

Exploring the motives behind festive occasion consumption - An intergenerational perspective

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Keywords

Intergenerational, Consumption, Festive, Occasion, Ramadan, Behavioral.

Abstract

Purpose of the research: Exploring 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-behavioral 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 behavior during the festivity.

Design/methodology: A multi-method qualitative study is chosen by carrying out focus groups and interviews. Most of the analysed data is generated based on interviews with the young (20-44 years old) and old generation (45-70 years old), pre and post Ramadan. Transcription and content analysis is employed using NVivo - a computer assisted program.

Results/Findings: The main themes explored, such as extrinsic motivation, reflect the different influences on buying behavior, in addition to how they differ from one generation to the other. The main motivations of festive occasion consumption for both generations are also explored.

Practical implications and Conclusions: The current study has a dual contribution with theoretical and practical implications. It contributes theoretically through identifying the personal motivations of both generations and developing an understanding of the intention-behavioral gaps in the young 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 to be able to offer their segments more specific marketing strategies.

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Introduction

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 behavior might differ generationally.

To study the term 'Buying behavior,' an understanding of all related factors is required. Such factors include facts obtained from consumers, including their perceptions and beliefs (Wani, 2013). Buying behavior is a process influenced by both external and internal factors. Consumers' characteristics involved in buying are considered internal factors, while physical activities and behaviors 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 their buying behaviors in a society (Wani, 2013). At the same time, consumption practices form and preserve consumers' religious identities (Islam and Chandrasekran, 2019). This research focuses on how cultural factors including Islamic religious beliefs and how different personal motivations influence consumer behavior.

Arabs are guided in their behaviors 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. 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 regarding 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 daily 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 from '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 a 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. This increase usually happens because of consumption from the consumers' side, where during festive occasions those celebrating tend to behave differently regarding consumption and waste, resulting in negative consequences.

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-behavioral 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 categorized as those from the age of 45-70 years old while the young generation are considered as ranging from 20-44 years old. This categorization 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 behavior has concentrated on individual behavior rather than on collective behavior (Biswas and Roy, 2015), indicating a significance of focusing on the generations.

Problem statements

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). Various studies have explored general consumption and behaviors 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 provides a deeper understanding of the complexity behind the motivations of consumption and how they might differ between generations, in addition to exploring the intention-behavior 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' behavior.

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).

Literature review

The literature reviewed begins with a broader perspective, which includes an identification and explanation of different types of buying and consumption. It then moves to reviewing the variance in consumption behavior across the young and old generation, going through a detailed explanation of the FO of Ramadan within the context of Egypt.

Festive Occasion Consumption and Behavior

An increasing amount of research has been directed towards understanding consumers' various personal characteristics, their attitudes, their motivations and finally their goals, behavior, 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 behavior (TPB) and the integrative model of behavioral 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 Ajzen, 1975) mainly determined an individual's actual behavior 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 behavior whether positive or negative and the subjective norm of the consumer being pressured to either perform or not perform the behavior according to their belief of what others think about them. The TRA was then revised by Ajzen (1991) and extended into the TPB, by adding the perceived behavioral control element to the attitude and subjective norms as an indication to the intentions and behaviors being studied. Behavioral control reflects the extent to which an individual views a behavior as easy or difficult to perform, which has a direct effect on the intentions to perform a behavior and the actual performance of the behavior, regardless of the individual's ability to perform the behavior. The perceived behavioral control is very much like the self-efficacy element, which has also been researched by Bandura et al. (1982).

The perceived behavioral control is divided into two beliefs; the control belief, which is related to one's own evaluation of their skillfulness' and means to carry out the behavior and perceived facilitation, which is related to the level of importance to the individual of such skillfulness and means to carry out the behavior. Although perceived behavioral 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). Fishbein and Ajzen (1975) mentioned to having a better understanding of a particular behavior, 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 behavior prediction (IMBP) (Fishbein, 2000; Fishbein and Yzer, 2003) which combines the TPB (Ajzen, 1991) and Bandura's (1994) social cognitive theory (SCT).

The study's main speculation is that the beliefs an individual has shape the intention to behave, which in turn influences the behavior 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).

Religions and Festive Consumption Desire

For marketers to gain insights into a society's behavior 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 behavior 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 behaviors. 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, 2010). Some 90% of Egyptians are Muslims, making Islam the dominant religion in Egypt (Pew Research Center, 2015) which is known to be a moderate Arab country 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.

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).

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 in 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).

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.

Ramadan is considered as a festive and joyful thirty-day event by Muslims marking 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 (Jawad and Kalra, 2015) and 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 (Kuper, 1993; Burrell, 2012; de Solier, 2013) 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 influences 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 and Martikainen, 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.

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; 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 types 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 play a main part in constructing their children's 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 (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).

Families are seen as connected and tightly knit when they help each other, give mutual care for one other, and carry through 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. 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 preferring 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 like 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 prefers 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).

Research 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. Data is then transcribed, and content analysis is employed as the method of analysis. This process was completed using NVivo - a computer assisted program. 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 1 below reflects a summary of the literature review and the researcher's perspective of the study's scope.

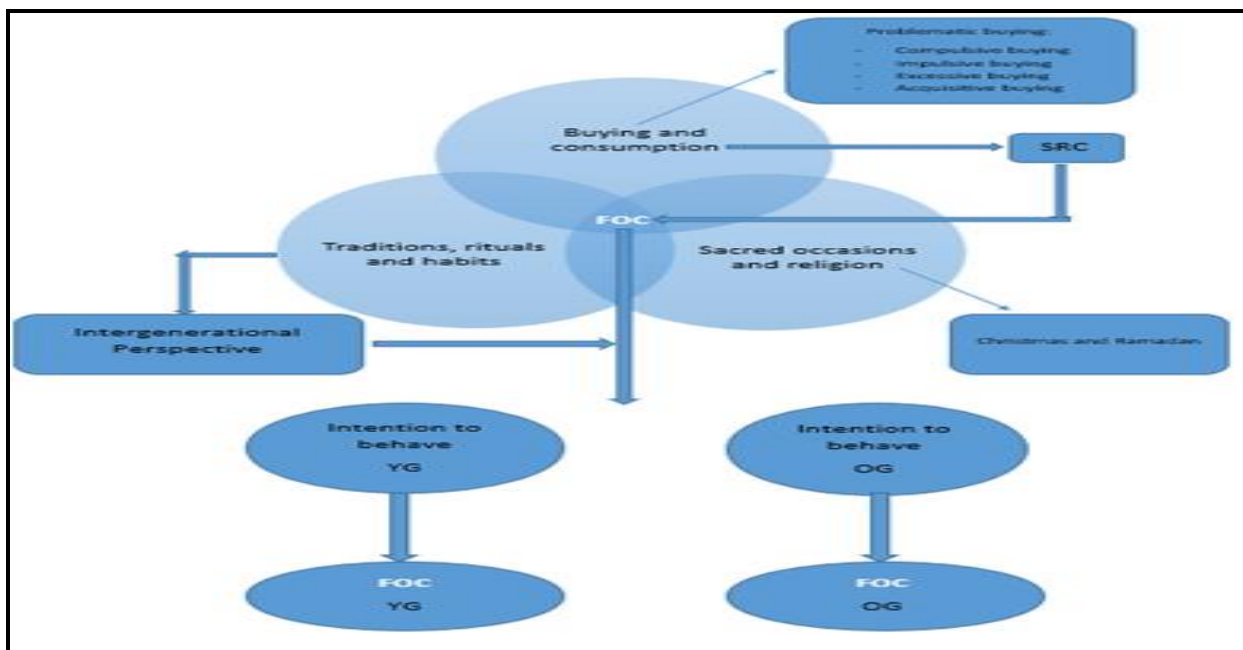


Figure 1: Conceptual Framework

Findings

This section describes the qualitative analysis of the data, including the practical steps involved in the analysis. The target participants are in the three focus groups. Three focus groups were conducted,

classified by generation. 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 analyzed by applying content analysis using NVIVO software package.

Development of Focus Groups Themes using Content Analysis

The subsections represent the themes extracted as follows: extrinsic motivation, culture, financial aspect, and religiosity.

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 behavior, mother encouragement, gender disagreement).

The Extrinsic Motivation theme that emerged from the data may be articulated into numerous areas, including family and social behavior, for the sake of implementing the proposed model. Each category is made up of several 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 2 shows the mind mapping of Extrinsic Motion, where codes are also presented.

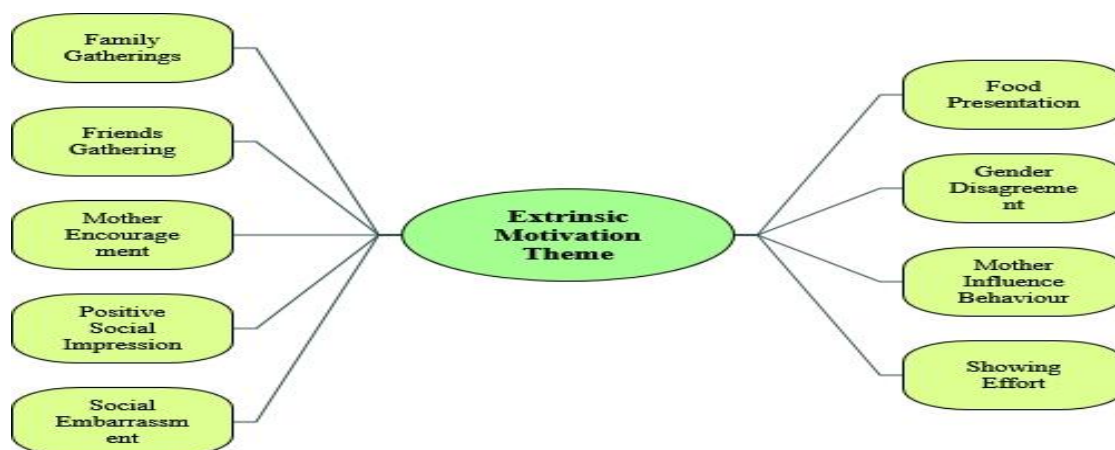


Figure 2: Theme of Extrinsic Motivation

Theme of Culture

This section illustrates the findings regarding the culture theme and its categories: habits, attitude, and traditions. Figure 3 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 behavior, decor, reflection worth 'saving face', afraid of being judged and fear of negative evaluation).

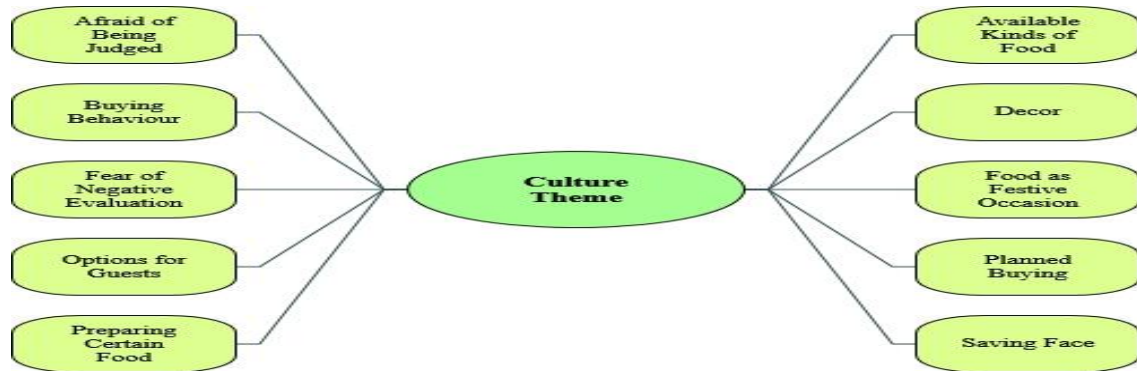


Figure 3: Theme of Culture

Theme of Financial Aspects

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). 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: Theme of Financial Aspects

Theme of Religiosity

For implementing the developed model, the religiosity theme could be expressed into several categories which are Charity and religious behavior. 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 5: Theme of Religiosity

Analysis of Interviews Before and After Ramadan

After that, the themes are developed. Eight themes are identified from the interview answers, which are: extrinsic motivation, friends influence, buying pattern, intrinsic motivation, rituals of festive occasion celebrations, Ramadan budget and food expenditure, online purchase, and religiosity.

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 Behavior, Mother Encouragement and Gender Disagreement. Figure 6 shows the mind mapping of Extrinsic Motion, where codes are also presented.

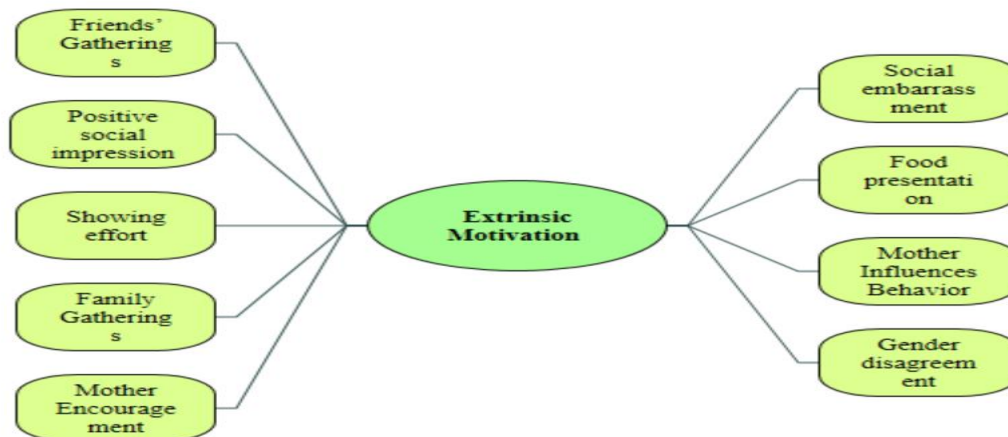


Figure 6: Theme of Extrinsic Motivation

Theme of Friends Influence

It could be claimed that the friends' influence is present in both young and old generations but 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 codes that appeared in the interviews, which are Information, Reliability, Reviews, and Ideas. Figure 7 shows the mind mapping of Friends Influence, where codes are also presented.

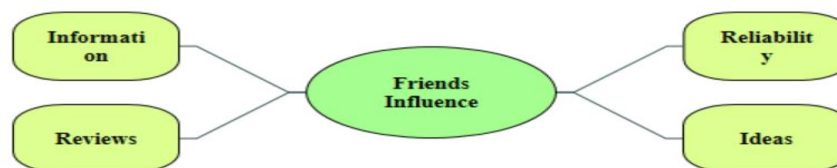


Figure 7: Theme of Friends Influence

Theme of Buying Pattern

The theme of Buying Pattern is the third theme developed from the codes that appeared in the interviews, which are Prices, Spending, Choices, Stuffs and Varieties. Figure 8 shows the mind mapping of Buying Pattern, where codes are also presented.

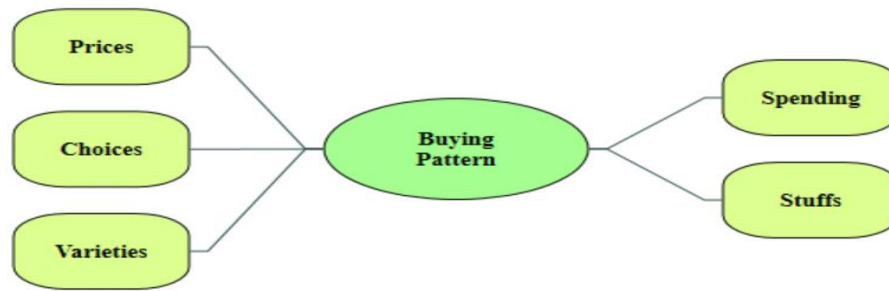


Figure 8: Theme of Buying Pattern

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 9 shows the mind mapping of Intrinsic Motivation, where codes are also presented.



Figure 9: Theme of Intrinsic Motivation

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 10 shows the mind mapping of Rituals of Festive Occasion Celebrations, where codes are also presented.

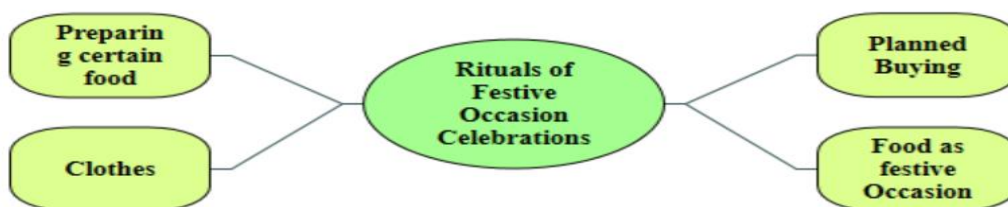


Figure 10: Theme of Rituals of Festive Occasion Celebrations

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 11 shows the mind mapping of Ramadan Budget and Food Expenditure, where codes are also presented.



Figure 11: Theme of Ramadan Budget and Food Expenditure

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 12 shows the mind mapping of Online Purchase, where codes are also presented.



Figure 12: Theme of Online Purchase

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 13 shows the mind mapping of Religiosity, where codes are also presented.



Figure 13: Theme of Religiosity

Discussion

Data was collected from young and old generations regarding their buying behavior, showing that various influences have a motivational effect on 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 behavior. Figure 14 summarizes the main themes extracted based on literature, which are attitude, behavior 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.

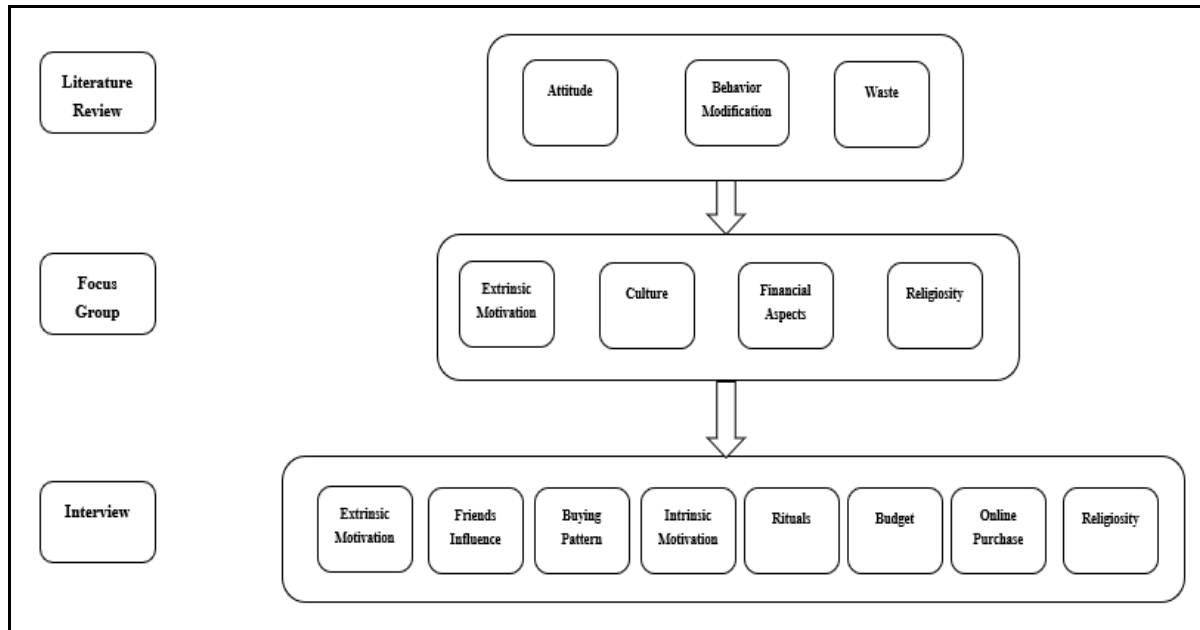


Figure 14: Summary of Main Themes Extracted Through the Research

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 behavior 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 1.

Table 1: Summary of Main Differences between Age Groups

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 actually, they spent much more with friends throughout Ramadan.	Family gatherings are considered 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 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,	- 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

Theme	Young Generation	Old Generation
	and reviews on social media regarding FOC. - They think they should not be influenced much by their parents' beliefs to buy more.	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 their intention to change the following year.	They intend to buy 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 behavior.
Rituals of festive occasion celebration	Fasting Buying clothes for Eid.	Food is the main way of 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 doubled.	They had no specific budget set or estimate for what they intended to pay. They bought cheaper substitutes for 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 find 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.

In addition, themes extracted and how they differ between Pre and Post Ramadan are represented in Table 2.

Table 2: Summary of Main Differences between Responses before and After Ramadan

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	The YG FOC behavior was influenced by their friends as they mentioned before Ramadan. The OG are pressured by their friends, they

Theme	Before Ramadan	After Ramadan
	pressured way.	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 bought more than they intended to and ended up following their parents' behavior, which had them feeling buyers' remorse. The OG 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 behavior that satisfies them such as not buying too much, buying in smaller quantities, and watching TV series. The OG intent to buy and prepare extra amounts, which they mentioned satisfies them when they please others regardless of being exhausted.	The YG did not stick to decrease their buying due to the pressure from their mothers, although they mentioned how they intend to modify their behavior the following year. The OG, although they realized that they did not use all 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 than 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 purchases done online.	The YG mentioned how they found it cheaper and more convenient to order meals 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.

The tables summarize how the themes came across the old and young generations, in addition how the themes came across before and after Ramadan.

Consumption practices usually develop how a person wants to portray their own self (Ashraf et al., 2023); 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 to find a sense of balance 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 that social media has become an immense part in the YGs' daily lives and due to their acceptance to being more flexible, this has been reflected through many aspects of this research. Such as the great contrast between the YG easily ordering meals through 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. 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 that 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 what the OG is doing, but also to try to have their own process in doing so and ultimately their own identity. This adheres to Goffman's (1956) concept of 'role distance', where emotions have an effect on people's role engagement which in the current study is through socially innovative ways, resulting in the YG to accept their roles but on their own terms.

Since the motives for consumption differ between the old and young generation, therefore the influence of generation classification is essential to understand. 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 festive occasion periods among two different generations of Egyptian consumers.

Contribution and Implications

The current study has a dual contribution with theoretical and practical implications. It contributes theoretically through identifying the personal motivations of both generations and developing an understanding of the intention-behavioral gaps in the young 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 to be able to offer their segments more specific marketing strategies.

Limitations and direction for future research

The findings of this study contribute to the understanding of FOC and intergenerational influence areas; and lay the foundations of future research. Although there is a wide literature on consumer behavior, 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.

The current study was limited to exploring FOC within the food context, 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.

Lastly, because the findings emerging from the current study are from one specific culture, Egypt, it is proposed that 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. The present study also focused on upper middle-class consumers. This social elite, who usually receive a higher level of education and are characterized 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 and 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 behavior 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 focus, it has been noticed from the data collected how the OG is not influenced by the YG and consider many actions taken by the YG to be unacceptable. This behavior is not supported by previous research where it has been proven how children have had an influence on the buying behavior 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; 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 influence the old generation (Palan et al., 2010; Gentina et al., 2013), particularly their consumption behavior (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 socialization occurs in the FOC of Western countries.

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 behaviors 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 influence how the YG might take their place or try to reincarnate their FOC. Hence, exploring the intention-behavioral 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 behaviors, exploring whether an intention-behavior 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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