“Behind The Closed Doors of Saudi Harems”

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Behind the closed doors of Saudi Harems

Introduction

“I want the world to know that we are like other women, we have our dreams and aspirations but we just need a chance to express ourselves” (20 yrs. old, Saudi female)

For years, marketers have considered the Saudi female consumer segment as a taboo, especially as they are completely veiled and can not be approached or touched. This paper seeks to provide insights into female segments in Saudi Arabia in terms of their private lives, emotional needs and their evolution over time – this, is based on years of in market experience and research conducted in Saudi Arabia.

This paper also highlights the challenges we face in adopting different Qualitative approaches to help us better understand the Saudi female consumer behavior in terms of her needs and wants; at the conscious and unconscious level. Hopefully, this paper will help marketers in areas such as brand positioning and communication development across various product sectors and female consumer segments.

Some Facts

<table>
<thead>
<tr>
<th>In Million</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1998 Saudis</td>
<td>8,258</td>
<td>8,243</td>
<td>16,529</td>
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<tr>
<td>All Expats</td>
<td>4,271</td>
<td>1,872</td>
<td>6,144</td>
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<tr>
<td>Total</td>
<td>12,529</td>
<td>10,115</td>
<td>22,673</td>
</tr>
</tbody>
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Source – KSA 2004 Census

Saudi Arabia is the most populated GCC state in all respects. The total population is around 22 million with nearly 16.5 million Saudis and 6 million foreigners. Nearly half (50%) of the Saudi population are female. Saudi Arabia has a young population with over 50% being under the age of 25 years. Overall, the population in Saudi Arabia is growing by about 4% a year.

A Glimpse of Reality

Saudi Arabia is the most conservative country in the Arab World. In Saudi culture, a woman’s primary role is to be a nurturing mother and a loving housewife. She is raised to believe that her place is at home taking care of her husband and children. She is the love provider and care giver in the family. She is expected to give her full commitment to making a family home, a home in which she enjoys a pre-eminent role.

Saudi Arabia adopted the Sharia interpretation of Islam in setting women’s rights within its culture and society. However, the application of these rights has been driven by a high level of conservatism. Since Mecca is the first Islamic holy shrine that all Muslims aim to visit as part of fulfilling their Islamic convictions (the Hajj), Saudi Arabia felt the need to maintain a conservative Islamic image in order to resemble Islam in the Arab and neighboring world.
Being of a tribal community origin, males have a clearly defined and dominant role within the family which at its most basic level revolves around providing food for the table. Men are the authority figure and the head of their household with a responsibility to support their family and ensure that they lead a decent life.

Islam has given men the permission to take more than one wife at a time because in traditional times there was a higher ratio of women to men. But this was only technically allowed if men gave their wives equal rights and treated them justly.

“Marry women of your choice, two, three or four; but if you fear that you shall not be able to deal justly with them, then only one. That will be more suitable to prevent you from doing injustice” (Qu’ran 4:3)

Even though polygamy is permitted, Islam realized that human nature is not capable of being just all the time and men will always have a preference for one wife over another. Hence polygamy was discouraged and restricted to those who have wisdom and self control.

“You will never be able to deal justly between wives, however much you desire (to do so). But (if you have more than one wife) do not turn all together away (from one), leaving her in suspense.” (Qu’ran 4:129)

Looking at today’s reality, the application of this right is now taken for granted by men adding pressure on Saudi woman, in the sense that her husband can easily abandon or divorce her if she disobeys him; leaving her with no income to pursue her life. Her only refuge then would be to either going back to her parents or accept the status quo with her husband!

According to Arab beliefs, the woman is a symbol of man’s honor and it is the role of the male guardian to protect this honor. In Saudi Arabia this has been implemented by forcing the segregation of sexes which does not permit women mixing with men outside the (immediate) family. This general rule applies to all aspects of social and public life such as education, restaurants, banking and public transportation to name a few. Women cannot travel, work or earn money without the approval of her male ‘guardian’ whether it is her husband, father, brother or uncle.

Adopting a conservative dress code is part of Islam. A woman should cover her hair and body so that other men are not attracted to her and cause her undue attention. However, on this front, Saudi culture takes an extreme level of conservatism where women are expected to be completely veiled, even the face, to ensure that they will not be seen by other unrelated men. Crucially from a marketing perspective, this rule has forced women to lead their own inner life that is separated from the public world. To the outsider - this has helped create a mystery surrounding Saudi women.

The diagram below illustrates the link between the different factors that have an impact on determining a woman’s role and behavior within Saudi culture.
In Saudi Arabia, family ties are a priority; it is believed to be the central part of Saudi culture and women are at the core of the family. In order to ensure that women give their full commitment to their primary roles as mothers and housewives, they have traditionally been marginalized in terms of education, appearing in public, work and mobility. But at the same time, it was believed or rationalized that this behavior was adopted to support women in order to give them the respect they deserve. The dignity and value of being a wife and a mother should not be underestimated.

“A woman's place is her home and her home is her kingdom where she is the Queen who is treated with respect and dignity”. (50 yr. old, Saudi female)

In the past women received little education; they were not permitted to go to school thus forcing them stay at home to fulfill their duties. This changed with the realisation that in order for women to raise future generations they should be educated. However, female education was delivered under religious doctrine. The aim was to ensure that their education did not deviate from the original purpose which was to make women good wives and mothers, and to prepare them for acceptable jobs such as teaching and nursing that were believed to suit their nature and local cultural traditions.

However, with education came knowledge that led to a better awareness of the outside world. This has impacted and encouraged some women to re-evaluate their role within the family and society. They felt that they were cut off from the outer world and were restricted and forbidden from expressing themselves and having a personal identity. Now, they want to take part in the man’s world and to be heard and considered in all aspects of life. Joining the work force in female related fields has been a first step for them in gaining a semblance of independence.

"With the different educational opportunities and universities that are emerging here, women have become more ambitious than their mothers and grandmothers. With education we are more knowledgeable, aware of different aspects that all help us in making the right decisions in life and choosing our own future" (21 yr. old, Saudi female)

"With education, Saudi women are open to many opportunities and their interests in politics and society increases which encourages us to take part in different aspects of life" (21 yr. old, Saudi female)

Changes Around the World

Over the last few years the world has undergone major developments in terms of technology and communication. To keep up with these developments, Saudi Arabia has felt the need to undertake some internal changes in order to join the World Trade Organization.

Saudi Arabia is passing through an unprecedented era of transformation. The upheaval in social and economic changes that consumers have experienced and lived through over the last generation have been profound and unique; they are forcing Saudis, and its consumers, to look well beyond traditional boundaries, and to join the rest of the world and take part in the globalization movement.

Some of the major changes implemented by the government have focused on re-evaluating women’s situation and role within Saudi culture. Issuing a personal identity card to females was one of the first building stones. (In the past, the husband/ male relative held the family identity card).
Internal pressures are also playing a role in driving these changes forward. The increasing number of educated youth, mainly among women, has created a need for the government to provide work opportunities for them to pursue beyond the old restrictive roles of teaching and medicine.

“It is only when men can see the value that we can add to the community that we will have our own existence and self identity” (35 yr. old, Saudi female)

Satellite and internet access have been key change catalysts that have increased the exposure of Saudis to the outside world resulting in the introduction of different lifestyles that are at times at the extreme end of the spectrum from day to day Saudi life. This has triggered Saudis to compare and contrast between the two – their world and the outside world.

"With all types of media, especially satellite and television, Saudi females are more aware of other parts of the world and see the different positions and rights similar females have in other countries which gives them the drive and ambition to fight for the same. IF THEY CAN DO IT, WE CAN" (24 yr. old, Saudi female)

The economic boom and increased openness of neighboring Gulf countries such as the UAE and Qatar has a great impact on the overall business structure of the area especially since these countries share similar traditions and beliefs to Saudi Arabia. In some Gulf countries women have developed a sense of relatively new found independence by driving (driving is still restricted to men in Saudi Arabia). In Kuwait women recently won the right to vote and participate in parliament, a first in the region. This and much more are opening the doors for women to express themselves.

“Women in the Arab world have been able to prove themselves and gain respect, why can’t we?”(26 yr. old, Saudi female)

“The change is definitely coming, but we have to be patient” (35 yr. old, Saudi female)

**Evolution of Consumer Segments**

As markets evolve and change, consumers become more developed (or brand and advertising literate), demanding and critical. This is now happening in Saudi Arabia and this is leading to a shift in attitudes, aspirations and knowledge, and in turn, a change in behavior. So, the focus of marketers has to shift. Based on the TNS Arab As A Consumer (ARAC) qualitative program conducted in 2001 four broad and distinct typologies emerged each with their emotional needs, wants and desires for self expression and self identity.

These four broad segments were later quantified and broken into 7 segments. While the appendix provides a brief pen portrait of each of these 7 segments, this paper, for the sake time and simplicity, refers only to the four broad qualitative segments, from a female consumer perspective.
1. **Muhafizeen** (Conservatives) est. 18%

   This segment has a strong preference to the extended family which gives them a sense of belonging and security. Women are dependant on men for all family decisions. The wife is the one who is responsible for the (emotional) rearing of the children.

   They reject things that have a corrupting influence on society, especially on the younger generation, such as media, satellite and the internet. This segment seeks progress without change.

   “I am proud to be an Arab. We have a rich heritage. We have Islam. We should be proud of our past and celebrate our heritage. The young people are turning to the West - we should celebrate our past and take it into our future.” (45 yr. old, Saudi male)

   “My wife.... she has the freedom to do what I tell her.” (48 yr. old, Saudi male)

   “We are different from other countries, we are pampered and taken care of, and our men have the responsibility of providing money for the family, so why do we need to go out and work?” (45 yr. old, Saudi female)

   “Women depend on their husbands, this is the way it has been, why do we need to change that?” (40 yr. old, Saudi female)

2. **Mutazineen** (Well Balanced) est. 27%

   Women who belong to this segment are well-balanced and moderate in their behavior and beliefs. They are traditional in nature, but also interested in what the West has to offer. They insist on change, however they are afraid to push the boundaries of their culture too fast and far for fear of loosing instead winning. So they try to find a balance that is acceptable to their culture and to the mind set of Saudi males while at the same time
allowing them to express their identity and fulfill their dreams and aspirations in life. Achieving balance is a driving theme in their lives.

"I don’t want to be restricted to teaching and nursing. I want to join one of the better professions such as marketing and engineering." (19 yr. old, Saudi female)

"If I work it does not mean that I am doing things against my religion and traditions. I can work within these beliefs and maintain my respect." (25 yr. old, Saudi female)

"I am proud of being an educated Muslim Saudi woman. This helps me in taking the right decisions in life." (25 yr. old, Saudi female)

"I want a good lifestyle, career and freedom…my mother was restricted but I am not… when I marry I will bring a richness of experience to the union and eventually to my children… it is time for our country to open up and give us opportunities." (20 yr. old, Saudi female)

“We can work while we are veiled, we do not want to change who we are.” (28 yr. old, Saudi female)

3. **Usaryeen** - أسربيين (Family Oriented) 30%

This segment tries to take the perceived benefits from the West and apply them to the family in a way that fits Islamic culture. The female head of household is the key decision maker in most family matters because the husband spends most of the time outside the house. She tries to express her individuality, but never at the expense of her family or societal norms. The feeling of sharing and recognizing traditional group values is important to her sense of security. Women in this segment admire other women who are in control of their lives - who are making their mark as an individual.

“I want to share the responsibilities of bringing up my children with my husband… they are my children as well, it should not be him alone.” (25 yr. old, Saudi female)

"I want to work but at the same time I want to spend enough time with my children." (28 yrs. old, Saudi female)

“I would like to see my children grow up and become successful people, this will be my reward.” (38 yr. old, Saudi female)
“I am a working mother and I do my best to manage my job and my family needs in a perfect way. My job should not come first.” (30 yr. old, Saudi female)

4. Mutamaredeen - متمردين (Rebels) est. 25%

This segment is mainly of a younger age group who are self focused. They reject family rules and regulations and express their opinions openly. They seek independence, freedom and reject supervision and control. Social status is very important to them and so they always try to make fashion statements; one of the easiest ways to be noticed.

“I like to wear short fashionable clothes… simple but elegant dresses to parties but nothing too exaggerated.. I look to Lebanon for ideas for clothes… the LBC TV station presenters can be very elegant.” (17 yr. old, Saudi female)

“I like to be a little outrageous when I can but you are restricted here. I like the way Western kids can push freedom forward.” (16 yr. old, Saudi female)

“I like to wear designer clothes so my friends can notice what I am wearing and give me compliments.” (18 yr. old, Saudi female)

Who is Driving Change?

Women are the ones driving change in Saudi culture, yet there are some who encourage change and others who reject it. The question now is: Does that mean that four different communication strategies are needed to address each of these four typologies?

With all these diversities, they still belong to the same culture and have the same religious foundation. Based on further analysis of these consumer typologies we managed to find some shared values that marketers can use to build their communication strategies. The table below shows some commonalities across the four different typologies.
Using Mary Goodyear’s model of Brand & Advertising Literacy (or evolution of marketing), these segments can be plotted as follows:
As we progress through the stages, the model describes how markets and marketing evolves from commodities to brands; from a situation where the manufacturer is in control to one where the consumer in effect owns the brand.

Brands today are more important than ever before because they offer the individual a significant opportunity for self-expression and sense of identity. Mapping the different consumer typologies across this model can provide useful answers on how to position brands and write brand communication, even corporate communication strategies.

Muhafizeen consumers have a conservative lifestyle and values and have historically shown little interest in brands beyond their practical rational benefits. However, nowadays, they are becoming increasingly brand aware. From a marketing perspective, talking about rational product benefits and linking them into traditional Arab values is one way to develop a strong emotional connection, especially among women.

Brands that have been around for a long time, well understood and appreciated for their functional benefits, linked to Arab values and heritage (in terms of hospitality, a sense of humility and strong family relationships), preferably Saudi manufactured and good value for money, are the ones to which more and more these women aspire.

Mutazineen perceive “the brand” as something which can provide important emotional rewards. In particular, to help them express their new found sense of self-assurance and self-reliance – and ultimately help express who they are. A brand is required to give them assurance in terms of product quality and also make them feel good about themselves.

Usariyeen seek brands which are perceived to help them manage their busy lives. There is therefore a growing interest in convenience products, and a growing interest to try new products that can provide variety and value for money (in addition to convenience). This segment has a high interest in brands because they feel they say something about who they are and their lifestyle – but they also want to feel they have found the best brand.

Mutamaredeen have a high interest in brands and subscribe to the more materialistic values of Western society. They have a need to be noticed and brands have an essential role in their lives. They derive most of their consumer values from the West, particularly from the USA. They are more inclined to relate to Western role models and heroes.

**What are the Needs of Saudi Women?**

We should not underestimate the role of the unconscious when thinking of brand positioning or brand communication. Since there are different consumer typologies it means that there are different consumer wants, needs, behaviours and perceptions. Saudi consumers are not how they used to be; they are changing slowly and surely all due to an ever increasing exposure to the outside world.

Women are women regardless of place and time. They have internal emotional needs that they seek to fulfill. These unconscious needs cannot be ignored for they play a major role in determining personalities and behavior. Once certain needs are fulfilled they create a shift of attitudes.

According to Maslow’s Hierarchy of Needs, there are five broad layers of needs that can apply to all human beings:
1. **Physiological needs**: These are in fact the individual needs that human beings can’t live without. These include the needs we have for oxygen, water, protein, salt, sugar, calcium and other minerals and vitamins. This is in addition to the needs to be active, to rest, to sleep, to get rid of wastes, to avoid pain and to have sex.

2. **Safety and security needs**: When physiological needs are largely taken care of, this second layer of needs comes into play. The individual becomes increasingly interested in finding safe circumstances, stability and protection.

3. **Love and belonging needs**: At the next level the individual begins to feel the need for friends, a sweetheart, children, affectionate relationships in general, even a sense of community. In our day-to-day life, we exhibit these needs in our desires to marry, have a family or be a part of a community.

4. **Esteem needs**: Next, we begin to look for little self-esteem, a lower and a higher one. The lower one is the need for respect of others, the need for status, fame, glory, recognition, attention, reputation, appreciation, dignity, even dominance. The higher form involves the need for self-respect, including such feelings as confidence, competence, achievement, mastery, independence and freedom.

5. **Self actualization**: These needs do not involve balance. Once engaged, they continue to be felt. In fact, they are likely to become stronger as we “feed” them. They involve the continuous desire to fulfill potentials, to “be all that you can be”. They are a matter of becoming the most complete, the fullest “you” – hence the term, self-actualization.

Keeping these layers in mind and our understanding of the Saudi culture, we believe that the majority of Saudi women are still seeking to fulfill the second layer of inner needs (i.e. having safety and security). As long men remain capable of having more than one wife (until recently men held their wives’ identity card, for example) these needs remain immense.
However, the reaction to these unconscious needs can be expressed in different forms and shapes. Some women feel they have to maintain a submissive role in order for their spouse to protect and support them. While others feel they can overcome this need by searching for independence mainly through an education that can provide them with strong ammunition for the future. Educated women have better chances of finding a job that in turn can provide them a decent income. Hence, decreasing the dependence on men for security needs is a driver for some women.

Another woman’s segment, especially unmarried women, who have assurances from their families that they will be protected and taken care of have different needs; the need for love and belonging. The fear of the future and building one’s own family becomes the challenge. They seek husbands who can understand them as women and who are capable of giving them the love and care they are looking for.

The last broad segment are women who come from a wealthy background, have achieved a high level of education through family support (in most cases studied abroad in well known universities), and are married to men who appreciates them for who they are, women. This type of woman needs to prove herself to society and gain respect and acknowledgment from her peers; the need drivers become self achievement and esteem.

The Role of Research

The challenge for marketers is to relate these inner needs to brand communications and positioning. Hence, the emphasis of understanding Saudi female consumers has increased drastically in the last few years and marketers are eager to find competitive advantages to leverage for their brands and services.

Innovation and creativity become essential when thinking of research methodologies that can allow researchers to understand and reach the core inner needs of Saudi women who live in a traditionally conservative and closed culture. There is a need to develop research techniques that can provide understanding and insights in a way that does not interfere with cultural norms.

In a closed and restricted society such as Saudi Arabia, everything is a challenge and nothing can be taken for granted. Overcoming this is only possible by going beyond just the use of conventional research methods to ones that can give marketers consumer insights. The aim is to add value by getting closer to the Saudi female consumer, to better understand their emotions, needs, wants and help clients incorporate these into their brand’s essence.

TNS Al Taqarrub© Program

Over the years we have been trying to understand the Saudi culture and based on ARAC typologies we have identified areas in which Saudi female respondents feel comfortable to participate. However, one thing remains essential; you can only reach Saudi women through other women (researchers).

For example in the West videotaping interviews is taken for granted while in Saudi it has traditionally been by and large impossible to achieve among women. However, Saudi women are opening up, so to speak, and depending on her ARAC typology, we have managed to overcome these restrictions and find other ways that are accepted by certain female segments such as videotaping the hands while using a certain product (since hands do not need to be
completely covered in public). This is not the case among conservative consumers. We are now also videotaping women using personal products such as a hair colorant, taking samples of personal items (such as taking hair samples, something unheard of in the past), taking photos of their personal belongings (such as clothes, accessories and jewellery) and even attending wedding parties, to name a few.

With all these complexities in Saudi Arabia, there is a need to evolve from the traditional focus group discussion, still the most popularly used technique, to a more holistic look at consumers. Ways that can help marketers connect with their consumers at multiple levels: consumer mind mining - tapping into the unconscious in order to identify psychological and emotional needs of consumers, getting under the skin of the consumer, living the life of the consumer, being one with the consumer.

How can we better understand Saudi female consumers? At this point, market research provides a helping hand in connecting the brand/category to the new emerging, demanding and critical Arab consumer in order to help clients jump through consumers windows of life-to help them become their consumers.

Based on the belief that “people do not say what they do and do not do what they say”, research in the region has moved on from using only traditional focus group discussions (which continue to have a role to play in the qualitative tool box) to more revealing approaches such as Al Taqqarub© (Arabic for getting closer to) with the objective of getting as much insights as possible in order for marketers to get a deep understanding of the female consumers. These insights help brands connect with consumers at a various emotional levels and build bonds with consumers at an unconscious level.

Al Taqqarub© consists of a program of different qualitative research techniques that go beyond the rational descriptive qualitative research to dig deeper towards the unconscious in search of consumer insights that help brands successfully grow and evolve with a sense of natural order. The program is put together to suit the objectives of the research and the nature of information that we need to gather. It is a technique that could only recently be applied in Saudi Arabia because of an emergent “openness” among Saudi women (and men).
The diagram above illustrates the Al Taqqarub© different tools that can build a relationship with consumers and the brand/category. Each tool is suited to explore an area of consumer’s mind space from the collective to the individual, from the externalised to the internalised mind space. These tools can be broadly summarized as follows:

- Spending a day with the target consumer(s);
- Observations of certain behaviour and usages of a specific brand/category;
- Maintaining a consumer panel to help develop and understand deeper certain perceptions towards changes taking place in the market etc;
- Going shopping with consumers in order to observe their purchase behaviour.

But how does all this get clients closer to their consumer? Well, every consumer has a different behaviour and perception towards brands. So, observing and participating with consumers at different levels, using a program of different techniques as highlighted above, works with great success to uncover deeper insights not usually found through traditional focus groups and descriptive research.

You might ask yourself, so what is new in these techniques? In a conservative culture like Saudi Arabia, these techniques are considered revolutionary and a major step forward towards better understanding the Saudi consumer. In the past and understandably, it was a challenge to encourage and recruit women to participate in focus group discussions as they were suspicious and sceptical of the process.

Some questions that used to be asked by respondents: What are you going to do with this information? What are you going to do with the tape recording? Who is going to listen to it? Are you going to mention my name? How can we trust you? With time, this has changed and females have become more accepting of research and to the value that it adds to society and the market.

The level of acceptance of different research techniques varies according to the ARAC typology to which the women (and men) belong. As such, these consumer typologies have become a useful evolutionary recruitment tool we have now come use extensively depending on the product, service, category or research subject because we can anticipate the way they would react and behave in relation to different research topics and techniques.

Conclusion

Change will not stop here. There is definitely more to come. Saudi women will continue to self express and ‘open up’, they will get more rights and will play a wider role in the society. However, coping with the current transitional phase remains the main challenge. Research will continue to have an important role in spotting trends and shifts in attitudes and consumer insights will be a valuable source of information to marketers in identifying a competitive edge for their client’s brands. Opportunities will continue to arise by challenging traditional research thinking and testing and adopting new research techniques.

Finding consumer insights is only half the battle; applying these insights at a marketing level in a relevant and lasting manner is what really matters. Our ongoing aim as researchers is to reveal the mystery surrounding Saudi women – and -- we better do it now when things are clear to us rather than waiting until we are blinded by different messages and signs.

“He who knows it first, knows it better” (Wise Saudi man)
The TNS Arab As A Consumer (ARAC) - a unique syndicated qualitative and quantitative program that successfully segmented, for the first time, the Gulf Arab consumer market into 7 distinct psychographic segments:

- **Mohafizeen** (Conservatives) 18%
  - Live by religious beliefs
  - Traditional views about women
  - Proud of heritage
  - Uphold traditions, customs and values
  - Critical of youth
  - Skew towards: female, married, over 30 yrs.

- **Ansar Al Shulla** (Conformist) 15%
  - Religious and open minded
  - Friends before family
  - Traditional view about role of women
  - Respect authority of husband/father
  - Career driven
  - Skew towards: male, single, urban

- **Baytootieen** (Nesters) 15%
  - Family before friends
  - Introspective with less interest in issues that do not concern the immediate family
  - More accepting of others’ behavior and attitudes
  - Woman’s place is with her family
  - Watch more Saudi TV & less Lebanese TV
  - Skew towards: married, over 35 yrs.

- **Muthaqafeen** (Thinkers) 15%
  - Intellectual – interested in current affairs
  - Watch Al Jazira more than average
  - Modern outlook on the role of woman
  - But ideal place for women is with her family
  - Nurture, care for, guide the family
  - Skew towards: male, married, Jeddah & Western provinces

- **Asri’een** (Modern) 13%
  - Friends before family
  - Appreciative of Western lifestyles
  - Respect the role of the father
  - Want to accomplish as much as they can
  - Seek power & influence
  - Skew towards: male, single, 15-19 yrs, urban

- **Motamaredeen** (Disaffected) 12%
  - Total lack of respect for fathers/authority figures
  - Very sensitive to criticism
  - Appreciative of Western lifestyles
  - Want to have as much fun as possible
  - Seek power & influence
  - Skew towards: males, under 30 yrs, Eastern province
• The TNS Al Taqquarub® Program – A consumer connection program designed to go beyond the quintessential focus group mirror, to help marketers live in the shoes of their target market
• Abraham Maslow by Dr. C. George Boeree
• A variety of Qualitative studies conducted in the Saudi market among females
• The GCC Demographic Report & references from the Jeddah Chamber of Commerce
• Evaluating the Impact on Culture Through Online Semi-structured Interviews: Yeslam Al-Saggaf & Kristy Williamson
• The Qur’an
• Women and Education in Saudi Arabia: Challenges and achievements by Hani Hamdan- International Education Journal, 2005
• Mary Goodyears- Marketing Evolves from Selling to Citizenship – Marketing & Society, 2001

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