15
Fast	4	6	0.15
follow	6	6	0.15
found	5	6	0.15
gather	6	6	0.15
important	9	6	0.15
inflation	9	6	0.15
instability	11	6	0.15
interest	8	6	0.15
Kids	4	6	0.15
lanterns	8	6	0.15
Left	4	6	0.15

Appendix G: Focus groups evidential quotes:

Theme	Quotes
Extrinsic Motivation	**Friends Gathering:** *"I participate in the tables of Rahman with my friends and make Ramadan charity bags and distribute them to the poor".* *"My friends and I gather to prepare special food for the occasion as all festivities include the sharing of special meals prepared for the occasion, specifically in Ramadan we make kunafa and Qatayef".* *"I'm going with my friends to buy Eid clothes".* *"Me and my friends gather to prepare Iftar for poor".* *"Some days of Ramadan, me and my friends gather for Iftar outside the house".* *"We always gather anywhere and buy sweets that children and their friends love".* *"As for the holidays, for example, or during Ramadan, the gathering is always in an open place".* *"They connect us with our children and their friends".*

	"The whole family gathers and we can have our Iftar together in Ramadan and family gatherings at these times in particular have a special character and a very positive impression with the family, so we try to always celebrate these special occasions together". *"Ramadan is always known as the time of family gatherings and going out with friends".* *"My friends and I gather to buy special things for the occasion".* *"Sometimes I gather with my friends for Iftar".* *"I gather with my friends to buy decorations and lanterns to decorate our homes".* **Social Embarrassment:** *"Unfortunately, in Ramadan we must make Iftar for family, relatives and friends".* *"Customs and traditions in Ramadan impose gatherings for family, relatives and friends and therefore we need to raise the budget".* *"In Ramadan, we have to gather the family".* *"Customs and traditions in Ramadan, the table should have to have a certain look, and certain food on the table (different type of salads, soup, appetizers, sambosak, juices, milk with dates, Ramadan drinks)".* *"My husband doesn't like leftovers, so I make new food".* *"This makes them proud in front of their friends".* *"We also avoid any social embarrassment if the boys drop anything while playing".* *"I also make some additional items in order to avoid any embarrassment when one of the guests asks for something and does not find it".* *"But this sometimes puts me in embarrassment when I have guests who prefer certain types of food and I don't have it".*

"Sometimes I have to do many feasts so that I will not be in social embarrassment because I host people and people do not"

Positive Social Impression:
"In Ramadan I eat very less than the normal days, and this helps me a lot in losing weight, and at the end of Ramadan my family says that I lost my weight and that my appearance remained better.".

"Also exercise, and this helps me lose weight in a healthy way and this give me a good impression".

"But when there are feasts, the quantities of food will be large, because this gives a good impression to the guests".

"It has a social impression of gatherings and joy".

"Our gatherings give my grandchildren a positive impression of the family".

Food Presentation:
"My family gathers at one table for Iftar and suhoor and the family helps each other in preparing the Ramadan table".

"The family prepares feasts and meets relatives and friends".

"You must have 2 types of everything available (meat, vegetable, carbs) for the people to have options if they do not eat a certain type of food".

"I decorate the remaining food and can be used in new dishes in a delicious way".

"I start preparing and drying food to be ready every day just for cooking".

"I make all kinds of food that they like".

"There will be all kinds of food".

"The presentation of food is a lot, because everyone who loves something finds it"

Showing Effort:
"I participate in the tables of Rahman with my friends".

| | *"Me and my family gather to make decorations to decorate our home".*

"My family gathers at one table for Iftar and suhoor".

"Me and my sister prepare the Iftar and our mother prepare the desserts".

"I buy traditional food (khoshaf and nuts), decorations and lanterns"

"My friends and I gather to prepare special food for the occasion as all festivities include the sharing of special meals prepared for the occasion".

"I feel that my mother has over cooked or have more quantities of food".

"I help my mother to clean the house in preparation for Eid and my older sister is preparing Iftar".

"I take my grandchildren to buy party supplies, especially in Ramadan. I buy Ramadan lanterns for children to decorate the house".

"I tell my kids about what the occasion is and what we do in it. In Ramadan, I tell them what fasting is and in Ramadan, we buy decorations and lanterns".

"We arrange the priorities and the necessary needs and we start to buy our needs according to the specified budget".

"I feel that my mother has over cooked or have more quantities of food, I think she need to decrease the amount she cooked. Because unfortunately, the extra food is thrown away".

"On any occasion my sisters and me gather to prepare special food for the occasion. In Ramadan, we make kunafa, Qatayef and Khashaf, and we also decorate the house with beautiful Ramadan decorations".

" We go to the shops and start buying Ramadan needs, my children buy decorations to decorate the house".

"I go with my husband to buy what we need throughout the month".

"My mother and I prepare sweets such as kunafa and Qatayef and eat them while we watch Ramadan series".

"I start preparing and drying food to be ready every day just |

for cooking".

"As this impression increases in Ramadan, holidays and occasions, because there is more effort to be happy".

Family Gatherings:

"Me and my family gather to make decorations to decorate our home, in Ramadan we share together to make Ramadan decorations and lanterns".

"Gather with my sisters to decorate the home".

"I share with my kids to buy party supplies especially; in Ramadan I buy Ramadan lanterns for the kids as it is a very important part of the celebration of Ramadan. I buy decorations to decorate the home".

"We gather with the family to make Eid cakes".

"When we have guests, my mother prepares the food and we help her prepare the table, prepare juices and sweets and arrange the house"

"The family gathers in front of TV shows and series".

"I gather my children and grandchildren at my house for any ,occasion"

"In Ramadan, the first day of Iftar, the whole family gathers in my house"

"All month long, my family and I gather at one table for Iftar and suhoor"

"My grandmother and grandfather gather us on the first day of Ramadan for Iftar"

"I gather my children and grandchildren for Iftar on the first day of Ramadan"

"My family and I gather throughout the month for Iftar and suhoor"

"My husband and I increase the budget in Ramadan because of the gatherings of my family, relatives and grandchildren".

"We gather family and relatives in our homes and sometimes we have our Iftar outside"

	"These gatherings will take place on most occasions, especially in Ramadan" *"I love to gather all my children and grandchildren and make gatherings with each other as my grandchildren love to play outdoors".* *"The whole family gathers in my house in Ramadan".* *"It makes them happy when gathering with family and waiting for Ramadan"* *"We love more to gather and go outside".* *"This will make them save a lot of memories and love family's gatherings".* *"As for the holidays, for example, or during Ramadan, the gathering is always in an open place".* *"We do the things they love in order to love the family's gatherings together and to be connected to the family".* *"I always try to encourage my children and grandchildren to benefit from any suitable opportunity to gather together to make a strong bonding and a positive impression of the family's gatherings".* *"They connect us with our children and their friends".* *"The whole family gathers and we can have Iftar together in Ramadan and family gatherings at these times in particular have a special character and a very positive impression with the family, so we try to always celebrate these special occasions together".* *"That's why we as a family always make sure that we gather at this particular time of occasions".* *"Ramadan is always known as the time of family gatherings and going out with friends".* **Mother Influence Behaviour:** *"I share with my kids to buy party supplies especially; in Ramadan I buy Ramadan lanterns for the kids as it is a very important part of the celebration of Ramadan. I buy decorations to decorate the home.".* *"My mother is responsible for everything from preparing food, preparing the table, washing dishes, making sweets and everything".*

	"My mother is the one who does everything because she organizes everything, and she knows how to cook for Iftar".
	"My mother tells me if you invite people over you must have 2 types of everything available (meat, vegetable, carbs) for the people to have options if they do not eat a certain type of food".
"My mother encourages the kids to fast Ramadan and every day a child fasts by making to him a meal he loves on Iftar".
"My mother cooks more".
"My mother makes delicious food from the leftover food and adds a new type of food".
"My mother takes me and my sister to a market to buy necessities for the occasion"
"When I come back from work, I buy the things I need to make Iftar"
"My mother is the one who does a lot of things in preparation for Ramadan"
"I start buying vegetables, meat and nuts, especially kunafa and Qatayef"
"My mother might encourage me to purchase more, especially for people when they're over and if someone dropped by unexpectedly you should always be prepared"
"Also, we learned from our mothers that Ramadan is a holy month, and we must always be ready to do the best thing we have for our family"

Mother Encouragement:
"My mother encourages to go with her to buy Ramadan needs to prepare Iftar on the first day of Ramadan for the family gathering".
"My mother encourages them to help her in preparing Ramadan needs".
"My family gathers at one table for Iftar and suhoor and the family helps each other in preparing the Ramadan table and Ramadan decorations".
"My mother encourages the kids to fast Ramadan and every day a child fasts by making to him a meal he loves on Iftar".
"I encourage my kids to fast by papering for them kunafa and |

	Qatayef.". *"My mother might encourage me to purchase more, especially for people when they're over and if someone dropped by unexpectedly you should always be prepared".* *"I always encourage my children to receive Ramadan with joy and happiness because it is a very special time".* **Gender Disagreement:** *"My little children go to the market with me to buy lanterns and decorations".* *"I help my husband by cutting the salad".* *"My husband does that, he buys all things for the month, in addition, he takes his kids to buy their Ramadan decorations and lanterns".* *"Because of the nature of my work, most of the time my wife is the one who prepares the food".* *"My sister and me help our mother in cleaning and arranging the house in preparation for Eid and we buy cakes and Eid clothes".* *"My husband and I go shopping in the markets to buy necessities".* *"I help my husband to prepare the table".* *"I send my husband going to the supermarket and buy what I need".* *"Sometimes me and my sister help our mother in this preparing".* *"I help my husband in preparing table".* *"We help her prepare the table, prepare juices and sweets and arrange the house".* *"My daughters help me prepare this day by preparing food, sweets and drinks".* *"My husband prepares the table, prepares religious competition for the grandchildren and encourages them with prizes".*

	"My daughters help me to prepare food and clean the house". *"My husband helps me with that and he goes with the kids to buy lanterns for them".* *"My daughters help me and go shopping to buy necessities".* *"My husband also goes to the market to buy lanterns for his grandchildren".* *"My husband may help me sometimes".* *"In addition, Ramadan will be a stressful month for women because of worship activities and the preparation of food, because most of the men do not help in these things, and the burden of preparing food and decorating the house falls on the shoulders of the women"*
Culture	**Options for guests:** *"If you invite people over you must have 2 types of everything available (meat, vegetable, carbs) for the people to have options if they do not eat a certain type of food".* *"My mother usually cooks more for guests as it is very rude for the guests to take the last spoonful of food, there always must be available more than will be consumed".* *"I would also rather invite people over than take them out to be able to show that they are the ones who cooked and showing effort, it is also a way of showing generosity and for this effort to be appreciated".* *"Thus, there is a guarantee that there is a diversity in the items and that there are some options available to the guests".* *"Ramadan is really special, not only with delicious food and various varieties, but the quantities of special sweets like kunafa and Qatayef, which I always try to be distinguished in and make them with all flavors for diversity, so our guests found a lot of options available for them"* *"In addition, this will make the table contain multiple items so, the variety of options will be available to our guests, and they can choose what they like".* **Available Kinds of Food:** *"My mother encourages the kids to fast Ramadan and every day a child fasts by making to him a meal he loves on Iftar".*

	"I encourage my kids to fast by papering for them kunafa and Qatayef".
	"I start buying vegetables, meat and nuts, especially kunafa and Qatayef".
	"I buy traditional food (khoshaf and nuts)".
	"I buy basic needs such as vegetables, meat and Ramadan drinks".
	"Ramadan is the time when there are many types of food available on the table because it is distinguished by delicious foods and this makes it taste different than any other time".
	Food as Festive Occasion: "Certain food on the table (different type of salads, soup, appetizers, sambosak, juices, milk with dates, Ramadan drinks)".
	"In Ramadan we make kunafa and Qatayef".
	"I buy traditional food (khoshaf and nuts)".
	"You must have 2 types of everything available (meat, vegetable, carbs)".
	"We make kunafa, Qatayef and Khashaf".
	"I go with my husband to the supermarket to buy vegetables, meat, chicken, beans, nuts".
	"Start buying necessities such as vegetables, meat, Qatif and Konafa".
	"I buy traditional food (khoshaf and nuts)".
	"It has special dishes like kunafa, Qatayef and Qamar al-Din that are always linked to Ramadan and its vibes".
	Planned Buying: "I plan buying necessary needs in addition Ramadan yamish". "My mother plans with me what we need in Ramadan and the decorations that we use to decorate our home". "She plans with us the gifts to buy for the Ramadan competitions".

| | *"I see my mother taking a very long time to cook and prepare food".*
| | *"I plan to buy the Quran and distribute them to my family, relatives and friends".*
| | *"I could prepare for inviting guests and start cooking 3 days before".*
| | *"During the fasting period, I prepare and cook food".*
| | *"We plan to buy the Qur'an to distribute it to family, relatives and friends".*
| | *"Me and my husband put planned budget for preparing family, relatives and friends Iftar".*
| | *"Make a plan for 30 days of Ramadan, and start buying necessities".*
| | *"Making a plan for the purchases that I need"*
| | *"Before Ramadan, I have to prepare everything I need and buy all the things I need to prepare the Ramadan atmosphere, and do a list for everything I need to buy".*
| | **Preparing Certain Food:**
| | *"Specifically in Ramadan we make kunafa and Qatayef".*
| | *"Traditional food (khoshaf and nuts)".*
| | *"I cook food, cut vegetables, prepare Ramadan drinks".*
| | *"My mother could prepare for inviting guests and start cooking 2 days before".*
| | *"I cook food that my children and my husband love, such as molokhia, rice, chicken and soup, and after breakfast they make kunafa, Qatayef and Ramadan drinks".*
| | *"I start preparing and drying food to be ready every day just for cooking".*
| | *"The favorite food for each family member must be prepared individually based on the pre-prepared menu".*

	Buying Behaviour:
	"*I buy traditional food (khoshaf and nuts), decorations and lanterns. My husband and I go shopping in the markets to buy necessities*". "*I go to the supermarket and buy vegetables, legumes and Ramadan yamish. In addition, my little children go to the market with me to buy lanterns and decorations*". "*I buy Ramadan decorations and lanterns and traditional food*". "*I buy the necessary supplies*". "*I buy stuff such as juices and desserts*". "*I help my mother by buying everything she need to prepare food*". "*My mother is getting ready to buy Eid cakes and buy Eid clothes for us*". "*I go to the market and buy Vegetables, legumes, meat, khoshaf and nuts and kunafa and Qatayef.*". "*We go to the shops and start buying Ramadan needs*". "*My mother takes me and my sister to a market to buy necessities for the occasion. In Ramadan, we go to the market to buy Ramadan needs, decorations, and lanterns*". "*Sometimes I feel that I have bought more than I should and that they should buy less next time*". "*I need to consume less, because sometimes I buy things in large quantities, so I have to get rid of them because they have become useless*". "*Me and my husband are starting to have a different mind-set than our parents, where we find it necessary to buy things even if we will not be consumed*". "*I feel upset with all the food that was not consumed so I try to narrow down their purchasing to match how much food will be consumed*". "*I sometimes buy things for emotional reasons, even if I will not be consumed and I knows that I will still buy it in small quantities or else I will get back home feeling unhappy*".

| | "When preparing the list of purchases, we must take into account that the items are extra so that we cover all our needs".

Decor:

"I buy decorations to decorate the home".

"Me and my family gather to make decorations to decorate our home".

"I buy Ramadan lanterns for the kids as for decorating the home".

"I buy Ramadan lantern for myself to decorate my room".

"In Ramadan we go to the markets to buy Ramadan lanterns and decorations to decorate our homes".

"The markets are decorated with decorations and beautiful Ramadan songs".

"We buy decorations and lanterns".

"We also decorate the house with beautiful Ramadan decorations".

"Buy Ramadan lanterns for children to decorate the house".

"My children buy decorations to decorate the house".

"I will be responsible for decorating and preparing the house to receive the Ramadan vibes".

"In addition to Ramadan decorations that are everywhere, that is why the purchase plan must include an item of Ramadan decorations".

Saving Face:
"I sometimes buy things for emotional reasons, even if I will not be consumed and I knows that I will still buy it in small quantities or else I will get back home feeling unhappy".

"When all the required items are available, this helps us to save face in front of the guests".

"I sometimes buy things for emotional reasons, even if I will not be consumed and I knows that I will still buy it in small quantities or else I will get back home feeling unhappy". |

	Afraid of Being Judged: *"The amount of food could be enough but the other thing that was very important was what the guests would say if the amount of food served was just right for the number of people, the guests might start gossiping as they themselves unconsciously do when they are invited".* *"And the increased quantities are all because I have a fear that some of the guests judge the state of the house through the food provided, so I cook more quantities and items than the imposed just to avoid the judgment".* *"Usually, in Ramadan, people like to do their best, because this takes away the idea of judging the owners of the house if the items offered on their table are few".* **Fear of Negative Evaluation:** *"if a sudden guest comes to the house and does not eat a lot, this makes him has a negative evaluation".* *"Because if we miss anything this may be a bad judgment on us or give a bad impression about our hospitality".* *"I am afraid that they will say that the food is not enough and not sweet".* *"Sometimes people don't appreciate the effort and give negative comments".*
Financial Aspect	**Planned Budget:** *"Me and my husband put planned budget for preparing family, relatives and friends Iftar and making food and distributing food on poor during Iftar".* *"I don't set a budget".* *"I'm setting a budget to decide what to buy".* *"The prices still increase; this has changed how I buy to fit my budget".* *"I set a budget for a whole month"* *"Unfortunately, I do not put a budget"* *"My husband helps me in setting the budget for the house"* *"As even if a budget was set, I definitely won't stick to it"* *"because of the problems in importing we do not know what products will be available and if they are how much would they*

be, so it would be hard to set a budget"

"The prices are not stable; this makes me cannot set a budget."

"My husband tells me customs and traditions in Ramadan impose gatherings for our family, relatives and friends and therefore we need to raise the budget"

"This is depended on my planned budget"

"I determine my budget on the basis of the needs for purchase and the needs that are not present in the house, thus I can calculate the cost that I need to buy food purchases with"

"I also define my budget on the basis of the number of family members, because each family member has needs that he loves and that must be present"

Insufficient Budget:
"I start looking for substitutes of certain products which are made to be a bit cheaper as my budget doesn't be sufficient".

"I don't buy in stock quantities like I used to before as the prices increase rapidly".

"I cannot buy as before as my budget is not sufficient".

"My budget is not enough"

"Unfortunately, sometimes the budget that has been set is not sufficient"

"Unfortunately, I cannot commit to the budget because it is not enough"

"Even when I set a budget, unfortunately, it was not enough"

"Yes, I make a budget based on my husband's salary because the month's purchases will have a specific part of the budget that we will agree upon before"

"I always strive to stick to the budget set in advance with my husband because changing the budget will lead to a change in the rest of the house expenses and therefore, I try to stick to it as much as possible"

Food Expenditure and Substitutions:
"I set a budget to decide what I will buy and buy the things that I need. I buy the necessary needs".

	"I buy Ramadan decorations and lanterns and traditional food (khoshaf and nuts) and the necessary supplies". *"I go to the supermarket and buy vegetables, legumes and Ramadan yamish".* *"I buy Ramadan lantern for myself to decorate my room and buy decorations".* *"My mother encourages to go with her to buy Ramadan needs to prepare Iftar"* *"I buy products made in Egypt as it is a bit cheaper compared with imported products"* *"I go with my husband to the supermarket to buy vegetables, meat, chicken, beans, nuts and most of the food needs".* *"I buy traditional food (khoshaf and nuts)"* *"I buy basic needs such as vegetables, meat and Ramadan drinks"* *"Because of import problems, unfortunately there are products that are not available in the market and I do not know how to buy them and I am not convinced of the alternative"* *"Substitute products are not as good as imported products"* *"this makes me turn to alternatives to the products I buy to serve the same purpose, but their price is lower"* *"this has led to a decrease in the proportion of consumption on food due to the increase in the prices of food products, which make us lows the quantity purchased"* *"I can no longer buy the same products that I used to buy previously, so I also went to buy alternatives to the basic products I needed"* **High Inflation Rates:** *"Because of the inflation, the prices still rapidly increase"* *"I start looking for substitutes of certain products due to the increase in prices because of inflation."* *"Due to a higher inflation rate, the prices increase, I can't buy the same number of products as before."* *"Unfortunately, due to inflation, the government is forced to raise the interest rate on deposits in banks, because of that I*

	reduced my current consumption and increase my saving". *"Which was the reason for the increase in inflation rates and that reflects the level of prices and ten the purchasing power"* **Low Purchasing Power:** *"I don't buy in stock quantities like I used to before as the prices increase rapidly".* *"I start looking for substitutes of certain products which are made to be a bit cheaper as my budget doesn't be sufficient"* *"Due to a higher inflation rate, the prices increase, I can't buy the same number of products as before."* *"As the prices increase, my purchasing power decrease"* *"Which was the reason for the increase in inflation rates and that reflects the level of prices and ten the purchasing power"* *"This makes me turn to alternatives to the products I buy to serve the same purpose, but their price is lower"* **Economic Instability:** *"The prices still increase"* *"The price is very unstable".* *"Because of the inflation, the prices still rapidly increase"* *"The higher interest rate encourages me to save my money in bank so, my budget decreases and I consume lee than before.".* *"Because of the problems in importing we do not know what products will be available and if they are how much would they be, so it would be hard to set a budget"* *"The prices are not stable; this makes me cannot set a budget."* *"Unfortunately, I cannot commit to the budget because it is not enough, due to import problems and high prices"* *"I buy products made in Egypt as it is a bit cheaper compared with imported products"* *"Prices rise very high"* *"It is very unstable; prices are increasing rapidly"* *"Prices are increasing very quickly and this increase does not fit my budget"*

	"The economic situation in Egypt is not stable at all due to the flotation, and this is the reason for the instability of prices" *"The situation is very volatile because of the economic conditions that have occurred recently, I think this is due to the deliberate stability of the economic conditions"* **Credit Interest Rate:** *"The government is forced to raise interest rates because of inflation"* *"The higher interest rate encourages me to save my money in bank so, my budget decreases and I consume lee than before."* *"Unfortunately, due to inflation, the government is forced to raise the interest rate on deposits in banks, because of that I reduced my current consumption and increase my saving".* *"The prices of food and other products are constantly increasing due to increase in the credit interest rate"*
Religiosity	**Religious Rewards:** *"A prize is given at the end of the month for those who have read the entire Qur'an".* *"My grandfather is doing religious competitions, and giving a prize for the winner".* *"As for my children, I give them the Quran to read throughout the month"* *"My grandfather will give us religious competitions and the winner will be given prizes"* *"I encourage my kids to fast by papering for them kunafa and Qatayef."* *"My husband prepares the table, prepares religious competition for the grandchildren and encourages them with prizes"* *"I made my guests happy and took religious rewards, which is to seek the heaven by renewing intentions"* *"I try to have this effort rewarded by God by renewing the intention that I break the fast of my family"* *"Because this is almost the same way I think about Ramadan and I try to earn my religious reward and at the same time do my own religious rituals"*

Distributing Food:

"Give a portion of it to the security man and to the needy"

"I collect them, put them in bags for leftovers, and give them to those in need"

"I put it in special boxes and distribute it to charities that are able to reach people in need and give it to them"

"Either distribute it to the cleaning man on the street if the leftovers complete a full meal."

"I start preparing meals to distribute to the poor and needy. My daughters help me in preparing these duties and my husband is the one who distributes them"

"Make Ramadan charity bags and distribute them to the poor."

"Making food and distributing food on poor during Iftar".

"I prepare Ramadan bags and prepare Rahman's tables"
.
"My mother sends the food to the security and porter of the building, as we do not eat leftover food"

Giving Out Food:

"Make Ramadan charity bags and distribute them to the poor."

"Making food and distributing food on poor during Iftar".

"I prepare Ramadan bags and prepare Rahman's tables".

"Our neighbour living in the same building make a schedule for each family to be responsible to offer Iftar to the doorman each day"

"I distribute the leftover to the poor and needy"

"I start preparing meals to distribute to the poor and needy"

"But the leftovers of food can reach half the quantity"

"I almost do not have leftovers because the quantities are suitable for individuals, so everyone finishes his meal completely"

"Almost the leftovers of my family's food may not exceed a quarter of the amount of food"

	"The leftovers for the feasts may exceed half the quantity" *"At the beginning of the month, the leftovers may be a lot compared to the rest of the month. For example, at the beginning of the month, the leftovers may be a third of the amount of food, but with time the food leftovers will be very less by reaching the end of the month"* *"I don't have a lot of leftovers, and these leftovers can almost be less than a quarter of the food"* *"If the leftovers are enough to make a meal, I can collect them and give them to the cleaning man in our street"* *"Since the leftover food is a lot, I take a quantity of it and change its shape and present it as a new dish, and the rest of the food is collected in special boxes for food and distributed to the needy in the streets"* *"If these remains are enough, I will collect them and give them to the security man, for example"* *"I have a lot of leftovers by collecting them in Ramadan bags and giving them to charities to give to the needy and to those who deserve it"* *"I distribute the leftovers to some of the neighbors and collect meals and give them to some of the needy. As the month goes by, the leftovers are very less, so I can include them with the meals of the following days"* **Religious Behaviours (Self-Focused):** *"Distributing food on poor during Iftar"* *"We pray Tarawih in the mosque"* *"We tell children religious stories, pray Tarawih"* *"We also make Ramadan charity bags to give to the poor and needy"* *"Make Ramadan charity bags and distribute them to the poor."* *"Read the Qur'an and pray taraweeh"*. *"We pray taraweeh in mosque"* *"I prepare Ramadan bags and prepare Rahman's tables"*. *"I focus on my worship in this month and pray Taraweeh"*

	"I read Quraan before preparing Iftar" *"I teach my grandchildren how to pray"* **Fasting:** *"My mother encourages the kids to fast Ramadan and every day a child fasts by making to him a meal he loves on Iftar".* *"I encourage my kids to fast".* *"Fasting is not justified for the huge quantities that are being cooked"* *"At the beginning of the month, the feeling of fasting and the need to eat is somewhat dominant"* *"I also do not make a great effort in preparing breakfast meals, and this is because of the effort in fasting"* **Religious Rituals:** *"My family gathers to tell religious stories, read the Qur'an and pray taraweeh".* *"We pray taraweeh in mosque".* *"My family gathers to read the Qur'an"* *"We pray Tarawih and read the Qur'an"* *"My grandmother makes us sweets that we like, tells us religious stories and reads with us the Qur'an"* *"We pray Tarawih, tell religious stories and read the Qur'an" this saves me time and effort that I can enjoy my religious rituals.* *"We pray Tarawih and read the Qur'an"* *"My grandmother makes us sweets that we like, tells us religious stories and reads with us the Qur'an"* *"We pray Tarawih, tell religious stories and read the Qur'an"* *"This saves me time and effort that I can enjoy my religious rituals"* *"I tried to save my efforts in the religious rituals of the holy month"*

Appendix H: Coding Schema

Quote	Codes	Categories
Extrinsic Motivation		
"I invited my family to my home to celebrate Ramadan, but I like my friends' gathering much more because we do not care about many courses at Iftar and we do not need to show that much effort. So, I started friends' gatherings from the second week of Ramadan as the first week was full of family invitations and gathering"	Friends' gatherings	Social Pressure
"Family gatherings are very important in Ramadan but friends gathering are much more exciting as we spend the day outdoor, and we are not bothered by preparing courses for Iftar or washing dishes after that"		
"I like family gatherings at my mum's house because I am not responsible for cooking; I just have to set the table ... when inviting friends at home, I just ask them to select from different courses and I prepare only one or two courses for all"		
"We invited family and friends together because my sisters know my friends"		
"I have to invite all the family in the first day of Ramadan, and several courses should be there to introduce varieties for guests"	Positive social impression	
"Food should be well presented specially in the first day of Ramadan with several courses according to our life style. If this does not happen, our guests might blame us or negatively evaluate us".	Social embarrassment	
"We all like to have different courses daily in Ramadan, but such courses differ from one to another according to the family taste and the budget they can offer for such courses. What suits me for example differs from what suits someone else as she has different budget and different taste as well."		
"Food should be well presented specially in the first day of Ramadan with several courses according to our lifestyle".	Food presentation	
"We have to design the table-by-table cloths which are available in different colours made especially for Ramadan and prepare different Ramadan drinks that should be present on the table"		
"The first week of Ramadan is always spent in	Showing effort	

Quote	Codes	Categories
family gatherings through Iftar…. The one inviting family at his/her home should show effort and interest in the invitation and express his/her happiness by introducing several courses and many options of drinks"		
"The quantity of food also differs from days other than Ramadan as the amount of food should be more in Ramadan than normal days, with different varying courses".		
"Usually, we spend our first day of Ramadan with my parents at their home, as I am not used to preparing the types of courses and meals my husband usually asks for by myself. So, we are gathered there where we spend the day preparing different courses"	Family gatherings	Social Circle Influence
"At the beginning of Ramadan, I enjoyed celebrating the family gathering and preparing variety of courses with my mum whether at my home or hers, but after that I got tired and was not able to continue doing that. I replaced this with other options like ordering meals online"		
"In Ramadan, we do not prefer going out because food is not tasty then, we prefer to invite family and friends at home"		
"I like Ramadan because we all gather as a family and we used to gather all several times, one time at each one's home. We share memories of being kids, the decorations and playing together, yet, this Ramadan not all people were able to attend the family gatherings."		
"I did not use all food I was planning for as family gatherings were much less than my expectations this year. I used this time in praying [taraweeh] and reading Quran"		
"I had been following my mum's instructions to prepare everything for guests but I could see that my friend is enjoying Ramadan more as she did not follow her mother's opinion and likes to spend Ramadan in outings or even at home with small amounts ... at the end she did not spend much as I had been spending through previous Ramadan. So, this Ramadan, I will just do like her and will buy small portions for me and my husband."	Mother influence behaviour	
"Mum likes to invite the family at my house. She helps me of course, yet, it is a great effort and I have to show that to my family to express how much I am happy with their gathering at my	Mother encouragement	

Quote	Codes	Categories
home"		
"I know I am supposed to buy Ramadan's foodstuff earlier than I do, especially because my mum always tells me when she herself is going to the supermarket, but I end up buying the stuff a day or two before Ramadan and sometimes the first day to avoid the crowds"		
"My mum encouraged me through making the family gathering in my house and she came early to help me in how to prepare much larger quantities of food and also helped me preparing the table in a good way of food presentation".		
"My husband never helped me prepare the table or choose the type of food to cook if we have a family iftar, he never decorates the table with me or even gives me his opinion on how to do that. His only opinion would be on what food to kind of food he wants to eat"	Gender disagreement	
Friends Influence		
"Every Ramadan, I will go to buy with my friends because they know places with good quality making good offers. They have good information that I can rely on"	Information	**Word of Mouth**
"Last year my close friend attended my Ramadan celebration at my house with my family. She blamed me much for missing nuts... that I had actually went to buy before the celebration but found all of them unappealing. I learnt not to purchase through Ramadan and I have to bring enough and extra stuff before Ramadan."	Reliability	
"I really like my friends' ideas; I trust their reviews on Facebook and their recommendations on social media".	Reviews	**Friends' Opinion**
"This Ramadan, I went to buy nuts and actually I bought much as I was expecting another family visit but not all the quantity I bought was used and after Ramadan I gave what was remaining to the cleaning man in my building"	Ideas	
Buying Pattern		
"Prices are getting higher and higher which made me pay more than I thought I would. This Ramadan, I had fewer gatherings than I usually do but at each gathering I would still buy more than I thought I would	Prices	**Money**
"I spent the same amount of money but bought less"	Spending	
"Every time I consider that I did not use all what I bought, but when it comes to Ramadan, I		

Quote	Codes	Categories
can do nothing"		
"One day at Ramadan I invited my husband's family but unfortunately I fell ill one day before, I had to cancel that day but that cost me a big problem with my husband and his family. They did not appreciate that I am tired and accused me that I want to cancel it because I do not want to see them"	Choices	**Options**
"I won't buy all these stuffs again. Actually, I was over budget for nothing, and some items were thrown away at the end of Ramadan."		
"I know I should be buying stuff with extra amounts as prices usually get higher when we are close to Ramadan or in Ramadan period itself. But unfortunately, each Ramadan I say I will but I do not have the time and end up buying the foodstuff a day or two before Ramadan"	Stuffs	
"As my parents used to do, I have to invite my sisters and brothers in Ramadan and all stuff should be there ... I cannot change my buying pattern as I have to be ready with all stuff and introduce them to my guests"		
"In Ramadan, I should have yameesh and nuts ... I have to buy extra foodstuff and be prepared as I have to invite my family".	Varieties	
"I know I bought many things that are not all used but I cannot buy less because I should have a variety of it present at home for kids and for celebrations done."		
Intrinsic Motivation		
"In my opinion, we should not buy all Ramadan stuff, just because they have to be there, instead, I like to bring some small amounts to feel the celebration with Ramadan rather than getting too much just to be at home for guests".	Makes us happy	**Joyfulness**
"Before Ramadan, the schedule of Ramadan series is announced, and we start choosing which we will be watching according to the actors we like or the one we feel will have more drama".	TV shows	
"I always prepare everything to have many options for my guests without much effort in Ramadan during fasting and to leave sometime for reading Quran".	Many options for guests	
"I like the lightings done for Ramadan and I keep them at my home all Ramadan time. I was very sad when I switched them off because this means that Ramadan time was finished".	Décor	

Quote	Codes	Categories
"Before starting Ramadan, I have to bring all needed stuffs and be ready with extra amounts ... It is a shame if guests come and ask for anything and I have it missing in my courses. This is part of our culture to be gathering in groups and it could be negatively evaluated if something is missing for the group gatherings".	Social norms	**Norms**
"Actually, I did not use all the stuff I purchased, and I found no need for all of these, yet, I cannot change this culture to save my face if anything was found to be missing, as this might leave bad impressions and we could be wrongly judged".	Personal norms	
Rituals of Festive Occasion		
"I invite my brother over to have Iftar at my house. I cannot invite them without preparing a good meal with a variety of food served"	Preparing certain food	**Traditions**
"I usually buy a new isdal (praying costume) every Ramadan and give away an older one; it's something I'm used to doing each year. Makes me happy"	Planned Buying	
"I have to buy new clothes for celebrating feast directly after Ramadan".	Clothes	**Celebration**
"We should have "Yameesh and Nuts" ready for visitors at any time through Ramadan".	Food as festive Occasion	
Ramadan Budget and Food Expenditure		
"No way for a planned budget in Ramadan, things are getting expensive and Ramadan stuffs should be present even if I will be out of budget".	Planned budget	**Budget**
Online Purchase		
"Now, it is much easier to follow online groups on Facebook and buy all what I need before inviting people to my home. I found this way better, even in cost, as I do not have to buy extra stuffs before Ramadan.".	Groups	**Networks**
Religiosity		
"I have a fixed time to read Quran every day and I am extra careful to not miss any of my prayers".	Reading Quran	**Religious Behavior (Self-Focused)**
"Reading Quran and Praying are very important in Ramadan".	Praying	

Appendix I: One Transcript as Example from Old Group

General warm up questions:

1- How do families generally celebrate occasions in Egypt? Prompt: such as Eid, birthdays, Ramadan, etc.
Most of the time occasions are celebrated through food. Families gather and food is done. Every occasion has its own meal. For example sometimes there is sweety food, sometimes people are invited over for a certain type of meat or duck or chicken. And sometimes (like Ashuraa) there is a certain type of dessert that is done.

2- What comes to mind when you hear the word Ramadan? (as words or phrases)
For me Ramadan is Iftar time; which is the dining table at Iftar time. Setting up the table, this is usually what keeps my thinking preoccupied throughout the day; what am I going to cook, how am i I going to prepare for the food , who's coming over, who is not. Usually everyday there is someone over for Iftar. The dining table in Ramadan is usually different than any other dining table because it includes things such as the drinks, different desserts (related to Ramadan), and the main meal. So of course the Ramadan dining table takes a lot of effort, which differs than any other day. So that is what preoccupies my thinking. Ramadan means Iftar. Moreover, I have a fixed time to read Quran every day and I am extra careful to not miss any of my prayers.

1- Attitudes:

1- What do you feel during Ramadan and what are your expectations?
Ramadan is a nice time. First, it's a time which includes many events; you get to see your kids, your cousins and your friends more. It's also an opportunity to get closer to god; there is a feeling of serenity that undoubtedly the human experiences. I have felt that, especially since I left work. Work used to take from me a lot of effort in Ramadan, after I finished work, Ra madan started to give me a feeling of serenity.

2- What do you think Ramadan is about at a family level?
It's an opportunity for more family ties, it's a time where we could clear our souls and become closer to each other and we meet in a more spiritual atmosphere. So according to the family level, I see that Ramadan is an opportunity to have closer ties.

3- How do you celebrate Ramadan?

I prepare a certain place in the house that I pray in everyday the night time prayers. Because I usually pray at home with my daughter. So we prepare a place for prayers and prepare the things we need regarding food for the house. It's more of an opportunity to meet up with one or two of your daughters to pray together the night time prayers or read the Quran together, we have religious activities we do together, so it is also a good opportunity. I usually buy a new isdal (praying costume) every Ramadan and give away an older one; it's something I'm used to doing each year. Makes me happy.

I decorate the house with the traditional Ramadan Arabic cloth, lanterns; I hang a lantern in the balcony, I could hang the lights that turn on and off, even my grandchildren love it. They get very happy and ask about the lantern 'where is it, we didn't hang the lantern yet'.

4- What have you purchased, preparing for Ramadan?

Before starting Ramadan, I have to bring all needed stuffs and be ready with extra amounts … It is a shame if guests come and ask for anything and I have it missing in my courses. This is part of our culture to be gathering in groups and it could be negatively evaluated if something is missing for the group gatherings. I purchased a new lantern because my old one broke, I purchased bits of cloth that is hung, other than my table cloth, I also used it to make my daughter a table cloth. Regarding food, I purchased the drinks (hibiscus, Kharrob, Amar el deen) that are not drunk except in Ramadan. These drinks have to be available daily on the dining table. So I have to purchase them and prepare them. I have to buy the dates that are used to make Khoshaf plate (dessert) which also includes dried fruit such as dried apricot, raisins and prunes. I buy nuts because I use them in dessert plates, samosas pastry (I fill it and have it prepared for frying), I don't buy the atayef and Konafa beforehand or store it, and I buy it daily. I buy meat and chicken to be able to store things. These are the important things I usually buy before Ramadan, the rest is bought daily.

5- When it comes to food expenditure, how did you decide on this?

It is very difficult to set a budget in Egypt, prices rise nearly every week. If you are set on a certain amount, you definitely will exceed it. So I try, if I spent a certain amount last year for example 10 l.e I try to prepare 15 l.e for this year, because I know that prices will increase by an average of 50%. I know I bought many things that are not all used but I cannot buy less because I should have a variety of it present at home for kids and for celebrations done

6- Did you stick to the budget you have made for the food purchasing?

I put a higher budget than last year's and try to spend accordingly, in its limits.

7- Can you explain the effort given at the beginning, middle and end of Ramadan, in terms of preparation and celebrations?

At the beginning of Ramadan it takes a lot of effort because you prepare everything but use it throughout the month. By the end of Ramadan you have things that are ready. You have already prepared things, so you are able to use it. For example, I prepare a big number of drinks and put them in the freezer, the samosas, soups, these things you have the essentials prepared for. Definitely as Ramadan comes to an end the effort becomes less.

2- Modification:

8- How has the current economic situation affected your planning?

It has definitely had an effect. We used to prepare bags of food for the poor and distribute it, I usually did not get rice and oil and such things because I know that the poor person a lot of people distribute these kind of bags on them. So I used to get the nuts, the ingredients for the khoshaf (dried fruits); the nice thing, that when a poor person gets he feels it is an addition to his things, he won't be getting these things in all the other bags. This year I felt that I am not able to prepare the bags as I used to. Even for my own house the way I deal with nuts has definitely decreased. The way I deal with proteins such as meat you cannot decrease or limit so what happens is that you might keep it as it is but try to limit other things. For example I use a kind of rice with the Egyptian rice to be a bit lighter, I mix one cup of basmati rice with one cup of the Egyptian rice and cook them together, I started instead of having a full cup of Basmati rice, for it to be half a cup. You start trying to manage with things, decrease something or the other. So things are still bought but maybe in fewer quantities and in other ways of using them. But I haven't stopped buying something, or cancelled an item from my life; I have just set limits to it.

9- Do you usually buy in a fairly similar manner each year? Have you felt the pattern change this year?

10- Do you feel it might change next year?

More than what happened? I don't think so. Actually I feel maybe next year would be a bit better, or at least it would be the same. But it won't be worse than what happened, because what happened was too much.

11- Have you thought of changing your purchasing behaviour? Have you gone through with it? Why?

Of course it has changed. The thinks that I felt are not consumed and that it could stay unused for long periods of time, I don't get it anymore. For example Khoshaf (dessert plate), I used to do it and put it in the refrigerator, my son in law might have some from it ,or someone might come over and have some, but my family don't eat it, maybe my husband might have a small quantity. I used to do it and leave it in the refrigerator, this year I didn't do it, because I felt that I might get the things needed for it and pay a lot of money and then it might be thrown out in the end. So there were things that I used to do that were basic for me, this year I didn't do it.

12- Have any other members of your family suggested buying a different amount?

My husband sometimes thinks in this manner (to buy fewer quantities) but what I think is instead of stopping certain things we could adjust it, change in the nature of things, but I do not favour stopping buying something. Last year my close friend attended my Ramadan celebration at my house with my family. She blamed me much for missing nuts… that I had actually went to buy before the celebration but found all of them unappealing. I learnt not to purchase through Ramadan and I have to bring enough and extra stuff before Ramadan.

3- Waste:

13- Do you eat more than you usually do on normal days?

We all eat less; all the members in my house eat less than the normal days. But we spend more. As a meal, if I'm going to compare it to lunch on the normal days, then I eat less.

14- Do you usually have some food leftover after breaking your fast? Can you give me an approximate percentage of the amount of food that might be leftover in every meal?

Yes, a lot. Nearly half of the food being cooked is left over (50%), this happens every day at every Iftar meal. But not for the Sehour meal, each person has something prepared for them and they eat it. But especially the Iftar and desserts half of it, without doubt, or maybe more than half is left over.

15- Would the amount differ if it's in the beginning or by the end of Ramadan?

At the beginning of Ramadan the amounts left over are a lot; people are not used to fasting and could not manage their intake of food, so the

food consumed is less. By the end of Ramadan people start getting hungry so it could be that the amount left over by the end of Ramadan is less.

16- If there are leftovers, what usually happens to it?
Usually I try to change the form of the food leftover sometimes. For example, if we had chicken one day I could take its leftovers and have it made into shawerma the next day or negresco or use it for spring rolls. If there is a possibility to change in the form of the meal and introduce it next day in new shape, because if it looks the same as last day's meal, they will not eat it. If something cannot be changed, such as a pasta casserole, I cannot change its form, so I usually give it away to poor people (the watchman or porter), but I never ever throw away food (it's forbidden/haram).

17- How much effort do you put in the meal preparation and the cooking of the food?

18- How much does it differ, in effort and quantity when having people over?
It differs a lot. The first week of Ramadan is always spent in family gatherings through Iftar…. The one inviting family at his/her home should show effort and interest in the invitation and express his/her happiness by introducing several courses and many options of drinks

19- Did you usually go to Ramadan gatherings as a guest? If yes, how often? and to friends or families?
I usually do not go. Because I have my daughters and grandchildren so usually they are the ones who come over, my brothers and sisters are also the ones who come over, the one who's in Cairo or living outside of Alexandria. It's usually people coming over to my house because my husband does not like to have Iftar outside the house so we don't ever go to anyone in Ramadan. He has certain rituals that he does.

20- When you meet friends and prepare food, how does that differ than when getting together with family?

21- In your opinion whose role is it for Ramadan preparation?

Me of course. Even my daughters only come to eat. They come home from work and sleep. My daughter she is married and till now she would go to bed and and we would wake her up right on the tie of Iftar.

Appendix J: One Transcript as Example from Young Group

General warm up questions:

1. How do families generally celebrate occasions in Egypt? Prompt: such as Eid, birthdays, Ramadan, etc.

There are different ways, sometimes gathering in houses to celebrate occasions like Ramadan or Eid, and on other occasions we'd just go out. Take out the family or if you have kids, to do some fun activities like go to the zoo, public garden to have fun with the kids.

2. What comes to mind when you hear the word Ramadan? (as words or phrases)

Family, prayer, yummy food, suhoor (night time meal), the fool and falafel (eaten in Suhour) which are traditional. Reading Quran and Praying are very important in Ramadan

1. Attitudes:

2. What do you feel during Ramadan and what are you expectations?

Feelings of enjoying the festivities of Ramadan, but at the same time I know I'll be most probably headachy and tired and you definitely try to avoid big activities or heavy tasks all day during Ramadan.

3. What do you think Ramadan is about at a family level?

It is the time that you mostly spend with your family, you try to get closer and get the opportunity to spend time with them at home, especially since work hours are reduced, which is one of the things which is good about Ramadan, and this is on the smaller family scale. We also usually gather with the bigger family (mum, dad, father in-law and mother in-law) at someone's house, or go out for and for Iftar it's a must to gather a minimum of 2-3 times per week.

4. How do you celebrate Ramadan?
   Decorations in the entrance of the house and outside the house like lightings, when we eat Iftar we spread the traditional table cloth, we also watch Ramadan series on TV (before Ramadan we get the schedule of all series and decide on what looks good to start watching), the food (there are certain food that we eat only during Ramadan which we wait for).

5- What have you purchased, preparing for Ramadan?
   I don't stock on all kinds of food, mostly on things that can be stored such as oil, pasta, tuna, rice, fava beans, dates(the basics) and nuts (but I don't buy them, in quantities as before because now they're super expensive so I try buying them every while. I usually stock a week before).

6- Why do you usually but these products in particular? Is there a reason behind it?
   Well, you are fasting all day and tired, so it's quite hard to buy all this stuff, you also need to think of what you're going to cook each day or for the coming two days which is quite enough work and you already feel tired during the day, so at least you'll have the buying of the products out of the way and your ingredients ready at home.

7- When it comes to food expenditure, how did you decide on this?
   It is not possible to set a strict budget nowadays due to the inflation that is happening in the country, prices could change within a week. Therefore no determined budget is set but of course you are limited by your income, so you try to compromise. For example, as I told you about the nuts, I do not have to buy them in the same quantity (I will buy them but in smaller quantities and not in the same frequency) Why do you feel the need to keep buying them? Because at that time you are fasting all day and you will want to eat something that you like, so you won't try to save up during Ramadan. We definitely spend a lot during that time although we eat only 2 meals, because when you're hungry you tend to buy a lot.

8- Did you stick to the budget you have made for the food purchasing?
   No. as I One day at Ramadan I invited my husband's family but unfortunately I fell ill one day before, I had to cancel that day but that cost me a big problem with my husband and his family. They did not appreciate that I am tired and accused me that I want to cancel it because I do not want to see them

9- Can you explain the effort given at the beginning, middle and end of Ramadan, in terms of preparation and celebrations?
   There is a difference. At the beginning of Ramadan you are too excited, you put all your effort and excitement in preparing new meals (you begin with the idea of eating something new every day in Ramadan) you start putting effort in getting out ideas and recipes that are new to make Iftar meal more fun and appetizing. Throughout Ramadan this effort starts to decrease a bit, like at the beginning I always have Sehour meal, by the middle I could settle for just a quick sandwich and by the end I could skip Sehour altogether. Same idea for eating out, at the

beginning I tend to say we will not be eating out during Ramadan as house food is much better but by the end we start suggesting different restaurants we have heard about that serve good food and maybe go out 2-3 times for Iftar by the last week.

3- Modification:

10- How has the current economic situation affected your planning?

As I have mentioned before, it has affected my planning.

11- Do you usually buy in a fairly similar manner each year? Have you felt the pattern change this year?

Mostly, yes I buy in the same manner. I am a very routine person, there are certain things I like that I eat all the time. For example when I go out to my favourite restaurant I always order from the same 2 dishes that I like. There are certain foods that me and my husband like that we do not change which is why we usually repeat the same purchases each year.

Due to the floating of the pound which happened a couple of months before Ramadan and because this was the first Ramadan we experienced such high inflation especially in the sweets (desserts) and meat products, this had us try to find substitutes like trying to do a few stuff at home (homemade) especially the sweets/desserts because they have become over the top in prices. As for the meat, I tried to substitute it with chicken a bit more, or fish.

12- Do you feel it might change next year?

No I feel that is the maximum I could do.

13- Have you thought of changing your purchasing behaviour? Have you gone through with it? Why?

Yes, a little bit.

14- Have any other members of your family suggested buying a different amount?

No, they haven't. I think it's mainly because Ramadan has a certain attitude towards food, like you have to buy this amount or these types of food. We might change our attitudes for a bit but it's not something major.

4- Waste:

15- Do you eat more than you usually do on normal days?

No. I usually eat the same quantities during my Iftar meal as I do for lunch during normal days. The thing is you don't want to gain weight,

the timings of both meals are very close. You have Iftar and sit for a few hours then need to have your 2nd meal (sehour) before you go to sleep. I try to follow a healthy lifestyle and not eat a meal at night before I got to bed on the normal days. In Ramadan it's the opposite I eat at night the Sehour meal, so I try to eat moderately, but I still do have a night meal which is different than my normal days as I skip it altogether.

16- Do you usually have some food leftover after breaking your fast? Can you give me an approximate percentage of the amount of food that might be leftover in every meal?
Definitely. If I'm at home with my husband then almost 40% of the food is leftover. If I'm at my mum's house and we're all eating together could be even more than that. In Ramadan you usually over do the food, you prepare extra amounts because you get worried people might not find enough food or the food would not be enough. If I have people over, most probably the same quantity will be left over (40%).

Would the amount differ if it's in the beginning or by the end of Ramadan?
At the end of Ramadan, as I said before, your efforts start changing a bit. So you might start thinking of eliminating a certain dish. I could just think about having a meal consisting of just an appetizer dish and another protein dish and a small amount of carbs. Therefore the quantities by the end of Ramadan being presented changes leading to a change in the leftovers (smaller quantities).

17- If there are leftovers, what usually happens to it?
If the kids like the food leftover I could leave it for them to have lunch with the next day. If they do not like it, I either give it to the house help or throw it away. I usually like to have fresh meals every day in Ramadan.

18- How much effort do you put in the meal preparation and the cooking of the food?
A lot. In Ramadan it's definitely much more than the usual days. There is a lot of time available to cook (working hours are shorter and time of breaking the fast is later during the day). So you start mixing up dishes. For example: in the usual days I do not do appetizers, I only have a type of carb, protein and vegetable. Which is different than in Ramadan where there has to be soup, appetizers, proteins, carbs, vegetables and desserts.

19- How much does it differ, in effort and quantity when having people over?

On your own you usually have a mix of options, but it is even more so when having people over. We have an attitude in Egypt, if you have people over you have to have 2 dishes of protein, 3 dishes of carbs, a dish of vegetable, appetizers. We always tend to overdo it, because the culture implies that, I always like people over at my house to have a lot of varieties to choose from. If someone's over and does not like a certain type of food he would find something else or another option to have. If I am invited at someone's house during Ramadan and I found that she has things served that I do not like and there are no options, I will be forced to eat because I am fasting and need to eat something, but I am eating while not feeling very happy. This reflects on me, I do not want people to feel the same way I did when I did not like the food, therefore I like to make more options and varieties available for people when they are invited at my house. But these options are usually more general to be sure that most people will like that type of food (ex. Lasagne, Egyptian rice …). Regarding effort, I always put extra effort when people are over, I can take the day off from work to be able to prepare the different stages of food and prepare the house to look pretty. Family gatherings are very important in Ramadan but friends gathering are much more exciting as we spend the day outdoor, and we are not bothered by preparing courses for Iftar or washing dishes after that

20- Did you usually go to Ramadan gatherings as a guest? If yes, how often? And to friends or families?

Yes, at least three times a week (friends or family). The usual could be 5 days having iftar at a friend's or family's house and the other 2 days at home. With family usually a little more than with friends.

21- When you meet friends and prepare food, how does that differ than when getting together with family?

With friends, traditionally we usually gather in someone's home and each person brings 1-2 dishes. And it becomes more of a dish party. This makes the varieties to be more and each one of us tastes the food of the other. Each person is usually responsible of something; some are responsible of bringing food, others are responsible for the drinks; the owner of the house would be providing us with a place to meet and using the cutlery. We usually do that so there won't be a heavy load on the person we are going to. As for the friends who are not very close we usually meet together by the end of Ramadan, but usually having Iftar out of the house. This does not happen with family though, the person inviting from the family, who is usually older is responsible for preparing everything.

22- In your opinion whose role is it for Ramadan preparation?

The mother definitely, who also has the responsibility of thinking and deciding on what to cook. The father provides more with the finances and he tries to be around in minor things such as setting the tables or bringing things from the supermarket that might be needed for cooking.