

Estonian Business School

Department of Marketing and Communication

MARKETING TOWARDS RELIGIOUS GROUPS

Bachelor's Thesis

By

Merily Viita

Supervisor: Agu Uudelepp

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I herewith declare that I have written the Bachelor's Thesis independently. References have been indicated for the all publications, claims, opinions and different sources by other authors.

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...../Merily Viita

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INTRODUCTION TO THESIS

Religion has been part of the world history for thousands of years and is a big part in 21st century also. Every country's population is slowly growing because of immigrants from highly religious countries. With constantly growing world, entrepreneurs have understood the need of segmenting their target groups. It is needed to understand the need of every specific target group. Religious people are becoming more and more of a target group on their own. If a consumer is religious, then that religion might affect his or her behaviour a lot. To understand those kinds of consumers more, and use the knowledge in a beneficial way, it is needed to research more into the topic.

The topic of this Bachelor Thesis is marketing to different cultural backgrounds, more specifically towards Christian and Islamic religious groups. The purpose of the research is to find out if there is a different perception and reaction caused by the same marketing tools for different religious groups and what kind of perception those people have to certain promotions. The research gives perspective on two countries – Estonia and Finland.

The research is done in mainly three parts. The first part is the Theoretical Framework. The theoretical part consists of overviews of Islam and Christianity. It goes over the general overview and peculiarities of those two religions, which might have an impact to the consumer's behaviour. Also, the theoretical part looks into research done by so far about consumer behaviour in marketing to religious groups and marketing tools used so far. In the theoretical part, the author brings out differences between two religions. The second part is Materials and Methods. The second part provides research questions, introduces the sample and the methods, and describes the reasons behind the questionnaire questions, data collection and data analysis.

Based on the information in the first two parts the

Questionnaire results and analysis are presented and discussed in part 3, Results and Discussion.

At the end of the thesis conclusions are given, providing answers to research questions. Also recommendations to marketing departments in Estonia and Finland are made based on the results. The reason behind the choice of the topic is personal interest and relevancy in the market.

1. THEORETICAL FRAMEWORK

Islam is not the oldest religion, but has affected the world history a lot. The religion spread widely across the world and is now the second largest religion in the world. According to John L. Esposito (2004) there are 1.6 billion Islam followers in over 56 countries. In Arab countries, they make up the majority of the country's population. Just a few decades ago Islam seemed invisible in Europe and America. Today it is the second largest religion in Europe and the third largest in America.

Christianity is the most popular religion in the world. Christianity grew out of Judaism, but quickly became a religion on its own. Dr David Barrett said, that there was 1.75 billion Christians in the world already in 1990. By the year 2000, the number had grown up to 2 billion. Most of the European Christians are Catholic, Orthodox, Lutheran or Anglican Christians. (Partridge, 2005) According to more than 2500 censuses, surveys and population registers gathered and done by Pew Research Centre (2012) there are 2.2 billion Christians in the world today, which makes up over 32% of the world's population.

The following literature review gives an overview of Islam and Christianity. It also covers the religious situation in Estonia and Finland and also seeks into marketing tools used in already by company's regarding religions. Based on the overviews differences and similarities of those two religions are drawn out.

1.1 Short Overview of Islam

Islam itself is a monotheistic religion just like Judaism or Christianity. Islam is not only a spiritual road, but also a way of life that includes every part of a person's life. (Breuilly et

al, 1997) This means, that Muslims do not just look into the faith, when it is time to pray or do a sacred act, but also act in everyday life and everywhere according to the religion.

Going more into depth, in the centre of everything is Allah, the god, who is the supreme ruler, all-powerful, all knowing and the creator and judge of the universe. Islam teaches that God revealed his will to humankind through a series of messengers, known as prophets. The last one of them was Muhammad. Muhammad shared those revelations and later they were collected into Qur'an, which is the Islamic sacred script. (Esposito, 2004)

Matthew S. Gordon adds that the Islamic law is not the only thing forming a Muslims everyday life. Local traditions and customs have a big part in that, but those are different everywhere. That is why Muslims in Indonesia or in Morocco do not live the life in the same way. At the same time, the main pillars of Islam stay the same around the world. The *aqidah*, or five articles of Islamic faith, are the five Pillars of Islam, which all Muslims are required to practice. John Bowker (2003) brings them out as followed:

1. *Šahada*, or the profession of faith – acknowledging that “There is no god but Allah, and Muhammad is His messenger”. These words are repeated everything in *adhan* aka in the call for prayer.
2. *Salat* – Praying five times a day towards Kaaba – the shrine in the mosque in Meka.
3. *Saum* – fasting during the Ramadan month.
4. *Zakat* - setting aside a portion of one's wealth for the poor. Usually 1/40 of one's yearly income is donated to charity and to poor's.
5. *Hadž* - pilgrimage to the holy city of Mecca for every Muslim who is able, physically and financially, at least once in a lifetime

Some people consider jihad, or striving to accomplish God's will, to be a sixth pillar.

Muslims are not allowed to drink alcohol, eat pork and food with blood. In order to get meat, that is suitable to eat, one needs to kill the animal according to the customs and while saying the God's name. (Bowker, 2003) The Qur'an forbids usury, but encourages trade and making profit in fair means. All types of wealth must first be used for the family and then for those in need. The Qur'an also forbids gambling because it makes people rely more on pure luck than God's care and one's honest work. (Breuilly et al, 1997)

The most important part of a Muslims life is the family. It is the foundation of Islamic society. It shapes a person's identity, determining social class, political affiliations, and cultural practices. According to Islam, it is really encouraged to marry and produce children. In a traditional family, the husband expects obedience from his wife and children. In return he takes care of them, supports and protects them. In many parts of the Muslim world today, it is commonly believed that a modest woman is duty bound to submit to her father or husband. Islamic Law expects an individual to dress and behave modestly and to treat one's body with dignity. Most Muslim men treat a woman's whole body as *aurah* (privacy not to be seen), which must not be seen by unrelated men. (Syed, 2010) Huda Khattab (1994) continues that thought saying, that in Islam, family is considered to be also without children, but the religion recommends families to have children. The descendants are considered to be a blessing by *Allah*. A couple should not make a decision, how long they want to be childless, but to some extent using contraceptives is allowed. For example, to avoid having the second children too soon.

Yusuf Sidani (2005, 498-512) says that even though family is the centre of life, Muslims' attitude towards women is quite different from western world. Entering so called "male's domain" is thought to lead women to misery and taking women out of their natural habitat would be like acting against God. Women are allowed to work, but only fields suitable for women like education, nursing and medical care. The restrictions are different in different countries, but women are ought to cover their hair and in some places also their faces. Clothes like that are called Burqas. Huda Khattab (1994) explains more in detail, that the overall clothing style in Islam is called *hidžaab*. The Islam teaching says that the whole body needs to be covered – that includes the head, neck, arms, ears and legs. The clothing cannot bring too much attention to the women, but it still is allowed among the household. Transparent clothes are considered not ethical and therefore not allowed. Like it was mentioned, women's body is considered a privacy not to be seen by other men. The clothes cannot demonstrate wealth, which means wearing gold and other jewellery for others is not allowed. Brian Whitaker (2016) says that there is still no shame in appreciating the beauty of a man's body. Muslim communities have acknowledged homosexuals up to some extent

even if they have disapproved this. There still are some countries, where sodomy is highly unacceptable, but that comes from the country's regime not much from the country's national religion.

In everyday life women have a lot of rules to follow also besides covering them. The five pillars apply to all Muslims – men and women. Menstruation is considered to be a normal body function, but for praying a person needs to be clean. Because of that women cannot pray during that time of the month. As soon as it ends, women need to go through with a thorough cleaning and are ought to pray again. Muslims also need to clean the intimate areas after every time in the toilet. (Khattab, 1994) In a sense women have a lot more small rules to follow than men, but not even one rule is less important than the other one. Stereotypically in the society it is thought that in Islam, if a women is not obeying her husband, the Qur'an instructs men to beat their wives. FaithTrust Institute brings a clear answer to that. Islam prohibits all forms of violence and abuse and that is directly said in Qur'an. In that situation also Qur'an allows people to get divorced and provides all the details needed. But the sacred script does say, that God dislikes divorce.

1.2 Short Overview of Christianity

Christianity started with the life of Jesus, his serving of God, his death, resurrection and going to heaven. He was from Judea and Christians consider him the son of God. Christians believe in one God, who created the world. They believe that the God revealed himself to the people of Israel and named them his people. (Partridge, 2005)

Breuilly et al (1997) explain the beliefs of Christians more in depth. He explains, that most of the Christians believe, that Jesus had divine and human nature – he is the son of the God. They believe that he rose from dead and is still living among us. According to Christians, the Holy Spirit was there, when the world was created and God is still looking after us through the Holy Spirit. Christians believe, that Jesus died for people's sins. Different branches of Christianity understand it in different ways. One believes, that crucifying Jesus was the consequences of people's sins. The sins made the people kill son of the God. The

others believe, that Jesus died on the cross for the people, for all the sins the people made. Third branch thinks that Jesus dying through crucifixion shows everyone, that sometimes you need to sacrifice a lot to win. Bowker (2003) adds, that Christians believe in afterlife. Meaning that the body dies, but the soul lives on. Besides Jesus dying, a big importance in Christianity is also his resurrection. Christians think, that his resurrection was only possible, because God acquitted him. This was a proof, that Jesus was the son of the God and moreover, his resurrection showed his win over death and sins. (Partridge, 2005)

Christianity is divided into different branches. Major Branches of Religions Ranked by Numbers of Adherents (2005) brings out 18 of them, but names also four bigger ones: Catholic, Protestants, Orthodox and Anglicans. To one of the branches – the Protestants – the Bible is only true source of belief. To the Catholic Church also dogmas, the teachings of Fathers etc., are also sources of true belief. (Hattstein, 2007)

Majority of religious Germans and Scandinavian Peninsula habitants belong to the Lutheran Church. There is around 66 million Lutherans in the world. (Partridge, 2005) Jehovah witnesses is a branch of Christianity with really strict rules. They refuse transfusions, condemn nationalism, Jehovah witnesses do not take part in the military servicer nor salute the country's flag, they do not recognize trinity of God of Father, God of Son and God of Holy Spirit and also they do not believe, that the soul is immortal. Jehovah witnesses like to go preaching from door to door, hoping they can turn the non-believers into the right religion. (Wilkinson, 2008) Another branch of Christianity, which is really different from most of the branches is the Amish community. They are famous for not using modern technology like electricity, phones, cars etc. The main point of their belief is humility, dedication, equality, non-violence and modesty. (Breuilly et al, 1997)

Sacred actions in Christianity are called sacraments. The church mediates the grace of Christ through sacraments. The Catholic and Orthodox Church recognize seven sacraments: baptism, Eucharist, confession, marriage, confirmation (faith registration), ordination and the last anointing. Protestantism, however, recognizes only two of the sacraments: Baptism and Eucharist. (Wilkinson, 2008) The most important sacrament is

baptism. Water is sprinkled on one's head. According to the Catholic understanding it frees the person from all the sins. According to the protestant understanding it frees you only from the sins that lead you to destruction. More sacred than the sacraments is the sacred script - the Bible. There are 66 works, 39 of them in the Old Testament and 27 in the New Testament. There is a certain order of the works in the Bible: law books, history books, books of the prophets, books of Revelation. (Hattstein, 2007)

Services are really important part of Christianity also. Even though the word "church" is used for a building, but more generally it means religious group. The buildings for services can be big and fancy cathedrals or just small huts. The church can gather in an ordinary house or even outside. The most important of all is honouring the God. Usually the services take place on Sunday mornings. Sunday is the first day of the week for Christians, because Jesus resurrected on Sunday. Most of the churches hold services on Sundays and these services are also called Mass. (Breuilly et al, 1997)

The Catholic Church thinks using birth controls is wrong, because it would be like setting and obstacle on God's way. Also the Church does not support abortions and has forbid it. For the Church, abortion is like a murder. Nevertheless, a lot of Catholics do not follow those orders and that is a big pressure for the Church to change the point of view. (Wilkinson, 2008) Charlene Aaron (2016) says that domestic violence is another topic not discussed often among Christian communities. The religion itself does not support this, but when a regular family life gets out of balance the man might feel threatened and that leads to abuse. A lot of women still stay in a violent relationship since divorce is not supported by Christianity. Nevertheless most of the Churches try to adapt to the modern life, but some of them are still against birth controls or deny the existence of homosexuality. At the same time, there are some branches that even allow homosexuals become priests and recognize same sex marriage. (Breuilly et al, 1997)

1.3 Similarities and Differences

Based on the previous information many differences between those religions can be found, but at the same time many similarities. First of all, Islam covers most parts of the life, including things that happen in a person's life anyways. Christianity is more about redeeming your sins. Christianity is number one religion in the world, but Islam does not fall much behind. Neither of the religions has country borders and is widely spread all over the world there for racism is not an issue among those religions. If it is a problem it comes from the personal view of the person's or country's perspective, but not from the religious point of view.

Muslims do not eat pork nor should drink alcohol. Christianity does not say much about those things nor does it set really clear boundaries. Even though Christians do not consider drinking alcohol on good thing. Some branches of Christianity have more precise rules, but they differ from branch to branch. For example the Amish community does not use technology. In Christianity genders are more equal, in Islam there are different rules for men and women. Christianity is considered to be more gender equal. Both religions consider family the most important part of life. Children are considered to be a blessing from God. In both religions contraceptives are allowed to some content. Christian churches consider abortion to be like a murder. Also in Islam abortion is not considered to be a rightful thing to do. *Insha'Allah*, meaning if it is God's will, is a sentence many Muslims act according to and that applies to pregnancies also. If a women gets pregnant, it is the God's will. Muslim women do not have sexual intercourse before marriage. It is not considered to be lawful in Christian religion either. Both religions consider women's body sacred. Muslims even more than Christians – they cover their body from head to the toe.

What comes to homosexuality, some branches of Christianity deny homosexuality, but some of them still let homosexuals become priests. Islam religion itself has acknowledged homosexuality always even though it is disapproved.

1.4 Religion in the EU

According to Eurostat statistics (2005) on average in the whole Europe, only half of its people believe in God and 25.4% directly admit having no religion. 9.5% of the population recognizes themselves as Catholic Christians, 15.7% as Muslims, 12.7% as Protestant Christians, and 8.6% Orthodox Christians and 0.4% as Jewish. But it varies greatly from country to country. For example only 24% of the population in Estonia admit believing in God. With this they are least religious country in the Scandinavian countries. At the same time 95% of the population in Malta is religious. For example in France 52% out of all the Catholic Christians actually believe there is a God and only 18% define God according to the teachings of the Catholic Church. Nikolai G. Wenzel says, that the reason behind this is that people in Europe confuse religion with cultural heritage.

In 2011 France and Belgium both set a ban for covering the face in public. In both cases it was said, that the ban was made for public safety. According to France covering one's face made it impossible for immigrants to integrate into the society. According to Belgium covering one's face is the oppression of women. (Brems, 2014) Bulgaria passed a similar law in 2016 and Austria is on the edge of making this decision. Germany and Italy are also interested in putting a ban on covering face in public. (Independent Digital News & Media, 2016)

1.4.1 Religion in Estonia

According to the census of population of Estonia in 2011 320 872 people, who are over 15 year old, admit believing in one of the religions. That is 24% of the population. The most popular religion in Estonia in 2011 was Orthodox Christianity with 16% and the second was Lutheran Christianity with 10%. Attitude towards religion was influenced a lot by nationality. 13% of Estonians did not want to answer questions regarding religion and 65.5% said they are not following any religion. Out of all the Estonians 2.7% were Orthodox Christians and 1.7% some other Christians besides Lutheran and Orthodox. 0.4% believed in *taarausk*, which is a religion common to Estonians. 0.5% of the population

believed in some other religion. Out of the Russian population in Estonia 47.5% were Orthodox Christians, 29.6% did not admit following any religions and 15.2% did not want to answer questions related to religions. (Statistikaamet, 2017) According to Estonian Islamic community (2006) there are somewhat 6000 Muslims residing in Estonia.

1.4.2 Religion in Finland

Kimmo Kääriäinen (2011) says the situation in Finland is a little bit different. The standard Nordic religious structure combines a secular (non-religious) society with an anachronistic state-backed established church, for example the Lutheran church of Finland. Most people sign up for this church in order to obtain clergy for weddings and funerals. The main religion of Finland is Lutheran Christianity of which about 82% of the people are members. A minority declares themselves also Orthodox. Other religions like Catholic, Protestant, Islam, Jewish and other non-Christian communities make up a relatively small part of the population. Many Finnish people do not actively practice religion. In 1988 10% of the population did not belong to any registered religious organization, in 2008 this figure was 17%. This number includes, however, members of numerous unregistered religious communities, such as for example approximately 40 000 Muslims who do not belong to the registered Islamic communities.

1.5 Marketing and Consumer Behaviour

Studying of religion in consumer has mostly been qualitative. The studies have mostly focused on the topic of segmentation, which includes dividing the market into segments, based on religious beliefs. Examples would be like avoiding marketing pork products to Jews and Muslims due to *kosher* and *halal* religious laws (Mathras et al, 2016) In the past years religion has become a powerful ethical voice in contemporary life. (Rawwas et al, 2006) In Christian religions, for instance, the Ten Commandments provide a strong base for ethics. (Parboteeah et al, 2007)

Christian and Islamic ethics are both examining marketing with respect. Both try to make sense of the world of commerce within the boundaries of their faiths. Muslims interact with non-Muslims on a daily basis in course of commerce. But the Christians take the selling process as an act of charity. It is a Christians responsibility to ensure that the good or service gives real value to the buyer. (Gibbs et al, 2008)

In a test, carried out through among Christians and Muslims, it was shown that products like alcoholic products, charities, cigarettes, male and female underwear, hygiene products and funeral services were more offensive to Muslims. In general, there are four characteristics that surround Islamic marketing concept. These are spiritualistic, ethical, realistic and humanistic. Spiritualistic concept is the main thing in teaching Islamic marketing. It means that all business conducts must be coherent with the Qur'an and Islamic teachings. Moreover, it is said, that Islamic marketers must believe, that Islamic Law is the ultimate law. (Arham, 2010)

For Muslims, a really important thing is Halal market. Halal literally means “permissible” and the translation refers to “lawful” according to Muslims. It is essential to Islam followers that the product consumed is lawful and permissible. The Halal market does not consist of only food and beverages, but also agriculture, logistics, technology, chemicals, pharmaceuticals, chocolates, cosmetics etc. Genetically modified food is not considered Islamic nor Halal. In America, there is already an app made for Muslims, called Halapal. It makes it easier for Muslims to find Halal restaurants nearby. (Rajagopal et al, 2011) Muslim Ad Network adds (2016), that when a Muslim consumer finds a brand who he likes, they tend to stay loyal to that brand, and that increases customer's lifetime value. This makes Muslims a valuable segment to companies.

Companies have been segmenting according to demographics for most of the time and have been ignoring the opportunity to segment their customers according to their beliefs or interests. Eric Kuhn (2009) brings an example based on Facebook. He points out, that in Facebook you cannot find groups like women age 25-35 or households earning 75000 a year etc. That is so, because people gather according to their interests and marketers should

take that into account. Beliefs drive behaviour and Christians are the largest belief group in the world. Islam does not fall much behind. Companies until recent years have been underestimating the power of beliefs. Eric Kuhn (2009) brings another example for that, when Lowes changed “Christmas trees” into “Family trees” in one of their campaigns and the feedback they got was bad. It did not take them long to change it back in order to save the reputation of the company. Some companies have already adjusted to Christian communities for example respecting the religion by closing on Sundays.

Some companies are already targeting Muslims also. The Economist Newspaper (2007) could bring out a couple of them. For example McDonalds started serving Halal Chicken McNuggets in London in already 2007. NewBoy Toys, a Syrian firm, started making dolls, which are dark haired, wearing a head scarf and have small chest – Muslim version of a Barbie. Lebanese immigrants in Australia started a company, which is making swimsuits for Muslims. They are called Burqinis and are covering the whole body. Amazon.com, for example, has a special section for Christians. This shows, that there is demand and some companies have understood that already.

2. MATERIALS AND METHODS

This chapter focuses on the research methods and materials used in the thesis. The chapter includes the introduction to the research goal and questions and set hypothesis. It goes over the research methods used, methods used in choosing the sample and the description of the sample group, data collection and data analysis.

2.1 Research Questions and Hypothesis

The aim of this thesis is to find out if there is a different perception and reaction caused by the same marketing tools for different religious groups and what kind of perception those people have to certain promotions. The research gives perspective on two countries – Estonia and Finland. To make the research more concrete, the author set multiple research questions. Those questions were:

1. Which are the differences of Islamic and Christian people's reactions to promotion?
2. What are the reactions caused by promotions of intriguing topics in the society?
3. What are the taboo topics among religious groups, which marketers should avoid?

Based on the literature review and the research question the following hypothesis were set:

1. Both religious groups consider showing a naked body unlawful
2. Sex is not an appropriate topic to advertise among neither of the religious groups
3. Racism does not have a correlation with religion
4. Gender equality is more spread among Christian community
5. Advertising with clothing according to Islam tradition should be shown in Islamic countries
6. Homosexuality is not an acceptable topic among religious people

7. Muslim's reactions to intriguing topics in promotion are more correlated with religion than Christian's
8. Family is the most important thing in life for Christians and Muslims

2.2 Research methods

First of all quantitative research is chosen to achieve the goal of the research. Ronald A. Nykiel (2007) explains, that quantitative research is about quantifying the relationship between variables. Quantitative research seeks to make predictions, test hypothesis stated earlier. Even though given thesis examines the behaviour of target group, and that usually presumes qualitative methods, the way the data is collected and later examined needs quantitative methods mostly. Ronald A. Nykiel (2007) also brings out two advantages of quantitative methods. First, it gives statistical results, that are reliable and second, the results are projectable to population. Since the aim of this research is to identify the reactions towards intriguing promotions and the taboo topics among religious groups based on hypothesis set earlier, quantitative method is chosen.

According to Ronald A. Nykiel (2007) the main disadvantage of quantitative method is that the issues are only measured, when the problem is known before hand and that quantitative research is more evaluative, not generative.

In the data analysis qualitative research method was used also. The questionnaire consisted also of an open-ended question and that part was analysed with content analysis to get sufficient answers to the analysis. Here the main thing the author had to be able to do was to step back and critically analyse given answers. Ronald A. Nykiel (2007) says the main thing the author has to do in qualitative research is to recognize and avoid bias. This research needs mixed method, meaning quantitative and qualitative research methods are both used in given thesis.

A challenge that researchers often face while conducting a questionnaire is the low response rate, which is something that is very common in this data collection method, since

individuals have a tendency to avoid participation in a questionnaire. (Nykiel, 2007) Due to financial limitations the author could not offer anything as a motivator. Therefore the author used a personalized approach. The respondents were given more information about the author than usual and also, what the author has written earlier, the reasons why the author chose the topic etc. People were contacted personally and when churches were contacted a contact person was found, who is trusted among the religious people belonging to that church, who forwarded the request to fill in the survey.

2.3 Sample Selection and Description

Sampling is a process, where units are being selected from a population under research. For example people, or organizations. (Trochim, 2006) In this research the units are religious people from Estonia and Finland. The units are chosen so they suit the interest of the work and by studying the sample, the author may generalize the results back to the populations, from which they were chosen. (Trochim, 2006)

In this thesis the sampling frame were the Islamic and Christian communities in Finland and Estonia. Non-probability sampling method was used. Non-probability method is described as a method, where the sample is more or less chosen and some individuals do not have an equal opportunity to be chosen. (Trochim, 2006) In this research people who do not claim to follow any religion were not included in the survey. Also people following some other religion besides Islam or Christianity were not included in the sample. The method that was used to select the respondents to represent the target audience is called purposive sampling. Purposive sampling is a non-probability sampling method, when sampling is done with a certain purpose in mind. (Trochim, 2006) Since the target group is only religious people, purposive sampling was clearly the right sampling method to be used.

In this study four different churches were contacted, that are situated in Estonia and three in Finland. The Islamic community gathers in one place in both countries and those communities were contacted. An extra value to the questionnaire gives a fact, that Islam communities in both countries have their own Facebook group. The author joined those

groups and requested people there also to fill in the questionnaire. Personal contacts were used as well, since the author is familiar with the Christian and also Islam community in Estonia. The questionnaire was opened from 19th of April until 26th of April and all together 84 answers were collected. The distribution regarding the religion and country is shown on Figure 1.

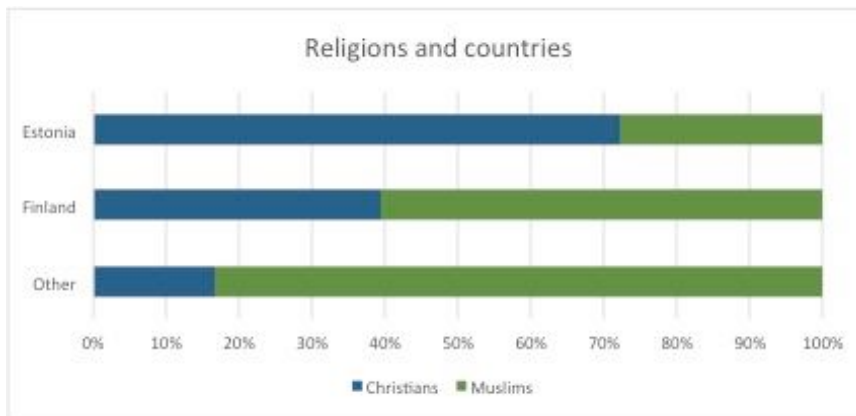


Figure 1. Distribution of respondents according to religion and countries (Figure by the author).

Due to lack of time and poor ability to contact the sample the author could not include as much of the sample as was wanted. Religious people are under research all the time and therefore are not happy to be part of another one. Therefore the sample is not generalizable to the whole population. However this research does give a good idea of the situation in the market in Estonia and Finland and gives a better understanding how much attention do religious people expect from marketing teams in a non-religious country. Thus it provides valuable information for further researches and also marketers in both countries.

Respondents were categorized by demographic characteristics according to gender, age, country of residence and religion. Gender distribution was out of balance. 70% of the answers were from women and the other were from men. Therefore any conclusions according to gender will not be made. The author managed to get 60% of the answers from people living in Estonia, 33% of the answers from people living in Finland and also the questionnaire was answered by 7% people who do not live in either countries. Since the

overall sample size ended up being rather small to make any generalizations. The countries are not being compared. Age distribution was rather unequal. Bigger part of the respondents were between 21-30 years old. They made up 40% of the respondents, 31% of the respondents were 31-40 years old, 13% were 20 years old or younger, 10% between 41 and 50 years and only 6% were 50 years old or older. Therefore generalization do not apply to certain age groups and age is not considered to be an important variable. Finally the respondents were asked which religion do they follow. The distribution is seen on Figure 2. Given answers were Islam, Christianity, none of the above and they were given an option “other”, where they could specify their religion. Only 1% believed in something else and 5% claimed not to believe in any religion. These respondents were excluded from the following analysis since they do not fit in the sample.

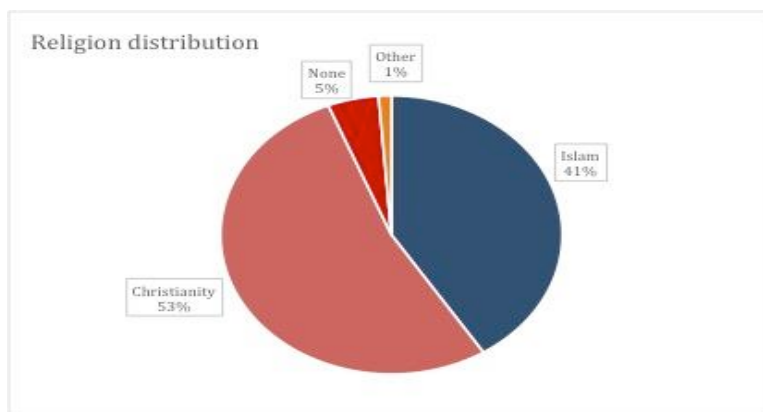


Figure 2. Religion distribution among respondents (Figure by the author)

2.4 Data Collection Method and data analysis

The quantitative research method used in this research is survey method. More specifically a semi-structured questionnaire was shared among Christians and Muslims in Estonia and Finland.

The survey research was conducted through online questionnaire. Google docs questionnaire was used to share the questionnaire and collect the data. The respondents

were approached on multiple platforms. First of all the link with a request to help the author was shared in Facebook groups, which the author had joined. Also the respondents were approached through emails to different religious communities in Estonia and also Finland with a request and link to the questionnaire (Questionnaire can be found in the Appendix 1).

Questionnaire is a research method used to gather information from individuals by asking closed-ended or open-ended questions. (U.S. Department of Health & Human Services, 2008) The author wanted as many answers as possible during a short period of time and also to be able to statistically analyse them later. Therefore a questionnaire was a suitable method to be used. It is fast and easy to communicate to the sample group living across the Baltic Sea. Also Google docs offer a fast way to gather the data and later is easier to analyse the results. The answers were automatically stored electronically and that made it analysis process faster and easier.

A semi-structured questionnaire was shared among the sample group. A structured questionnaire is based on closed-ended questions, while a unstructured questionnaire consists of open-ended questions. (The University of Sheffield, 2014) A semi-structured questionnaire is a mix of both techniques. This was used to give the respondent possibility to share their thoughts about the topics asked about.

Most used method to measure attitudes or reactions is Likert Scale. In this research this was also used. It is a five or sometimes even seventh point scale, which allows the individual to answer whether they strongly agree, rather agree, are neutral, rather not agree or strongly don't agree with the given statement. (McLeod, 2008) Since given research is looking into reactions, this scale was used also.

The questionnaire started with a short overview of the author and the purpose of the research. The respondents were informed, that all the answers will stay anonymous and about the total time the effort of filling in the questionnaire will take. The questionnaire consisted of two main parts and contained of nine different advertisement. About each

advertisement there were two questions based on the Likert Scale system and one open-ended question, which was not required to be filled in.

The first part of the questionnaire gathered personal information about the respondent like gender, residence country, age and the religion the person is following. These questions were included to have the possibility to compare countries and religions. Also to see, whether there are differences because of age or gender.

Every advertisement shown had three individual questions. First question about every advertisement was to rate the overall reaction of the ad on a scale of 1 to 5, while 1 being negative, 3 neutral and 5 positive. The second question about every advertisement gave 8 different statements that the respondent had to rate on a 5-point Likert Scale ranging from 1 (Strongly disagree) to 5 (Strongly agree). Lastly the third question about every advertisement was an open-ended question asking the respondents to put down thoughts that advertisement brought to him/her.

Quantitative data collected is numerical and it is possible to statistically analyse it to summarise and describe results based on graphs, tables etc. Since the collected data shows rather opinions, then instead of statistical analyse a statistics comparison was carried out.

2.5 Principles of Compiling the Interview Guide

Like mentioned before the second part consisted of nine different advertisements, which were chosen based on the Literature Review and hypothesis set. The author researched the internet and the given ads presented in this research are chosen out of 20 different ads. First ad was a gym ad showing a women undressed and with a sign “My Freedom”. This was shown considering the fact that both religions consider a women’s body sacred and a privacy not to be seen. Religious people act according to it in everyday life, but the author wanted to find out, if they consider this ad also unlawful or rather do not mind because it is an ad. Second ad was a women’s portrait and her mouth was covered with a Google search box saying things that a women needs to be. The ad is fighting for gender equality.

The woman is wearing a *hidžaab* giving the impression, that it is a Muslim woman. The author had multiple intentions with this Ad. First of all the author wanted to know, whether the Christians are okay with the fact that a Muslim person is on an ad. Secondly the author wanted to see if the religious people answering the survey are pro gender equality or not. The Literature review shows how in the Islam world a woman has a lot more rules to follow and Christians have also to some extent gender roles set. The third ad was talking about racism. Three babies are in beds, one of them with a dark coloured skin. The darker kid is dressed as a cleaning lady. The ad says that the skin colour should not dictate one's future profession. The author wanted to see to what extent the religious people agree with that and with that claim how relevant is racism among religious people.

The fourth ad shows four couples kissing. A difference being that they all are actual political figures and three pictures showing men kissing men. The fourth one is a coloured man kissing a white woman. The author wanted to see how tolerable the respondents with the LGBT community are. The Literature review showed that the Muslims have all the time acknowledged the existence of same sex love and some Christian communities deny the existence of it. The literature review also hinted that the Islam community does still not accept it fully. Therefore the author wanted to see the reactions from respondents to make generalizations. The fifth ad was about domestic violence. The picture again a woman wearing a *hidžaab*, this time only eyes viewable. A blue eye was seen from under the clothing. The ad is fighting against domestic violence which is a topic that is very gentle even among the wide audience. The ad says "some things can't be covered" hinting that even clothing does not help to hide violence. The author wanted to understand the respondents' attitude towards violence. The literature review shows us, that among Muslims it is acceptable to break a marriage, when one side of the family is under physical terror. The same goes to Christian communities even though both of the religions value family the most and breaking a family is not seen as a normal nor a good thing. The sixth ad shows a child soldier. The background is identical as the actual background where the ad stands. Ad says "it is not happening here, but it is happening somewhere". This ad seeks to understand religious people's attitude towards violence, family and children all together.

The last three ads were video clips that are or have been shown on TV. The first one was showing a family driving around with a carriage and fighting about things that did not matter, while two children are sitting behind. The author wanted to see whether this image of family is acceptable for both religions. If the ad would give the respondent positive emotion, then this would be true. The eighth commercial was from Old Spice showing a half naked man saying that he is better than your man. The author wanted to see if it is acceptable for religious people to show a half naked man in a commercial, who is flirting without hiding it. The last commercial is about protecting one against HIV. A so called rescue team interrupts a couple about to step into an intercourse and helping the man to put on a condom. It shows the embarrassment after putting it on, but gives a clear message, that a condom helps to avoid HIV. The author wanted to know whether it is acceptable for religious people to speak about sex publicly, show nude body and promote products connected with sex that publicly.

3. RESULTS AND DISCUSSION

In this chapter the results of this thesis study are presented. The answers from the questionnaire have been analysed based on statistical analysis and results are presented below. The open ended questions are analysed based on content analysis. After the results, discussion on results is presented and recommendations for future research.

3.1 Results

Questionnaire consisted of nine ads and three questions per each ad. The first ad shown was the gym ad by MyFitness. First of all every respondent was asked their overall reaction of the ad. Respondents had to answer based on a 5-point scale, 1 being negative, 3 being neutral and 5 being positive. Overall reaction can be seen on Figure 3.

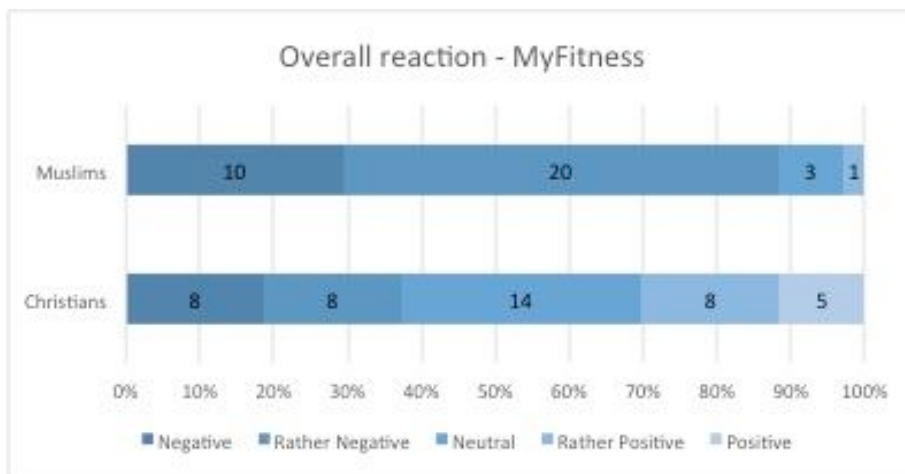


Figure 3. Overall reactions of the ad by MyFitness (Figure by the author)

The majority of the Muslims considered the overall reaction rather negative, while Christians were rather neutral. The minority of the both religions considered the ad positive - only one Muslim and 5 Christians.

After the first question the respondent was offered seven different statements and they were asked to rate the reaction on 5-point scale, 1 being negative, 2 being rather negative, 3 being neutral, 4 being rather agree and 5 point state the agreement with the statement. The answers were analysed based on who was answering and two different graphics were made. First one shows the answers by the Christian community. Christian's answers can be seen on Figure 4.

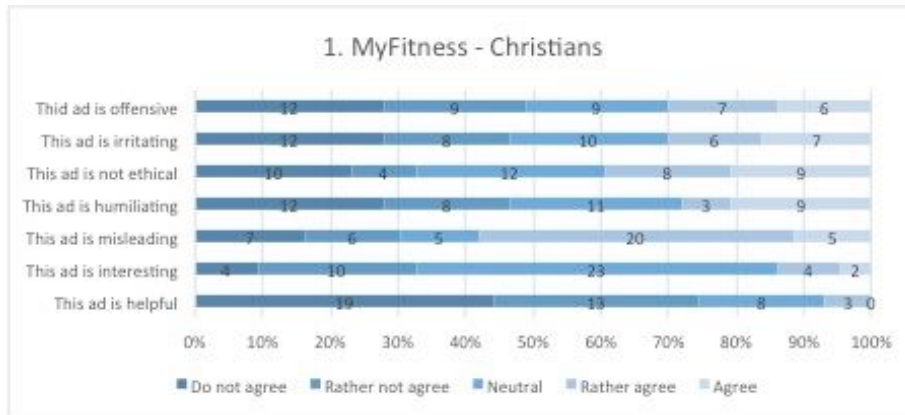


Figure 4. Christians' reactions to statements about the gym ad (Figure by the author)

The biggest group of Christian respondents did not think the ad was offensive. While asking if the ad is interesting, over half of the answerers were neutral. Majority thought the ad was not irritating nor humiliating. Majority said they were neutral, when asked if the ad was unethical. Although majority of the answerers said the ad was misleading. The answerers did not think the ad was helpful. The respondents were offered to add any additional thoughts about the ad as an open-ended question. Multiple people claimed not to understand the point of the ad, when asked to add explanations to the reactions. One person thought the ad had a naked women on it just so the promotion would work and said it had no sense. Although one person added that there is no need to hide a trained body.

Majority of the Muslims considered the ad offensive and irritating (see Figure 5). Equal amount of people said they rather agree and that they were neutral, that the ad was interesting. Over half of the answerers said the ad was not ethical. While asking if the ad was humiliating the majority were neutral. The respondents rather agreed with the statement that the ad was misleading. Almost 80% of the respondents said, that the ad was not helpful. One of the respondent's added that women's bodies are sexualised to attract customers. One of the respondents claimed, that the ad awakens her inner feminist. One of the answerers said, that he likes women's body as a man, but does not think, that that kind of ad is suitable to show in a city. This though was said to come from a religious point of view as well as not religious.

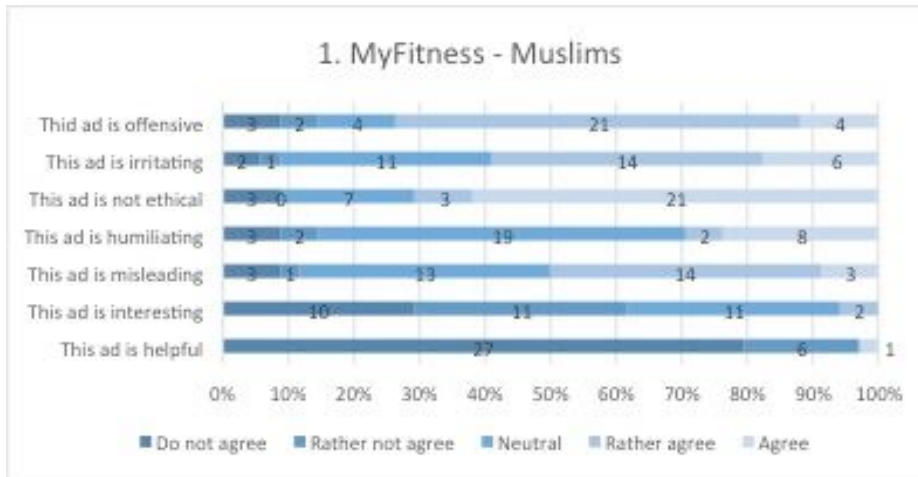


Figure 5. Muslims' reactions to the statements about the gym ad (Figure by the author)

The second ad shown was the ad about gender equality. The ad said "Women need to..." and offered multiple answers like "women need to put in place" and "women need to be controlled". First of all every respondent was asked their overall reaction of the ad (See figure 6). Majority of the Muslims considered the overall reaction to the ad negative or rather negative. Majority, a little over 40%, of the Christians considered the ad to be negative.

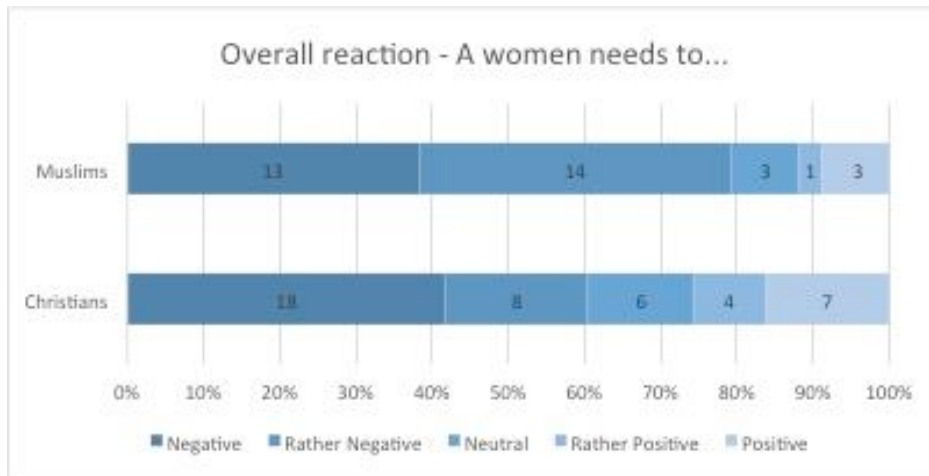


Figure 6. Overall reactions to the gender equality ad (Figure by the author)

Majority of the Christians disagreed with the statement, that the ad is offensive (see figure 7). The most popular answer to the statement, that the ad is interesting and to the statements, that the ad is irritating and not ethical was do not agree and agree. The respondents mostly thought the ad was humiliating and misleading. The most popular answer to the statement, that the ad is helpful, divided again between two answers – do not agree and agree. One of the respondents said, that even though he is not Muslim, he thinks the ad is offensive to Islamic people and forms prejudices. He thought the ad gives an impression that all Muslim women are under violence. Another claimed to like ad and how it brings up a controversial topic about women's rights.

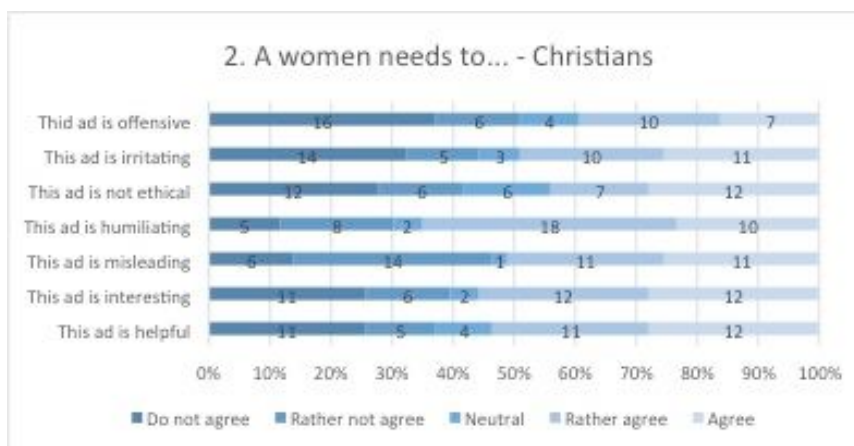


Figure 7. Christians' reactions to statements about the gender equality ad (Figure by the author)

Majority of the Muslims rather agreed, that the ad is offensive. They made up over 50% of the respondents. Most of the respondents said, that they rather not agree, when presented the statement, that the ad is interesting. Majority of the Muslims said, that they rather agree with the statement, that the ad is irritating. The answer rather agree made up over 50% of the answer for that statement. The answer was the same for the statement, that the ad was humiliating. When presented the statement, that the ad is not ethical, the most popular answers were neutral and agree. Majority of the respondents agreed, that the ad was misleading and they rather agreed, that the ad is helpful. One of the respondents said, that Muslim women are misrepresented by that ad and that may lead to general misunderstanding of them by the society. One answerer said, it was religious persecution.

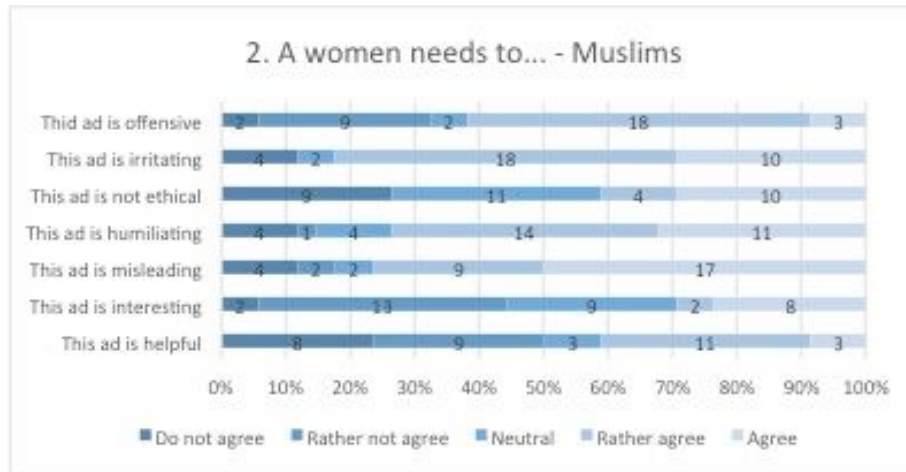


Figure 8. Muslims' reactions to statements to the gender equality ad (Figure by the author)

Third ad, that was shown, was about skin colour and future. Overall reaction of the ad can be seen on figure 9. Muslims considered the ad mostly rather negative, Christians agreed with that, but were mostly even more certain, that the ad gives a negative impression.

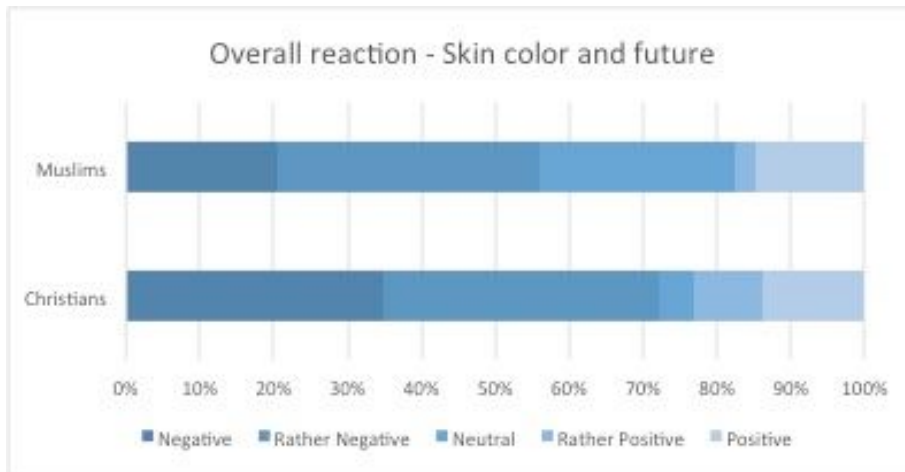


Figure 9. Overall reaction to the ad about skin color and future (Figure by the author)

Most of the Christians rather agreed or agreed with the statement, that the ad is offensive (see Figure 10). They rather agreed, that the ad is irritating. The Christians mostly agreed, that the ad is irritating while most of the respondents were neutral, when asking whether the ad was not ethical. They rather agreed and agreed, that the ad was humiliating and misleading. They did not agree with the statement, that the ad was helpful. One of the respondents said, the ad has different effect in different parts of the country and it can offend different kind of people for different kind of reasons. One of the respondents said, that it is sad, that racism is still an issue today.

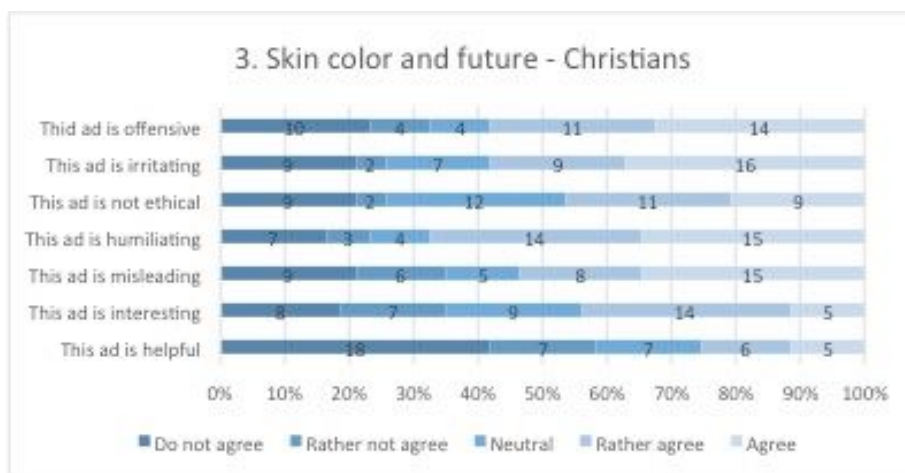


Figure 10. Christian's reactions to the ad about racism (Figure by the author)

The Muslims rather agreed (see Figure 11), that the ad was offensive, but interesting at the same time. They were neutral, when presented the statement, that the ad was irritating and not ethical. They rather agreed, that the ad was humiliating and agreed, that the ad was misleading. They did not agree, that the ad was helpful. One of the answerers said it may help reduce prejudice and racism in society. Multiple people claimed, that the ad makes them think, that this is how it should be, but in real life it is not like that. Some of the respondents did not understand, why this is made an issue since a skin colour does not form your future.

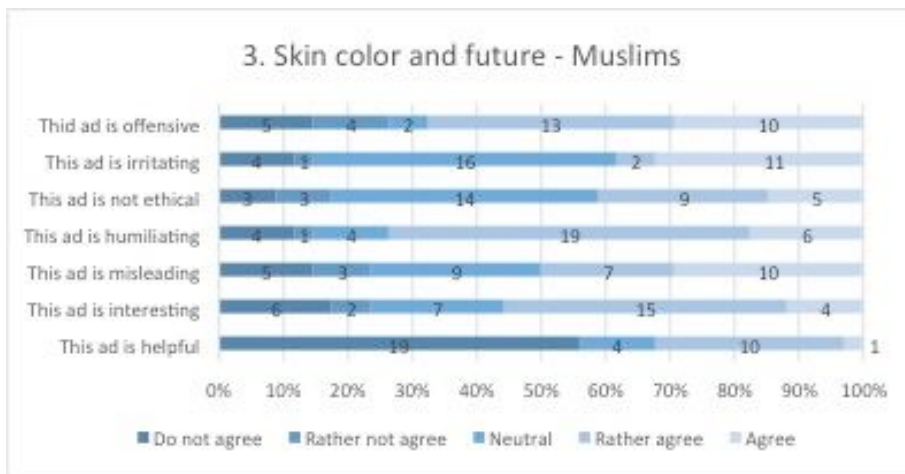


Figure 11. Muslims' reactions to the ad about racism (Figure by the author)

The fourth ad, that was shown, was about LGBT community, showing same sex people kissing. Those people were major political figures. Christians and Muslims agreed that the ad was negative (see Figure 12).

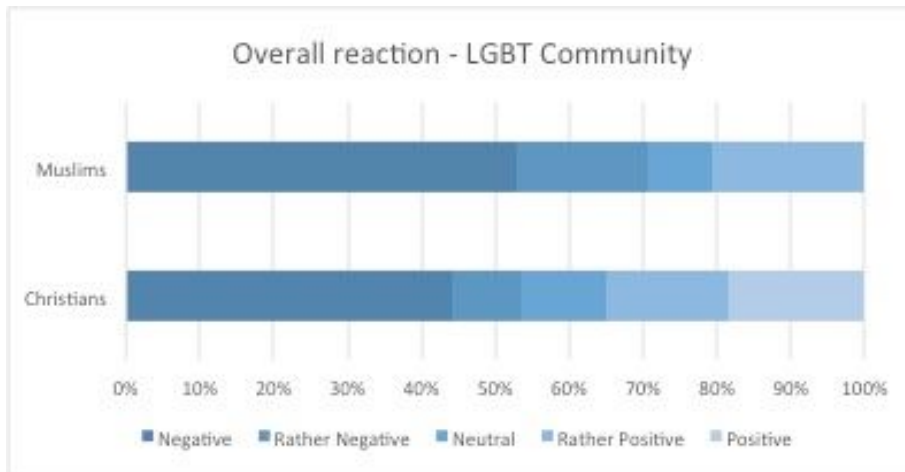


Figure 12. Overall reactions to the ad about LGBT Community (Figure by the author)

The answers for the statements among Christians mostly divided between two answers (see Figure 13) – do not agree and agree. Those answers were the most popular for all the statements, except that the ad was helpful. For that statement the majority did not agree. One of the respondents added, that she hopes one day there might come a day, when people can love the person they love. One of the respondents added, that we live in the free world. One said, that the ad makes her feel uncomfortable.

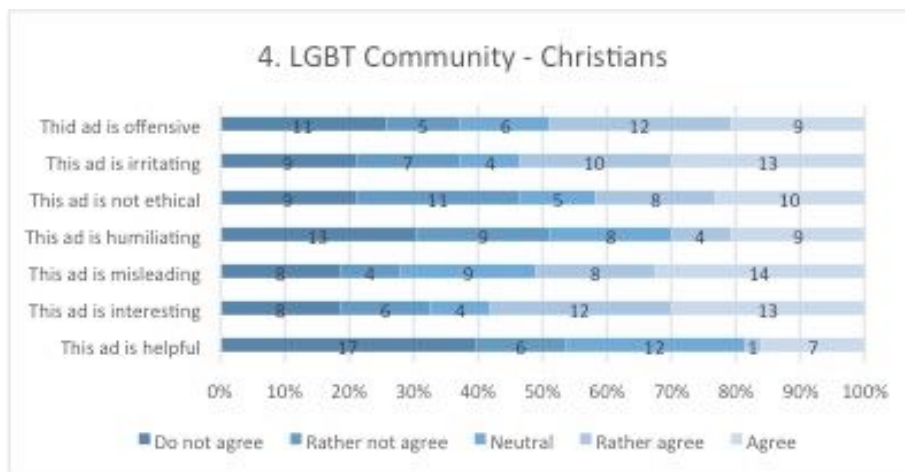


Figure 13. Christians' reactions to the statements about LGBT community ad (Figure by the author)

The Muslims' reactions were neutral (see Figure 14), when presented the statement that the ad was offensive, irritating or humiliating. They rather agreed, that the ad is interesting. They agreed, that the ad was not ethical. They agreed, that the ad was misleading. They did not agree, that the ad was helpful. One of the respondents added, that even though it is photoshopped anyways, he does not understand, why it is needed to promote homosexuality. One of the respondents did not understand, why there are some sex people put together, usually it is still a women and a man together. The respondent offered, that men might as well shake hands instead of kissing. One respondent said it is not right to show people in a situation they have not been.

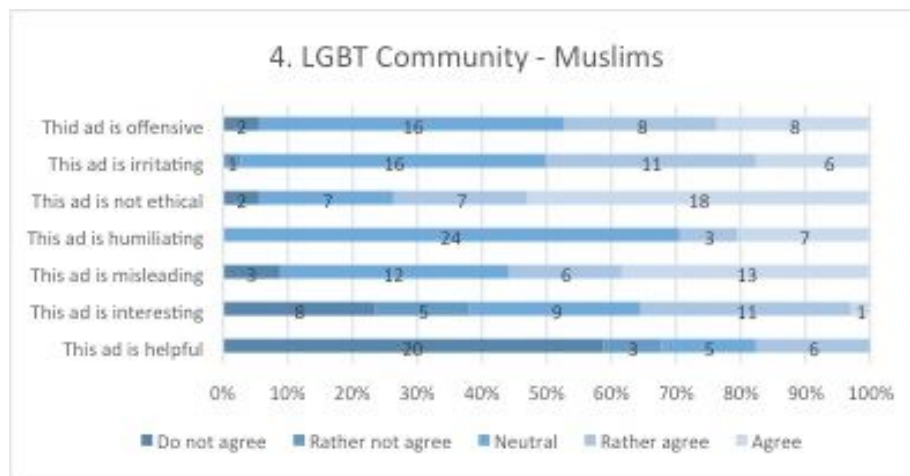


Figure 14. Muslims' reactions to the statements about the LGBT ad (Figure by the author)

The fifth ad, that was shown, was about domestic violence. The ad showed a woman wearing a burqa and had a blue eye. Both of the religions agreed, that the ad, was with negative impression (see Figure 15). Some of the Muslims added, that the add makes people think these kind of problems exist only in Islamic societies. Multiple respondents said, that the ad would work in a Muslim country, but not here in Estonia and in a Muslim country the ad would have a positive outcome. Christians mostly gave the same feedback about the ad. Multiple said, that the ad gives an impression that these kinds of things happen only in Muslim countries, which is not true.

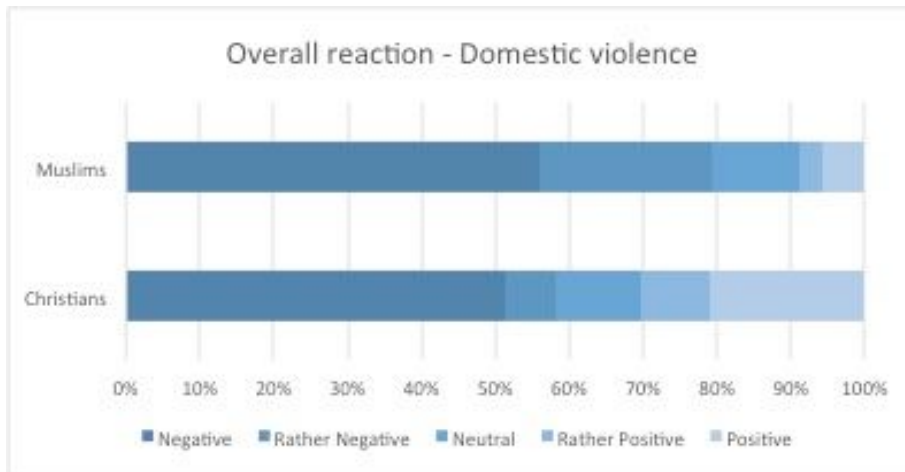


Figure 15. Overall reaction to the domestic violence ad (Figure by the author)

Most of the Christians (see Figure 16) did not agree or rather not agree, that the ad is offensive but they agreed, that the ad was interesting and also irritating. They did not agree with the statement, that the ad is not ethical. The most popular answers for the ad is humiliating were do not agree and agree. They did not agree or rather not agree, that the ad is misleading and rather agree, that the ad is helpful.

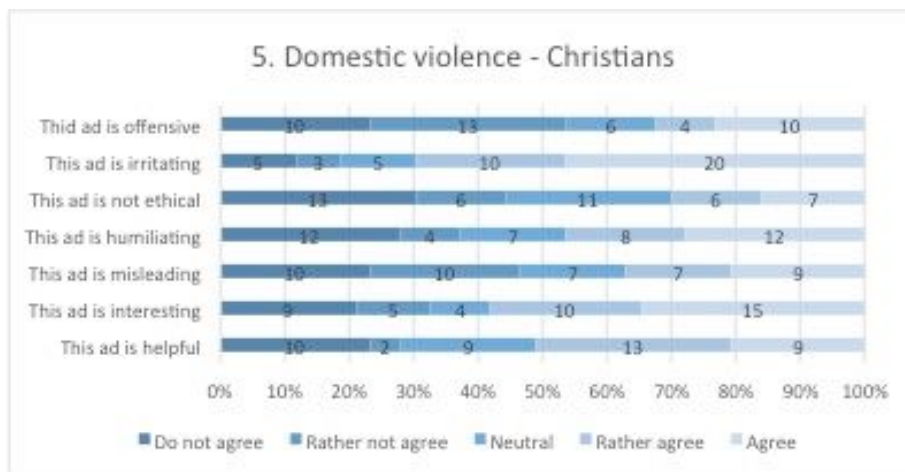


Figure 16. Christians' reactions to the statements about the ad about domestic violence (Figure by the author)

The Muslims were neutral (see Figure 17), when presented the statement, that the ad is offensive. They rather agreed, that the ad is interesting and agreed, that the ad is irritating.

They did not agree with the statement, that the ad is not ethical. They were neutral or rather agreed, that the ad was humiliating. They agreed, that the ad was misleading and rather agreed, that the ad was helpful.

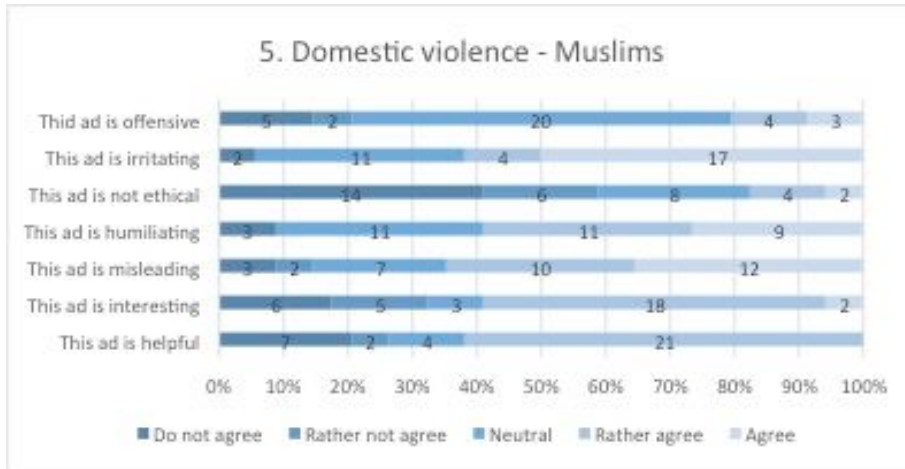


Figure 17. Muslims' reactions to the statements about the domestic violence ad (Figure by the author)

The sixth ad, which was shown, was about child army. The ad showed a child wearing a automatic gun. The background of the ad was exactly the same as the real life background. Over 50% of the Christians and Muslims said, that the overall impression of the ad was negative (see Figure 18). Multiple Christians said, that the ad makes a point and makes people passing the ad think. It is an important issue, which needs to be talked about. One of the Muslim respondents added, that it is really important, that people are capable to defend their family and belongings. Among Christians and also Muslims a lot of respondents said, that the ad bring up the sad reality. One Muslim added, that people should focus on kids future in every part of the world, because every child deserves to be educated and to be used as a weapon. Some of the Christians said, it makes them worry about the treatment of the children. One of the respondents said clearly, that children and war do not go together.

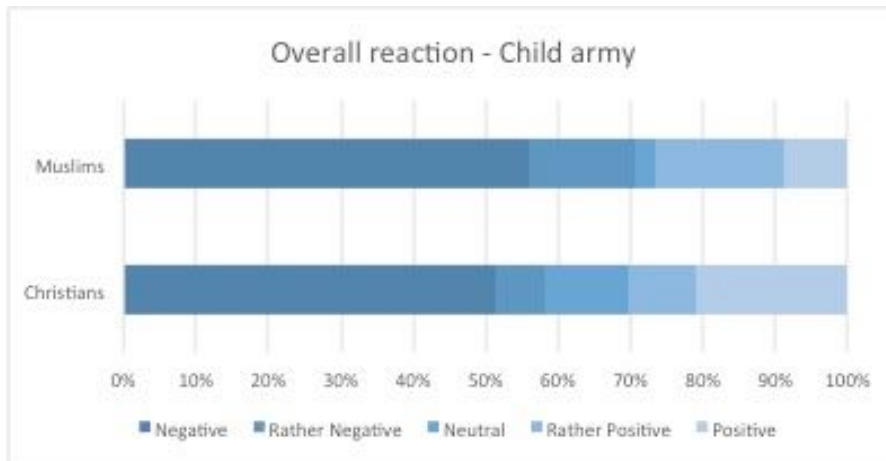


Figure 18. Overall reactions to the ad about child army (Figure by author)

Over half of the Christians did not agree, that the ad was offensive but rather agreed, that the ad was interesting, but also irritating (see Figure 19). They were neutral, when presented the statement, that the ad was not ethical. They did not agree, that the ad was humiliating or misleading, but rather agreed, that the ad was helpful.

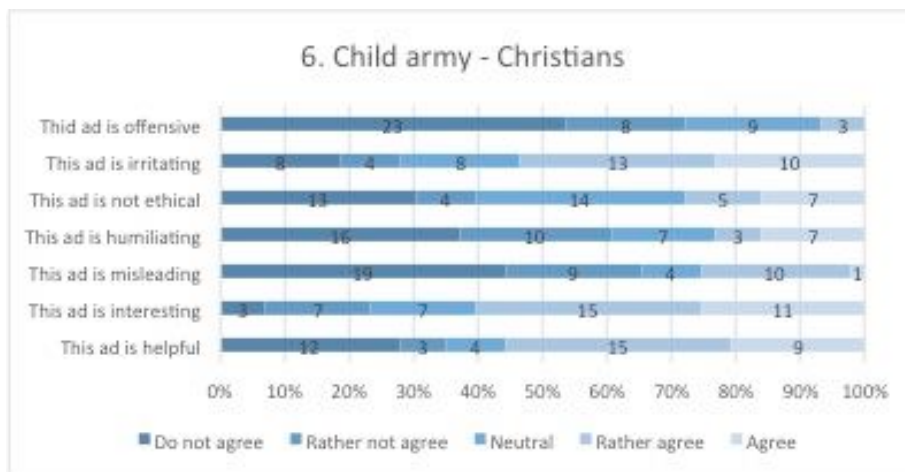


Figure 19. Christians' reactions to the statements about the child army ad (Figure by the author)

Most of the answers to this ad were neutral among Muslims (see Figure 20). Over 60% of the Muslims were neutral, when presented the statement, that the ad was offensive,

irritating or not ethical, said that they were neutral.. They rather agreed, that the ad was interesting and helpful. They were also neutral, when said, the ad was misleading.

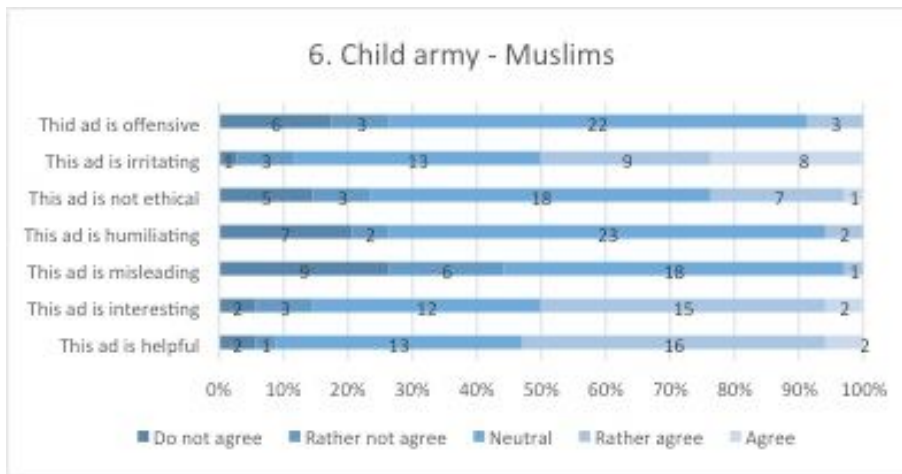


Figure 20. Muslims' reactions to the statements about child army ad (Figure by the author)

The seventh ad that was shown was about a family driving on a carriage. Barely all the answers among both religions were on the positive side, when asked about overall impression (see Figure 21). Christians brought out, that the ad shows a typical family. One respondent added that even though she did not understand the ad, it seemed to show a traditional family and she did not see anything wrong there. One Muslim added, that the ad showed the ancient form of family, where the man is the head of the family, but now the women wanted to gain some power.

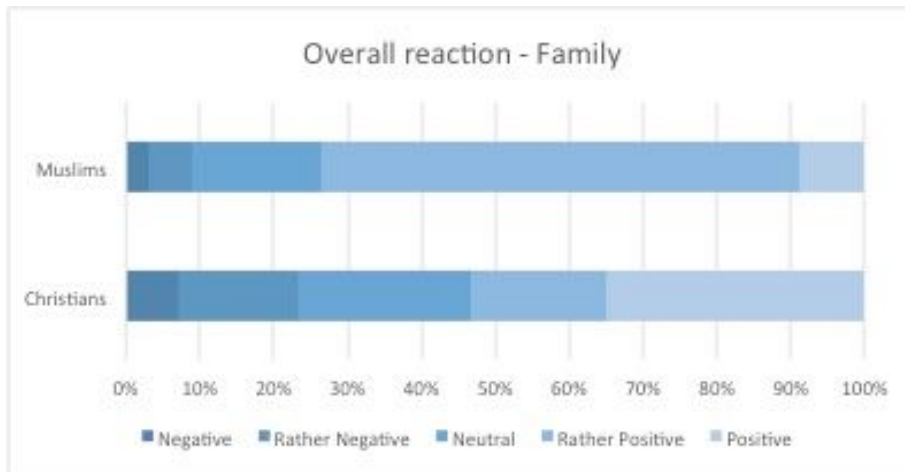


Figure 21. Overall reaction to the ad about family (Figure by the author)

The Christians did not agree or rather not agree with the statement, that the ad was offensive (see Figure 22). They agreed, that the ad was interesting. They did not agree with the rest of the statements, like the ad was irritating or not ethical or humiliating or misleading. They did not think, that the ad was helpful either.

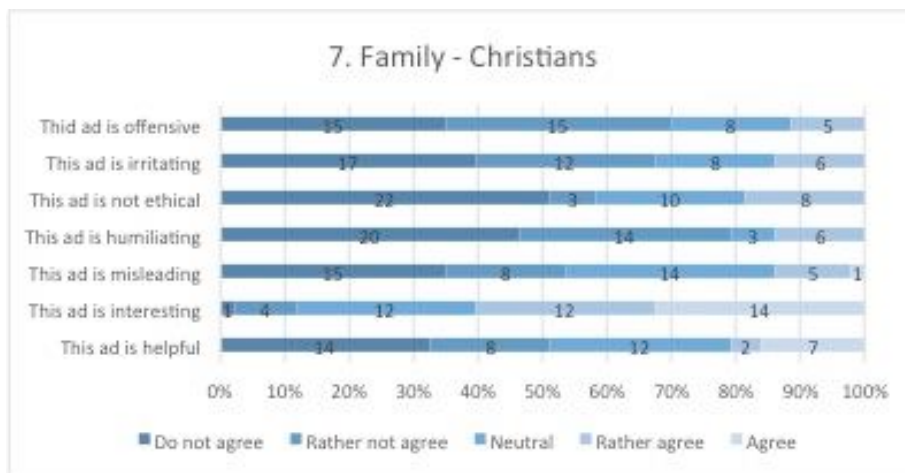


Figure 22. Christians' reactions to the statements about the family ad (Figure by the author)

The Muslims' answers were quite similar to Christians (see Figure 23). They did not agree, that the ad was offensive, irritating, not ethical, humiliating or misleading. They rather agreed, that the ad was interesting and were neutral wheather the ad was helpful.

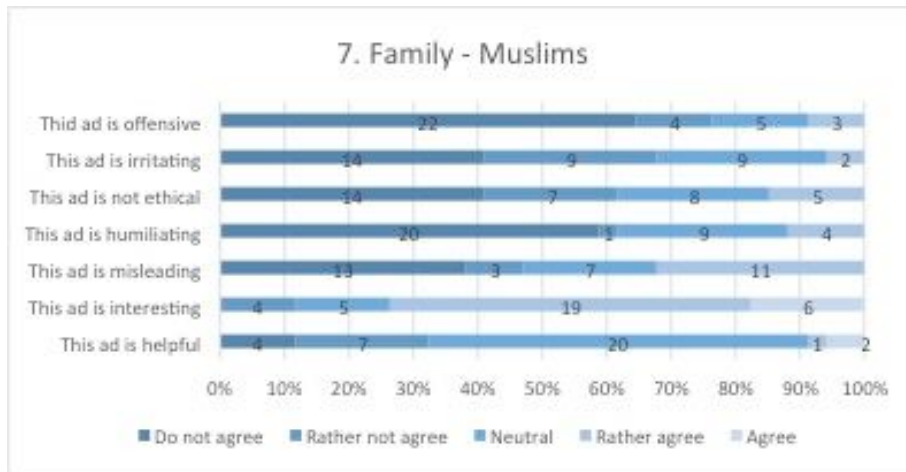


Figure 23. Muslims' reactions to the statements about family ad (Figure by the author)

The eight ad was an Old Spice commercial showing a topless man talking about the product. The answers among both religious groups are almost equally divided between neutral, rather positive and rather negative (see Figure 24). One of the Muslims said, it is a pointless “sex sells” ad. One of the Muslims brought out the difference, that for once the marketing team tried to sell a man’s body instead of a women’s body, but nobody can take that seriously. One respondent added, that it is humiliating for men.

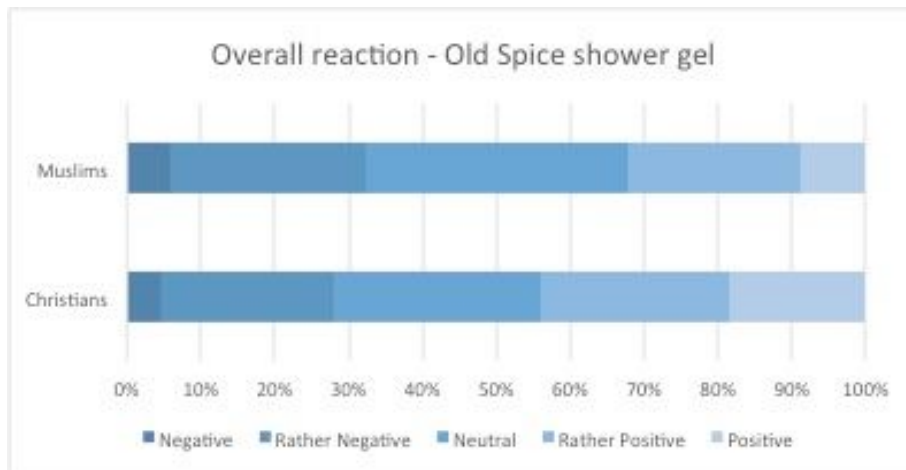


Figure 24. Overall reactions to the Old Spice commercial (Figure by the author)

The Christians did not agree, that the ad was offensive or not ethical (see Figure 25). They rather agreed, that the ad was interesting. They did not agree or were neutral about the ad being irritating. They did not agree, that the ad was humiliating, misleading or helpful.

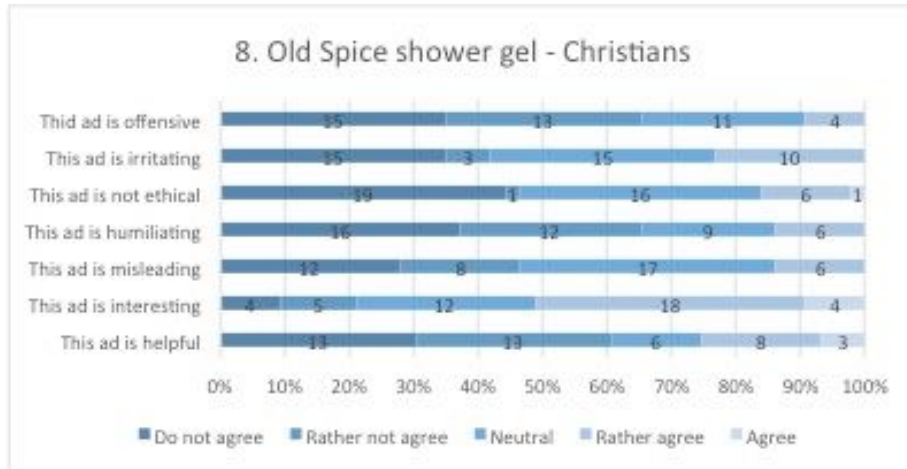


Figure 25. Christians' reactions to the statements about the Old Spice commercial (Figure by the author)

The Muslims stayed neutral with the statement, that the ad is offensive and irritating (see Figure 26). They rather agreed, that the ad is interesting. They were neutral, when said, that the ad is not ethical. They did not agree, that the ad was humiliating or helpful. They rather did not agree, that the ad was misleading.

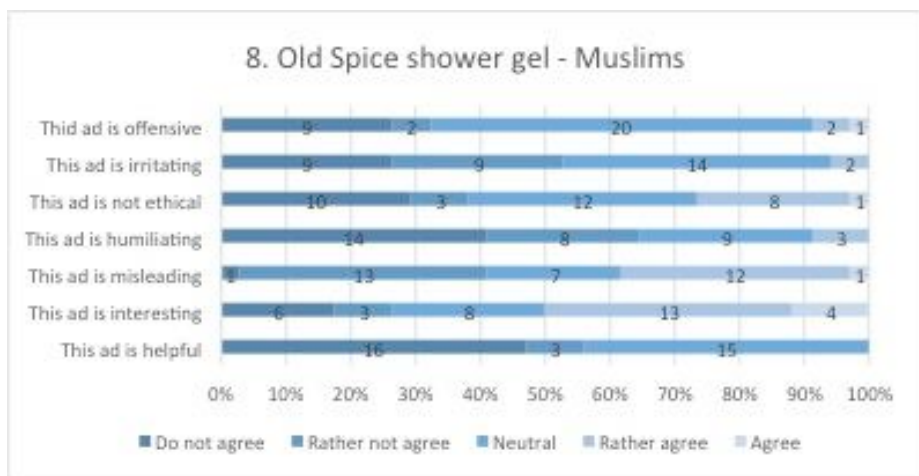


Figure 26. Muslims' reactions to the statements about the Old Spice ad (Figure by the author)

The last ad that was shown was a commercial about HIV and how to avoid it. Overall reaction can be seen on figure 27. The overall reaction among both religious groups was rather negative, neutral or rather positive. Among Christians it was more positive than negative.

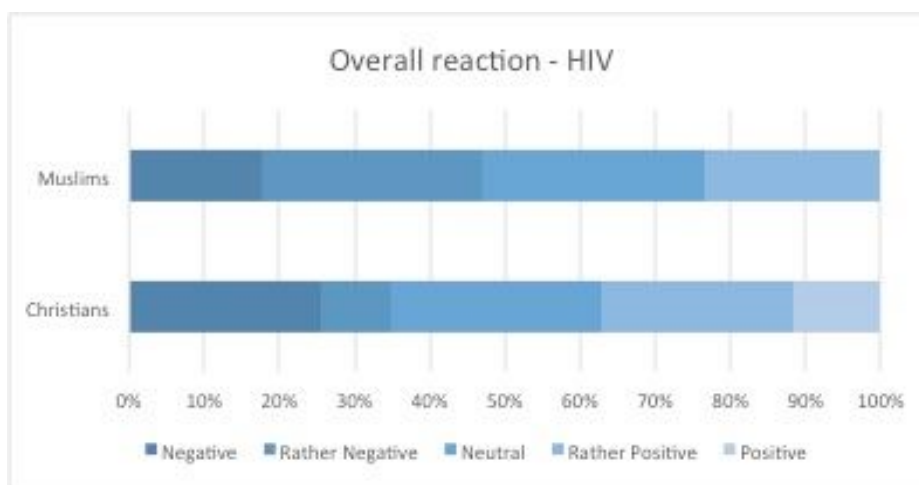


Figure 27. Overall reactions to the HIV commercial (Figure by the author)

One Christian said, that there should be more these kind of ads. Another one said, that the ad might work and might help people to protect themselves. One Christian said, that it is a good message, but the way it is shown may be a little bit out of line. A lot of Muslims said,

it is helpful ad, but at the same time a lot of them added, that it is embarrassing. One of the respondents said, that the main point of the ad is good, but it is really not ethically presented. One added, that there is too much nudity.

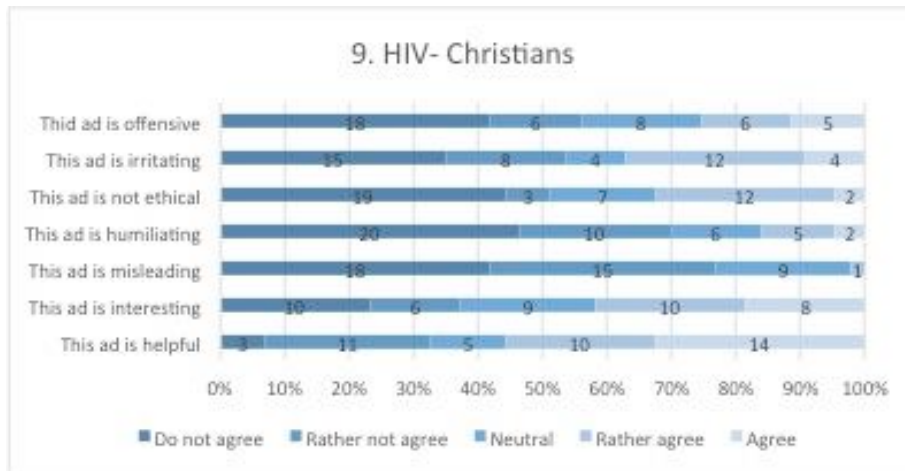


Figure 28. Christians' reactions to the statements about the HIV ad (Figure by the author)
The Christians did not agree with any of the statements, except the statement, that the ad is helpful (see figure 28). The ad is interesting had two most popular answers – do not agree and rather agree.

Muslims' reactions were either do not agree or they are neutral (see figure 29). Almost all the answers about the statement that the ad is offensive, divided equally between do not agree and neutral, the same goes for the statement, that the ad is irritating. The Muslims did agree, that the ad is helpful.

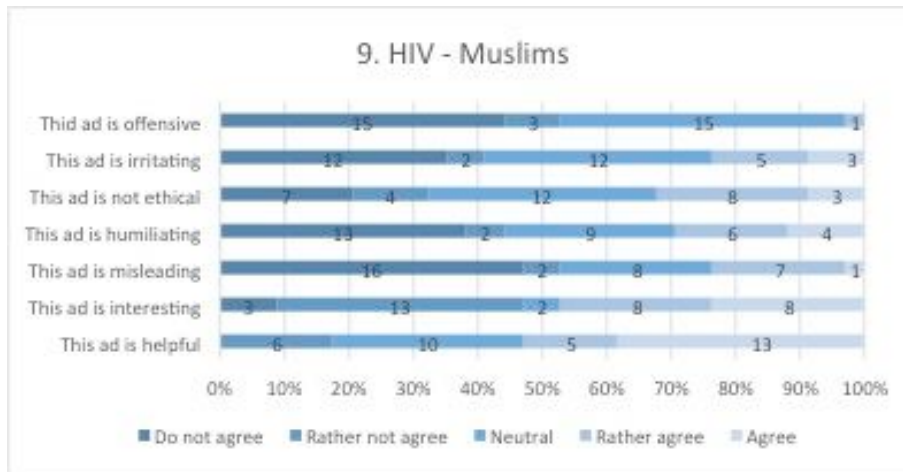


Figure 29. Muslims' reactions to the statements about the HIV ad (Figure by the author)

3.2 Discussion

The purpose of the research is to find out if there is a different perception and reaction caused by the same marketing tools for different religious groups and what kind of perception those people have to certain promotions. This chapter involves a discussion of the acquired results of this study. Each of the ad results are discussed separately and hypotheses are proven or overruled during the discussion.

The first hypothesis, that was set, said that both religions consider it unlawful showing a naked women's body in an ad. The first ad was a gym offer ad and that was testing the first hypothesis. According to the theoretical framework both of the religions consider a women's body sacred and a privacy not be seen by other people. Therefore Muslims cover their body from head to the toe. Christians do not cover that much, but still dress according to that idea. The author wanted to find out, if they consider this ad also unlawful or rather do not mind because it is just an ad. The overall reactions for Muslims were neutral. The Muslims mostly rather agreed or agreed with the statements. The Muslims thought the ad was unethical. Therefore we could say, that for Muslims showing a naked body could be a point to avoid in marketing. Christian's reactions were rather negative and the extra comments brought out the dissatisfaction with showing a naked women in the ad. The reactions to the statements were rather neutral and they mostly agreed, that the ad was

misleading. Therefore we cannot say, that a naked body is taboo topic, when the message of the ad is clear. We cannot say either, that the Christians think the ad is unlawful. They rather take it as a promotional tool and do not apply the everyday traditions to marketing. Muslims were more sensitive to the topic, than Christians.

The hypothesis, that was set, said that Gender equality is more spread among Christian community. The second ad, that was testing the hypothesis, was about women's rights. The theoretical framework shows, that Islam world has a lot more rules for genders. The author wanted to know weather the Christians are okay with the fact that Muslim person is on an ad. Secondly the author wanted to see if the religious people answering the survey are pro gender equality or not. The overall reactions were rather negative among both religions. The reactions among Christians divided mostly between agree and do not agree. The Muslims considered the ad offensive and not ethical. A lot of respondents brought out the fact that the ad would work in a Muslim country, but have another effect here in Estonia. The Christians did not show, that they are against Muslim people being in an ad and the answers showed, that both of the religions are pro gender equality. Therefore the hypothesis was overruled, but again Muslims were more sensitive towards the ad.

The third hypothesis, that was set, said that racism does not have a correlation with religion. Ad that was testing this was about skin colour and future. The author wanted to see to what extent the religious people agree with that and with that claim how relevant is racism among religious people. Both religions considered the ad rather negative. Both religions agreed, that the ad was rather misleading and irritating. The extra comments all brought out the fact, that it is sad, that racism is still an issue. Only a few answers indicated, that people with darker skin colour should work in lower positions. Therefore the hypothesis was proven.

The forth ad was about LGBT community showing same sex political figures kissing. The author wanted to see how tolerable the respondents with the LGBT community are. The theoretical framework showed that the Muslims have all the time acknowledged the existence of same sex love and some Christian communities deny the existence of it. The

literature review also hinted that the Islam community does still not accept it fully. The hypothesis, that was set, said that homosexuality is not an acceptable topic among religious people. The overall reactions were negative and part of the answers by Christians said, they agree with the statements, the other majority did not agree. Muslims were mostly neutral. People said it was wrong to put people in situations they have not been. Christians showed the wish that one day people can love the person they love. There were answers that said, that it made the respondent feel uncomfortable and also people hinted, that this form is not the traditional family model. Therefore we could say, that homosexuality might be a topic that should not be advertised, but the religious people are not homophobes who do not tolerate same sex love.

The fifth ad was about domestic violence. The author wanted to understand the respondents' attitude towards violence. The literature review shows us, that among Muslims it is acceptable to break a marriage, when one side of the family is under physical terror. The same goes to Christian communities even though both of the religions value family the most and breaking a family is not seen as a normal nor a good thing. The author also wanted to see whether the fact, that the woman is wearing traditional clothes for Islam would make the people react. For this the author tested the hypothesis that advertising with clothing according to Islam tradition should be shown in Islamic countries. The overall impression of the ad was negative. Both religious people considered the ad irritating and added, that violence is an important topic that should be spoken about. Most of the answers brought out the fact, that domestic violence is a problem around the world not only in Muslim countries. Therefore the ad would mostly work in Islamic countries. In western countries domestic violence should not include a Muslim person. Therefore the hypothesis was proven. The author concluded that both religions do not approve violence.

The sixth ad that was shown was about child army. This ad seeks to understand religious people's attitude towards violence, family and children all together. The overall reactions were over 50% negative among both religions. Muslims and Christians agreed, that the ad was irritating and also helpful to bring attention to the topic. The extra comments said, it is an important topic to discuss on and also it was brought out that it should be controlled,

that children have equal right all around the world. Based on the last ad and the reactions to this ad the author could conclude, that both religions do not approve violence, specially, when children are affected.

The seventh ad was a commercial showing an Estonian traditional family. The author wanted to see weather this image of family is acceptable for both religions. A hypothesis that was set, pointed that family is the most important thing in life for Christians and Muslims. The reactions towards the ad were rather positive or positive. Neither of the religions agreed with the statements, that were saying the ad is offensive, not ethical etc. Extra comments were positive and pointed out the ad being really typical. Therefore it can be said, that the hypothesis was proven.

The eight ad was an Old Spice commercial. The author wanted to see if it is acceptable for religious people to show a half naked man in a commercial, who is flirting without hiding it. The commercial double checked the first hypothesis that was partly proven - both religions consider it unlawful showing a naked women's body in an ad. This time it checked the man's version of the hypothesis. There was no clear positive or clear negative impression of the ad. The reactions to the statements did not rather hint in any direction, but the extra comments said, that it is the same "sex sells" ad, but this time a man has a lead, and it cannot be taken seriously. Therefore the hypothesis was not proven neither this time.

The last commercial was an HIV ad. The author wanted to know weather it is acceptable for religious people to speak about sex publicly, show nude body and promote products connected with sex that publicly. A hypothesis was set saying sex is not an appropriate topic to advertise among neither of the religious groups. The ad gave a negative impression to Christians and rather negative or positive to Muslims. In extra comments it was said, that the topic is needed to talk about, but both religions mentioned, that there is a more ethical way to do it. Therefore it can be concluded, that sex is not a taboo topic, but it needs an ethical way to advertise the topic to religious people.

One more hypothesis was set, saying Muslim's reactions to intriguing topics in promotion are more correlated with religion than Christian's. Even though it can be seen, that Muslims are more sensitive to the topics, none of the analyses above shows that there is a positive correlation between religion and sensitiveness to intriguing topics. In order to prove or overrule this hypothesis, much bigger sample would be needed to generalize.

CONCLUSION

The purpose of the thesis was to find out if there is a different perception and reaction caused by the same marketing tools for different religious groups and what kind of perception those people have to certain promotions. Eight hypotheses were set based on the theory of Islam and Christianity. By analysing the sources and collected data, the hypotheses were successfully tested and the purposed of the study was achieved.

The main finding included the fact, that showing a naked body in an ad should be avoided, when wanted to reach the segment of Muslims. For Christians it is not as much of a taboo, when the message of the ad is clear. In this research case the message was not clear. Another fact that should be taken into consideration is that showing religious people in an advertisement can have different effect in difference countries with different cultures. If the religious groups are only a minority in the country, then it should be avoided to show religious people in an advertisement. It was proven, that racism does not have a correlation with religion and therefore is not an issue among religious people, but homosexuality at the same time is a sensitive topic and should rather not be advertised to a religious segment. Both religions consider family the most important and that is point marketers should take into consideration. While showing a women's naked body might be a more difficult topic, then showing a man's naked body does not have a bad reputation. It is rather taken with humour. Lastly the author concluded, that when needed to speak about sex publicly an ethical way needs to be found.

The limitation of this research were the sample size, which did not let the author to do generalizations for the whole population, but gave only insights on religious customer behaviour. Another major limitation of the research was access to the population under research. The religious people are hard to reach and do not eagerly want to be part of

research. The author does not speak Finnish and therefore it was harder to reach the sample in Finland.

Future research could further investigate given topic with a bigger sample size. Another option, which might have an impact on the results, is the time the person has devoted to religion. Either he or she is religious since birth or started following the religion later. This would help to understand and find variable that affect the person when facing advertisement. The region of the research could be made bigger and the future research could make conclusions about Nordic countries, not only Estonia and Finland. Another religious group could be drawn into the research – Buddhism, which is the third most popular religion in Estonia. Christianity could be separated according to its branches since every branch has its own characteristics. This all would give a more detailed overview of the situation and more generalizable suggestions could be made regarding marketing actions towards religious people.

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APPENDIXES

Appendix 1. Questionnaire

1. Your Gender *

- ☐ Female
- ☐ Male

2. Residence country *

- ☐ Estonia
- ☐ Finland
- ☐ Other:

3. Your age *

- ☐ 20 or younger
- ☐ 21-30
- ☐ 31-40
- ☐ 41-50
- ☐ 50 or older

4. Which religion do you follow? *

- ☐ Islam
- ☐ Christianity
- ☐ None
- ☐ Other:

5. MyFitness - My freedom



6. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

7. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

8. What thoughts does this ad bring you?

Your answer _____

9. A Women needs to...



10. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

11. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

12. What thoughts does this ad bring you?

Your answer _____

13. Skin color and future



14. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

15. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

16. What thoughts does this ad bring you?

Your answer _____

17. Unhate



18. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

19. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

20. What thoughts does this ad bring you?

Your answer _____

21. Domestic violence



22. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

23. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

24. What thoughts does this ad bring you?

Your answer _____.

25. Child army



26. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

27. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

28. What thoughts does this ad bring you?

Your answer _____.

29. Family



30. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

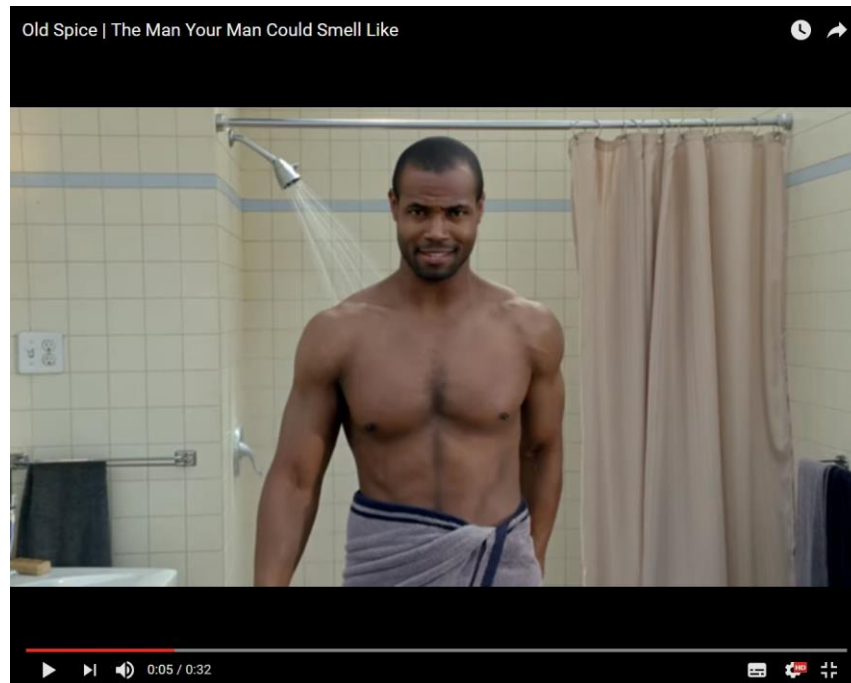
31. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

32. What thoughts does this ad bring you?

Your answer

33. Old Spice shower gel



34. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

35. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

36. What thoughts does this ad bring you?

Your answer _____.

37. HIV



38. How would you rate your overall reaction to this ad? *

	1	2	3	4	5	
Negative	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	Positive

39. Here are given some statements. Please rate each of them according to your point of view. *

	Do not agree	Rather not agree	Neutral	Rather agree	Agree
This ad is offensive	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is interesting	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is irritating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is not ethical	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is humiliating	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is misleading	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
This ad is helpful	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

40. What thoughts does this ad bring you?

Your answer _____.

41. Questions, Comments and proposals for the author.

Your answer _____.