

7-2005

## The impact of cultural and religious values on television and newspaper advertising content and appeal: A cross-cultural study of the United States and the Arab world

Morris A. Kalliny  
*University of Texas-Pan American*

Follow this and additional works at: [https://scholarworks.utrgv.edu/leg\\_etd](https://scholarworks.utrgv.edu/leg_etd)



Part of the [Islamic Studies Commons](#), and the [Marketing Commons](#)

---

### Recommended Citation

Kalliny, Morris A., "The impact of cultural and religious values on television and newspaper advertising content and appeal: A cross-cultural study of the United States and the Arab world" (2005). *Theses and Dissertations - UTB/UTPA*. 804.

[https://scholarworks.utrgv.edu/leg\\_etd/804](https://scholarworks.utrgv.edu/leg_etd/804)

This Dissertation is brought to you for free and open access by ScholarWorks @ UTRGV. It has been accepted for inclusion in Theses and Dissertations - UTB/UTPA by an authorized administrator of ScholarWorks @ UTRGV. For more information, please contact [justin.white@utrgv.edu](mailto:justin.white@utrgv.edu), [william.flores01@utrgv.edu](mailto:william.flores01@utrgv.edu).

**THE IMPACT OF CULTURAL AND RELIGIOUS VALUES ON  
TELEVISION AND NEWSPAPER ADVERTISING CONTENT AND  
APPEAL: A CROSS-CULTURAL STUDY OF THE UNITED STATES AND  
THE ARAB WORLD**

A Dissertation

By

**MORRIS A. KALLINY**

Submitted to the Graduate School of the  
University of Texas-Pan American  
In partial fulfillment of the requirements for the degree of  
DOCTOR OF PHILOSOPHY

July 2005

Major Subject: Business Administration with an emphasis in  
International Business in the area of Marketing

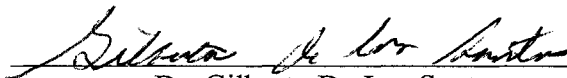
© Morris A. Kalliny


2005

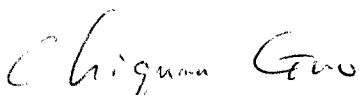
THE IMPACT OF CULTURAL AND RELIGIOUS VALUES ON  
TELEVISION AND NEWSPAPER ADVERTISING CONTENT AND  
APPEAL: A CROSS-CULTURAL STUDY OF THE UNITED STATES  
AND THE ARAB WORLD


A Dissertation  
by  
MORRIS A. KALLINY

Approved as to style and content by:

  
\_\_\_\_\_  
Dr. Gilberto De Los Santos  
Chair of Committee

  
\_\_\_\_\_  
Dr. Michael Minor  
Committee Member

  
\_\_\_\_\_  
Dr. Chiquan Guo  
Committee Member

  
\_\_\_\_\_  
Dr. Salma Ghanem  
Committee Member

July 2005

## ABSTRACT

Kalliny, Morris A., The Impact of Cultural and Religious Values on Television and Newspaper Advertising Content and Appeal: A Cross-Cultural Study of the United States and the Arab World. Doctor of Philosophy in Business Administration with an emphasis in International Business in the area of Marketing, July 2005, 213 pp., 36 tables, 227 references, 119 titles.

Standardization versus adaptation of advertising has been a subject of great controversy that has been debated for more than 50 years. Scholars have pointed out the increasing demand for more cross-cultural research on advertising content that can contribute to the standardization versus adaptation debate. Scholars have also pointed out that although the Arab world offers great opportunities for multinational corporations, the Arab world has been severely neglected in academic research. To comply with this demand, this study investigates the similarities and differences of the manifestation of cultural and religious values in the U.S. and the Arab world (Egypt, Lebanon, Kuwait, Saudi Arabia and United Arab Emirates) newspaper and television advertisements. This study also investigates whether advertising appeals are in accord with the conceptual cultural and religious value orientation of each country.

This study utilized the method of content analysis to analyze research data. A sample of television and newspaper advertisements was taken from one national

television network and one national newspaper from Egypt, Lebanon, Kuwait, Saudi Arabia, United Arab Emirates and the United States. This study investigated 28 cultural and religious values and 31 advertising appeals that have been identified in the literature.

Research results indicated that there are some similarities and differences in the manifestation of cultural values and advertising appeals between the U.S. and the Arab world. Cultural values that were most frequently manifested in both the U.S. and the Arab countries newspaper advertisements included: utilitarian, enjoyment, and honesty. This study also reveals that product features and merits were highly used in both the U.S. and the Arab newspaper advertisements. Enjoyment, economy and beauty were the most frequently manifested cultural values in the U.S. and the Arab world TV advertisements.

## DEDICATION

I dedicate this dissertation to my beloved wife, Mary. This dissertation would not have been possible without her love, support, sacrifice and patience. This dissertation is also dedicated to my wonderful son, Mark, and my beautiful daughter, Molly.

## ACKNOWLEDGMENTS

A dissertation is seldom the work of one person. First and foremost, I am grateful to my chair, Dr. Gilberto De Los Santos, for his unwavering support, continued encouragement, commitment, and dedication to making this dissertation a reality. Throughout the dissertation process, Dr. De Los Santos acted as a mentor providing invaluable and tireless guidance. I could not have asked for a more organized and responsive chair who was always available and willing to discuss and share ideas. I will always be grateful for what he has helped me accomplish.

I also would like to thank my committee members, Dr. Michael Minor, Dr. Chiquan Guo and Dr. Salma Ghanem for providing invaluable comments. They all have worked hard to help me produce the best dissertation possible. I could not have asked for more helpful and supportive committee members. They all have worked tirelessly to help shape the idea of this dissertation.



## TABLE OF CONTENTS

	Page
ABSTRACT.....	iii
DEDICATION.....	v
ACKNOWLEDGEMENTS.....	vi
TABLE OF CONTENTS.....	vii
LIST OF TABLES.....	xi
CHAPTER 1: INTRODUCTION AND OVERVIEW	
Introduction.....	1
Standardization Versus Adaptation of Advertising .....	2
Statement of the Problem.....	6
Purpose of the Research .....	9
Contribution of the Research.....	11
CHAPTER 2: LITERATURE REVIEW	
The Concept of Culture.....	14
Definition of Culture.....	15
Summary.....	18
Value, Behavior and Culture.....	19
Definition of Value.....	20
Value System.....	21
Cultural Values and Advertising Content.....	23

Cultural Differences in Advertising Content.....	24
Cultural Values and Advertising Appeals.....	29
Theoretical Foundation.....	30
Cultural Dimensions .....	30
Contextuality .....	32
Individualism and Collectivism.....	34
Masculinity/Femininity.....	36
Human Relationship with Nature.....	37
Time Orientation.....	39
Summary.....	40

### CHAPTER 3: RESEARCH HYPOTHESES AND QUESTIONS

Measuring Cultural Values Manifested in Advertising.....	43
Television and Print Advertising.....	47
Common Characteristics of the Arab Culture.....	48
Variations in the Arab Culture.....	51
Country Selection for the Analysis.....	54
Countries in the Analysis.....	54
Egypt.....	54
Lebanon.....	55
Kuwait.....	55
Saudi Arabia.....	56
United Arab Emirates.....	56
United States.....	56
Research Questions and Hypotheses.....	57
Research Questions.....	57

Research Hypotheses.....	58
Cultural and Religious Differences.....	58
Depiction of Women and Gender Use.....	59
Occupational Roles.....	61
Hedonic Vs. Utilitarian Value .....	62
High Versus Low Context.....	63
Honesty of Communication.....	64
Price Appeal.....	65
Competition and Comparative Ads.....	66
Diversity of Human Race.....	67
Respect for the Elderly.....	68
Time Orientation.....	69

#### CHAPTER 4: METHODOLOGY

Content Analysis.....	70
Conceptualization of Coding Categories.....	73
Categories of Manifested Cultural Values.....	74
Categories of Advertising Appeal.....	84
Research Design.....	89
Coding Procedure.....	90
Statistical Tool Selection.....	91

#### CHAPTER 5: RESULTS

Newspaper Sample Results .....	92
Research Question One and Two.....	93
Hypotheses Testing.....	102
Research Question Three.....	113
TV sample Results.....	134

Research Question One and Two.....	136
Hypotheses Testing.....	145
Research Question Three.....	156
<b>CHAPTER 6: CONCLUSION AND RECOMMENDATIONS</b>	
Discussion of Results.....	178
Cultural Values Manifestation.....	178
Advertising Appeals Manifestation.....	182
Implications for International Advertising.....	184
Limitations and Extensions.....	186
Future Research.....	187
REFERENCE.....	189
APPENDIXA: CODING SHEET.....	206
VITA.....	212

## LIST OF TABLES

TABLE 1. Operational Definitions of Cultural Values.....	75
TABLE 2. Operational Definitions of Advertising Appeals.....	84
TABLE 3. Distribution of Sample Newspaper on Product Category.....	92
TABLE 4. Means of Cultural Values for Newspaper Sample.....	96
TABLE 5. Comparison of Cultural Values for the Newspaper Sample.....	99
TABLE 6. Comparison of Cultural Values for Newspaper Sample.....	103
TABLE 7. Means of Advertising Appeals for the Newspaper Sample.....	108
TABLE 8. Aggregate Means of Advertising Appeals for the Newspaper Sample..	110
TABLE 9. Comparison Results of Cultural Orientation for Newspaper Sample....	111
TABLE 10. Comparison Results of Collectivistic Advertising Appeals.....	115
TABLE 11. Comparison Results of Individualistic Advertising Appeals.....	117
TABLE 12. Comparison Results of Past Time Orientation Appeals.....	119
TABLE 13. Comparison Results of Present Time Orientation Appeals.....	121
TABLE 14. Comparison Results of Future Time Orientation Appeals.....	123
TABLE 15. Comparison Results of Mastery over Nature Orientation Appeals.....	125
TABLE 16. Comparison of Harmony with Nature Orientation Appeals.....	127
TABLE 17. Comparison of Subjugation to Nature Orientation Appeals.....	129
TABLE E 18. Comparison of High Context Appeals for Newspaper Sample.....	131
TABLE E 19. Comparison of Low Context Appeals for Newspaper Sample.....	133

TABL E 20. Distribution of Television Sample Advertisements.....	135
TABL E 21. Means of Cultural Values for the TV sample.....	138
TABL E 22. Comparison of Cultural Values for TV Sample.....	141
TABLE 23. Comparison of Cultural Values for TV Sample.....	145
TABLE 24. Means of Advertising Appeals for the TV Sample.....	150
TABLE 25. Aggregate Means of Advertising Appeals for TV Sample.....	152
TABL E 26. Comparison Results of Cultural Orientation for TV Sample.....	153
TABLE 27. Comparison Results of Collectivistic Advertising Appeals.....	156
TABLE 28. Comparison Results of Individualistic Advertising Appeals.....	158
TABLE 29. Comparison Results of Past Time Orientation Appeals.....	160
TABL E 30. Comparison Results of Present Time Orientation Appeals.....	162
TABLE 31. Comparison Results of Future Time Orientation Appeals.....	164
TABLE 32. Comparison Results of Manipulation of Nature Orientation Appeals..	166
TABLE 33. Comparison of Harmony with Nature Orientation Appeals.....	168
TABLE 34. Comparison of Subjugation to Nature Orientation Appeals.....	170
TABLE 35. Comparison of High Context Appeals.....	172
TABLE 36. Comparison of Low Context Appeals.....	174

## **CHAPTER 1**

### **INTRODUCTION**

Throughout the history of mankind, geography, ethnicity, and political boundaries have contributed to the creation of differences and distinctions among different nations. Over time, societies have formed their own distinguishable characteristics and values that set them apart from other human communities. Globalization, however, has brought us closer than ever to McLuhan's (1964) vision of a global village. As national boundaries continue to diminish, international trade is no longer defined by national borders leading to more businesses seeking opportunities abroad. The diminishing of national boundaries has increased more than ever the selection of products and brand names from which customers can choose. One of the most critical questions global marketers face is whether they can utilize global strategies in the foreign markets. This globalization trend has caused authors to focus on the trade off between economies of scale resulting from standardization of advertising and the cultural prerequisites of local adaptation (Solberg, 2001). Although the debate of standardization versus adaptation is not new, globalization trends fueled the debate and gave the advocates of standardization renewed strength (Levitt 1983).

This dissertation is organized as follows. An introductory chapter provides a discussion of the background and review of the literature on the standardization versus

adaptation of international advertising messages and appeals. The introductory chapter provides the problem, purpose and contribution of this study. Chapter 2 deals with culture, the role it plays in international advertising and provides a theoretical foundation for the study. Chapter three provides a discussion of advertising and details research questions and hypotheses. Chapter four outlines the research methodology, research design and research execution. Chapter five provides a summary of the results and chapter six provides a discussion of the results and implications of findings.

### **Standardization Versus Adaptation of Advertising**

Standardization versus adaptation of advertising has been a subject of great controversy (Agrawal 1995; Hill & Shao 1994) that has been debated for more than 50 years. There are three schools of thought to international advertising: standardization, adaptation and contingency perspective (Agrawal 1995). International advertising standardization refers to using a common approach (i.e. common advertising messages) to promote the same product across different countries and cultures (Papavassiliou and Stathakopoulos 1997). Proponents of this approach argue that a single advertising message with minor or no modifications can be used across different countries and cultures. Advocates of this approach (Brown 1923; Elinder 1965; Fatt 1967; Levitt 1983; Roostal 1963) argue that differences between countries are more a matter of degree than direction and thus advertisers must focus on similarities of consumers around the world. Brown (1923, p. 190), the manager of Goodyear Tire and Rubber Company, stated:

Just as green is green in Buenos Aires as well as in Batavia,  
just as two and two are four in Cape Town as well as in  
Copenhagen, just as the main purpose of advertising is to  
sell goods, in Singapore as well as in Sydney or Santiago,



so all the primary purposes of advertising are identical in all countries, and all fundamentals of good advertising are essentially the same north and south of the Equator and east and west of Greenwich.

In addition to Brown's (1923) argument, proponents of the standardized approach argue that the needs and desires of consumers around the world are becoming more homogenized. Levitt (1983, p. 93) stated:

Everywhere everything gets more and more like everything else as the world's preference structure is relentlessly homogenized.....Ancient differences in national tastes or modes of doing business disappear. The commonality of preference leads inescapably to the standardization of products, manufacturing, and the institutions of trade and commerce.

Advocates of this approach argue that marketers should view the world as one large market and that regional, national, and international differences should be ignored. By doing so, standardization will help companies achieve cost reduction through economies of scale, building of international brand, and development of a global company image. Standardization will help multinational firms to compete more effectively by utilizing standardized international advertising (Tansey et al 1990). Although global firms realize these benefits, relatively few advertising agencies were found to utilize globally comprehensive campaigns because few companies felt comfortable with executing such campaigns (Hill & Shao 1994).

In 2003, Harvard Business School held a Globalization of Markets Colloquium to evaluate Levitt's article on its 20<sup>th</sup> anniversary. The participants of the colloquium concluded that although the issues raised by Levitt in his article were profound, and still carry important implications for companies selling products internationally, much of what he predicted did not come true

([http://hbsworkingknowledge.hbs.edu/specialReport.jhtml?id=3540&t=special\\_reports\\_globalmarkets&noseek=one](http://hbsworkingknowledge.hbs.edu/specialReport.jhtml?id=3540&t=special_reports_globalmarkets&noseek=one)).

Proponents of the adaptation school (Al-Olayan & Karande 2000; Alsop 1984; Britt 1974; Dunn 1976; Fournis 1962; Green; Jain 1989; Lenormand 1964; Nielsen 1964; Vladimir 1950; Wind and Douglas 1986) argue that advertisers must consider differences among countries such as culture, stage of economic industrial development, stage of product life cycle, media availability, and legal restrictions. Vladimir (1950, p. 723) stated:

Despite shrinking distances and better communications, however, the American manufacturer seeking to capture foreign markets still meets with many difficult problems. Every country has its own way of thinking, its own way of living. ....a campaign that succeeds well in Mexico may fail completely in South Africa.

Although Levitt's (1983) argument is thought-provoking and appealing, the "global market" still consists of a large number of nations, each with its own unique culture, economies, and consumption behavior and marketers are encouraged to take these differences into account (Al-Olayan & Karande 2000). Advocates of adaptation consider sharing of advertising messages to be inappropriate in most cases and advertising messages should be tailored to particular cultures. Jain (1989) argued that standardized international advertising messages are appropriate only when similarities exist between two cultures. Kaynak (1989) argued that a successful international advertising strategy requires:

1. An international brand with wide cross-frontier appeal,
2. Promotion of sufficiently general appeal to attract customers from a variety of cultures, and

### 3. Knowledge of national regulations.

Proponents of the third contingency perspective (Kotler 1986; Walters 1986) argue that neither complete standardization nor complete adaptation is necessary. According to these scholars, a more effective strategy would be to use a combination of the two approaches based on the factors that can influence advertising effectiveness in the countries involved. International marketers are advised to assess differences across countries and design their marketing campaign accordingly. For example, Jain (1989) points out that the choice between adaptation versus standardization is dependent on the product type while others point to the cultural distance between countries.

The review of the literature indicates that the pros and cons of international advertising and adaptation versus standardization in particular continue to be debated (Agrawal 1995; Cervellon and Dube 2000; Hill and Shao 1994; Solberg 2001; Papavassiliou and Stathakopoulos 1997; Zhou and Belk 2004). The central issue of this debate has been identifying the situations and extent to which standardization of international advertising is appropriate and effective when marketing products across different cultures. The standardization approach seems appealing for four main reasons. First, standardization enables corporations to maintain a consistent image and identity throughout the world. Second, it minimizes confusion among buyers who travel frequently by having product familiarity. Third, standardization allows multinational corporations to develop a single, coordinated advertising campaign across different markets. Finally, standardization can result in considerable savings through economies of scale. A number of leading multinational corporations have taken advantage of these

benefits and have been successful in using a global advertising approach. Examples include Phillips, Gillette and Benetton (Alden, Steenkamp and Battra 1999).

In spite of these tempting benefits and success stories of using a standardized advertising approach, recent studies in international advertising found empirical evidence demonstrating that there are still formidable cultural barriers which often render its use impractical and inappropriate (Albers-Miller & Gelb 1996; Al-Olayan & Karande 2000; Biswas, Olsen & Carlet 1992 ; Boddewyn, Soehl & Picard 1986; De Mooij 1998; Gilly 1988). Several studies have shown that consumers are more inclined to respond to advertisements that are congruent with their culture (Boddewyn, Soehl & Picard 1986; Buzzell 1986; & Harris 1984). The understanding of cultural differences is often considered a prerequisite for successful international advertising (Hong, Muderrisoghi & Zinkhan 1987; Keegan 1989) because consumers grow up in a particular culture and become aligned with that culture's value system, beliefs and perception processes. So understanding the concept of culture and cultural differences is often considered a prerequisite for those who wish to market their products across different cultures.

### **Statement of the Problem**

There is a wealth of literature published cross-cultural differences in advertising content (Abernethy & Franke 1996; Albers-Miller & Gelb 1996; Al-Olayan & Karande 2000; Cutler & Javalgi 1992; Hong, et al 1987; Lin 1993; Gilly 1988; Davis 2003). Some of these studies focused on similarities and differences in advertising expression between the United States and other similar cultures (e.g. Dowling 1980; Weinberger and Spotts 1989a), while other studies focused on comparing ad content across dissimilar cultures

such as the United States and Japan (Hong et al 1987; Javalgi, Cutler & Malhotra 1995; Mueller 1987). Abernethy and Franke (1996) found 40 out of 59 content analysis studies dealt with the United States media and concluded, "Much less is known about advertising information in other countries. For example, no study has examined the advertising information in any African nation, any part of the Middle East other than Saudi Arabia, or any of the 'economies in transition' associated with the former USSR" (p. 15).

Elbashier & Nicholls (1983, p. 68) stated that, "it is perhaps somewhat surprising that academics have not gone further and attempted to examine the impact of cultural differences in Arab countries on Marketing, as there is a considerable field of literature suggesting that several aspects of "the marketing mix" are culturally sensitive".

An extensive review of the literature suggests that the situation has not changed substantially. To the best of my knowledge, there has been only one study (Al-Olayan and Karande 2000) that compared magazine advertisements of some Arab countries and the United States. There has also been only one (Kalliny, Dagher & Minor 2004) study that compared TV advertisements from some Arab countries and the United States. Both studies were limited in scope dealing with only three variables.

The Arab world offers significant opportunities because it has the potential to become a significant market for numerous goods and services (Ali 1999). The Arab world consists of twelve Middle Eastern (Asian) countries (Bahrain, Iraq, Jordan, Kuwait, Lebanon, Oman, Palestine [the Gaza strip and West Bank], Qatar, Saudi Arabia, Syria, U.A.E. and Yemen) and ten African countries (Algeria, Egypt, Eritrea, Djibouti, Libya, Mauritania, Morocco, Somalia, Sudan and Tunisia) with a population of over 466 million people (World Fact Book 2004). However, Eritrea, Djibouti, Mauritania and

Somalia are typically not considered part of the Arab world because the Arabic language is not as prevalent in those countries and the general ethnic background is not Arabic. This is why the author will not attempt to include a sample from these countries.

According to Al-Olayan and Karande (2000), the Arab world's imports were over 150 billion U.S. dollars in 2000. Many Arab countries such as Saudi Arabia, Kuwait, United Arab Emirates, Bahrain, and Qatar are considered good markets because of the high level of national income. During 2002, U.S. exports to Saudi Arabia alone totaled \$5.4 billion (Data Stream 2002). Given the economic significance and potential of the region, multinational companies are already expanding into the Arab countries to seek business opportunities beyond the oil sector. Such expansion will create the need to understand the cultural differences that exist between the United States and the Arab world in order to better serve Arab markets (Ali 1999).

Lugmani, Yavas and Qureshi (1989) stated that a major tea company alienated Saudi customers after it aired a commercial that showed a Saudi host serving tea with his left hand to one of his guests. Moreover, the guest was wearing shoes while seated, which is considered disrespectful by traditional Saudis. This example points out the crucial role that local customs and traditions play in the daily life of the Saudi citizens. Therefore, lack of understanding of these cultural differences can lead to significant losses of business opportunities. Understanding these cultural differences will allow U.S. and other foreign firms to design and execute advertising campaigns that are more effective by taking into consideration the cultural and religious sensitive issues in the Arab World.

Advertising is one of the most common and prominent methods used in the West to bring a product or a service to the consumer. However, this may not be the case in

other countries and cultures. For example, Al-Makaty et al. (1996) argue that television advertising until recently was virtually unknown in the Saudi home, except for about 30 percent of the population in the Eastern Province who were able to receive broadcasts from neighboring states such as Bahrain and the United Arab Emirates. This is not due to a lack of television sets in the Saudi homes, but because prior to 1986 the government of Saudi Arabia did not open its national television system to commercial advertising (Al-Makaty et al 1996). Commercial advertising in the Arab world is a relatively new phenomenon that might need to be studied and understood. The literature dealing with commercial advertising in the Arab world is virtually non-existent.

A basic foundation, therefore, is to understand the cultural and religious values of the Arab residents that can aid marketers design and execute advertisements which are effective. It will be demonstrated in the following sections of this dissertation that these cultural and religious values play a significant role in how information is received and interpreted. It will be pointed out that the daily activities of Muslims are based mainly on religious teaching and beliefs and therefore, understanding those cultural and religious aspects and differences is critical in coming up with a successful advertising campaign.

### **Purpose of the Research**

The extensive literature review indicates that the debate of standardization versus adaptation of international advertising is ongoing. Therefore, there is an increasing need for cross-cultural advertising research that can help clarify this controversy. Scholars (Albernethy and Franke 1996; Al-Olayan and Karande 2000) identified the need for more studies comparing advertising content across countries, especially the neglected parts of

the world such as the Arab countries. In response to this suggestion, the primary purpose of this study is to investigate the similarities and differences of the manifestation of cultural and religious values in contemporary United States and the Arab television and newspaper advertisements. We fulfill this objective by comparing television and newspaper advertisements from the United States and a representative sample of the Arab world, including Egypt, Lebanon, Kuwait, Saudi Arabia, and United Arab Emirates.

Past studies suggested that cultural value orientations, such as individualism/collectivism, time orientation, communication styles and human relation with nature should be studied to provide a better understanding of the relationship between cultural values and advertising content (Caillat & Mueller 1996). To fill with this need, the second purpose of this study is to investigate whether advertising practices such as advertising appeals is in accord with cultural value orientations in the U.S. and the Arab world. We fulfill this objective by identifying and contrasting advertising appeals used in the United States and the Arab world to see if these appeals reflect the cultural and religious values held by each society. Choosing the appropriate and most effective advertising appeal is critical in determining the success and the effectiveness of the advertising campaign.

Abernethy and Franke (1996) pointed out that the Arab world has been severely neglected in terms of advertising research. In response to their observation, the third purpose of this study is to extend the advertising literature to the Arab world. We fulfill this objective by extending the standardization and adaptation debate to a new territory that has not received much attention in past studies. The following sections will show that the Arab world is unique in many ways, particularly in the role religion plays in every



aspect of a Muslim's life. Therefore, this study should not only be viewed as just an extension of the debate to yet another group of countries but rather extending the advertising debate to a new facet.

Albernethy and Franke (1996) found many more observations of magazine (56) and television (44) advertising than of newspaper (10) advertising. In response to their findings, the fourth purpose of this study is to compare U.S. and the Arab world newspaper advertising. Although newspapers have been the backbone of the Arabic media (Martin, 1988a), this medium has not received as much attention in the marketing discipline as other print media such as magazines. Most of the literature done in international advertising focused on Europe and some parts of Asia such as China, Japan and Korea. The Arab world clearly has been neglected and it deserves more attention due to the important role it plays in the global market (Al-Olayan and Karande 2000). To accomplish these research objectives, a comparative study will be conducted to assess contemporary U.S. and the Arab world television and newspaper advertisements using content analysis.

### **Contribution of the Research**

For several decades authors supporting the concept of standardization (Brown 1923; Elinder 1965; Fatt 1967; Levitt 1983; Roostal 1963) offered reasons as to why standardization should be followed while proponents of adaptation (Al-Olayan & Karande 2000; Alsop 1984; Britt 1974; Dunn 1976; Fournis 1962; Green, Cunningham & Cunningham 1975; Jain 1989; Lenormand 1964; Nielsen 1964; Wind & Douglas 1986) have offered their own reasons as to why an adaptation process should be followed.

Many scholars believe that it is difficult to standardize advertising and promotion in different markets (Geier 1986; Hornik 1980; Mueller 1992) because cultural differences such as language, traditions, beliefs and music dominate communication. Similarly other scholars have suggested that advertisements should be in accord with the cultural values and norms of the target market to communicate successfully with the audience and avoid triggering negative reactions toward a campaign (Boddewyn 1982; Britt 1987).

Proponents of the standardization approach believe the cost of adaptation could be high such as diminishing the economies of scale, promotion of a global image, etc.

Previous studies have contributed to our understanding of differences between cultures in terms of informational and emotional (Albers-Miller 1999) content of advertisements, humor (Sterthal & Craig 1973), comparative ads (Al-Olayan and Karande 2000) and sex role portrayal (Gilly 1988). All of these studies have contributed to the standardization versus adaptation debate. This study contributes to this debate by investigating advertising in a culture that has been seldom studied. While much is known about advertising in the United States, not much is known about advertising in the Arab world. Fundamentally two issues that are important to international advertisers wanting to advertise in Arabic television and newspapers are addressed in this study: (1) the cultural value differences manifested in advertising content in the U.S. and the Arab world television and newspaper advertisements, and (2) the more frequently used advertising appeals and how they confirm or deviate from cultural value orientations in each country.

This study has implications for cross-cultural advertising professionals and for academic researchers. For practitioners, this study should enable them to identify whether a standardized or a localized approach is followed in the Arab world. If a localized

approach is followed, this study will enable advertisers to understand how companies are currently adapting their advertising strategies to the Arab world. This study will also enable advertisers to identify commonalities and differences across Arab states and audiences.

For academic researchers, the current research offers insight into cross-cultural advertising in Arab countries, in particular Egypt, Lebanon, Kuwait, Saudi Arabia and United Arab Emirates. The findings of this study will add to the different perspectives discussed in standardization versus adaptation literature by providing empirical evidence in determining the feasibility of standardizing advertising appeals across the Arab world. This study will also provide a much needed insight into the Arab culture and the role religion plays in the advertising content.

Finally, the contribution of this study extends beyond the Arab world to the Islamic world. Although the cultural focus is on the Arab culture, the religious focus is on Islam. Islam has about 1.5 billion adherers (Rice & Al-Mossawi 2002) and Muslim consumers have enormous and growing purchasing power. Of the “Ten Big Emerging Markets” targeted by the U.S. Department of Commerce for American export promotion efforts, two are Muslim nations (Turkey and Indonesia) and two have substantial Muslim minorities (India and South Africa) (Rice and Al-Mossawi 2002). This study will provide insight for international marketers that will be applicable to Muslim consumers in terms of the religious practices and beliefs.

## CHAPTER 2

### LITERATURE REVIEW

#### **The Concept of Culture**

One of the main highlights of the standardization versus adaptation debate is the importance of culture and whether culture should be taken into consideration or ignored when designing global advertisements. The study of culture has been an important part of many disciplines such as anthropology, advertising, communication, education, law, linguistic, marketing, psychology, and sociology.

What is culture? One of the earliest uses of the term culture goes back to Tylor in his book Primitive Culture, published in 1871. Tylor (1958, p. 1) described culture as the “complex whole which includes knowledge, beliefs, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society”. Since Tylor’s publication of Primitive Culture, several scholars have attempted to define culture. In 1952, Kroeber and Kluckhohn found 164 different definitions of culture and were so dissatisfied with each one of them that they provided this definition:

Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action.

Since then, several other scholars attempted to define culture. Hofstede (1980, p. 19) defined culture as “the interactive aggregate of common characteristics that influences a group’s response to its environment.” This definition emphasizes how culture influences the reaction and interaction of human beings with their environment. Eleven years later, Hofstede (1991, p. 5) referred to culture as the “collective programming of the mind which distinguishes the members of one group or category of people from those of another.” According to Hofstede’s definition, culture is what makes a group unique and helps distinguish it from other groups. Costa and Pavia (1992) referred to culture as the “shared understanding” which imparts meaning to actions, behaviors, objects and existence. This shared understanding consists of the complex set of beliefs, values, norms and attitudes acquired by people as part of their national heritage (Britt 1974).

McCarty and Hattwick (1992, p. 34) referred to culture as the “complex system of meanings that a group has in common.” Geertz (1973) defined culture as a shared meaning and Hall (1959) referred to it as communication while Keesing (1974) defined it as a system of knowledge. Hoebel and Frost (1976, p. 6) define culture as the “integrated system of learned behavior patterns which are characteristic of the members of a society and which are not the result of biological inheritance.” Hoebel and Frost emphasized that culture is learned and not inherited. More recently, Varner and Beamer (1995, p. 2) defined culture as the “coherent, learned, shared view a group of people has about life’s concerns that ranks what is important, instills attitudes about what things are appropriate, and prescribes behavior.” Varner and Beamer emphasized the cultural differences that emerge from what each society considers important. Calloway-Thomas, Cooper, and

Black (1999) view culture as a composite set of patterns of behavior, language and values that govern the relationships in a given community. Finally, Kluckhohn & Kelly 1945, p. 80 defined culture as “By culture we mean all those historically created designs for living, explicit and implicit, rational and irrational, which exist at any given time as potential guides for the behavior of men.” This definition emphasizes the role history plays in shaping culture which implies that culture is a human construct. It also acknowledges that some aspects of culture may be irrational or so considered by members outside the group. According to BBC News (2004), the United Arab Emirates government fined an Italian man \$3,000 for kissing a woman while sitting in a taxi on a public street (<http://news.bbc.co.uk/1/hi/world/europe/4132801.stm>). This may be considered irrational by groups outside U.A.E. while considered a rational reaction by the U.A.E. government. These different views have contributed greatly to cultural differences and ideologies across nations.

The preceding literature review indicates that scholars have defined culture in many different ways with each scholar focusing on a different aspect or aspects of culture. Scholars, however, seem to be in a broad agreement in regard to the following characteristics of culture:

1. Culture is learned, not inherited,
2. All aspects of culture within a society are interrelated,
3. Culture is shared by a group of people who understand the specific aspects of their culture.
4. Culture is hard to change.

The first characteristic is an important one because it points out that members of a given society are not born with an understanding of their culture, rather, it is acquired and learned through socialization or enculturation (Durkheim 1895). Some authors argued that this process of enculturation begins prior to birth through the eating, sleeping and other behavioral patterns of the pregnant mother (Costa & Pavia 1992). Culture is often learned either through internalization of norms or through social pressure (Barrett, 1984). Culture can also be acquired through the process of assimilation where a new immigrant changes his behavioral patterns with respect to language, food consumption, and dress (Gordon 1964; Montero 1981; Schoen and Cohen 1980). Others referred to this process as acculturation (Gronhaug, Gilly and Penaloza 1993; O'Guinn, Lee & Faber 1986). Thus, culture is learned not inherited and derives from one's social environment, not from one's genes. The complex system of meanings in a culture is what makes each culture unique and hard to fully understand by members outside the group.

The second characteristic is also important because it points out the interrelatedness of the aspects of culture which collectively plays a role in shaping and guiding individuals' social behavior in their society (Hall & Hall 1989). Because consumption and communication styles are forms of social behavior, culture plays an integral role in affecting individuals' purchasing decisions (Arens & Bovee 1994).

The third characteristic emphasizes that culture is what is commonly shared by a group of people. This shared understanding is usually transferred through the process of socialization. This socialization process helps new members of the group to identify and recognize the cultural cues that guide and influence the reactions, interactions, and behaviors of the group. This socialization process begins at home during the first few

years of life and continues in other institutions such as schools, religious institutions and mass media.

Finally, culture is hard to change because it consists of values that lie in the core of personality (Posner and Schmidt 1996). This also has to do with the socialization process that takes place at a very young age. England (1967) argued that values are relatively permanent perceptual framework which shapes and influences the general nature of an individual's behavior. This is an important characteristic because it allows researchers to study culture knowing that it is not going to change overnight.

### **Summary**

Culture is what a group of people construct to guide human behavior and actions within a given society. This human construct serves as the shared common understanding that is passed from generation to generation. Each society has its own common understanding that makes it unique and hard to understand and comprehend by members outside the group. Therefore, the shared cultural cues and understanding act as a barrier to entry for members outside the group.

Culture is learned, not inherited. Members of a given society learn the various aspects of culture through enculturation and socialization. The major players in this enculturation and socialization process include family members, peers, educational institutions, religious institutions and the mass media. The influence of these major players extends from determining how group members dress to how they govern themselves. Because culture plays an integral part in every aspect of life, it is crucial to understand the role of culture in the design and execution of advertisements across



different cultures. Lack of understanding may lead to embarrassing and damaging situations such as the cited example of a tea company in Saudi Arabia that aired a commercial where a host was shown to serve his guest tea using his left hand (Lugmani, Quraeshi & Delene 1980), resulting in the alienation of the tea company in the Saudi market.

### **Value, Behavior and Culture**

Durjee, O'Connor & Veryzer (1996) contended that one of the most powerful ways to understand consumers is to understand their values and value systems. Although there are subtleties about culture that group members may know and understand, group members are often unable to articulate these subtleties to others outside the group (McCarty & Hattwick 1992). This difficulty becomes the fundamental problem of understanding a culture different from one's own. This is also a fundamental problem for researchers who attempted to understand different cultures and cultural differences across countries. As a solution, researchers focused on studying cultural values based on the logic that at the heart of culture lie values. Values allowed researchers such as Hofstede, Pollay, Kluckhohn & Strodtbeck and others to develop cultural models and dimensions that can help us understand cultural differences.

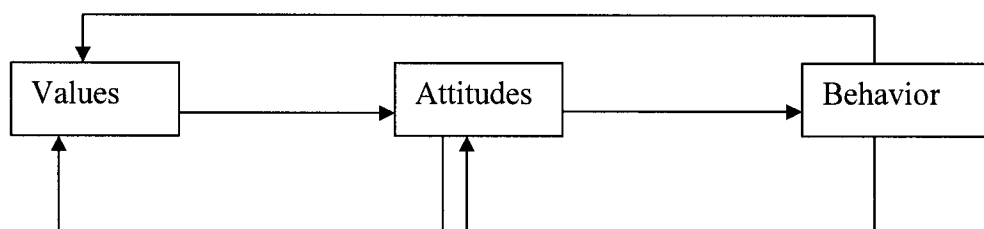
Although interest in the study of values dates back to the 1930s (Conner and Becker 2003), interest increased dramatically with the publication of Milton Rokeach's landmark *Beliefs, Attitudes and Values* in 1968. Posner and Schmidt (1996) argued that values lie in the core of personality and influence choices people make. Kluckhohn (1951) described values as "a conception, explicit or implicit...of the desirable which

influences the selection from available modes, means, and ends of actions,” (quoted in Conner and Becker, 2003, p.155). England (1967) described values as a relatively permanent perceptual framework that shapes and influences the general nature of an individual’s behavior. Rokeach (1973, p. 5) defined value as “an enduring belief that a specific mode of conduct or end state of existence is personally-psychologically or socially-culturally preferable to a converse mode of conduct or an opposite end state of existence.” The value system includes sets of beliefs, attitudes and activities to which a culture or subculture subscribes and is reinforced by rewards and punishments for those who follow or deviate from these guidelines (Rokeach 1973).

At the personal level, values determine virtually all types of behaviors, from simple purchasing to religious ideologies (Pollay 1983). In the marketing and management literature, cultural values are recognized as having influence on consumer motivations and product choices (Tse, Wang & Tan 1988). Personal values are the guides that influence individuals’ beliefs, attitudes and actions. At the collective level, cultural values are the center around which culture is formed and organized. Thus, cultural values are the foundation upon which a culture rests. Cultural values provide directions for the group members as to what is acceptable and what is not. Therefore, personal and collective cultural values have been considered important elements in describing individual motivations and subsequent acts (Conner and Becker 2003; Kluckhohn & Strodtbeck 1961).

Most researchers believe that values are predictors or antecedents of behavior (Conner & Becker 2003; England 1967; England & Lee 1974), and aid in the understanding of culture (Feather 1975; Rokeach 1968, 1973). Conner & Becker (2003)

argued as shown in the next diagram that values influence attitudes which in turn influence behavior. Thus, behavior is determined by values.



The study of values is important because values are standards by which we can use to evaluate people, actions, attitudes, or objects. These values influence the value system of each individual, society and nation. England (1967, p. 54) described the personal value system as a “relatively permanent perceptual framework which shapes and influences the general nature of an individual’s behavior.” Rokeach (1973, p.5) described the value system as “enduring organization of beliefs concerning preferable modes of conduct or end of states of existence along a continuum of relative importance.” Thus, according to Rokeach, a value system is the learned organization of principles and rules that help individuals evaluate and choose between alternatives.

Although value systems are universal and exist in every society, significant differences exist between different value systems. These differences stem from each society placing a different priority or ranking on each cultural value or principle. For example, the U.S is viewed as a society that values individualism while Mexico is viewed as a society that values collectivism. These priorities contributed to the creation of cultural differences among societies that set them apart from each other and make each society’s culture unique. Thus, cultural differences can be understood by comparing the

value systems of different cultures because each culture has its own unique set of priorities, rules and principles that facilitate group members and in their adaptation process to the environment (Kluckhohn & Strodtbeck 1961).

### **Summary**

Values are at the heart of culture that provide guidance to group members. Values are the measuring sticks by which group members and societies evaluate and judge alternatives and actions. Values can influence behavior in two ways: behavior channeling and perceptual screening (England 1967). For example, values would channel away the behavior of an individual who places a great value on honesty and integrity when he is approached with a proposition that involves deception. The individual would choose not to engage in an activity of dishonesty as a direct result of his and society's value of honesty. Thus, values play an essential role on how individuals behave and what course of action they may choose. The same goes for society as a whole. This is probably why people and nations go to war to defend a cultural value that they cherish and that they consider important in determining who they are.

Because values serve as standards that guide and affect an individual's attitudes, beliefs, choices and actions, values are probably the most important element in the formation and shaping of culture. Because priorities placed on different values vary from society to society, each society has its own prevailing unique value system and culture

## **Cultural Values and Advertising Content**

Advertising is probably one of the most pervasive forms of mass communication in the world. Stern (1996, p. 62) defined advertising as “any media artifact designed to persuade consumers and generated, composed, recorded and analyzed by sponsorial agents and/or researchers.” According to Stern, advertising includes anything that has a brand name, slogan or element that can be connected to a brand name or product.

According to Judy Diamond Associates, the average American is targeted by an average of about 3000 advertising messages a day including: phone calls, e-mails, meetings, television commercials, radio commercials, billboards, conversations and others. These advertisements include messages and meanings that attempt to appeal to the audience’s deepest social and cultural concerns (Leiss, Kline, & Jhally 1991).

The advancement and availability of technology has enabled the mass media to be one of the most effective and wide spread institutions for transferring cultural values. Because advertising is a vital part and form of mass communication, advertising has become influential in the portrayal and transmission of cultural values. Potter (1954, p. 177) put it this way:

Advertising has joined the charmed circle of institutions which fix the values and standards of society and it has done this without being linked to any of the socially defined objectives which usually guide such institutions in the use of their power; then it becomes necessary to consider with special care the extent and nature of its influence, how far it extends, and in what way it makes itself felt.

Potter points out the role advertising plays in fixing the values and standards by which society is guided. He also points out that advertising has done so without any clearly

defined social objectives. Pollay (1986, p.18) illustrated the pervasiveness of advertising by stating:

The proliferation and the intrusion of various media into the everyday lives of the citizenry make advertising environmental in nature, persistently encountered, and involuntarily experienced by the entire population. It surrounds us no matter where we turn, intruding into our communication media, our streets, and our very homes. It is designed to attract attention, to be readily intelligible, to change attitudes, and to command our behavior.

According to Pollay, advertising has a tremendous influence on our attitude and behavior and there is no escape from it because it exists everywhere we go. BBC news (2005) reported that a U.S. man has received bids up to \$30,000 to place an advertisement on his forehead for a month (<http://news.bbc.co.uk/2/hi/technology/4170523.stm>). This example illustrates and supports Pollay's claim that it is becoming impossible for modern societies to escape from advertising.

### **Cultural Differences in Advertising Content**

McCarty and Hattwick (1992) argued that culture impacts every aspect of a society including the thinking and acting of every member of a group. No wonder culture has long been considered to have a significant influence on international advertising strategy (e.g. Albaum and Peterson 1984; Britt 1974; Donnelly 1970; Douglas and Dubois 1977; Harvey 1993; Kanso 1992; Mueller 1992; Onkvisit and Shaw 1987). Srikandath (1991) referred to cultural values as the governing ideas and guiding principles for thought and action in a given society. Therefore, cultural values are important variables in advertising research. Advertisements are the richest and most faithful daily reflections that any culture ever made of its entire range of activities

(McLuhan 1964). Schudson (1984) viewed advertising as a window to a given culture and a mirror that reflects culture. Frith (1997) argued that consumers understand advertising messages by relating them to culture. Tse, Belk and Zhou (1989) argued that cultural values conveyed through advertising messages are considered powerful forces shaping consumers' motivations, lifestyles, and product choice. Marketers must understand cultural values of a given society to be able to select effective and appropriate advertising messages. Thus cross-cultural studies are crucial in understanding different cultural values.

Frith and Frith (1989) found significant differences in key cultural values between Western and Eastern cultures reflected in advertising such as direct and indirect discourse, individualism and collectivism, horizontal and vertical identification of personal relationships, determinism and fatalism, and logical and intuitive problem-solving. The most common cultural values manifested in advertising include individualism-collectivism (Cheng & Schweitzer 1996; Lin 1993), high and low context cultures and language (Muller 1987), power distance (Sriram and Gopalakrishna 1991; Zandpour et al 1994), uncertainty avoidance (Sriram and Gopalakrishna 1991; Zandpour et al 1994), and cultural preference for written versus oral communication (Unwin 1974).

Synodinos, Keown, & Jacobs (1989) studied advertising practices in 15 countries and found significant dissimilarities that were attributed to cultural differences. Kanso (1992) investigated the international advertising strategy of the largest fortune 500 corporations and suggested that advertising messages should fit the beliefs and traditions of the citizens in each country. Hornic (1980) found that, in most cases, an adaptive advertising strategy was followed when an American print advertisement for well-known

American products was used in Israel. Graham, Kamins & Oetomo (1993) found Japanese and German companies to adapt their international advertisements to the foreign markets.

Several authors (e.g. Al-Olayan and Karande 2000; Kalliny et al 2004; Mueller 1987) found that traditional cultural values have an impact on advertising message appeals. For example, Arab magazine advertisements tend to use fewer information appeals than American counterpart advertisements (Al-Olayan & Karande 2000; Kalliny et al 2004). Mueller (1987) and Lin (1993) found Japanese television advertisements to be less informative compared to American television advertisements. Miracle, Chang, & Taylor (1992) suggested that cultural variables account for the differences identified in advertising executions in the U.S. and Korea. Scudder (1985) found significant differences between U.S. and UK students in seven values, suggesting that the warning signals are strong. Sommers and Kernan (1967) argued that individuals generally rely on basic values for all types of decisions, including those dealing with consumption.

Lin (1993) argued that the Chinese Confucian influence in the Japanese culture orients its advertising toward respect for nature, tradition, and elders. Hong et al (1987) found Japanese magazine advertisements to include more emotional appeals and less comparative appeals than their American counterparts. Zhang and Gelb (1996) found American consumers prefer individualistic appeals while Chinese consumers prefer collectivistic appeals. They also found that a match between advertising appeals and cultural values bring about more favorable attitudes toward the advertisement. Lenormand (1964) concluded that cultural differences such as religious beliefs, basic customs and living standards are too great to overcome.



The majority of cross-cultural advertising studies assume explicitly that culture is an antecedent to different advertising content and expressions (Al-Olayan & Karande 2000, Gilly 1988; Hong et al 1987; Mueller 1992; Tansey et al 1990), and tremendous support has been reported for the culture-specific content of advertising. Pollay and Gallagher (1990) argued that cultural values are the core of advertising messages and typical advertisements reinforce cultural values. Finally, several empirical studies found that advertisements reflecting local cultural values are more persuasive than those that ignore them (Gregory and Munch 1997; Han and Shavitt 1994; Hong, Muderrisoghi and Zinkhan 1987; Madden, Caballero and Matsukubu 1986).

The above discussion reveals that there is a reciprocal relationship between cultural values and advertising content. To maintain their effectiveness, advertising content should reflect cultural values to appeal to consumers. Because advertisements do not directly inform consumers about the cultural values embedded within them, consumers do not actively resist these cultural values and are likely to accept them. Thus, advertising content not only transmits cultural values but also reinforces them. Therefore, advertisements end up not only helping to sell products but also maintaining cultural values and reinforcing cultural differences. It should be pointed out that marketers choose which values to emphasize and which values to ignore in advertising. Thus not all values receive the same transmission and reinforcement as noted by Pollay (1986, p. 32):

Not all values are equally suited for use in commercials. Some are more plausibly linked to the products in current production, some are more dramatically visualized, and some are more reliably responded to by the consuming public. Thus, in the aggregate, some of our cultural values are reinforced far more frequently than others. Hence, while it may be true that advertising reflects cultural values, it does so on a very selective basis, echoing and reinforcing

certain attitudes, behaviors, and values far more frequently than others. Thus, it becomes a serious research question, which values are subjected to this selective reinforcement and which suffer from neglect, however benign?

Thus, advertising plays a role in strengthening and emphasizing certain cultural values. Pollay (1986) attributes the influencing ability of advertising to four reasons. He asserts that advertising is 1. pervasive, appearing in many modes and media, 2. repetitive, reinforcing the same or similar ideas relentlessly, 3. professionally developed, with all of the attendant research sophistications to improve the probabilities of attention, comprehension, retention, and behavioral impact, and 4. delivered to an audience that is increasingly detached from traditional sources of cultural influence like families, churches, or schools. The change, however, is selective (Pollay 1986), meaning that certain values are emphasized while others are ignored. This probably contributes to cultural differences by placing different priorities on cultural values. This is what Pollay (1986) refers to as the distorted mirror.

Finally, Mannes (1964, p.32) voiced his concern in regard to this distorted mirror by stating, "I don't think the advertisers have any real idea of their power not only to reflect but to model society.... And if you reflect us incorrectly, as I believe you are doing, you are raising a generation of children with cockeyed values as to what men and women and life and family really are."

This preceding literature shows that there is a strong relationship between cultural values and advertising content. Cultural values play a central role in the advertising content and advertising content plays an integral role in transmitting and shaping cultural values. Therefore, the study of advertising content makes it possible for academic researchers to gain insight about the cultural values of a particular society.

## **Cultural Values and Advertising Appeals**

Appealing to consumers in different cultures has been a challenge for international marketers and the challenge is growing as globalization contributes to the proliferation of international marketing and advertising (Albers-Miller 1999). An advertising appeal is defined as a conscious attempt to motivate potential consumers toward some form of activity (such as seeking more information or purchasing) or to influence them to change their attitude of the advertised product (Gelb, Hong and Zinkhan 1985). Therefore, appeals are the bases through which an advertisements attempt to persuade. Advertising appeals are a primary part of the advertisement that can contribute greatly to the success or the failure of the advertisement.

Gelb, Hong and Zinkahn (1985) argued that a commercial message must gain attention, achieve cognitive and/or affective outcomes, and behavioral or conative outcomes to be of value. Advertisers attempt to achieve this by using various types of appeals such as fear, shame, drama, or humor. Several authors argued that advertising appeals can be categorized on an overall two-group classification such 'thinking vs. feeling' (Vaughn, 1980), 'cognitive vs. feeling,' (Aaker and Norris 1982), 'informational vs. transformational' (Puto and Wells 1984), 'utilitarian vs. value-expressive' (Johar and Sirgy 1991), or 'emotional vs. rational' (Albers-Miller and Stafford 1999).

For years, advertising scholars have explored and debated the effectiveness of different appeals based on different findings. Aaker and Norris (1982) found informational appeals to result in higher effectiveness ratings than emotional appeals. Similarly Golden and Johnson (1983) found that, overall, thinking ads were subsequently better liked and resulted in higher purchase intentions because they provided more

information than emotional ads. Coulson (1989) found rational commercials to result in higher purchase intentions than mood commercials. Other scholars argued that appeals generating an emotional response generate more positive reactions (Goldberg and Gorn 1987) and higher level of recall (Choi & Thorson 1983).

Appeals are related to values and while values are there in the ad because they are there in the world, appeals are carefully selected and included by the advertiser (Hetsroni 2000). Advertising appeals are not culture free because cultural values, norms and characteristics are embedded in them (Zhang & Gelb 1996). Most advertisements include an appeal that is in consonant with the culture where they are created (Hetsroni 2000). Zhang and Gelb (1996) argued that the relationship between culture and appeals is often moderated by the product use condition or characteristics. For example, a rational appeal is used when the product is utilitarian, whereas an emotional appeal is used in cases where the direct user's product benefit is not self-revealing (Johar and Sirgy 1991). Albers-Miller (1999) concluded that a country's culture will influence the type of appeal used in a particular product's advertising. Therefore, different cultures will use different appeals depending on the cultural values. Thus, cultural values can be seen in advertising appeals and through the study of advertising appeals, academic researchers can gain insight about the cultural values and cultural value differences across countries.

## **Theoretical Foundation**

### **Cultural Dimensions**

Understanding the nature and influences of cultural differences is central to international marketing. There is probably no argument that man through out the ages has

been trying endlessly to simplify and organize his environment to have a better understanding of it. Over the years, a number of social scientists attempted to discover a generalized framework of culture to assist in explaining cultural differences. Because there are hundreds of values on which societies and cultures could be compared, organization of cultural values into a manageable number of dimensions is vital. These dimensions can be thought of as the underlying common values or standards shared and accepted by individuals in a society, by which different cultural groups can be compared. Gannon (1994) argued that cultural dimensions can be used as instruments to compare and cluster cultures according to behavioral characteristics.

Based on an extensive review of the literature, the following section will provide a description of the most frequently used dimensions in cross-cultural research, which we will use as a foundation to compare the United States and the Arab World. The first dimension that will be used is contextuality, developed by Hall (1976). The second dimension is collectivism/individualism and third dimension is femininity/masculinity developed by Hofstede (1980). These dimensions are found to be the most prominent dimensions in explaining cross-cultural differences (Taylor, Wilson and Miracle 1994). Several marketing researchers used Hofstede's dimensions in marketing research recognizing their applicability to marketing research problems (Albers-Miller 1996; Albers-Miller and Gelb 1996; De Mooij 1998; Lynn, Zinkhan and Harris 1993; Milner 1994; Milner and Collins 1998; Wiles, Wiles and Tjerulund 1995). The fourth and fifth dimensions are the human relationship with nature and time orientation developed by Kluckhohn and Strodtbeck (1961). These two dimensions were selected because the work of Kluckhohn has been cited frequently as a basis for selecting cross-cultural dimensions

(see Gregory and Munch 1997; Gudykunst, Matsumoto, Ting-Toney, Nishida, Kim, and Seyman 1996; Henry 1976; McCarty and Hattwick 1992; Mezei 1974; Singelis and Brown 1995; Triandis, Chan, Bhawuk, Iwao, Sinha 1995; Zhang and Gelb 1996).

The five dimensions selected (Contextuality, Individualism/Collectivism, Masculinity/Femininity, Human Relationship with Nature and Time Orientation) have been considered as central tenets of culture and shown to be fundamental to understanding differences in advertising practices across cultures (Cho, Up Kwon, Gentry, Sunkyu & Kropp 1999). These five dimensions will provide a theoretical foundation for this dissertation.

### **Contextuality**

Hall's 1976 theory of high versus low context culture has been used frequently to understand and explain cultural differences (see Adir 2003; Anwar & Chaker 2003; Britt 2000; Cho, Up Kwon, Gentry, Sunkyu & Kropp 1999; Hall & Hall 1989; Lin 1993; Miracle, Chang and Taylor 1992; Mintu-Wimsatt & Gassenheimer 2000; Mueller 1987). Hall (1976, p. 91) describes the difference between high and low context cultures as:

A high-context communication or message is one in which most of the information is either in the physical context or internalized in the person, while very little is in the coded, explicit, transmitted part of the message. A low context communication is just the opposite; i.e., the mass of the information is vested in the explicit code. Twins who have grown up together can and do communicate more economically than two lawyers in a courtroom during a trial.

The theory of low versus high context captures a culture's reliance on context in communication and information processing (Hall 1976). There are significant differences

between high and low context cultures. Low context cultures tend to be clear, confrontational (Cutler and Javalgi 1992; Miracle et al 1992) and provide detailed information in their communication (Lin 1993). High context cultures rely primarily on non-verbal communication (Simintiras and Thomas 1998), often drawing conclusions from informal interactions and other non-verbal variables such as values, status, and associations (Keegan 1989).

Hall (1976) suggests that high-context culture would convey messages in an abstract, implicit, and indirect manner, and that meanings are interpreted based on the intuition and contemplation of the audience. Therefore, the communication style is embedded in the context of the message, and the listener must understand the contextual cues in order to interpret the meaning of the message. In the high context cultures, brevity of expression is desirable and speeches that have few words but carry a full meaning are considered to be the best speeches. Thus high context cultures do not require a great deal of information. In contrast, the low context cultures rely on clear verbal and unambiguous messages to communicate. Because the interpretation of the message is dependent on the explicit and unambiguous message, a great detail of information is required to achieve effective communication. The high context culture relies on the contextual cues while the low context cultures rely on words to communicate. These contextual cues include the individual's background, social status, associations, and values.

The theory of high versus low context has been used extensively in advertising research. Effective communication in advertising and in advertising messages is crucial. Hall's theory allows marketers to choose the communication style that improves the effectiveness of the message. Line (1993) found advertisements in low-context cultures to

be more informative compared to high-context cultures. Low-context cultures were found to use a hard-sell approach (Mueller 1987, 1992) and a direct and confrontational appeal (Cutler and Javalgi 1992) and stress breadth rather than depth brand image perceptions (Roth 1992). In contrast, advertisements in the high-context cultures use emotional appeals (Biswas et al 1992), use a more of a soft-sell approach (Cutler and Javalgi 1992) and stress depth brand image perceptions (Roth 1992).

### **Individualism and Collectivism**

Triandis (2004) concluded that the dimension of individualism/collectivism is the most important dimension in studying culture. This dimension has been used extensively and investigated in many disciplines (Cukur, De Guzman & Gustavo 2004; Gudykunst et al 1996; Han and Shavitt 1994; McCarty and Hattwick 1992; Mueller 1987). Hofstede (1984, p. 225) defines individualism and collectivism based on the strength and breadth of ties between the individual and society. Perhaps the importance of this dimension stems from its ability to provide an objective assessment of culture, which is otherwise a fuzzy concept (Gouveia, Clemente & Espinosa 2003). This construct points out that the perceptions and behaviors of people in the individualistic culture are different from those in the collectivistic culture (Triandis, 2004). Hofstede (1984) describes individualism as the assumption that individuals should take care of themselves. In collectivistic societies, people are integrated into strong and cohesive in-groups which care for them in exchange for a high degree of loyalty. Collectivists are more willing than individualists to sacrifice their personal goals for the group's goals (Perea & Slater 1999). Additionally, social norms are very important in guiding the behavior of individuals in collectivist societies



(Prior & Whalen 1997). In individualistic cultures, it is expected that people will try to gain attention for themselves and get credit for their achievements.

In individualistic cultures, strong ties exist only with familiar others, while in collectivistic cultures; strong ties exist with a more diffuse group. A high individualism ranking indicates that individuality and individual rights are paramount within the society, while a low individualism ranking typifies societies where the rights of the society are paramount. Thus, these cultures tend to be high in power distance.

Uncertainty avoidance and collectivism also tend to covary with collectivistic cultures using relationships to avoid discord with peers and superiors and to reduce uncertainty (Tsai & Levinson 1997). Those from an individualistic society frequently question ethical standards established by their societies, while members in collectivist cultures tend to accept them (Singhapakdi & Rawas 1999). Individualistic cultures emphasize personal fate, personal achievement, and independence from the in-group (Perea and Slater 1999). Consumers in individualistic cultures place their own needs, desires and wants before those of the group (Perea and Slater 1999). In individualistic societies the individual is the center of attention and autonomy and self reliance are emphasized in these societies. Individuals in these societies are most likely to dislike being dependent on other people or having other people dependent on them.

A consumer who is living in a collectivistic society might be expected or required to adhere to what the group decides and not just to what he/she decides. The individual is expected to consider how a decision will impact not only his life but the lives of those around him. Thus, collectivism generally refers to: 1) society-centered orientation, 2) emphasis on sharing, cooperation, and group harmony, and 3) concern for group welfare.

In contrast, individualism generally refers to: 1) self-centered orientation, 2) emphasis on self-sufficiency and control, and 3) emphasis on individual accomplishment.

Advertisements in individualistic cultures are oriented toward individuality, independence, success and/or self-realization, and stress the benefits to one's own self. In contrast, advertisements in collectivistic cultures reflect interdependence, family integrity, group well-being, concern for others, and group goals (Belk and Bryce 1986; Han and Shavitt 1994; Miracle et al 1992; Mueller 1987).

Triandis (1995) found that individualism-collectivism influences the individual's communication style. For example, collectivists are likely to say "what is mine is yours" whereas individualists are likely to stress that "what is mine is not to be used without my permission." In addition, collectivists are likely to employ "we" but individualists are likely to employ "I" in speech. Moreover, the interpretation of the message in a collectivist society is often dependent on the context such as tone of voice and body language. Collectivists are likely to avoid confrontation and feelings of others are stressed in communication.

Triandis (1990, 2004) argued that individualism and collectivism should not be viewed as opposites because both values can coexist in all cultures. Although many studies found that there are individuals who may score high on individualism and collectivism at the same time, one pattern tends to be predominant in a given society (Triandis 2004).

### **Masculinity/Femininity**

Hofstede (1991, 2001) described the masculinity-femininity dimension as follows. In masculine cultures, gender roles are clearly distinct. Men are expected to be assertive, tough, and focused on material success while women are expected to be more modest, tender, and concerned with quality of life. A culture has a higher femininity score when men tend to act less like the stereotypical man and exhibit higher degrees of the feminine tendencies (Hofstede 1998). In feminine societies, gender roles overlap; both men and women are modest, tender, and concerned with quality of life (Hofstede 2001). According to Hofstede's description, this dimension refers to the extent to which cultures strive for ego-goals and competitiveness where masculinity stands for achievement, heroism, assertiveness, and material success. In contrast, femininity stands for relationships, modesty, caring for the weak, and the quality of life. Therefore, this dimension addresses the way a society allocates social (as opposed to biological) roles to the sexes.

De Mooij (1998, p. 82) stated that the femininity/masculinity dimension "discriminates between cultures particularly with respect to values related to winning, success, and status, which are much used in advertising appeals....for advertising and branding, this dimension can be used to distinguish important cultural differences with respect to values and motivations like achievement, accomplishment, and success."

### **Human Relationship with Nature**

In addition to Hall's high-low context dimension and Hofstede's collectivism/individualism and masculinity/femininity dimensions, another cultural

dimension that has many implications for cross-cultural studies is Kluckhohn and Strodtbeck's (1961) human relationship with nature dimension. Carter (1991, p. 164) stated that, "Although the Kluckhohn and Strodtbeck model can be criticized for its limited options, its static structure, and the fact that it does not capture all aspects of cultural characteristics, it nevertheless has a long history in the social science and counseling literature." This dimension has to do with how a cultural group believes that human beings relate with the world around them.

This dimension measures the degree to which people are oriented toward nature and suggests three relationships between man and nature: subjugation-to-nature, harmony-with-nature, and mastery-over-nature. Subjugation to nature suggests the belief that nothing can be done to control nature and its fate must be accepted because man is dominated by nature (Carter 1991). From this perspective, man is to adhere to the natural forces and not fight them, for fighting them will only result in a wasteful effort. Therefore, nature guides one's life. Harmony with nature suggests the belief that man is one with nature and nature is man's partner in life. The mastery over nature preference suggests that humans are separate from the physical, mechanical, and rational world. Therefore, the world (natural forces) is an object that can be controlled and modeled for human benefit (Carter 1991). From this perspective, man is to conquer nature.

Kluckhohn and Strodtbeck (1961) noted that the U.S. is more prone to emphasize mastery over nature while many African cultures tend to be subjugated to nature. To most of the U.S. population, the expression, "you can do it" and "nothing is impossible" is not a metaphor symbolizing the impossible, but rather an optimistic view based on past experiences. Therefore, in the U.S. culture, it is the individual's responsibility to

overcome whatever obstacles may come his/her way to achieve one's goals. Thus, the correct course of action would be to challenge nature and change it to fit one's needs. In contrast, in those cultures that believe man is subjugated to nature tend to emphasize expressions such as "God willing" or "it is God's will." Therefore, there is nothing that man can do to change the course of events and nature is not to be challenged. In these cultures man is to adapt to nature rather than change natural events to fit one's needs.

Several researchers used the Kluckhohn and Strodtbeck value orientation to investigate and explain cultural differences (Carter 1991; Chandler 1971; Connor and Becker 2003; Graves 1967). This dimension has many implications for marketing. For example, McCarty (1994) argued that the types of products available and the way products are marketed are influenced by society's belief about its relationship with nature. Belk and Bryce (1986) found U.S. advertising to likely stress changing the environment rather than adapting to it. Mastery over nature is held as a core value in the U.S. This is evident in the variety of products found in the U.S stores, where for the most part, a product is available to assist in solving problems encountered on a daily basis.

### **Time Orientation**

The time orientation dimension has to do with whether cultures are primarily oriented toward the past, the present, or the future. Gjesme (1979) argued that because present behavior results from past experiences or future intentions, all individuals in all cultures are periodically oriented toward the past, the present, and the future. The meaning, manifestation, and emphasis, however, on the three orientations differ from culture to culture.

Kluckhohn and Strodtbeck (1961) argue that one's time orientation is a product of one's socialization and that time orientation is one major cultural value varying across cultures. Kluckhohn and Strodtbeck (1961) identified three types of time orientation: past-time orientation, present-time orientation, and future-time orientation. Cultures that have a past-time orientation are likely to emphasize respect for tradition and belief that the way things have always been done is the way they should continue. These cultures emphasize things such as cultural heritage, history, tradition, past accomplishments and preservation of the past. In contrast, cultures having present-time orientation are likely to emphasize the present and hold it as most important. These cultures tend to "pay little attention to what has happened in the past and regard the future as both vague and unpredictable. Planning for the future or hoping that the future will be better than either the present or the past simply is not their way of life," (Kluckhohn and Strodtbeck 1961, p. 14). Thus, these cultures are short-term oriented and the focus is more on the present rather than the past or the future. Future-time orientation cultures tend to focus on the future. This is not to say that they do not respect the past or that they do not live in the present, however, their main focus is concerned with the future.

Kluckhohn and Strodtbeck (1961) point out that the U.S. is a very future oriented society. Members of this society tend to be optimists, believing that the future will bring good things and members of this culture are oriented toward that eventuality. Thus, members of this culture plan for the future and look forward to it. In doing so, they exert an effort to be ahead in time and strive to conquer the future. This dimension has been used to explain cultural differences across countries. For example, Yau (1988) noted that the values of past-time orientation imply that the Chinese tend to have great brand loyalty

and unless the product or brand being used proves very unsatisfactory, they are not likely to switch to other brands or products. Mueller (1987) found Japanese advertising to have a greater tendency to reflect tradition compared to U.S. advertising.

### **Summary**

Posner and Schmidt (1996) argued that values lie in the core of personality and influence choices and decision people make. At the personal level, values determine virtually all types of behaviors, from simple purchasing to religious ideologies (Pollay 1983). At the collective level, cultural values are the center around which culture is formed and organized. Therefore, personal values are the guide that influences individuals' beliefs, attitudes and actions. Most researchers believe that values are predictors or antecedents of behavior (Conner & Becker 2003; England 1967; England & Lee 1974), and aid in the understanding of culture (Feather 1975; Rokeach 1968, 1973).

Although value systems are universal and can be found in each society, there are significant differences between societies in regard to value systems. These differences stem from each society placing a different priority or ranking on each cultural value or principle. Understanding the nature and influences of cultural differences is central to international marketing. Because there are hundreds of values on which societies and cultures could be compared, organization of cultural values into a manageable number of dimensions is crucial. These dimensions can be thought of as the underlying common values or standards shared and accepted by individuals in a society, by which different cultural groups can be compared. Gannon (1994) argued that cultural dimensions can be

used as instruments to compare and cluster cultures according to behavioral characteristics.

The dimensions selected: high versus low context, individualism versus collectivism, masculinity/femininity, human relationship with nature and time orientation, have been often used as a basis to compare different cultures. Kluckhohn and Strodtbeck (1961), Hall (1976) and Hofstede (1984) argued that cultures can be placed along a continuum in regard to these cultural value orientations where some cultures are prone to collectivism, high context, subjugation to nature and past-time orientation while others are prone to individualism, low context, mastery over nature and future time orientation. Cultural differences manifested in these dimensions have many implications for international marketing and advertising research.



## CHAPTER 3

### **Measuring Cultural Values Manifested in Advertising**

Marketers have used various approaches to measure and understand cultural values and cultural differences across cultures. Approaches such as VALS (Mitchell 1983); AIO (Wells and Tigert 1971); Rokeach Value Inventory (RVI) (Rokeach 1973); and LOV (Kahle 1983) have contributed greatly to our understanding of cultural values and cultural differences. Rokeach's value inventory was the most cited and recognized contemporary work on cultural value analyses up to 1983 (Pollay 1983). Rokeach identified 18 "instrumental" and 18 "terminal" values that have been used extensively in many disciplines to understand cultural values and differences. Rokeach (1973, p.25) points out that:

As the maintenance, enhancement, and transmission of values within a culture typically become institutionalized, then an identification of the major institutions of a society should provide us with a reasonable point of departure for a comprehensive compilation and classification of human values.

Building on Rokeach's view, Pollay (1983, p.73) stated:

No method now exists for measuring the values manifest in advertising, despite the fact that the cultural consequences of advertising have been the subject of much discussion from both thoughtful scholars in diverse social science fields and more hostile critics of society and advertising.

Recognizing the need for such a measure, Pollay (1983) built on the work of White (1951) and Rokeach (1973) and developed 42 values that since then have been used extensively in advertising content analyses (see, Albers-Miller 1999; Caillat & Mueller 1996; Cheng & Schweitzer 1996; Hestroni 2000). Pollay built on White's (1951) 50 values and Rokeach's (1973) 36 values to assess the value system of individuals by adapting these values to advertising application. Pollay had four main objectives in mind in developing his list of values: 1) consistency with the literature, 2) relevance and richness, 3) analytical flexibility, and 3) reliability. Pollay's typology is considered an exhaustive list of all common advertising appeals based on previous advertising literature and values research in other disciplines. Pollay's list was tested and all intrarater reliabilities were 0.70 or higher.

Pollay and Gallagher (1990) employed Pollay's (1983) measures of values to test the notion of 'the distorted mirror' which was theoretically presented by Pollay in 1986. They used a sample of 2,000 magazine ads from 1900 to 1980 and 250 television ads from 1970 to 1980 to investigate cultural values manifest in North American advertisements content. Their empirical study revealed 25 cultural value categories that were frequently manifested in North American advertisements. This finding reveals the consistency of certain values reflected in commercial communication. Pollay and Gallagher's (1990) study showed high consistency over time and across media, lending support to Pollay's typology of values.

Belk and Pollay (1985) analyzed a magazine sample of 220 ads from 1940 to 1970 in Japan and the United States using Pollay's list. They found the use of status and

luxury appeals to be increasing in Japan while the use of utilitarian appeals to be decreasing. Using Pollay's value list to investigate cultural differences between the United States and Britain, Caillat and Mueller (1996) found U.S. ads to manifest American values while British ads manifest British values suggesting that there are significant differences between the two countries and a standardized approach to advertising is not feasible.

Cheng (1994) content analyzed a total of 572 Chinese magazine advertisements from 1982 and 1992 and found "modernity," "technology," and "quality" as the three predominant cultural values manifest in Chinese advertising over those 10 years. In 1996, Cheng and Schweitzer content analyzed 1,105 Chinese and U.S. television commercials and identified "family," "technology," and "tradition" to be the dominant cultural values in the Chinese television commercials while "enjoyment," "individualism," and "economy" to be the dominant cultural values in the U.S. television advertising. They also found "modernity," and "youth" to be dominant in both countries. Wiles & Wiles (1996) content analyzed 269 magazine ads from the United States and 123 ads from Sweden and found magazine advertisers in Sweden and the United States to overwhelmingly depict people as youthful.

More recently, Hetsroni (2000) content analyzed 861 Israeli TV ads using Pollay's list. Most of the findings support Pollay's notion that advertising is a distorted mirror that refrains from depicting certain values. Finally, Al-Olayan & Karande (2000) content analyzed 1,064 ads from Egyptian, Lebanese and United Arab Emirates magazines to test for cultural differences between the United States and the Arab World.

Arab advertisements were found to be less informative, more modest and to refrain from including price information as compared to their U.S. counterparts.

### **Summary**

The preceding literature review indicates that cultural values are viewed to guide and govern individuals' thoughts, behaviors and actions in a given society. These cultural values are transmitted and reinforced through social institutions. The mass media are probably one of the most wide spread social institutions. As a form of mass media, advertising has been shown to play a vital role in the transmission and reinforcement of cultural values. According to Pollay (1983), cultural values are usually manifest in advertising appeals.

To empirically investigate the manifestation of cultural values and measure cultural values across cultures, scholars developed several coding frameworks. One of the most cited and recognized frameworks is Pollay's (1983) cultural values. Pollay's list has made it possible for scholars to investigate and point out cultural differences manifest in advertising. Pollay and Gallagher (1990) utilized Pollay's coding framework to content analyze magazine advertisements and television commercials and found 25 value categories that have been consistently manifest in American advertising over time and across media. Cheng (1994) found certain cultural values to be predominant in Chinese advertising. Al-Olayan & Karande (2000) and Kalliny et al (2004) found certain cultural values to be predominant in the Arab world.

## **Television and Print Advertising**

Television and print advertising are among the most common and prominent methods used in the United States to bring information about a product or a service to consumers. This, however, may not be the case in other countries and cultures. For example, Al-Makaty et al (1996) argue that television advertising until recently was virtually unknown in the Saudi home, except for about 30 percent of the population in the Eastern Province who were able to receive broadcasts from neighboring states such as Bahrain and the United Arab Emirates. This is not due to a lack of television sets in the Saudi homes, but because prior to 1986 the government of Saudi Arabia did not open its national television system to commercial advertising (Al-Makaty et al 1996). Olayan & Karande (2000, p. 71) noted that “While media in the Arab countries are not as developed as in the United States, they are in the process of evolving into a more progressive state.” Martin (1998a) stated that newspapers have been the backbone of the Arabic media and print media has had the dominant share of advertising dollars. Martin (1998a) points out that Arab publications can be classified into: a “local” (for one country), “regional” (for one country with some spillover), or “pan-Arab” (for the whole of the Middle East and North Africa). This study investigates two mass media types: television and newspaper. The selection of these two media is based on the following reasons:

1. To the best of our knowledge, there has been only one study conducted by Kalliny et al (2004) that investigated a limited number of variables in television advertising in Egypt, Lebanon, Saudi Arabia, and United Arab Emirates.

2. The high illiteracy rate in some parts of the Arab world (e.g. Egypt = 43%, Yemen = 49.8%), makes television commercials one of the most accessible social institutions for transmission and reinforcement of cultural values.
3. Because the Arab culture is a high context culture, television advertising is probably one of the most effective ways of communication because the audience is able to see the cultural cues that are an integral part of the message.
4. Newspaper advertisements are different from TV commercials in many ways, thus this study will allow us to see differences across different media.
5. Because language is one of the greatest tools of advertisers and because written Arabic is generally assumed to be invariant, newspaper advertising is an important medium to study.
6. Newspapers (particularly black and white) make a limited use of images and graphics compared to television commercials or magazine advertisements, thus advertisers have to rely on different tools to communicate their messages and appeals.
7. Newspapers have been the backbone of the Arabic media.

Before developing the hypotheses, we delineate similarities and differences among the Arab countries that could potentially impact different aspects of advertisement content.

### **Common Characteristics of the Arab Culture**

Although it is impossible to generalize about all or most cultural values across the Arab world, there are beliefs and attitudes that are shared by many Arabs and seem to

cross national and social class boundaries (Wilson 1996). Wilson (1996, p. 69) provides the following summary in regard to the Arab culture:

Everyone loves children; that age automatically confers wisdom; that men and women have vastly different personalities and characteristics; that a person's dignity, honor, and reputation are of primary importance and must be protected at all costs; that one must always behave in a way that will create a good impression on others; that loyalty to one's family takes precedence over personal needs; that piety is one of the most admirable traits in a person; and that there should be no separation between "church and state"—religion should pervade all aspects of life.

One of the most important facts about the Arab culture is the role of Islam in shaping it. The language, social structure, and economic philosophy are fully grounded in Islam and Islam is considered a complete way of life (Kavoossi 2000; Lawrence 1998). There is a fine line between what is religious and what is cultural in the Arab world. Shari'a (Islamic Law) is viewed as a comprehensive code governing all areas of a Muslim's life such as duties, morals and behavior, individually, and collectively including commerce (Luqmani, Yavas and Quraeshi 1987). The Shari'a describes the values Muslims should hold, such as truth, justice, individual freedom, honesty, social obligations, collective responsibility, the roles of men and women and the role of buying and selling. Thus, the Shari'a prescribes all that one should do (Coulson 1964), and therefore, the cultural value system of the Arabs is derived from and guided by the Islamic religious beliefs (Anastos, Bedos & Seaman 1980).

Most Arabs are Moslem (Hofstede 1994; Kabasakal & Bodur 2002) who are influenced by the Koran in conducting their daily activities (Ali 1996), and religious beliefs are a constant reminder of what is considered culturally acceptable. Thus, one of

the characteristics that distinguish between the followers of Islam from followers of some other faiths is that religion influences every aspect of a Muslim's life. A survey in the Gulf Cooperation Council (GCC), which include: Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates, revealed that most respondents were united in their belief that Islam structures the daily life of people and that Gulf society and identity are woven with Islam (Rice & Al-Mossawi 2002). Egyptians considered religion to be the most important value after health (Rice & Al-Mossawi 2000).

Arabs place a great value on traditions. For centuries, Bedouin tribes have been known for their gracious hospitality to lost desert travelers. Even today, Arabs have a proud tradition of displaying generosity and offering hospitality (Lee 1980). Bedouin traits influence the behavior of all Arabs irrespective of education level, political philosophy, economic status, or religion (Almaney 1981). Arabs value honor and honesty and are willing to go to great lengths to avoid losing face (Ali 1996). Arabs also have much respect for parents and elders (Nydell 1987; Kabasakal & Bodur 2002). For example, it is highly unlikely that Arabs would make derogatory statements about deceased relatives or show any disrespect to their parents because of their immense loyalty and respect for parents and elders.

Members of the Arab culture have a high need for affiliation and value mutual dependence. Success is measured by what one does for his family rather than individual earnings or achievement. Consequentially, loyalty to one's primary group is an integral part of Arab culture. This sense of loyalty is exemplified by this Arab proverb, "I against my brother; my brother and I against my cousins; I, my brother, and my cousins against the outsider" (Bates & Fratkin 2003, p.272). According to Bakhtari (1995), Arabs are



risk averse, make decisions based on intuition and their societies tend to be authoritarian and male oriented. In fact, there is not a single true democracy among Arab countries, and this reflects the value attached to authoritarianism.

Arab culture is high context, which means that the message is embedded in the context surrounding the interchange between people (Hall 1982). Therefore, the listener must understand contextual cues in order to interpret the message's meaning. Emotions are an important part of the Arab communication style. Shouting, exaggeration, metaphors, and animated physical gestures are all common aspects of Arab communication. Multiple adjectives may be used to modify one word and proverbs are used frequently (Almaney & Alwan 1982).

### **Variations in the Arab Culture**

Despite the prior discussion, it would be naïve and misleading to assume that all Arab countries are alike in regard to cultural and religious values. Although Arabs have many common traits, they also differ in numerous respects such as conservatism (Nydell 1987), wealth, and education level (Lamb 1987). Among those significant differences that are applicable to this study: conservatism, language, level of education, and religious affiliation. For example, dress in the Arab countries ranges from wearing a bikini to being completely covered. This contrast can be found between Lebanon, where about 50% of the population are Christians and affiliate themselves with the West in several respects, and Saudi Arabia, where Islamic values are held to the highest degree. In Saudi Arabia, women are required by the law to cover up while in Lebanon, Egypt, Syria and others such a requirement does not exist. This is not to say that covered up women are not found

in those countries but covering is dependent on each family and person's way of life, commitment to Islam and interpretation of the teaching of Islam rather than a state law.

There is also a significant difference in the spoken and written Arabic language. Although the Arabic grammatical system and written language are uniform across all Arab countries (Al-Olayan and Karande 2000), there are as many as 20 different spoken dialects. Almaney & Alwan (1982) argue that the Arabic dialects fall into five geographical categories:

- North African (Western Arabic): Moroccan, Algerian, Tunisian, Libyan, Mauritanian; these dialects have been significantly influenced by Berber and by the language of the colonists.
- Egyptian/Sudanese: most commonly understood throughout the Arabic world due to the popularity of Egyptian movies, television and radio programs, and musical arts.
- Syrian or Levantine: Lebanese, Syrian, Jordanian, Palestinian.
- Arabian Peninsular: Saudi, Yemeni, Adeni, Kuwaiti, Gulf, Omani; considered the most pure.
- Iraqi.

For example, it is common for Egyptians to have a difficult time understanding the spoken Arabic of Saudis, Lebanese, Bahrainis and those of many other Arab states. Although the Arabic grammatical system and written language are uniform, significant differences still exist in the written communication.

There is a significant difference of education level among the Arab states. For example, the literacy rate in Egypt is 57%, and 50% in Yemen compared to 90% in

Bahrain, and 83% in Kuwait (Worldfact Book 2004). Level of education impacts the amount of written information transferred to the public. It also impacts the level of spoken language because the use of complex or classical Arabic may be too difficult for illiterates to understand.

Finally, there are differences in religious affiliations. For example, 100% of the population in Saudi Arabia is Muslim compared to 50% in Lebanon and about 90% in Egypt. Although the Arab culture has a strong impact on all Arabs, religious affiliation causes differences. For example, it is unlikely to find a Christian who wears the *hijab* (what Muslim women use to cover their heads and other parts of their body). It is common that Christians associate with the West and hold some Western values which at times may conflict with the Islamic values.

The above examples have been given to help the reader understand that although there are significant similarities among Arab states, there are also significant differences. These differences can be attributed to level of education, wealth, and religious affiliation. It is important that these differences be pointed out to avoid the mistake of stereotyping. To illustrate, it is illegal to advertise condoms in Bahrain while it is common to do so in Lebanon (Rice, & Al-Mossawi 2002). These differences play a central role in determining what is considered culturally acceptable and culturally taboo. This is not limited to what is legal and what is not. For example, although the use of the left hand to serve someone tea in Saudi Arabia resulted in the alienation of a tea company (Lugmani et al 1980), it is unlikely that such an outcome would be obtained in Lebanon.

## **Country Selection for the Analysis**

One of the main objectives in our sampling procedure is to obtain a representative sample of the Arab countries to make this study as applicable as possible to the Arab world in general and the countries selected in particular. Four factors were taken into consideration in the selection process:

1. The cultural commonalities and differences between the Arab states discussed in the previous section,
2. The geographical location of the Arab States. The Arab states are located in two main different geographical locations: Africa (Algeria, Egypt, Eritrea, Djibouti, Libya, Mauritania, Morocco, Somalia, Sudan and Tunisia), and Asia (Bahrain, Iraq, Jordan, Kuwait, Lebanon, Oman, Palestine [the Gaza strip and West Bank], Qatar, Saudi Arabia, Syria, U.A.E. and Yemen). The Asian countries can be further divided into, Gulf States (Bahrain, Kuwait, Oman, Qatar, Saudi Arabia and the United Arab Emirates), and the rest as just Arab or Middle Eastern states.
3. One of the underlying assumptions of this study is that the Arab states can be placed on a continuum in regard to conservatism or liberality of cultural and religious values that will be investigated in the analysis, and
4. The economic importance of each state.

## **Countries in the Analysis**

### **Egypt**

The Egyptian population is the largest in the Arab world, making up about 20% of the total Arab world population (Worldfact Book 2004). Egypt is considered a

significant center of learning and communication media in the Arab world. According to Wilings Press Guide, the Egyptian newspaper *El-Ahram* is the most widely circulated Arabic-language newspaper with a circulation of more than 1.25 million. El-Ahram is 130 years old. Egypt is selected to represent the Arab African countries located in the Northern part of Africa. To test the assumption that the Arab states can be placed on a continuum, Egypt is selected to represent the states that are moderate and can be placed in the middle of the continuum. Egypt has also been chosen because it has about 10 million Christians which make Egypt different from the other Arab states. Egypt has about 76 million people (World Factbook 2004) which makes it a fairly large market. Egypt is also in the process of economic liberalization and has recently signed an economic agreement with Israel and the United States. Finally, my own familiarity with Egypt, its people and its culture provides additional insight that will be helpful in the analysis.

### **Lebanon**

Lebanon is the only country in the Arab world and the Middle East that has a Christian population of about 50%. This makes Lebanon a unique country to study because it is considered to be the most liberal Arab country and its culture is different from the rest of the Arab world. Lebanon also is the only Arab country that has a Christian president and a reasonable Christian representation in the government. Moreover, Lebanon, Jordan and Syria are often grouped together and referred to as *belad el-sham* (translated as countries of the dates). Finally, having lived in Lebanon for four years provide me with a familiarity with Lebanon, its people and its culture that makes it possible to provide additional insight that will be helpful in the analysis.

**Kuwait**

Kuwait is not only a rich country in comparison to the Arab countries but to most other countries in the world. Although small in size (slightly smaller than New Jersey) and population (2,257,549), Kuwait has 10% of the world oil reserve. The per capita purchasing power parity is \$19,000 with imports amounting to \$9.606 billion (World Factbook 2004). Kuwait is a unique country in the sense that it is constantly striving toward keeping its Arab roots while being friendly with the West.

**Saudi Arabia**

Saudi Arabia is considered the most conservative country in the Arab world. It is where the Islamic religion originated and where the body of Prophet Muhammad is buried. Saudi Arabia is also the only Arab country that has what is called the Islamic police. The Islamic police's main function is to enforce the Islamic values and make sure that citizens are abiding by them. Saudi has a purchasing power parity of \$287.8 billion (World Factbook 2004) out of which \$30.38 billion is spent on imports. Saudi Arabia is looked at by many other Muslim states for guidance in regard to the Islamic teachings and way of life.

**United Arab Emirates**

United Arab Emirates is a unique country in the sense that although it is close in geographical proximity to Saudi Arabia and is viewed as a conservative Arab country, it is trying to position itself as an economic hub in the Gulf region in particular and the Arab world in general. U.A.E. has a purchasing power parity of \$57.7 billion out of which \$37.16 billion is spent on imports.

## **Research Questions and Hypotheses**

Several scholars have identified religion (see, Boddewyn 1981; Lugmani, Quraeshi & Delene 1980; Fares 1979; Lenormand 1964) and culture (see, Amine and Cavusgil 1983; Boddewyn and Marton 1978; Britt 1974; Dunn 1976; Green, Cunningham & Cunningham 1975) as some of the most significant external factors influencing advertising. As discussed in the preceding literature review, religion takes precedence over all other aspects in the Arab world, therefore its effect can not be ignored. Culture also can not be ignored because it is influenced by religion and the two combined form the strongest influence on advertising in the Arab world. Hirschman (1984) suggested that religion has not received much attention in the business discipline because religion may be a subject too sensitive and its influence is ambiguous. Recently, however, scholars have paid increasing attention to the impact of religion (see, Al-Olayan and Karnade 2000; Gould 1995; Rice 1999; Rossauw 1994). Religion has always played a role in defining what is proper and has prohibited the use of certain appeals.

## **Research Questions**

Based on the research purposes presented in chapter one, the following research questions have been formulated:

- 1) What are the similarities and differences in the manifestation of cultural and religious values in contemporary U.S. and Arab world television and newspaper advertisements?

- 2) What are the similarities and differences in the manifestation of cultural and religious values among the Arab states in contemporary television and newspaper advertising?
- 3) Are cultural values and advertising appeals manifested in television and newspaper advertising content in accord with each country's cultural and religious value orientation?

## **Research Hypotheses**

### **Cultural and Religious Differences**

The understanding of cultural differences is often considered a prerequisite for successful international advertising (Keegan 1989) because consumers grow up in a particular culture and become aligned with that culture's value system, beliefs and perception processes. Several studies have shown that consumers are more inclined to respond to advertisements that are congruent with their culture (Boddewyn, Soehl and Picard 1986; Buzzell 1986; Harris 1984).

The value system includes sets of beliefs, attitudes and activities to which a culture or subculture subscribes and is reinforced by rewards and punishments for those who follow or deviate from these guidelines (Rokeach 1973). The Arab culture is based on Islam, which is the major religion in all Arab countries except for Lebanon. Stone (2002, p. 123) stated, "Whatever is happening in the Islamic world whether in its collective manifestations or in individual Islamic countries and populations is a product of the commonality of attitudes and sentiments, which Islam imposes." Kabasakal and Bodur (2002, p. 44) stated, "All sects accept the Koran as the holy book and adhere to its



requirements. The Koran has been a unifying force that strongly influences societal practices and acts as a driver towards creating a common culture in the Arab cluster.” Homogeneity in the Arab countries can be attributed to historical and cultural reasons. Cleveland (1964) argues that for many years the Arab countries were unified under different Muslim caliphates such as *Omayyads*, *Abbasids*, and *Ottomans* and until the beginning of the 20<sup>th</sup> century were a single nation. This unification has contributed to a similarity of thinking that most Arabs share across the Arab countries. In the following section, I focus on the most significant cultural and religious differences between the U.S. and the Arab world which will serve as bases for the formulation of the hypotheses.

### **Depiction of Women and gender use (*Modesty*)**

Islam stresses that women should be dressed in modest attire and encourages women not to show too much of their bodies in public. In some countries, like Saudi Arabia, the teachings of Islam are enforced by law. The Arab society is expected to adhere to the teachings of Islam (Al-Olayan and Karande 2000). Surat Al-Noor-Aih-31 in the Holy Koran addressed the issue of women’s modesty by stating:

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what ordinarily appear thereof that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers.

Scholars interpreted this Koran passage differently: Most scholars interpret this message to mean that women may show only their hands and face to men outside of their immediate family. Stricter scholars interpret the message to mean women should be completely veiled. For example, Saudi women are not allowed to walk in the streets with

their faces uncovered. Al-Olayan and Karande (2000) found in 83% of Arabic magazine advertisements showing women, women were wearing long clothing, compared to 29% in U.S. advertisements.

It is important that we acknowledge the differences between Arab countries. Women in Saudi Arabia are required by law to cover their faces while in public. Lebanon, Egypt, Kuwait and United Arab Emirates (U.A.E.), however, do not have such a requirement in their law and it is left to the family to decide whether a woman should cover her face or not. In Saudi Arabia and U.A.E. businesses are required to close for prayer while such a requirement does not exist in Egypt or Lebanon. Additionally, although Islam is the common religion, Islam is not the only religion that exists in the region. For example, about 50% of Lebanon's population is Arab-Christians and about 10% of the Egyptian population is Arab-Christians. Because of these differences, the Arab countries could be placed on a continuum in regard to modesty with Lebanon as the least adhering country to the teaching of Islam, Egypt in the middle, and Saudi Arabia being the most adhering of the Arab nations in this study. Immodest exposure is considered a strict taboo (*haraam*) in Saudi Arabia because it is viewed as damaging to the individual and society (Lugmani, Yavas, and Quraeshi 1989).

The American value system, on the other hand, is based predominantly on Christian beliefs. Although there are certain requirements that advertising agencies should adhere to when producing their ads, these requirements are much less stringent in comparison to the Arab world requirements. Thus:

H1a: Women will be used less frequently in Arab television and newspaper advertising compared to American television advertising.

H1b: Women will be used less frequently in Saudi Arabia, United Arab Emirates and Kuwait television advertising and newspaper advertising compared to Egyptian or Lebanese television advertising.

H2a: Women used in television and newspaper advertising in the Arab world will be dressed more modestly than women used in television and newspaper advertising in the United States.

H2b: Women used in television and newspaper advertising in Saudi Arabia, Kuwait and United Arab Emirates will be dressed more modestly compared to women used in advertising in Egypt or Lebanon.

### **Occupational Roles (Female)**

The role of women in advertising has been a matter of concern for feminists, researchers and others (Gilly 1988). The main issue we focus on is how women are depicted in terms of occupation. Silverstein and Silverstein (1974) argued that the improper depiction of women creates misconceptions or stereotypes that are detrimental to society. United States women were predominantly depicted in advertising to be at home (Gilly 1988), unemployed or employed in traditional female occupations (Schneider and Schneider 1979). A recent study by Allan and Coltrane (1996) found a decrease in the number of women portrayed at home. There is a vast difference between the American culture and the Arab culture when it comes to what is considered the appropriate place for women. Although American women are predominantly depicted to be housewives, women in the United States have a much better status and much more freedom compared to Arab women in most Arab countries.

Personal law based on Shari'a (Islamic Law) offers women an inferior status (Masid 2002). This inferior status stems from the Koranic verse found in Dawood 4:34, "Men have authority over women because Allah has made the one superior to the other." Although it is permissible for women to work outside the home, the Islamic law requires

a married woman to obtain her husband's permission before going outside the house and that includes going to work as well (Jones-Pauly 1999). Muslim women need their husbands' permission to conduct almost any action, and it is the husband's decision whether to enforce his right (Masid 2002). El-Hamidi (2003) argues that females in Egypt although representing at least half the population, only account for 27% of the workforce compared to 73% of males and this phenomenon is prevalent throughout the Arab countries. Thomas (1998) argues that Gulf women are served the same old advertising extremes that other world markets endured in the seventies. Thus we propose:

H3a: The likelihood of women being portrayed as housewives in Arab television and newspaper advertisements will be higher than their counterparts in the United States.

H3b: The likelihood of women being portrayed as housewives in Saudi Arabia, Kuwait and United Arab Emirates in television and newspaper advertisements will be higher than their counterparts in Lebanon and Egypt.

### **Hedonic Vs. Utilitarian Value**

Utilitarian values correspond to Maslow's (1954) basic physiological needs which include food, clothing and shelter. Hedonic consumption values involve fun, enjoyment and gratification. There are many variables that can play a role here. We argue that the level of economic development of a country will play a role in determining which value is given preference. We argue that economically well-developed countries where citizens are financially able to buy more than the basics, can afford to be interested in satisfying the hedonic wants. On the other hand, consumers in developing countries will focus their attention on satisfying basic needs. Egypt's per capita income is \$4,000, Lebanon \$4,800, Kuwait \$19,000, Saudi \$11,800, U.A.E. \$23,000 and the United States is \$37,600 (World

Factbook 2004). There is enormous variation among these countries. So it would be naïve to expect that all Arab countries are the same on this variable. We believe this rationale will also apply to advertising. We expect businesses to use more of the utilitarian approach to advertising in the poor countries while using more of the hedonic approach to advertising in the economically well-developed countries. We believe there is a linear relationship between hedonic advertising and per capita income. The higher the per capita income, the more hedonic will be the ads. In addition, the Holy Koran has also addressed this issue by stating, “God loves not the wasters” (Koran 7:13). So all Muslims are encouraged to save and not be wasteful. Based on this we propose:

H4a: Hedonic values will be less emphasized in Arab television and newspaper advertisements compared to those in the United States.

H4b: Hedonic values will be less emphasized in the poor Arab countries (e.g., Egypt and Lebanon) television and newspaper advertisements compared to rich Arab countries (e.g., U.A.E., Kuwait and Saudi Arabia).

## **Communication**

### **High Versus Low Context**

The Arabic language is one of the richest languages in both context and code (Kanso 2001). The Arabic language holds a high place among the Muslim believers because it is the language of the Koran and the language used in prayers throughout the Muslim world. The Arab culture is high context, meaning the communication style is embedded in the context of the message, therefore the listener must understand the contextual cues in order to interpret the meaning of the message. Emotions are an important part of the Arab communication style (Anwar & Chaker 2003). In the Arab culture, although the language is rich and there exist many adjectives per word, brevity of

expression is desirable and speeches that have few words but carry a full meaning are considered to be the best speeches. The Arabic audience does not require a great deal of information from advertising or explicit details of the product being presented (Biswas et al 1992). Al-Olayan and Karande (2000) argue that because the Arabic society is a high collectivist, people do not depend as much on ads to get information about a product but rather use other sources such as extended family members, friends, etc.

On the other hand the American culture is low-context. U.S. customers rely more on direct communication. According to Biswas et al (1992) and Mueller (1987), because American consumers are interested in more information and details, the American consumer seeks more information from ads. The American communication style requires clarity of communication which is evidenced by the many expressions such as: "Say what you mean," "Don't beat around the bush," and "Get to the point." Hall (1976, p.98) point out an interesting difference between high and low context cultures by stating:

People raised in high-context systems expect more from others than do the participants in low-context systems. When talking about something that they have on their minds, a high-context individual will expect his interlocutor to know what's bothering him, so that he doesn't have to be specific.

Hall (1976) points out that in high-context exchanges much of the burden of meaning fall on the audience, while in low-context cultures the burden falls on the speaker to accurately and thoroughly convey the meaning in the message. Al-Olayan and Karande (2000) found that Arabic magazine ads contained fewer information cues compared to American magazine ads. Lin (1993) and Mueller (1987) found ads in low-context cultures included more information than high-context cultures. Thus we propose:

H5a: Advertising appeals in the Arab television and newspaper advertisements will be more high-context, whereas U.S. television and newspaper advertising appeals will be more low-context.

H5b: Compared to U.S. television and newspaper advertisements, Arab television and newspaper advertisements will contain fewer information cues.

### **Honesty of Communication**

According to Islam, fraud may occur if the seller fails to deliver everything promised. Thus, advertisers may need to use factual appeals, based on real rather than perceived product benefits (Lugmani, Yavas, and Quraeshi 1989) to avoid being accused of violating this requirement. Islam stresses that Muslims be honest and avoid deception and exaggeration. Therefore, an advertisement that appears to exaggerate claiming more benefits than it can actually deliver may be perceived as deceiving and lying to the public.

H6: Arab television and newspaper advertisements will focus on actual rather than perceived benefits of products by including fewer exaggerations compared to their U.S. counterparts.

### **Price Appeal**

Unlike in the United States, bargaining is practiced daily in the Arab world. Al-Olayan and Karande (2000) argue that this bargaining phenomenon still exists in the Arab world because many businesses are either individual or family owned and these owners are more likely to negotiate prices. In the preceding section we provided support that the Arab culture is a high context culture and being too direct may not be desirable. The same argument can be used for stating prices on ads. Mentioning a price in television advertisements may be less desirable because it can be viewed as too direct and rude (Lin

1993). For the United States, however, the situation is different. The United States is a low context culture and being direct is desirable. Researchers (Cutler and Javalgi 1992; Javalgi, Cutler and Malhotra 1995) found that price information in advertising is a major appeal for American buyers. Thus:

H7: Arab television and newspaper advertisements will contain less price information compared to their U.S. counterparts.

### **Competition and Comparative Ads**

According to Hofstede (1984), the Arab world is a highly collectivist society. Ibn Khaldun (1967) addressed the concept of *asabiyya* in the Arab countries as a type of solidarity among the group that is based on blood or a strong bond of mutual affections among the members of the group, which make them willing to fight and die for one another. Moaddel (2002) argues that this solidarity was the key factor in the Bedouins' military prowess and driving force that enabled them to overcome city-dwellers and establish royal authority. This illustrates how collectivism existed in the Arab world many years ago. One can argue that the collectivist concept in the Arab world has been strongly impacted by the teachings of Islam.

Al-Olayan and Karande (2000) argue that behavior in the Arab world toward others is influenced by messages in the Shari'a, which encourages people not to compete at the cost of harming others. Prophet Muhammad stressed this issue by stating, "None of you truly believes until he loves for his brother what he loves for himself" and that "A Muslim is the one who avoids harming Muslims with his tongue and hands" (quoted in Al-Olayan and Karande 2001, p.72). Although the same concept was emphasized by Christ in the Holy Bible in Matthew 5:43, the Arabs seem to be the ones who have held



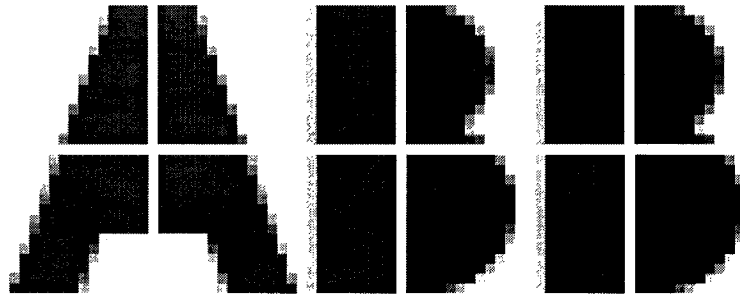
to this idea of collectivism. This is evident in Hofstede's scores that showed the United States to have the highest score for Individualism. Because of these religious and cultural influences, it would be expected that comparative advertising will be less prevalent in the Arab world because doing so may cause harm to a Muslim. On the other hand we find the use of comparative advertising is encouraged by the Federal Trade Commission in the United States (Cutler and Javalgi 1992). Thus:

H8a: Advertising appeals in the Arab television and newspaper advertisements will be more collectivistic, whereas U.S. television and newspaper advertisements appeals will be more individualistic.

H8b: Compared to U.S. television and newspaper advertisements, Arab television and newspaper advertisements will use fewer comparative ads.

### **Diversity of Human Race**

Although there are Kornaic verses that stress diversity of human race, this diversity is often qualified by religious affiliation. Brotherhood in Islam is determined by blood, tribe and belonging to the Islamic faith. Rice and Al-Mossowai (2002) pointed out that despite Islam's recognition of diversity, the multinational firm Asea Brown Boveri was not allowed to use its logo "ABB" when applying to advertise at Bahrain Airport. Asea Brown Boveri was not allowed to use its log shown in figure 1 because the cross lines are perhaps reminiscent of the Christian cross. The firm was allowed to use its logo only after the lines were blocked.



ASEA BROWN BOVERI

This indicates that although the use of different races in Arab advertising is acceptable, resemblances or reference to other religions is not. Thus:

H9: Arab television and newspaper advertising are likely to depict different races but not different religions.

### **Respect for the Elderly**

This is probably one of the most common and valuable cultural values in the Arab world. The elders are held at a special place of respect. Young people are required to show respect in all their dealings with the elderly and not to show any sign of disrespect even when disagreeing. Although this cultural value is based on the Bedouin tradition, it has been strengthened by the teaching of Islam as in this verse, “And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship.” (Al-Ahqaf 46:15). A story related in Almaney and Alwan (1982) illustrates this attitude of respect: A Christian Missionary asked an Arab audience which son in the New Testament parable is better: the one who, when asked by his father to do something, replies that he will, and then does not; or, the son who replies that he will not, and then does what his father asks. Virtually all the

Arabs said the son who answered that he would was the better, because even though he did not obey his father's wish, he showed proper respect in his reply.

Lugmani, Yaas & Quraeshi (1989) point out that advertisements should not depict, even humorously, children being disrespectful to parents and elders. The Arab society relates age to wisdom and experience and many advertising campaigns have used phrases such as, "seek the wisdom from the elderly," and "the experience of last generation" as compared to American campaigns that often use "Think young," "the new generation," and "you are as young as you feel," (Kanso 2001). Thus:

H10: Arab television and newspaper advertisements will depict elders in a more respectful manner than the American advertisements.

### **Time Orientation**

The basis of the Arab culture goes back thousands of years. Before the introduction of Islam in the seventh century AD, many of the Arab countries such as Egypt have already been in existence for thousands of years. As a result, the Arabs have a long history and traditions. Khalid (1977) stated that some of the recurring themes within the Arab value system are those of group cohesion, personal and family honor and self-respect, and the idolization of Arab tradition, language, and creed. Therefore, Arabs are likely to emphasize respect for tradition and belief that the way things have always been done is the way they should continue. Thus:

H11: Advertising appeals in Arab television and newspaper advertisements will be more past-time-oriented, whereas U.S. television and newspaper advertisements appeals will be more future-time-oriented.

In chapter four, I will discuss the methodology and present the coding categories that will allow us to test the proposed hypotheses.

## CHAPTER 4

### METHODOLOGY

Several approaches and methodologies such as content analyses, ethnographies, surveys, interviews, and experiments have been used in international advertising to investigate culture and its impact on advertising. The content analysis approach focuses on advertising content to identify cultural similarities and differences manifested in advertising content across different countries and/or media (Al-Olayan and Karande 2000). Scholars using the ethnographic approach usually focus on investigating why or how multinational advertisers select standardized or specialized advertising strategies (Shao 1999). Scholars have frequently used surveys, interviews, and experiments to investigate how local consumers interpret and respond to advertising containing a global or local character (Belk & Zhou 2002).

Each of these methodologies has unique advantages and limitations depending on their ability to comply with research purposes. The current study's main purpose is to investigate similarities and differences of cultural and religious values manifested in advertising content in contemporary U.S. and the Arab world television and newspaper advertising. This study also investigates whether advertising appeals are in accord with conceptual cultural value orientations of each country. Thus, this study focuses on the content of contemporary television and newspaper advertisements in the U.S., Egypt,

Lebanon, Kuwait, Saudi Arabia and the United Arab Emirates and uses the content analysis approach to collect and analyze research data.

### **Content Analysis**

Content analysis is the study of the message itself, and not the communicator or the audience (Fearing 1953). Content analysis, although a formal methodology relatively new to consumer research, is not new to political science, journalism, social psychology, and communication research (Kassarjian 1977). Content analysis has been defined in many different ways. Berelson (1952, p. 55) defined it as, “a research technique for the objective, systematic, and quantitative description of the manifest content of communication.” Berelson emphasizes that the process of content analysis needs to be objective, systematic and focus on what is manifested. Budd, Thorpe, and Donohew (1967, p. 2) define content analysis as, “a systematic technique for analyzing message content and message handling—it is a tool for observing and analyzing the overt communication behavior of selected communicators.” These authors agree with Berelson that content analysis has to be systematic. Kerlinger (1964, p. 544) noted:

Content analysis, while certainly a method of analysis, is more than that. It is... a method of observation. Instead of observing people’s behavior directly, or asking them to respond to scales, or interviewing them, the investigator takes the communications that people have produced and asks questions of the communications.

According to Kerlinger (1964), people’s behaviors can be observed and investigated through content analysis. Krippendorff (1980, p. 21) emphasized reliability and validity by stating, “Content analysis is a research technique for making replicative and valid

inferences from data to their context.” Finally, Riffe, Lacy, and Fico (1998, p. 177)

defined content analysis as:

Content analysis is the systematic and replicable examination of symbols of communication, which have been assigned numeric values according to valid measurement rules, and the analysis of relationships involving those values using a statistical method, in order to describe the communication, draw inferences about its meaning, or infer from the communication to its context, both of production and consumption.

The above definitions point out that content analysis must be objective, systematic and quantitative. The requirement of objectivity stipulates that the categories of analysis be precisely defined to allow different researchers to apply them to the same body of content and secure the same results (Berelson 1952). The objectivity requirement gives scientific standing to content analysis (Kassarjian 1977). Systematization indicates that the inclusion and exclusion of communications content is done according to consistently applied rules (Kassarjian 1977). Finally, the quantification requirement indicates that data be amenable to statistical methods not only for precise and parsimonious summary of findings but also for interpretation and inference (Berelson 1952). Krippendorff (1980) argues that the process used for information retrieval, modeling, and the use of statistical records in content analysis makes it an unobtrusive technique. Because of these strengths, content analysis has often been considered a reputable and acceptable research method for analyzing marketing information such as advertising content (Kassarjian 1977).

Just as there are several strengths, there are several limitations of the content analysis approach. First, the focus of content analysis is normally limited to manifest content—that which is apparent only at the surface level (Caillat and Mueller 1996). Second, Lerman & Callow (2004) argue that although cross-cultural researchers have

used content analysis as their primary method for comparing ads, content analysis has been criticized for being a purely descriptive method that provides the researcher with little insight regarding advertising effectiveness. Samiee & Jeong (1994) referred to this as description without prescription. Therefore, content analysis tells us what advertising is rather than what advertising does. It enables us to identify what is available in the content, not what consumers would interpret or prefer. Although this is a serious limitation, it is not a limitation for this study because the purpose of this research is to identify manifested cultural and religious values and appeals in advertising content.

A study using the content analysis approach is usually conducted in several discrete stages including conceptualization, research design, and execution (Wimmer & Dominick 2002). In the conceptualization stage, formulating the research questions, development of hypotheses and defining categories to be analyzed are done. The research design stage involves selecting the research sample, and the content is coded using well-defined categories and coding rules. Finally, the execution stage involves analyzing the data and interpreting results in terms of the research questions and hypotheses.

The process of the content analysis followed in this study includes three stages: stage one includes conceptualization of the coding categories; stage two includes selecting sample television and newspaper advertisements, and constructing a coding procedure; and stage three includes coding the content, checking intercoder reliabilities of coding categories, selecting statistical tools, and analyzing the data.

### **Conceptualization of Coding Categories**

Riffe, Lacy, and Fico (1998) argue that conceptualization of coding categories is the most important step in content analysis. Wimmer and Dominick (2002) point out that a group of vague or ambiguously defined categories makes reliability extremely difficult to achieve. Riffe et al (1998) recommend that coding categories should be determined only after the researcher has become thoroughly familiar with research materials. This recommendation is provided to avoid building a weak research design that can lead to inaccurate data analysis. Moreover, the authors recommend that coding categories should be established in accord with the research purpose, questions and hypotheses. The more precise and complete the coding categories and definitions are, the easier the job of coding the data will be.

The main purpose of this study is two fold: (1) to investigate the similarities and differences of cultural and religious values in U.S. television and newspaper advertisements and the Arab world (represented by Egypt, Lebanon, Kuwait, Saudi Arabia and United Arab Emirates) and (2) to investigate whether advertising appeals are in accord with cultural and religious values of each country. The measured subjects of the content analysis are the manifested cultural and religious values and advertising appeal in both the U.S and the Arab world television and newspaper advertisements. Therefore, two sets of coding categories for evaluating manifested cultural and religious values and advertising appeal were developed to perform the content analysis.

### **Categories of Manifested Cultural Values**

The first set of coding categories was designed to measure cultural values manifest in U.S. and the Arab world television and newspaper advertisements. Although



our coding categories are based mainly on Pollay's (1983) typology of cultural values manifest, other sources such as Mueller (1987, 1992), Cheng & Schweitzer (1996), Rice and Mossawi (2002), The Chinese Culture Connection (1987) and Yau (1988) were also considered.

Using the above studies as a guide, 28 values were selected to be evaluated in U.S. and Arab world television and newspaper advertisements. Table 1 shows a list of these values with detailed operational definitions and intercoder reliabilities.

**Table 1**  
**Operational Definitions of Cultural Values**

<b>Cultural Value</b>	<b>Operational Definition</b>	<b>Examples of Sources</b>
Acceptability of wealth [f]	Advertising of luxury products is acceptable, especially in wealthier nations.	“He has raised you in ranks, some above others; that he may try you in the gifts that he has given you.” (Koran 6:165)
Appreciation of diversity of human race [f]	Include in advertisements diversity in terms of ethnic groups and dress (traditional versus Western).	“No Arab has superiority over any non-Arab and no non-Arab has any superiority over an Arab: no dark person has superiority over a white person and no white person has any superiority over a dark person. The criterion of honor in the sight of God is righteousness and honest living.” Saying of Prophet Muhammad (Sallam and Hanafy 1988)
Beauty [a]	The advertising highly suggests that the use of a product will enhance the loveliness, attractiveness, elegance, or handsomeness of an individual.	“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what ordinarily appear thereof that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers..” (Koran 24:31).
Competition [b]	This value encourages individuals to compete with others or the self. In advertising, the emphasis is on distinguishing a product from its counterparts by aggressive comparisons. While explicit comparisons may mention the competitor’s name, implicit comparisons may use such words as “number one, leader”	

**Table 1 (Continued)**

<b>Cultural Value</b>	<b>Operational Definition</b>	<b>Examples of Sources</b>
Economy [c]	The inexpensive, affordable, and cost-saving nature of a product is emphasized in the advertising content.	“God loves not the wasters” (Koran 7:31).
Enjoyment [c]	This value encourages the individual to pursuit temporary happiness and to enjoy life. The advertising suggests that a product will make its user wild with joy. Typical examples include the capital fun that beer or soda drinkers demonstrate in some advertising.	“O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle” (Koran, 40:39).
Face-saving [e]	This value emphasizes a sense of shame and the integrity of ego’s moral character. It also encourages that one should avoid to lose face in public. The advertising sometimes addresses that gift giving is regarded as an important social behavior of reciprocity (doing favor to each other), and the gift should be carefully chosen in order to not make an individual lose his/her face.	
Family Integrity [c]	The emphasis of this value is on the family life and family members. The advertising stresses family scenes: getting married, companionship of siblings, kinship, being at home, and suggests that a certain product is goof for the whole family.	

Table 1 (Continued)

Cultural Value	Operational Definition	Examples of Sources
Filial Piety [d]	This value stresses filial obedience to parents, respect for parents, honoring of ancestors, and financial support of parents.	
Harmony with others [e]	This value emphasizes the importance of having good interpersonal relationships. It also suggests that people should be in harmony with others and avoid anything that might damage the relationship.	“.... and speak good to people...” (Koran 2:83).
Health [c]	This value emphasizes that health is very critical to one’s happiness or success. The advertising highly recommends that the use of a product will enhance or improve the vitality, soundness, strength, and robustness of the body.	“He has forbidden you dead meat, and blood, and the flesh of swine....but if one is forced by necessity ....then he is guiltless...” (Koran 2:173).
Hedonism [g]	The emphasis is on the hedonic benefits of the advertisement	“God loves not the wasters” (Koran 7:31).
Honesty [f]	The advertisement avoids exaggeration and deception	“Truly, God guides not him who is a liar” (Koran 11:85). “It is most hateful to Allah that you should say that which you do not do” (Koran 61:3).
Humility [c]	This value emphasizes meekness, down to earth, patience and fate accepting.	“Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide” (Koran 11:23).
Independence [b]	The emphasis here is on the self-sufficiency and self-reliance of an individual. This value also addresses the self-improvement, self-freedom, or individual accomplishment.	

**Table 1 (Continued)**

Cultural Value	Operational Definition	Examples of Sources
Interdependence [e]	The emphasis of this value is on the individual in relation to others typically in the reference group. Individuals are depicted as integral parts of the group.	
Justice and Fairness [f]	Avoid comparative advertisements, especially those referring to a competing brand name.	“Stand out firmly for justice, as witnesses to God, even though it be against yourselves, or your parents, or your kin, be he rich or poor...” (Koran 4:135).
Loyalty [a]	The love of and loyalty to one’s own nation or belonging group inherent in the nature or in the use of a product are suggested in the advertising.	
Modesty [f]	Use more modest approaches than those used in the non-Islamic world.	“And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what ordinarily appear thereof that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers..” (Koran 24:31).
Morality [c]	This value emphasizes being humane, just, fair, ethical, devoted, religious, honest and spiritual.	“And most surely you conform (yourself) to sublime morality” (Koran 62.4).

**Table 1 (Continued)**

<b>Cultural Value</b>	<b>Operational Definition</b>	<b>Examples of Sources</b>
Natural [a]	This value suggests spiritual harmony between man and nature by making references to the elements, animals, vegetables, or minerals.	"...to God belongs all that is in the heavens and on the earth...." (Koran 3:129).
Perseverance[d]	This value addresses being patient and continuing to endure hardship in spite of difficulty typically in the economical recession.	"And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones" (Koran 2:45).
Sexuality [c]	The advertisement emphasizes erotic relations, holding hands, kissing, embracing between lovers, dating and romance	
Social Status [c]	The use of a product is claimed to be able to elevate the position or rank of the user in the eyes of others. The feeling of prestige, trend setting, and pride in the use of a product is conveyed.	
Tradition [b]	The experience of the past, customs, and conventions are respected. In advertising, the qualities of being historical, time-honored and legendary are venerated, e.g., "With eighty years of manufacturing experience"; It is adapted from ancient Chinese prescriptions."	"They said: These are most surely two magicians who wish to turn you out from your land by their magic and to take away your best traditions" (Koran 20.63)

**Table 1 (Continued)**

<b>Cultural Value</b>	<b>Operational Definition</b>	<b>Examples of Sources</b>
Utilitarian [g]	The emphasis is on the utilitarian benefits of the advertisement	“God loves not the wasters” (Koran 7:31).
Veneration for the elders [b]	The advertising displays a respect for older people by suing a model of old age or asking for the opinions, recommendations, and advice of the elders.	
Wisdom [c]	This value shows respect for knowledge, education, intelligence, expertise, or experience.	“My Lord: Grant me wisdom, and join me with the good” (Koran 26.83)

[a] Adopted from Cheng and Schweitzer (1996)

[b] Adopted from Mueller (1987, 1992)

[c] Adapted from Pollay (1983)

[d] Adapted from The Chinese Culture Connection (1987)

[e] Adapted from Yau (1988)

[f] Adopted from Rice and Al-Mossawi (2002)

[g] Adopted from Kalliny et al (2004)

**Table 1 (Continued)**  
**Cultural Values Intercoder Reliability**

<b>Cultural Value</b>	<b>Newspaper</b>		<b>Television</b>	
Acceptability of wealth	Egypt: .74 Kuwait: .81 U.A.E.: .99	Lebanon: .96 Saudi: .84 U.S.A.: .89	Egypt: .84 Kuwait: .73 U.A.E.: .78	Lebanon: .80 Saudi: .78 U.S.A.: .84
Appreciation of diversity of human race	Egypt: .93 Kuwait: .98 U.A.E.: .97	Lebanon: .96 Saudi: .97 U.S.A.: .76	Egypt: .97 Kuwait: .96 U.A.E.: .95	Lebanon: .96 Saudi: .94 U.S.A.: .85
Beauty	Egypt: .82 Kuwait: .79 U.A.E.: .74	Lebanon: .80 Saudi: .80 U.S.A.: .85	Egypt: .85 Kuwait: .74 U.A.E.: .80	Lebanon: .76 Saudi: .74 U.S.A.: .87
Competition	Egypt: .90 Kuwait: .97 U.A.E.: .99	Lebanon: .93 Saudi: .96 U.S.A.: .87	Egypt: .93 Kuwait: .96 U.A.E.: .97	Lebanon: .90 Saudi: .92 U.S.A.: .90
Economy	Egypt: .74 Kuwait: .77 U.A.E.: .71	Lebanon: .72 Saudi: .74 U.S.A.: .93	Egypt: .77 Kuwait: .81 U.A.E.: .73	Lebanon: .79 Saudi: .78 U.S.A.: .87
Enjoyment	Egypt: .82 Kuwait: .84 U.A.E.: .86	Lebanon: .76 Saudi: .83 U.S.A.: .88	Egypt: .77 Kuwait: .80 U.A.E.: .84	Lebanon: .74 Saudi: .83 U.S.A.: .83
Face-saving	Egypt: .98 Kuwait: .98 U.A.E.: .98	Lebanon: .99 Saudi: .96 U.S.A.: .99	Egypt: .99 Kuwait: .98 U.A.E.: .98	Lebanon: .97 Saudi: .96 U.S.A.: .96
Family Integrity	Egypt: .99 Kuwait: .99 U.A.E.: .98	Lebanon: .97 Saudi: .89 U.S.A.: .97	Egypt: .99 Kuwait: .97 U.A.E.: .98	Lebanon: .99 Saudi: .94 U.S.A.: .94
Filial Piety	Egypt: .95 Kuwait: .98 U.A.E.: .98	Lebanon: .98 Saudi: .95 U.S.A.: .99	Egypt: .97 Kuwait: .99 U.A.E.: .98	Lebanon: .99 Saudi: .97 U.S.A.: .99
Harmony with others	Egypt: .92 Kuwait: .99 U.A.E.: .94	Lebanon: .96 Saudi: .95 U.S.A.: .94	Egypt: .94 Kuwait: .99 U.A.E.: .94	Lebanon: .96 Saudi: .95 U.S.A.: .95
Health	Egypt: .92 Kuwait: .90 U.A.E.: .83	Lebanon: .91 Saudi: .90 U.S.A.: .88	Egypt: .83 Kuwait: .93 U.A.E.: .86	Lebanon: .92 Saudi: .90 U.S.A.: .85
Hedonic	Egypt: .77 Kuwait: .73 U.A.E.: .76	Lebanon: .76 Saudi: .74 U.S.A.: .79	Egypt: .82 Kuwait: .89 U.A.E.: .75	Lebanon: .90 Saudi: .79 U.S.A.: .88
Honesty	Egypt: .87 Kuwait: .97 U.A.E.: .83	Lebanon: .80 Saudi: .92 U.S.A.: .93	Egypt: .97 Kuwait: .98 U.A.E.: .87	Lebanon: .91 Saudi: .92 U.S.A.: .84
Humility	Egypt: .98 Kuwait: .99 U.A.E.: .99	Lebanon: .99 Saudi: .99 U.S.A.: .96	Egypt: .99 Kuwait: .99 U.A.E.: .99	Lebanon: .99 Saudi: .99 U.S.A.: .98



Table 1 (Continued)

Cultural Value	Newspaper		Television	
Independence	Egypt: .90	Lebanon: .98	Egypt: .94	Lebanon: .98
	Kuwait: .98	Saudi: .90	Kuwait: .98	Saudi: .94
	U.A.E.: .98	U.S.A.: .90	U.A.E.: .98	U.S.A.: .88
Interdependence	Egypt: .98	Lebanon: .88	Egypt: .99	Lebanon: .92
	Kuwait: .96	Saudi: .97	Kuwait: .98	Saudi: .98
	U.A.E.: .83	U.S.A.: .99	U.A.E.: .83	U.S.A.: .98
Justice and Fairness	Egypt: .99	Lebanon: .97	Egypt: .97	Lebanon: .98
	Kuwait: .98	Saudi: .99	Kuwait: .97	Saudi: .94
	U.A.E.: .99	U.S.A.: .94	U.A.E.: .97	U.S.A.: .90
Loyalty	Egypt: .90	Lebanon: .93	Egypt: .87	Lebanon: .91
	Kuwait: .97	Saudi: .91	Kuwait: .96	Saudi: .85
	U.A.E.: .97	U.S.A.: .94	U.A.E.: .97	U.S.A.: .96
Modesty	Egypt: .74	Lebanon: .82	Egypt: .79	Lebanon: .82
	Kuwait: .85	Saudi: .76	Kuwait: .94	Saudi: .98
	U.A.E.: .88	U.S.A.: .80	U.A.E.: .95	U.S.A.: .74
Morality	Egypt: .96	Lebanon: .99	Egypt: .92	Lebanon: .96
	Kuwait: .99	Saudi: .93	Kuwait: .97	Saudi: .88
	U.A.E.: .99	U.S.A.: .95	U.A.E.: .99	U.S.A.: .97
Natural	Egypt: .86	Lebanon: .97	Egypt: .81	Lebanon: .79
	Kuwait: .94	Saudi: .90	Kuwait: .80	Saudi: .88
	U.A.E.: .99	U.S.A.: .92	U.A.E.: .86	U.S.A.: .92
Perseverance	Egypt: .98	Lebanon: .99	Egypt: .93	Lebanon: .92
	Kuwait: .98	Saudi: .99	Kuwait: .94	Saudi: .93
	U.A.E.: .99	U.S.A.: .98	U.A.E.: .93	U.S.A.: .95
Sexuality	Egypt: .91	Lebanon: .94	Egypt: .94	Lebanon: .94
	Kuwait: .94	Saudi: .99	Kuwait: .95	Saudi: .99
	U.A.E.: .83	U.S.A.: .84	U.A.E.: .93	U.S.A.: .81
Social Status	Egypt: .89	Lebanon: .94	Egypt: .93	Lebanon: .93
	Kuwait: .92	Saudi: .78	Kuwait: .92	Saudi: .89
	U.A.E.: .93	U.S.A.: .76	U.A.E.: .96	U.S.A.: .92
Tradition	Egypt: .94	Lebanon: .90	Egypt: .92	Lebanon: .96
	Kuwait: .93	Saudi: .90	Kuwait: .93	Saudi: .92
	U.A.E.: .90	U.S.A.: .92	U.A.E.: .93	U.S.A.: .96
Utilitarian	Egypt: .76	Lebanon: .75	Egypt: .75	Lebanon: .73
	Kuwait: .74	Saudi: .74	Kuwait: .72	Saudi: .78
	U.A.E.: .73	U.S.A.: .71	U.A.E.: .73	U.S.A.: .97
Veneration for the elders	Egypt: .97	Lebanon: .98	Egypt: .98	Lebanon: .96
	Kuwait: .98	Saudi: .98	Kuwait: .97	Saudi: .98
	U.A.E.: .99	U.S.A.: .96	U.A.E.: .99	U.S.A.: .94
Wisdom	Egypt: .75	Lebanon: .97	Egypt: .95	Lebanon: .97
	Kuwait: .80	Saudi: .90	Kuwait: .89	Saudi: .92
	U.A.E.: .98	U.S.A.: .89	U.A.E.: .97	U.S.A.: .96

### **Categories of Advertising Appeals**

Appeals are the bases through which an advertisements attempt to persuade. Cross-cultural differences could be identified in advertising appeal (Cho, et al 1999; Cutler & Javalgi 1992). Several authors argued that advertising appeals can be categorized on an overall two-group classification such as “thinking vs. feeling” (Vaughn, 1980), “cognitive vs. feeling”, (Aaker and Norris 1982), “informational vs. transformational” (Puto and Wells 1984), “utilitarian vs. value-expressive” (Johar and Sirgy 1991), or “emotional vs. rational” (Albers-Miller and Stafford 1999).

Past studies have shown that different advertisers in different cultural orientations use different appeals (Hetsroni 2000; Albers-Miller 1999; Zhang & Gelb 1996). For example, advertising appeals in Eastern cultures tend to emphasize family integrity, harmony with others, traditions and past accomplishments while advertising appeals in Western cultures tend to emphasize independence, plan for the future and man’s superiority over nature (Cho, et al 1999, Muller 1987). Based on the previous literature and the cultural dimensions selected for this study, Table 2 lists the advertising appeals that have been selected for analysis and their intercoder reliabilities.

**Table 2**  
**Operational Definitions of Advertising Appeals**

<b>Appeals</b>	<b>Operational Definition</b>
<b>Collectivistic Appeals</b> [c] [d]	<ol style="list-style-type: none"> <li>1. Appeals about family integrity or belonging to a social group</li> <li>2. Emphasis on conformity to parents or harmony with others</li> <li>3. Reflection of interdependent relationships with others</li> <li>4. Concerns about others or support of society</li> <li>5. Emphasis on the product benefits to the whole family or social group.</li> </ol>
<b>Individualistic Appeals</b> [c] [d]	<ol style="list-style-type: none"> <li>6. Appeals about the individuality or independence of the Appeals audience</li> <li>7. Emphasis on uniqueness or originality</li> <li>8. Reflections of self-reliance with hedonism, competition, or freedom.</li> <li>9. Emphasis on self-fulfillment, self-development, or self-realization.</li> <li>10. Emphasis on the product benefits to an individual consumer.</li> </ol>
<b>Past Time Orientation</b> [b]	<ol style="list-style-type: none"> <li>11. Emphasis on being classic, historical, old, antique, or nostalgic.</li> <li>12. Appeals concerning man's accumulated experience or knowledge.</li> </ol>
<b>Present Time Orientation</b> [b]	<ol style="list-style-type: none"> <li>13. Emphasis on the contemporary or now</li> <li>14. Appeals about the enjoyment of being young</li> </ol>
<b>Future Time Orientation</b> [b]	<ol style="list-style-type: none"> <li>15. Emphasis on the future or being progressive</li> <li>16. Appeals about a better future for children.</li> </ol>
<b>High-context Appeals</b> [a] [d]	<ol style="list-style-type: none"> <li>17. Emphasis on emotion and mood</li> <li>18. Associating a product with a particular situation or a type of lifestyle.</li> <li>19. Addressing affective or subjective impressions of intangible aspects of a product.</li> </ol>
<b>Low-context Appeals</b> [a] [d]	<ol style="list-style-type: none"> <li>20. Emphasis on product features, characteristics, or merits</li> <li>21. Use of comparative appeals.</li> <li>22. Addressing the low price or cost-saving to the consumer.</li> </ol>
<b>Manipulation of Nature</b> [d]	<ol style="list-style-type: none"> <li>23. Emphasis on man's superiority</li> <li>24. Reflections of man's technical achievements.</li> </ol>

- Oneness with Nature** [b] [d]
- 25. Emphasis on the goodness and beauty of nature, or stressing the ingredients of the product are natural or not artificial.
  - 26. Reflections of the interaction and affinity of man and nature.
- Subjugation to Nature** [b] [d]
- 27. Emphasis on nature's superiority over man.
  - 28. Reflections of man's fatalism; being at the mercy of nature.

---

[a] Adapted from Biswas, Olsen, & Carlet, 1992

[b] Adapted from Cho et al., 1999

[c] Adapted from Han & Shavitt, 1994

[d] Adapted from Mueller, 1987, 1992

**Table 2 (Continued)**  
**Advertising Appeals Intercoder Reliability**

<b>Advertising Appeal</b>	<b>Newspaper</b>		<b>Television</b>	
family integrity or belonging	Egypt: .83 Kuwait: .82 U.A.E.: .90	Lebanon: .89 Saudi: .75 U.S.A.: .81	Egypt: .91 Kuwait: .98 U.A.E.: .97	Lebanon: .92 Saudi: .73 U.S.A.: .82
harmony with others	Egypt: .92 Kuwait: .96 U.A.E.: .97	Lebanon: .99 Saudi: .95 U.S.A.: .91	Egypt: .94 Kuwait: .96 U.A.E.: .97	Lebanon: .98 Saudi: .88 U.S.A.: .97
interdependent relationships	Egypt: .92 Kuwait: .93 U.A.E.: .91	Lebanon: .84 Saudi: .88 U.S.A.: .89	Egypt: .94 Kuwait: .98 U.A.E.: .92	Lebanon: .96 Saudi: .86 U.S.A.: .93
support of society	Egypt: .93 Kuwait: .96 U.A.E.: .91	Lebanon: .89 Saudi: .86 U.S.A.: .89	Egypt: .95 Kuwait: .98 U.A.E.: .97	Lebanon: .97 Saudi: .87 U.S.A.: .90
product benefits to the whole family	Egypt: .72 Kuwait: .88 U.A.E.: .71	Lebanon: .90 Saudi: .73 U.S.A.: .71	Egypt: .77 Kuwait: .81 U.A.E.: .73	Lebanon: .79 Saudi: .78 U.S.A.: .87
independence	Egypt: .90 Kuwait: .79 U.A.E.: .71	Lebanon: .89 Saudi: .74 U.S.A.: .88	Egypt: .77 Kuwait: .80 U.A.E.: .84	Lebanon: .74 Saudi: .83 U.S.A.: .83
uniqueness or originality	Egypt: .75 Kuwait: .86 U.A.E.: .77	Lebanon: .87 Saudi: .80 U.S.A.: .91	Egypt: .74 Kuwait: .76 U.A.E.: .77	Lebanon: .72 Saudi: .73 U.S.A.: .91
self-reliance	Egypt: .92 Kuwait: .89 U.A.E.: .98	Lebanon: .97 Saudi: .88 U.S.A.: .85	Egypt: .88 Kuwait: .97 U.A.E.: .91	Lebanon: .96 Saudi: .92 U.S.A.: .89
self-fulfillment	Egypt: .83 Kuwait: .86 U.A.E.: .76	Lebanon: .85 Saudi: .75 U.S.A.: .78	Egypt: .84 Kuwait: .73 U.A.E.: .75	Lebanon: .89 Saudi: .88 U.S.A.: .73
product benefits to an individual consumer	Egypt: .84 Kuwait: .74 U.A.E.: .72	Lebanon: .72 Saudi: .83 U.S.A.: .77	Egypt: .91 Kuwait: .88 U.A.E.: .70	Lebanon: .93 Saudi: .72 U.S.A.: .85
being classic, historical	Egypt: .93 Kuwait: .91 U.A.E.: .92	Lebanon: .95 Saudi: .95 U.S.A.: .99	Egypt: .98 Kuwait: .93 U.A.E.: .89	Lebanon: .92 Saudi: .90 U.S.A.: .97
man's accumulated experience	Egypt: .73 Kuwait: .89 U.A.E.: .94	Lebanon: .95 Saudi: .95 U.S.A.: .78	Egypt: .90 Kuwait: .89 U.A.E.: .75	Lebanon: .90 Saudi: .95 U.S.A.: .91
contemporary or now	Egypt: .85 Kuwait: .93 U.A.E.: .77	Lebanon: .81 Saudi: .92 U.S.A.: .76	Egypt: .97 Kuwait: .98 U.A.E.: .76	Lebanon: .96 Saudi: .88 U.S.A.: .77
enjoyment of being young	Egypt: .88 Kuwait: .82 U.A.E.: .97	Lebanon: .96 Saudi: .98 U.S.A.: .91	Egypt: .94 Kuwait: .96 U.A.E.: .92	Lebanon: .93 Saudi: .95 U.S.A.: .82

Table 2 (Continued)

Advertising Appeal	Newspaper		Television	
future or being progressive	Egypt: .72 Kuwait: .72 U.A.E.: .97	Lebanon: .94 Saudi: .83 U.S.A.: .77	Egypt: .94 Kuwait: .93 U.A.E.: .98	Lebanon: .95 Saudi: .94 U.S.A.: .84
better future for children	Egypt: .90 Kuwait: .96 U.A.E.: .97	Lebanon: .93 Saudi: .97 U.S.A.: .94	Egypt: 1.00 Kuwait: .92 U.A.E.: .83	Lebanon: .92 Saudi: .91 U.S.A.: .91
emotion and mood	Egypt: .78 Kuwait: .80 U.A.E.: .75	Lebanon: .79 Saudi: .70 U.S.A.: .72	Egypt: .82 Kuwait: .78 U.A.E.: .70	Lebanon: .78 Saudi: .70 U.S.A.: .73
lifestyle	Egypt: .77 Kuwait: .79 U.A.E.: .73	Lebanon: .74 Saudi: .75 U.S.A.: .72	Egypt: .95 Kuwait: .86 U.A.E.: .85	Lebanon: .97 Saudi: .73 U.S.A.: .79
affective or subjective impressions	Egypt: .81 Kuwait: .96 U.A.E.: .88	Lebanon: .92 Saudi: .76 U.S.A.: .84	Egypt: .93 Kuwait: .92 U.A.E.: .71	Lebanon: .96 Saudi: .76 U.S.A.: .74
product features	Egypt: .88 Kuwait: .79 U.A.E.: .99	Lebanon: .99 Saudi: .80 U.S.A.: .82	Egypt: .83 Kuwait: .78 U.A.E.: .74	Lebanon: .83 Saudi: .85 U.S.A.: .79
comparative	Egypt: .95 Kuwait: .94 U.A.E.: .93	Lebanon: .98 Saudi: .94 U.S.A.: .90	Egypt: .94 Kuwait: .98 U.A.E.: .96	Lebanon: .88 Saudi: .93 U.S.A.: .90
low price or cost-saving	Egypt: .79 Kuwait: .74 U.A.E.: .82	Lebanon: .94 Saudi: .95 U.S.A.: .77	Egypt: .84 Kuwait: .89 U.A.E.: .95	Lebanon: .94 Saudi: .93 U.S.A.: .82
man's superiority	Egypt: .82 Kuwait: .81 U.A.E.: .90	Lebanon: .98 Saudi: .98 U.S.A.: .97	Egypt: .94 Kuwait: .86 U.A.E.: .93	Lebanon: .94 Saudi: .99 U.S.A.: .94
technical achievements	Egypt: .76 Kuwait: .77 U.A.E.: .93	Lebanon: .94 Saudi: .99 U.S.A.: .72	Egypt: .93 Kuwait: .89 U.A.E.: .96	Lebanon: .93 Saudi: .89 U.S.A.: .91
goodness and beauty of nature	Egypt: .86 Kuwait: .93 U.A.E.: .90	Lebanon: .90 Saudi: .90 U.S.A.: .93	Egypt: .97 Kuwait: .89 U.A.E.: .95	Lebanon: .90 Saudi: .92 U.S.A.: .92
the interaction and affinity of man and nature	Egypt: .78 Kuwait: .85 U.A.E.: .93	Lebanon: .94 Saudi: .92 U.S.A.: .95	Egypt: .93 Kuwait: .72 U.A.E.: .73	Lebanon: .73 Saudi: .78 U.S.A.: .95
nature's superiority over man	Egypt: .99 Kuwait: .99 U.A.E.: .99	Lebanon: .99 Saudi: .99 U.S.A.: .99	Egypt: .93 Kuwait: .97 U.A.E.: .99	Lebanon: .95 Saudi: .98 U.S.A.: .94
man's fatalism	Egypt: .99 Kuwait: .99 U.A.E.: .98	Lebanon: .97 Saudi: .98 U.S.A.: .99	Egypt: .97 Kuwait: .95 U.A.E.: .92	Lebanon: .93 Saudi: .92 U.S.A.: .90

## **Research Design**

### **Television and Newspaper Advertisement Selection**

The main objective of this study is to investigate manifested cultural values and advertising appeals in contemporary U.S. and Arab world television and newspaper advertisements. Therefore, the focus of analysis is the content of U.S. and Arab world television and newspaper advertisements. The selection of television and newspaper medium that appropriately represent the television and newspaper media in each country selected is critical to the fulfillment of the research objectives.

Three guidelines were followed in selecting television channels to be taped: 1) the channel had to be broadcast nationwide, and 2) the network is accessed for free and 3) no subscription of any kind is required. In other words, cable and satellite channels were avoided. The following channels (e.g. CBS in U.S., Channel 2 in Egypt, LBC in Lebanon, Kuwait TV in Kuwait, Saudi TV in Saudi Arabia and Emirates Channel in U.A.E.) meet this condition. This selection process was followed to increase generalizability in terms of those who watch those channels. To obtain a large enough sample, a sample of 20 hours of programming was videotaped in each of the countries (USA, Egypt, Lebanon, Kuwait, Saudi Arabia and United Arab Emirates). The times chosen for taping were 7:00 p.m. to 10: 00 p.m. Monday-Thursday. The samples were collected during March 2005. A total of 866 TV advertisements are analyzed.

Newspapers were selected based on the following criteria. First, the newspaper needed to be either the leading newspaper or one of the leading newspapers in each country. Second, the newspaper had to be a daily newspaper. Because not much information is available to help in the evaluation of each newspaper in the Arab countries

included in the analysis, a consultation with the embassy of each country was conducted and the following newspapers were selected: (*Al-Ahram* from Egypt, *Al-Nahar* from Lebanon, *Al-Watan* from Kuwait, *Al-Watan* from Saudi Arabia, *Al-Bayan* from U.A.E, and U.S. Today from the U.S.). Issues from April 1, 2005 to April 15, 2005 were considered. A total of 900 ads are analyzed where 150 ads are taken from each country in the sample. A stratified sample was selected whenever possible to cover a wide range of products.

### **Coding Procedure**

To perform the content analyses, all selected U.S. advertisements were evaluated by three U.S. students and all selected Arab advertisements were evaluated by three Arab bilingual students. All coders were given a full explanation of the operational definitions of measured items and were trained prior to coding. To reduce the effects of fatigue, coding was restricted to three hours a day with a break in between. Consistent with the procedures of Gilly (1988) and Schneider and Schneider (1979), disagreements among the coders were settled via discussion and consensus. Because past studies showed that males and females might differ in their perception of the same advertising message (Zhou & Belk 2002), this study used a mix of male and female coders.

Intercoder reliabilities can be calculated by several methods depending on the level of measurement used (Wimmer and Dominick 2002). When nominal level data is used, intercoder reliability can simply be calculated by calculating the percentage of coders' agreement on the total coding decisions (Wimmer and Dominick 2002).



### **Statistical Tool Selection**

SPSS 11.00 *Statistical Package for the Social Sciences* was used to perform the data analysis. Research questions, hypotheses and measures were used in the selection of the appropriate statistical tools. In this study, all measurements of manifested cultural values, and advertising appeals are treated as interval variables, and variables of country (Egypt, Lebanon, Kuwait, Saudi Arabia, United Arab Emirates and United States) and product categories are treated as nominal.

To answer the research questions and test the hypotheses, frequencies, MANOVA and regression were used.

## CHAPTER 5

### RESULTS

#### Newspaper Sample Results

150 newspaper advertisements were analyzed from each country included in this study. Table 3 presents a detailed description of the distribution of sample advertisements according to product category. The most frequently advertised product in the Egyptian, Lebanese, Kuwaiti and U.S.A newspaper sample is automobiles with 27%, 14%, 25% and 27% respectively. The most frequently advertised product in the Saudi newspaper sample is watches with 31% while the most frequently advertised product in the U.A.E. is health/insurance with 21%. Alcoholic products (2%), cellular phones (14%), and food (4%) appear more frequently in the Egyptian sample than in any other. Tobacco products (2.6%) appeared more frequently on the Lebanese sample than in any other while cosmetics (7.3) appeared more frequently on the Kuwaiti sample than any other. In the Saudi sample, credit cards (4.6%), hair care (8%) and watches (31%) appeared more frequently than in any other sample while in the U.A.E. sample, health/insurance (14.0%) appeared more frequently than in any other sample. Finally, computer/printer (10%) and medicines (8%) appeared more frequently in the U.S.A. sample than in any other. For a detailed description of the sample distribution, see table 3.

**Table 3**  
**Distribution of Newspaper Sample Advertisements on Product Category**

<b>Product Category</b>	<b>Egypt</b>	<b>Lebanon</b>	<b>Kuwait</b>	<b>Saudi</b>	<b>U.A.E</b>	<b>U.S.A</b>
1. Alcohol	<b>3 (2.0%)</b>	0 (0.0%)	1 (0.6%)	0 (0.0%)	0 (0.0%)	0 (0.0%)
2. Automobiles	27 (18%)	14 (9.0%)	25 (16.6%)	10 (6.6%)	4 (2.6%)	27 (18.0%)
3. Cellular phone	<b>14 (9.0%)</b>	3 (2.0%)	2 (1.3%)	3 (2.0%)	4 (2.6%)	7 (4.6%)
4. Coffee/tea	0 (0.0%)	0 (0.0%)	1 (0.6%)	1 (0.6%)	0 (0.0%)	0 (0.0%)
5. Credit/card banking	4 (2.6%)	4 (2.6%)	5 (3.3%)	<b>7 (4.6%)</b>	0 (0.0%)	5 (3.3%)
6. Cosmetics	2 (1.3%)	3 (2.0%)	<b>11 (7.3%)</b>	6 (4.0%)	3 (2.0%)	0 (0.0%)
7. Computer/internet	5 (3.3%)	6 (4.0%)	0 (0.0%)	7 (4.6%)	2 (1.3%)	<b>15 (10.0%)</b>
8. Hair care	0 (0.0%)	0 (0.0%)	5 (3.3%)	<b>12 (8.0%)</b>	0 (0.0%)	0 (0.0%)
9. Health insurance	2 (1.3%)	2 (1.3%)	8 (5.3%)	0 (0.0%)	<b>21(14.0%)</b>	2 (1.3%)
10. Laundry/soap	1 (0.6%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)
11. Medicines	2 (1.3%)	0 (0.0%)	0 (0.0%)	4 (2.6%)	4 (2.6%)	<b>12 (8.0%)</b>
12. TV/VCR	3 (2.0%)	0 (0.0%)	1 (0.6%)	0 (0.0%)	0 (0.0%)	3 (2.0%)
13. Tobacco	0 (0.0%)	<b>4 (2.6%)</b>	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)
14. Toothpaste	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)
15. Watches	6 (4.0%)	3 (2.0%)	1 (0.6)	<b>31 (20.6%)</b>	0 (0.0%)	1 (0.6%)
16. Contraceptive	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)	0 (0.0%)
17. Food	<b>6 (4.0%)</b>	0 (0.0%)	2 (1.3%)	4 (2.6%)	1 (0.6%)	3 (2.0%)
18. Other	78 (52%)	111 (74%)	88 (58.6%)	71 (47.3%)	111 (74%)	76 (50.6%)
<b>Total</b>	<b>150</b>	<b>150</b>	<b>150</b>	<b>150</b>	<b>150</b>	<b>151</b>

### **Research Question One and Two**

Research question 1 deals with investigating similarities and differences of the manifestation of cultural values in U.S. and the Arab world newspaper advertisements.

Question 2 deals with investigating similarities and differences in manifestation of cultural and religious values among the Arab countries. As stated in the methodology section of this dissertation, statistical tools of descriptive analysis, Multivariate Analysis of Variance (MANOVA) and regression tools were utilized to analyze the similarities and

differences of cultural values reflected in newspaper advertisements in all countries sampled.

To answer research question one, we used descriptive statistics and MANOVA to examine the differences between the United States and the Arab world newspaper advertisements. Table 4 provides a description of the mean averages of each cultural value. Values of 1.00 (**bolded**) indicate the absence of the cultural value in the sample. As table 4 indicates, the cultural values that had the highest manifestation in the U.S. sample are honesty (mean = 2.64), justice and fairness (mean = 2.64), modesty (mean = 2.53), utilitarian (mean = 1.88), diversity of human race (mean = 1.82), competition (mean = 1.57), social status (mean = 1.37), hedonic (mean = 1.30), enjoyment (mean = 1.29), and sexuality (mean = 1.22). The cultural values that were least manifested in the U.S. sample are: face-saving (mean = 1.00), interdependence (mean = 1.00), perseverance (mean = 1.02), natural (mean = 1.03), morality (mean = 1.04), filial piety (mean = 1.05), economy (mean = 1.05), and family integrity (mean = 1.07).

The cultural values that appeared most often in the Egyptian sample are modesty (mean = 2.27), wealth (mean = 1.88), enjoyment (mean = 1.64), hedonic (mean = 1.64), wisdom (mean = 1.49), economy (mean = 1.44), utilitarian (mean = 1.43), and natural (mean = 1.23). Filial piety (mean = 1.00), face-saving (mean = 1.01), veneration for elders (mean = 1.02), perseverance (mean = 1.02), justice and fairness mean = 1.02), interdependence (mean = 1.02), family integrity (mean = 1.02), and morality (mean = 1.03) had the least appearance. In the Lebanese sample, modesty (mean = 2.17), enjoyment (mean = 2.10), hedonic (mean = 2.07), honesty (mean = 1.64), interdependence (mean = 1.53), utilitarian (mean = 1.47), economy (mean = 1.43), and

beauty (mean = 1.38) were the most manifested cultural values while face-saving (mean = 1.00), filial piety (mean = 1.00), morality (mean = 1.00), perseverance (mean = 1.00), veneration for the elders (mean = 1.00), humility (mean = 1.01), sexuality (mean = 1.02), diversity of human race (mean = 1.02), wisdom (mean = 1.03) and competition (mean = 1.05) were the least manifested cultural values.

The sample from Kuwait contained more of hedonic (mean = 2.48), modesty (mean = 2.25), wealth (mean = 1.59), beauty (mean = 1.38), enjoyment (mean = 1.26), wisdom (mean = 1.21), and utilitarian (mean = 1.20), and less of diversity of human race (mean = 1.00), filial piety (mean = 1.00), harmony with others (mean = 1.00) independence (mean = 1.00), justice and fairness (mean = 1.00), loyalty (mean = 1.00), perseverance (mean = 1.01), interdependence (mean = 1.01), face-saving (mean = 1.01), competition (1.01), and honesty (mean = 1.03). On the other hand, the Saudi sample included more of modesty (mean = 2.60), hedonic (mean = 1.95), enjoyment (mean = 1.53), beauty (mean = 1.38), economy (mean = 1.32), honesty (mean 1.27), wealth (mean = 1.26), utilitarian (mean = 1.26), and family integrity (mean = 1.24), and less of (justice and fairness (mean = 1.00), morality (mean = 1.00), perseverance (mean = 1.00), sexuality (mean = 1.00), veneration for elders (mean = 1.00), humility (mean = 1.02), wisdom (mean = 1.03), competition (mean = 1.04), diversity of human race (mean = 1.05), face saving (mean = 1.05), filial piety (mean = 1.05), interdependence (mean = 1.05), and tradition (mean = 1.06).

Finally, the United Arab Emirates sample included more of modesty (mean = 2.57), utilitarian (mean = 1.80), hedonic (mean = 1.74), honesty (mean = 1.72), economy (mean = 1.69), beauty (mean = 1.60), health (mean = 1.42), enjoyment (mean = 1.22),

and interdependence (mean = 1.20) and less of competition (mean = 1.00), filial piety (mean = 1.00), morality (mean = 1.00), natural (mean = 1.00), perseverance (mean = 1.00), veneration for elders (mean = 1.00), wisdom (mean = 1.00), wealth (mean = 1.01), social status (mean = 1.01), sexuality (mean = 1.01), justice and fairness (mean = 1.01), interdependence (mean = 1.00), humility (mean = 1.01), loyalty (mean = 1.02), and family integrity (1.04).

**Table 4**  
**Means of Cultural Values for the Newspaper Sample**

Cultural Values	USA N=151	Egypt N=150	Lebanon N= 150	Kuwait N=150	Saudi N= 150	U.A.E. N=150
Beauty	1.11	1.14	1.38	1.48	1.38	1.60
Competition	1.57	1.10	1.05	1.01	1.04	<b>1.00</b>
Diversity of Human race	1.82	1.07	1.01	<b>1.00</b>	1.05	1.04
Economy	1.05	1.44	1.43	1.20	1.32	1.69
Enjoyment	1.29	1.67	2.10	1.28	1.53	1.22
Face-Saving	<b>1.00</b>	1.01	<b>1.00</b>	1.01	1.05	1.02
Family integrity	1.07	1.02	1.09	1.04	1.24	1.04
Filial Piety	1.05	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	1.05	<b>1.00</b>
Harmony with others	1.13	1.16	1.06	<b>1.00</b>	1.09	1.07
Health	1.11	1.08	1.10	1.12	1.12	1.42
Hedonic	1.30	1.64	2.07	2.48	1.95	1.74
Honesty	2.64	1.11	1.67	1.03	1.27	1.72
Humility	1.08	1.03	1.01	<b>1.00</b>	1.02	1.01
Independence	1.07	1.07	<b>1.00</b>	<b>1.00</b>	1.11	1.01
Interdependence	<b>1.00</b>	1.02	1.53	1.01	1.05	1.20
Justice and Fairness	2.64	1.02	1.04	<b>1.00</b>	<b>1.00</b>	1.01
Loyalty	1.09	1.10	1.04	<b>1.00</b>	1.12	1.02
Modesty (dressed)	2.53	2.27	2.17	2.25	2.6	2.57
Morality	1.04	1.03	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>
Natural	1.03	1.23	1.05	1.04	1.10	<b>1.00</b>
Perseverance	1.02	1.02	<b>1.00</b>	1.01	<b>1.00</b>	<b>1.00</b>
Sexuality	1.22	1.08	1.02	1.03	<b>1.00</b>	1.01
Social Status	1.37	1.15	1.05	1.08	1.12	1.01
Tradition	1.07	1.04	1.06	1.05	1.06	1.08
Utilitarian	1.88	1.43	1.47	1.26	1.26	1.80
Veneration for elders	1.07	1.02	<b>1.00</b>	1.02	<b>1.00</b>	<b>1.00</b>
Wealth	1.19	1.88	1.08	1.59	1.26	1.01
Wisdom	1.11	1.49	1.03	1.21	1.03	1.00

This study also utilized the Multivariate Analysis of Variance (MANOVA) to examine the differences of cultural values manifested in the U.S. and the Arab countries. MANOVA is appropriate because it allows for multiple comparisons and allows for post hoc tests to be conducted avoiding the problem of inflated alphas (Field, 2000).

Table 5 shows the comparison results between the United States and each of the Arab countries. In this study, the U.S. is compared to each one of the Arab countries included in the sample. As indicated in table 5, there was a significant difference between the U.S., and (Lebanon, Kuwait, and the United Arab Emirates) in regard to the cultural value beauty. Each of these Arab countries had a higher score on this cultural value than the United States. Although Kuwait had a higher score, the result was not significant. There was also a significant difference between Kuwait and Saudi, Egypt and Saudi, Egypt and the United Arab Emirates, Egypt and Lebanon and Saudi and U.A.E. (for directionality, please see table 4).

The United States scored higher than all the Arab countries in the sample in regard to competition. This value was highly present in the United States sample and absent in the Arab sample. Research results in this study also showed a significant difference between the United States and the Arab countries in regard to the manifestation of diversity of human race. All of the Arab countries scored very low on this cultural value while the United States scored fairly high. U.A.E. scored higher than the United States on the economy value and the relationship was significant. There was no significant difference between the U.S., Egypt, Lebanon, Kuwait and Saudi for the same value. There was also a significant difference between U.A.E and Saudi, U.A.E. and Lebanon, U.A.E. and Egypt and U.A.E. and Kuwait.

On the enjoyment value, Lebanon scored significantly higher than the United States, Saudi, Kuwait and U.A.E while Egypt also scored higher than the U.S. and all mentioned relationships were significant. In addition, there was a significant difference between the United States and each of the Arab countries in the sample (except for



Egypt) in regard to the hedonic cultural value. Each of the Arab countries scored higher than the United States. The U.S. scored significantly higher than any Arab country in the sample in terms of honesty. Although we expected the United States to score lower than the Arab countries in regard to modesty, table 5 shows there is a significant difference between the United States and Kuwait, where Kuwait scored lower than the United States. Another cultural value where the United States scored significantly much higher than the Arab countries is justice and fairness. All the Arab countries in the sample had a very low score on this cultural value while the U.S. score was fairly high.

Although the United States scored higher than the rest of the Arab countries on sexuality, the difference was not significant. This cultural value was almost non-existent in the Arab sample. In addition, there was a significant difference between the United States and the Arab countries (except Saudi) in regard to social status, where the United States scored significantly higher than the Arab countries. Egypt was the only Arab country that scored significantly higher than the U.S. in regard to acceptability of wealth. Egypt also was the only Arab country that scored significantly higher than the U.S. in regard to wisdom. Finally, the United States scored higher than all the Arab countries with the exception of U.A.E. in regard to the utilitarian value. The difference between Egypt and the rest of the Arab countries (except Kuwait) was also significant.

**Table 5**  
**Comparison of Cultural Values between U.S. and the Arab Countries**  
**(Newspaper Sample)**

Cultural Values	USA N=151	Egypt N=150	Mean Difference	Lebanon N= 150	Mean Difference	Kuwait N=150	Mean
Beauty	1.11	1.14	0.19	1.38	-.63**	1.48	-0.8**
Competition	1.57	1.10	0.53**	1.05	0.53**	1.01	0.53**
Diversity of Human Race	1.82	1.07	0.91**	1.01	1.30**	1.00	1.30**
Economy	1.05	1.44	-0.07	1.43	-0.30	1.20	0.00
Enjoyment	1.29	1.67	-.57**	2.10	-1.0**	1.28	-0.21
Face-Saving	1.00	1.01	0.00	1.00	0.00	1.01	-0.06
Family integrity	1.07	1.02	0.13	1.09	-0.06	1.04	-0.06
Filial Piety	1.05	1.00	0.08	1.00	0.05	1.00	0.08
Harmony with others	1.13	1.16	-0.11	1.06	0.02	1.00	0.16
Health	1.11	1.08	0.17	1.10	0.03	1.12	-0.08
Hedonic	1.30	1.64	0.17	2.07	-1.1**	2.48	-1.2**
Honesty	2.64	1.11	1.65**	1.67	1.39**	1.03	1.64**
Humility	1.08	1.03	0.00	1.01	0.07	1.00	0.13
Independence	1.00	1.02	0.00	1.01	.00	1.01	0.00
Interdependence	1.00	1.02	.00	1.53	-.37**	1.00	.00
Justice and Fairness	2.64	1.02	1.67**	1.04	1.64**	1.00	1.67**
Loyalty	1.09	1.10	-.15	1.04	0.15	1.00	0.15
Modesty	2.53	2.27	0.25	2.17	0.36	2.00	0.53**
Morality	1.04	1.03	-0.04	1.00	0.03	1.00	0.06
Natural	1.03	1.23	-0.05	1.05	-0.03	1.04	-0.13
Perseverance	1.02	1.02	0.04	1.00	0.04	1.01	0.04
Sexuality	1.22	1.08	-0.09	1.02	0.26	1.03	0.18
Social Status	1.37	1.15	0.31**	1.05	0.31**	1.08	0.31**
Tradition	1.07	1.04	0.09	1.06	-0.07	1.05	-0.03
Utilitarian	1.88	1.43	0.67**	1.47	0.86**	1.26	0.78**
Veneration for elders	1.07	1.02	0.11	1.00	0.11	1.02	0.11
Wealth	1.19	1.88	-.69**	1.08	0.08	1.59	-0.21
Wisdom	1.11	1.49	-.46**	1.03	0.14	1.21	-0.18

Table 5 Continued

Cultural Values	USA N=151	Saudi N=150	Mean Difference	U.A.E. N= 150	Mean Difference
Beauty	1.11	1.38	-0.19	1.60	-0.79**
Competition	1.57	1.04	0.42**	1.00	.53**
Diversity of Human Race	1.82	1.05	1.12**	1.04	1.21**
Economy	1.05	1.32	-0.07	1.69	-.66**
Enjoyment	1.29	1.53	-0.30	1.22	0.09
Face-Saving	1.00	1.05	-0.07	1.02	-0.02
Family integrity	1.07	1.24	-0.04	1.04	0.10
Filial Piety	1.05	1.05	0.05	1.00	0.08
Harmony with others	1.13	1.09	-0.08	1.07	0.06
Health	1.11	1.12	0.03	1.42	-0.24
Hedonic	1.30	1.95	-.59**	1.74	-.53**
Honesty	2.64	1.27	1.34**	1.72	1.10**
Humility	1.08	1.02	0.02	1.01	0.10
Independence	1.07	1.11	-0.12	1.01	0.04
Interdependence	1.00	1.05	-0.07	1.20	-.32**
Justice and Fairness	2.64	1.00	1.67**	1.01	1.64**
Loyalty	1.09	1.12	0.00	1.02	0.12
Modesty	2.53	2.60	-0.06	2.57	-0.03
Morality	1.04	1.00	-0.11	1.00	-0.06
Natural	1.03	1.10	0.50	1.00	0.05
Perseverance	1.02	1.00	0.04	1.00	0.04
Sexuality	1.22	1.00	.34**	1.01	.31**
Social Status	1.37	1.12	0.17	1.01	.31**
Tradition	1.07	1.06	0.06	1.08	-0.04
Utilitarian	1.88	1.26	.86**	1.80	.23**
Veneration for elders	1.07	1.00	0.11	1.00	0.11
Wealth	1.19	1.26	-0.25	1.01	0.14
Wisdom	1.11	1.03	0.14	1.00	0.14

\* significant at the 0.05 level ( $p < .05$ )

\*\* significant at the 0.01 level ( $p < .01$ )

## Hypotheses Testing

Hypotheses 1a through 3b focused on the differences between the United States and the Arab world in regard to women's role and depiction in newspaper advertisements. Each one of these hypotheses has been tested and will be reported in this section. Hypothesis 1a predicted that women will be used less frequently in Arab newspaper advertising compared to American newspaper advertising. As Table 6 shows, the mean score for the U.S. is ( $x=1.70$ ), Egypt ( $x=1.27$ ), Lebanon ( $x=1.50$ ), Kuwait ( $x=1.45$ ), Saudi ( $x=1.26$ ) and U.A.E. is ( $x=1.96$ ). The difference between the U.S. and all the Arab countries (except Saudi) was significant. However, the result is mixed where the United States scored higher than Egypt, Lebanon, Kuwait, and Saudi but scored lower than U.A.E. Having said that, collectively, we can see that the U.S. scored higher than the majority of the Arab countries, thus hypothesis 1a was supported.

Hypothesis 1b predicted that woman will be used less frequently in Saudi Arabia, United Arab Emirates and Kuwait newspaper advertising compared to Egyptian or Lebanese newspaper advertising. Results reported in table 6 showed that Lebanon scored significantly higher than Saudi Arabia and slightly higher than Kuwait and lower than U.A.E. Egypt on the other hand, scored slightly higher than Saudi and Kuwait but lower than U.A.E. Therefore, H1b was partially supported.

Hypothesis 2a posits that women used in newspaper advertising in the Arab world will be dressed more modestly than women used in newspaper advertising in the United States. Saudi ( $x= 2.6$ ) and U.A.E. ( $2.57$ ) had the highest mean score, while Kuwait ( $x= 2.00$ ) and Lebanon ( $x= 2.17$ ), and Egypt ( $x= 2.27$ ) had the lowest mean score. The U.S. had a mean score of ( $x= 2.53$ ), which is higher than Egypt, Lebanon and Kuwait, and the

difference between the U.S. and Kuwait was statistically significant; therefore, hypothesis 2a was not supported. Hypothesis 2b predicted that women used in newspaper advertising in Saudi Arabia, Kuwait and United Arab Emirates will be dressed more modestly compared to women used in advertising in Egypt or Lebanon. Although Saudi and U.A.E. scored higher than Egypt and Lebanon, the difference was not statistically significant. In addition, Egypt and Lebanon scored higher than Kuwait; therefore, H2b was not supported.

Hypothesis 3a posits that the likelihood of women being portrayed as housewives in Arab newspaper advertisements will be higher than their counterparts in the United States. A MANOVA test showed no significant difference between the U.S. and the Arab countries; therefore, hypothesis 3a was not supported. Hypothesis 3b stated that the likelihood of women being portrayed as housewives in Saudi Arabia, Kuwait and United Arab Emirates in newspaper advertisements will be higher than their counterparts in Lebanon and Egypt. A MANOVA test also showed no significant difference between these countries and hypothesis 3b was not supported.

Hypothesis 4a predicted that hedonic values will be less emphasized in Arab newspaper advertisements compared to those in the United States. The MANOVA results revealed the opposite of what had been predicted. All the Arab countries (except for Egypt) scored higher than the U.S. and the difference was statistically significant; therefore, hypothesis 4a was not supported. Hypothesis 4b predicted that hedonic values will be less emphasized in the poor Arab countries (e.g., Egypt and Lebanon) newspaper advertisements compared to rich Arab countries (e.g., U.A.E., Kuwait and Saudi Arabia). Kuwait had the highest score ( $x = 2.48$ ) followed by Lebanon ( $x = 2.07$ ) and Saudi ( $x =$

1.95). The lowest score was for Egypt ( $x = 1.64$ ) followed by U.A.E. ( $x = 1.74$ ). All the other Arab countries scored significantly higher than Egypt while only Kuwait scored higher than Lebanon. As stated earlier in this dissertation, Egypt has the lowest per capita income among all the Arab countries in the sample; therefore, hypothesis 4b is mostly supported but not fully. For full description of the results for the above hypothesis, please see Table 6.

**Table 6**  
**Comparison of Cultural Values between U.S. and the Arab Countries**  
**(Newspaper Sample)**

Cultural Values	USA N=151	Egypt N=150	Mean Difference	Lebanon N= 150	Mean Difference	Kuwait N=150	Mean
Depiction of Woman	1.70	1.27	-0.63**	1.50	-0.85**	1.45	-.69**
Modesty (dressed)	2.57	2.27	0.25	2.17	0.36	2.00	0.53**
House wife	1.12	1.02	0.09	1.00	0.20	1.06	-0.08
Hedonic	1.30	1.64	0.17	2.07	-1.17**	2.48	-1.24**

**Table 6 Continued**

Cultural Values	USA N=151	Saudi N=150	Mean Difference	U.A.E. N= 150	Mean Difference
Depiction of Women	1.70	1.26	-0.22	1.96	-0.77**
Modesty (dressed)	2.53	2.60	-.06	2.57	-.03
House wife	1.12	1.00	0.14	1.00	0.47**
Hedonic	1.30	1.95	-0.59**	1.74	-0.53**

\* significant at the 0.05 level ( $p < .05$ )

\*\* significant at the 0.01 level ( $p < .01$ )

In this section, we will address the remaining portion of the hypotheses which have to do with advertising appeals. Table 7 presents a detailed description of the mean scores for each advertising appeal for each one of the countries in the sample. To provide a more accurate description, the aggregate mean for each country has also been calculated and reported in Table 8. These means have been calculated by adding each group of appeals (e.g., adding the five collectivistic appeals) and dividing them by the number of appeals. This procedure will allow us to treat each group of advertising appeals as constructs to be used for analysis simplification.

Hypothesis 5a posits that advertising appeals in the Arab newspaper advertisements will be more high-context, whereas U.S. newspaper advertising appeals will be more low-context. As shown on Table 7, 8 and 9, on the high context appeals, Lebanon scored the highest ( $x= 1.92$ ) followed by U.A.E. ( $x= 1.77$ ) and Saudi ( $x= 1.62$ ). The difference between these three Arab countries and the U.S. is statistically different. Kuwait is the only Arab country in the sample that scored lower than the U.S.; therefore, hypothesis 5a is mostly supported. On the low context appeals, the U.S. had the highest score ( $x= 1.78$ , followed by U.A.E. ( $x= 1.66$ ) and Kuwait ( $x= 1.62$ ). The difference between the U.S. and the Arab countries was statistically different; therefore, hypothesis 5b was supported.

Hypothesis 6 stated that Arab newspaper advertisements will focus on actual rather than perceived benefits of products by including fewer exaggerations compared to their U.S. counterparts. To test for this, coders were asked to evaluate each advertisement and decide whether the advertisements focus more on the actual or perceived benefits of the product and whether the benefits of the product advertised are exaggerated. As Table

9 indicates, the U.S. had the highest score ( $x= 1.74$ ) followed by Kuwait ( $x= 1.74$ ). Except for Kuwait, the U.S. scored significantly higher than the rest of the Arab countries; therefore, hypothesis 6 was supported.

Hypothesis 7 predicted that Arab newspaper advertisements will contain less price information compared to their U.S. counterparts. Coders were instructed to count the number of information cues found in each advertisement and based on that code the data. MANOVA results reported in Table 9 indicate that U.A.E. had the highest score ( $x= 2.97$ ), followed by Kuwait ( $x= 2.76$ ) and the U.S. ( $x= 2.68$ ). Egypt had the lowest score ( $x= 2.23$ ) followed by Saudi ( $x= 2.37$ ) and there was a significant difference between these two countries and the U.S. There was also a significant difference between the U.S. and U.A.E. where U.A.E. had a significantly higher score than the U.S. Because 3 out of the 5 Arab countries had a significantly lower score than the U.S., hypothesis 7 is partially supported.

Hypothesis 8a predicted that Advertising appeals in the Arab newspaper advertisements will be more collectivistic, whereas U.S. newspaper advertisements appeals will be more individualistic. In this study, we used 5 collectivistic and 5 individualistic appeals to assess each sample. In Table 7 we provided detailed information in regard to the score mean of each advertising appeal. In Table 8 we provided detailed information about the aggregate mean of each group (collectivistic and individualistic) and in Table 9, we provided the comparison results. As Table 9 indicates, there was only a significant difference between the U.S. and the U.A.E. in regard to the collectivistic appeals where the U.S. scored significantly higher than the U.A.E. Unlike what has been predicted, the U.S. scored slightly higher than all of the Arab countries;



therefore, H8a was not supported. Table 9 also indicates that the U.S. scored lower than Egypt, Lebanon, Saudi, and U.A.E. in regard to use of individualistic appeals. Based on the results of this study, it is clear that collectivistic appeals were used more frequently in the U.S. than the Arab countries while individualistic appeals were used more frequently in the Arab countries than in the U.S. Hypothesis 8b predicted that U.S. newspaper advertisements will contain more comparative advertisements compared to the Arab newspaper advertisements. Coders were instructed to look for any type of comparisons (direct and indirect) because previous research shows that the Arab countries tend to use indirect comparisons. This study reveals that the use of comparative advertisements is seldom used in the Arab countries. Table 9 shows that the U.S. scored significantly higher than all of the Arab countries; therefore, hypothesis 8b is fully supported.

Hypothesis 9 predicted that Arab newspaper advertising is likely to depict different races. Table 9 shows that diversity was almost non-existent in the Arab newspaper advertising. Advertisers focused on using main stream Arabs. It is probably worth mentioning that about 50% of the U.A.E. population is South Asian (World Fact Book, 2004); however, this was not depicted in the advertisements; therefore, hypothesis 9 was not supported. The U.S. scored significantly higher than all of the Arab countries on this variable.

Hypothesis 10 posits that Arab newspaper advertisements will depict elders in a more respectful manner than the American advertisements. Score means and MANOVA results reveal the opposite of what has been predicted. The U.S. scored higher than the Arab countries; however, the difference was significant only in the case of U.A.E. so hypothesis 10 was not supported.

Finally, hypothesis 11 stated that advertising appeals in Arab newspaper advertisements will be more past-time-oriented, whereas U.S. newspaper advertisements will be more future-time-oriented. As reported in Table 9, Egypt is the only Arab country that had a higher score than the U.S. in regard to past time orientation. In fact, the U.S. scored significantly higher than Lebanon and the U.A.E. The U.S. also scored higher than all the Arab countries in regard to present time orientation; however, the difference was not statistically significant. The U.S. scored higher than Lebanon, Saudi, and U.A.E. in regard to future time orientation and lower than Egypt and Kuwait. None of the differences between the U.S. and the Arab countries is statistically significant except for Kuwait. Therefore, hypothesis 11 was not supported.

**Table 7**  
**Means of Advertising Appeals for the Newspaper Sample**

Appeals	USA N=151	Egypt N=150	Lebanon N= 150	Kuwait N=150	Saudi N= 150	U.A.E. N=150
<b>Collectivistic Appeals</b>						
1. Appeals about Family integrity	1.19	1.28	1.03	1.02	1.28	1.04
2. Emphasis on conformity to parents	1.07	1.06	1.00	1.00	1.04	1.02
3. Reflection of interdependent relationships with others	1.08	1.02	1.14	1.01	1.09	1.05
4. Concerns about others or support of society	1.08	1.09	1.14	1.03	1.11	1.08
5. Emphasis on product benefits to the whole family or social group	1.55	1.53	1.12	1.26	1.23	1.04
<b>Individualistic Appeals</b>						
6. Appeals about individuality or independence of the Appeals audience	1.14	1.50	1.84	1.26	1.72	2.00
7. Emphasis on uniqueness or originality	1.40	2.07	1.70	1.40	1.78	2.00
8. Reflections of self-reliance with hedonism, competition, or freedom	1.13	1.10	1.04	1.03	1.14	1.04
9. Emphasis on self-fulfillment, self-development, or self-realization	1.30	1.40	1.10	1.14	1.13	1.22
10. Emphasis on product benefits to an individual consumer	2.17	1.57	2.58	1.68	1.90	2.82
<b>Past time orientation Appeals</b>						
11. Emphasis on being classic, historical, old, antique, or nostalgic	1.04	1.06	1.04	1.01	1.13	1.05
12. Concerning man's accumulated experience or knowledge	1.26	1.45	1.00	1.18	1.01	1.01

**Table 7 (Continued)**

Appeals	USA N=151	Egypt N=150	Lebanon N= 150	Kuwait N=150	Saudi N= 150	U.A.E. N=150
<b>Present time orientation Appeals</b>						
13. Emphasis on contemporary or now	1.75	1.20	2.39	1.06	1.55	1.78
14. Enjoyment of being young	1.09	1.14	1.01	1.22	1.01	1.01
<b>Future Time Orientation Appeals</b>						
15. Emphasis on future or being progressive	1.17	1.36	1.00	1.46	1.14	1.00
16. A better future for children	1.03	1.07	1.01	1.04	1.03	1.00
<b>High-context Appeals</b>						
17. Emphasis on emotion and mood	1.30	1.16	1.10	1.07	1.77	1.31
18. Associating a product with a particular situation or a type of lifestyle	1.81	1.66	1.75	1.36	1.69	1.74
19. Addressing affective or subjective impressions of intangible aspects of a product	1.16	1.36	2.90	1.07	1.40	2.25
<b>Low-context Appeals</b>						
20. Emphasis on product features, characteristics, or merits	2.23	2.08	2.64	2.28	2.36	2.92
21. Use of comparative appeals	1.33	1.04	1.02	1.04	1.04	1.04
22. Addressing low price or cost-saving to the consumer	1.79	1.64	1.05	1.73	1.06	1.17
23. Price Given	1.78	1.58	1.30	1.44	1.21	1.52

**Table 7 (Continued)**

Appeals	USA N=151	Egypt N=150	Lebanon N= 150	Kuwait N=150	Saudi N= 150	U.A.E. N=150
<b>Manipulation of Nature Appeals</b>						
24. Emphasis on man's superiority	1.02	1.28	1.01	1.29	1.00	1.00
25. Reflections of man's technical achievements	1.70	1.34	1.00	1.49	1.00	1.00
<b>Oneness with Nature</b>						
26. Emphasis on goodness and beauty of nature	1.08	1.24	1.00	1.05	1.00	1.00
27. Reflections of interaction and affinity of man and nature	1.03	1.11	1.00	1.04	1.00	1.00
<b>Subjugation to Nature Appeals</b>						
28. Emphasis on nature's superiority over man	1.00	1.00	1.00	1.00	1.00	1.00
29. Reflections of man's fatalism; being at the mercy of nature	1.00	1.00	1.02	1.00	1.01	1.00

**Table 8**  
**Aggregate Means of Advertising Appeals for the Newspaper Sample**

Appeals	USA N=151	Egypt N=150	Lebanon N= 150	Kuwait N=150	Saudi N= 150	U.A.E. N=150
Collectivistic	1.20	1.19	1.08	1.06	1.15	1.04
Individualistic	1.49	1.53	1.65	1.30	1.53	1.82
Past Time	1.15	1.26	1.02	1.09	1.07	1.03
Present Time	1.42	1.17	1.70	1.14	1.28	1.40
Future Time	1.10	1.22	1.01	1.25	1.08	1.00
High-contexts	1.42	1.43	1.92	1.17	1.62	1.77
Low-context	1.78	1.59	1.50	1.62	1.42	1.66
Manipulation of Nature	1.39	1.31	1.00	1.39	1.00	1.00
Oneness with Nature	1.06	1.17	1.00	1.05	1.00	1.00
Subjugation	1.00	1.00	1.01	1.00	1.00	1.00

**Table 9**  
**MANOVA Results for Newspaper Sample**

Appeals	USA N=151	Egypt N=150	Mean Difference	Lebanon Mean N= 150	Kuwait Mean Difference	Mean N=150
Difference						
Collectivistic	1.20	1.19	0.00	1.08	0.05	1.06
Individualistic	1.49	1.53	0.00	1.65	-0.07	1.30
Past Time	1.15	1.26	0.05	1.02	.16**	1.09
Present Time	1.42	1.17	0.09	1.70	-0.09	1.14
Future Time	1.10	1.22	-0.20	1.01	0.06	1.25
High-contexts	1.42	1.43	-0.01	1.92	-.37**	1.17
Low-context	1.78	1.59	.39**	1.50	.30**	1.62
Manipulation	1.39	1.31	-0.06	1.00	.29**	1.39
Oneness with	1.06	1.17	-0.05	1.00	0.08	1.05
Subjugation	1.00	1.00	0.00	1.01	-0.02	1.00
Exaggeration	1.74	1.26	.52**	1.00	.75**	1.74
Information Cues	2.68	2.23	.78**	2.64	0.10	2.76
Price Information	2.68	2.23	.78**	1.32	0.12	1.46
Comparative Ads	1.33	1.04	.39**	1.02	.39**	1.04
Respect for Elders	1.10	1.01	0.17	1.00	0.17	1.01

**Table 9 (Continued)**  
**MANOVA Results for Newspaper Sample**

Appeals	USA N=151	Saudi N=150	Mean Difference	U.A.E. N= 150	Mean Difference
Collectivistic	1.20	1.15	0.09	1.04	.15**
Individualistic	1.49	1.53	0.00	1.82	-.26**
Past Time	1.15	1.07	0.05	1.03	.12**
Present Time	1.42	1.28	0.04	1.40	-0.03
Future Time	1.10	1.08	-0.07	1.00	0.10
High-contexts	1.42	1.62	.31**	1.77	-.23**
Low-context	1.78	1.42	.34**	1.66	0.10
Manipulation	1.39	1.00	.29**	1.00	.29**
Oneness with	1.06	1.00	0.08	1.00	0.08
Subjugation	1.00	1.00	0.00	1.00	0.00
Exaggeration	1.74	1.20	.60**	1.13	.65**
Information Cues	2.68	2.37	.38**	2.64	-.29**
Price Information	2.68	1.24	0.37	1.56	-0.02
Comparative Ads	1.33	1.04	.35**	1.04	.39**
Respect for Elders	1.10	1.00	17.00	1.00	0.17

### Research Question Three

Research question three investigated whether advertising appeals were in accord with manifested cultural values in each country. In other words, we examined whether a linear relationship existed among manifested cultural values, and advertising appeals in each country. To answer this research question, we use multiple regression analysis to assess the linear relationship between cultural values and advertising appeals.

A multiple regression analysis with an enter method was used for each country in the sample to test the relationship between cultural values and advertising appeals.

Because we do not have previous research that can help us assess the major cultural

values contributors on advertising appeals, another multiple regression analysis with a stepwise method was also used to help identify cultural values that were the major contributors to the value changes of advertising appeal. Twenty eight measured cultural values were used in the multiple regression for each country; however, some of these cultural values were then eliminated because they were not manifested. A list for each country of the eliminated cultural values will be provided as we report the results. These cultural values were treated as the independent variables in order to predict the dependent variable, advertising appeal, in all countries.

Table 10 through Table 19 reports the regression results of the manifested cultural values on advertising appeals. The significant relationships that were confirmed by stepwise method are reported in bold letters. Table 10 shows that there was a significant relationship between manifested cultural values and advertising appeals. In U.S. advertisements, the main predictors of the collectivistic appeals are filial piety (Beta = .57), Harmony with others (Beta = .24), Humility (Beta = .33), and tradition (Beta = .21). In Egypt sample, wisdom (Beta = .55) was the major contributor to the value changes of collectivistic advertising appeal. In Lebanon, family integrity (Beta = .84), filial piety (Beta = .23), and natural (Beta = .39). In the Kuwaiti sample, only tradition (Beta = .42) had s significant positive relationship with collectivistic appeals. In the Saudi sample, family integrity (Beta = .65) and interdependence (Beta = .64) were the major predictors of collectivistic advertising appeals. Finally, in the U.A.E. sample, humility (Beta = .64), family integrity (Beta = .39) and interdependence (Beta = .22) were the major predictors. These results are the ones that have been confirmed by stepwise regression preceded by an entry method. As can be seen, all these major predictors are the cultural values that



that emphasize interpersonal and collectivistic relationships. Therefore, the research results indicate that collectivistic advertising appeal was in accord with collectivistic cultural values (see Table 10 for details)

**Table 10**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Collectivistic Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	-0.09	NA	0.05	-0.41	0.71	-0.06
Competition	0.08	NA	NA	NA	-0.01	NA
Diversity of	0.07	0.00	NA	NA	0.68	0.01
Economy	-0.10	0.38	-0.01	-0.13	-0.03	-0.05
Enjoyment	0.24	-0.38	-0.08	0.06	0.17	-0.06
Face-Saving	NA	NA	NA	-0.02	0.01	0.00
Family integrity	<b><u>0.23</u></b>	NA	<b><u>0.84</u></b>	0.21	<b><u>0.65</u></b>	<b><u>0.38</u></b>
Filial Piety	<b><u>0.57</u></b>	NA	<b><u>0.23</u></b>	<b><u>NA</u></b>	NA	NA
Harmony with others	<b><u>0.24</u></b>	<b><u>0.24</u></b>	<b><u>0.18</u></b>	NA	-0.45	-0.22
Health	-0.17	NA	0.03	0.29	-0.30	0.03
Hedonic	-0.18	-0.15	-0.02	0.50	-0.50	-0.03
Honesty	-0.12	-0.1	0.09	-0.04	-0.03	0.09
Humility	<b><u>0.33</u></b>	-0.16	NA	NA	0.37	<b><u>0.64</u></b>
Independence	-0.16	<b><u>-0.10</u></b>	NA	NA	-0.51	NA
Interdependence	NA	NA	0.06	NA	<b><u>0.46</u></b>	<b><u>0.22</u></b>
Justice and Fairness	<b><u>-0.07</u></b>	NA	NA	NA	NA	0.02
Loyalty	-0.12	NA	NA	NA	<b><u>-0.15</u></b>	0.02
Modesty	0.13	0.23	-0.02	-0.14	<b><u>0.50</u></b>	0.05
Morality	-0.02	-0.10	0.02	NA	NA	NA
Natural	0.07	-0.10	<b><u>0.39</u></b>	0.10	NA	NA
Perseverance	0.07	NA	NA	NA	NA	<b><u>NA</u></b>
Sexuality	-0.22	-0.16	0.02	0.00	NA	0.01
Social Status	-0.09	NA	NA	NA	-0.50	NA
Tradition	<b><u>0.21</u></b>	NA	0.08	<b><u>0.42</u></b>	-0.14	-0.05
Utilitarian	0.01	<b><u>-0.31</u></b>	0.00	0.17	0.50	-0.07
Veneration for elders	0.10	NA	NA	NA	NA	NA
Wealth	0.09	-0.28	0.02	-0.03	0.12	NA
Wisdom	0.15	<b><u>0.55</u></b>	NA	-0.09	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .72, F = 6.70, df = 26**

**(b) R<sup>2</sup> = .92, F = 8.7, df = 15**

**(c) R<sup>2</sup> = .97, F = 38.65, df = 17**

**(d) R<sup>2</sup> = .43, F = .75, df = 15**

**(e) R<sup>2</sup> = .92, F = 4.09, df = 20**

**(f) R<sup>2</sup> = .64, F = 5.21, df = 18**

Table 11 reports the regression results for the individualistic advertising appeals. In the U.S. sample, utilitarian (Beta = .53), wealth (Beta = .38), sexuality (Beta = .34) and beauty (Beta = .22) were the major contributors to the value changes of individualistic appeal. In the sample from Egypt, only utilitarianism had a significant positive relationship with individualistic appeals. In the Lebanese sample, however, there were no significant positive relationships but significant negative relationships such as family integrity (Beta = -.60) and filial piety (Beta = -.35). In Kuwait sample, we find beauty (Beta = .43) and wealth (Beta = .36) to be the main contributors. In the Saudi sample, independence (Beta = .44) and face saving (Beta = .41) were the major predictors. Finally, in U.A.E. sample, there were only significant negative relationships between cultural values and individualistic appeals such as honesty (Beta = -.31) and family integrity (Beta = -.27). Although the results are not as clean as for the collectivistic advertising appeals, the results still supported that individualistic advertising appeals are in accord with cultural values (see Table 11 for details).

**Table 11**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Individualistic Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	<u>0.22</u>	NA	0.04	<u>0.43</u>	-0.06	0.03
Competition	0.01	NA	NA	NA	0.04	NA
Diversity of	-0.03	-0.09	NA	NA	-0.60	0.08
Economy	0.19	-0.08	-0.14	-0.08	-0.36	0.17
Enjoyment	0.08	-0.55	-0.01	0.26	0.23	0.20
Face-Saving	NA	NA	NA	0.22	<u>0.41</u>	0.03
Family integrity	0.13	NA	<u>-0.60</u>	-0.12	<u>-0.32</u>	<u>-0.27</u>
Filial Piety	<u>-0.04</u>	NA	<u>-0.35</u>	NA	NA	NA
Harmony	-0.22	-0.74	0.17	NA	0.12	0.06
Health	0.16	NA	0.03	-0.24	0.13	0.09
Hedonic	0.03	0.14	-0.07	-0.10	0.28	-0.35
Honesty	0.19	-0.24	0.18	0.32	0.16	<u>-0.31</u>
Humility	0.04	0.52	NA	NA	-0.27	<u>-0.24</u>
Independence	0.09	<u>0.21</u>	NA	NA	<u>0.44</u>	NA
Interdependence	NA	NA	-0.05	NA	-0.25	0.03
Justice and						
Fairness	-0.08	NA	NA	NA	NA	-0.04
Loyalty	0.05	NA	NA	NA	NA	0.17
Modesty	-0.22	-0.42	-0.01	0.15	0.15	-0.11
Morality	0.00	0.30	-0.03	NA	NA	NA
Natural	0.14	0.05	<u>-0.37</u>	0.09	NA	NA
Perseverance	0.18	NA	NA	NA	NA	NA
Sexuality	<u>0.34</u>	0.17	-0.13	-0.35	NA	-0.11
Social Status	0.08	NA	NA	NA	0.72	NA
Tradition	-0.02	NA	-0.17	0.01	0.25	0.05
Utilitarian	<u>0.53</u>	<u>0.69</u>	0.06	0.39	-0.16	-0.15
Veneration for						
elders	-0.25	NA	NA	NA	NA	NA
Wealth	<u>0.38</u>	NA	NA	NA	NA	NA
Wisdom	0.16	0.02	NA	0.49	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .68, F = 5.30, df = 26**

**(b) R<sup>2</sup> = .87, F = .90, df = 15**

**(c) R<sup>2</sup> = .73, F = 2.70, df = 17**

**(d) R<sup>2</sup> = .69, F = 2.25, df = 15**

**(e) R<sup>2</sup> = .83, F = 1.70, df = 20**

**(f) R<sup>2</sup> = .23, F = 5.07, df = 18**

As reported in Table 12, In the U.S. advertisements, the value change of past-time-oriented advertising appeal was positively influenced by the cultural values of wisdom (Beta = .42) and economy (Beta = .25), while wealth (Beta = .60) was the major contributor in the Egyptian sample. In the Lebanese sample, there was no manifestation of past-time-orientation appeals. In Kuwait, the major contributors are family integrity (Beta = .47) and utilitarianism (Beta = .40). Finally, in the U.A.E. sample, only sexuality (Beta = .56) had a significant positive relationship with past-time-orientation appeal. Although some of these cultural values are associated with past-time-orientation such as wisdom, there is not enough evidence to suggest that the cultural values are in accord with the past-time-orientation appeals.

**Table 12**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Past Time Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	-0.14	NA	NA	-0.24	0.44	0.03
Competition	0.02	NA	NA	NA	-0.22	NA
Diversity of Human Race	0.10	-0.78	NA	NA	-0.42	0.09
Economy	<u>0.25</u>	<u>0.10</u>	NA	-0.04	-0.58	-0.15
Enjoyment	0.05	-0.62	NA	-0.14	-0.45	-0.19
Face-Saving	NA	NA	NA	0.03	0.22	0.05
Family integrity	0.13	NA	NA	<u>0.47</u>	-0.33	0.03
Filial Piety	0.16	NA	NA	NA	NA	NA
Harmony	-0.02	-0.07	NA	NA	0.25	0.01
Health	-0.13	NA	NA	0.12	-0.09	0.11
Hedonic	0.19	-0.16	NA	-0.05	0.28	0.41
Honesty	-0.25	-0.53	NA	0.10	<u>0.54</u>	0.02
Humility	-0.08	-0.17	NA	NA	-0.13	0.08
Independence	0.16	-0.08	NA	NA	-0.04	NA
Interdependence	NA	NA	NA	NA	NA	-0.08
Justice and Fairness	0.23	NA	NA	NA	NA	0.10
Loyalty	0.10	NA	NA	NA	0.10	-0.06
Modesty	0.08	-0.27	NA	0.14	0.31	0.09
Morality	0.09	0.65	NA	NA	NA	NA
Natural	0.02	0.86	NA	-0.18	NA	NA
Perseverance	0.07	NA	NA	NA	NA	NA
Sexuality	0.14	-0.16	NA	-0.20	NA	<u>0.56</u>
Social Status	-0.05	NA	NA	NA	-0.08	NA
Tradition	0.08	NA	NA	0.05	0.20	-0.07
Utilitarian	0.12	<u>-0.40</u>	NA	<u>0.40</u>	-0.22	0.12
Veneration for elders	-0.09	NA	NA	NA	NA	NA
Wealth	-0.02	<u>0.60</u>	NA	NA	<u>0.41</u>	NA
Wisdom	<u>0.42</u>	<u>0.50</u>	NA	0.56	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .37, F = 1.49, df = 26**

**(b) R<sup>2</sup> = .96, F = 3.18, df = 15**

**(c) NA**

**(d) R<sup>2</sup> = .65, F = 1.89, df = 15**

**(e) R<sup>2</sup> = .80, F = 1.43, df = 20**

**(f) R<sup>2</sup> = .41, F = 2.00, df = 18**

As reported in Table 13, wealth (Beta = .35) and modesty (Beta = .30) were the major contributors to present-time-orientation appeals in the U.S. sample. In Egypt sample, natural (Beta = .60) was the major predictor. Natural (Beta = .47) was also the major predictor in the Lebanese sample. There were no significant positive relationships in the Kuwaiti sample. In Saudi sample, wealth (Beta = .61), enjoyment (Beta = .55), and social status (Beta = .35). Finally, economy (Beta = .35) was the only significant relation in the U.A.E. sample. Because enjoyment, wealth and social status are associated with present-time orientation, it can be concluded that cultural values and present-time-oriented appeals were in accord with each other (see Table 13 for details).

**Table 13**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Present Time Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	0.02	NA	0.15	0.43	0.44	-0.22
Competition	0.11	NA	NA	NA	0.13	NA
Diversity of Human Race	-0.12	-0.01	NA	NA	0.29	0.04
Economy	0.11	0.95	-0.04	-0.08	0.17	<u>0.35</u>
Enjoyment	-0.01	0.67	0.05	0.26	<u>0.55</u>	0.22
Face-Saving	NA	NA	0.35	0.22	0.02	-0.15
Family integrity	-0.31	NA	-0.40	-0.12	0.04	0.04
Filial Piety	0.13	NA	NA	NA	NA	NA
Harmony	0.13	-0.82	NA	NA	0.11	0.05
Health	-0.17	NA	-0.17	-0.24	0.14	-0.18
Hedonic	0.07	0.28	0.00	-0.10	-0.23	-0.22
Honesty	0.06	0.36	0.34	-0.32	0.21	-0.17
Humility	0.04	0.38	NA	NA	-0.13	0.10
Independence	-0.12	0.02	NA	NA	-0.20	NA
Interdependence	NA	NA	-0.05	NA	0.01	-0.22
Justice and Fairness	0.15	NA	NA	NA	NA	-0.20
Loyalty	-0.06	NA	NA	NA	0.11	0.10
Modesty	<u>0.30</u>	-0.52	0.15	0.15	0.31	0.09
Morality	0.01	-0.50	NA	NA	NA	NA
Natural	-0.10	<u>0.60</u>	<u>0.47</u>	0.09	NA	NA
Perseverance	-0.23	NA	NA	NA	NA	NA
Sexuality	-0.16	0.62	-0.21	-0.35	NA	-0.03
Social Status	-0.02	NA	NA	NA	<u>0.35</u>	NA
Tradition	0.05	NA	0.38	0.01	0.06	0.14
Utilitarian	0.01	-0.12	0.28	0.39	-0.04	-0.18
Veneration for elders	0.03	NA	NA	NA	NA	NA
Wealth	<u>0.35</u>	-0.35	0.01	NA	NA	NA
Wisdom	0.14	0.14	0.24	0.49	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .46, F = 2.23, df = 26**

**(b) R<sup>2</sup> = .90, F = 1.22, df = 15**

**(c) R<sup>2</sup> = .62, F = 1.67, df = 17**

**(d) R<sup>2</sup> = .60, F = 1.55, df = 15**

**(e) R<sup>2</sup> = .92, F = 4.12, df = 20**

**(f) R<sup>2</sup> = .36, F = 1.60, df = 18**



In addition, the results of linear regression analysis reported in Table 14 indicated that cultural values of economy (Beta = .36), perseverance (Beta = .31) in the U.S. sample, morality (Beta = .73) in the Egyptian sample, natural (Beta = .36) in the Lebanese sample, wisdom (Beta = .50) in the Kuwaiti sample, utilitarian (Beta = .71) in the Saudi sample, and none in the U.A.E. sample were the major predictors of future time orientation. Because the majority of these cultural values are not associated with future-time-orientation, we can conclude that cultural values and future-time-orientation were not in accord with each other.

**Table 14**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Future Time Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	0.13	NA	0.09	0.01	-0.03	NA
Competition	-0.03	NA	NA	NA	0.07	NA
Diversity of Human Race	-0.11	-0.07	NA	NA	-0.23	NA
Economy	<u><b>0.36</b></u>	-0.26	0.03	-0.03	0.10	NA
Enjoyment	-0.18	-0.15	0.45	-0.13	-0.55	NA
Face-Saving	NA	NA	NA	0.30	0.06	NA
Family integrity	-0.15	NA	0.06	0.05	0.48	NA
Filial Piety	0.25	NA	-0.14	NA	NA	NA
Harmony with others	0.02	-0.24	-0.55	NA	0.11	NA
Health	-0.09	NA	-0.16	-0.12	-0.11	NA
Hedonic	-0.03	0.67	0.03	0.00	-0.01	NA
Honesty	-0.40	-0.26	-0.36	0.36	0.23	NA
Humility	-0.13	-0.59	NA	NA	0.55	NA
Independence	0.29	0.03	NA	NA	-0.23	NA
Interdependence	NA	NA	-0.13	NA	-0.78	NA
Justice and Fairness	0.46	NA	NA	NA	NA	NA
Loyalty	0.17	NA	NA	NA	-0.09	NA
Modesty	0.09	<u><b>0.44</b></u>	0.10	0.24	0.11	NA
Morality	-0.15	<u><b>0.73</b></u>	0.62	NA	NA	NA
Natural	-0.01	0.28	<u><b>0.36</b></u>	-0.05	NA	NA
Perseverance	<u><b>0.31</b></u>	NA	NA	NA	NA	NA
Sexuality	-0.02	-0.47	-0.08	-0.40	NA	NA
Social Status	-0.16	NA	NA	NA	0.03	NA
Tradition	-0.02	NA	-0.30	-0.05	-0.08	NA
Utilitarian	0.09	-0.84	0.03	0.48	<u><b>0.71</b></u>	NA
Veneration for elders	-0.04	NA	NA	NA	NA	NA
Wealth	0.08	0.30	0.13	0.31	-0.09	NA
Wisdom	-0.20	<u><b>0.30</b></u>	NA	<u><b>0.50</b></u>	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .36, F = 1.42, df = 26**

**(b) R<sup>2</sup> = .95, F = 2.51, df = 15**

**(c) R<sup>2</sup> = .47, F = .90, df = 17**

**(d) R<sup>2</sup> = .68, F = 2.18, df = 15**

**(e) R<sup>2</sup> = .73, F = .99, df = 20**

**(f) R<sup>2</sup> = .36, F = 1.60, df = 18**

Regarding the linear relationship between mastery over nature advertising appeals and manifested cultural values, as reported in Table 15, the only cultural value that makes sense to be associated with mastery over nature was beauty (Beta = .47) found in the Kuwaiti sample. Although there were more cultural values that had significant relationships with mastery over nature appeals, none of them can logically be associated to this advertising appeal; therefore, cultural values and mastery over nature appeals are not in accord with each other.

**Table 15**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Mastery over Nature Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	-0.06	NA	NA	<u>0.47</u>	NA	NA
Competition	0.05	NA	NA	NA	NA	NA
Diversity of Human Race	-0.31	0.46	NA	NA	NA	NA
Economy	0.20	-0.04	NA	-0.07	NA	NA
Enjoyment	-0.01	0.37	NA	-0.28	NA	NA
Face-Saving	NA	NA	NA	0.33	NA	NA
Family integrity	-0.03	NA	NA	0.35	NA	NA
Filial Piety	0.01	NA	NA	NA	NA	NA
Harmony with others	-0.17	0.57	NA	NA	NA	NA
Health	-0.14	NA	NA	0.33	NA	NA
Hedonic	0.16	-0.50	NA	0.49	NA	NA
Honesty	-0.16	0.11	NA	0.00	NA	NA
Humility	0.00	0.29	NA	NA	NA	NA
Independence	-0.06	-0.16	NA	NA	NA	NA
Interdependence	NA	NA	NA	NA	NA	NA
Justice and Fairness	0.35	NA	NA	NA	NA	NA
Loyalty	0.05	NA	NA	NA	NA	NA
Modesty	0.12	<u>0.56</u>	NA	-0.50	NA	NA
Morality	0.00	-0.97	NA	NA	NA	NA
Natural	0.00	-0.25	NA	-0.34	NA	NA
Perseverance	-0.14	NA	NA	NA	NA	NA
Sexuality	-0.23	-0.50	NA	-0.64	NA	NA
Social Status	0.11	NA	NA	NA	NA	NA
Tradition	0.02	NA	NA	<u>-0.33</u>	NA	NA
Utilitarian	0.20	NA	NA	0.38	NA	NA
Veneration for elders	-0.04	NA	NA	NA	NA	NA
Wealth	-0.12	0.11	NA	0.22	NA	NA
Wisdom	<u>0.39</u>	-0.12	NA	0.47	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .46, F = 2.23, df = 26**

**(b) R<sup>2</sup> = .95, F = 3.12, df = 15**

**(c) NA**

**(d) R<sup>2</sup> = .61, F = 1.56, df = 15**

**(e) NA**

**(f) NA**

Table 16 shows that there is a strong and positive significant relationship between natural (nature) (Beta = .77) in the U.S. sample and harmony with nature advertising appeals. There is also a strong and positive significant relationship between natural (nature) (Beta = .63) and harmony with nature appeals in the Kuwaiti sample. The results of stepwise regression analysis also confirmed that natural is the major predictor of harmony with nature advertising appeals. Based on these results, harmony with nature advertising appeals is in accord with the cultural value that suggested harmony between man and nature.

**Table 16**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Harmony with Nature Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	0.00	NA	NA	-0.05	NA	NA
Competition	0.00	NA	NA	NA	NA	NA
Diversity of Human Race	-0.09	-0.51	NA	NA	NA	NA
Economy	-0.17	0.64	NA	-0.01	NA	NA
Enjoyment	0.22	0.06	NA	0.05	NA	NA
Face-Saving	NA	NA	NA	-0.01	NA	NA
Family integrity	-0.17	NA	NA	<u>0.72</u>	NA	NA
Filial Piety	0.02	NA	NA	NA	NA	NA
Harmony with others	0.00	NA	NA	NA	NA	NA
Health	0.16	NA	NA	0.21	NA	NA
Hedonic	-0.08	0.70	NA	0.00	NA	NA
Honesty	0.00	0.17	NA	0.00	NA	NA
Humility	0.15	NA	NA	NA	NA	NA
Independence	-0.11	-0.20	NA	NA	NA	NA
Interdependence	NA	NA	NA	NA	NA	NA
Justice and Fairness	-0.10	NA	NA	NA	NA	NA
Loyalty	-0.02	NA	NA	NA	NA	NA
Modesty	0.12	-0.80	NA	0.00	NA	NA
Morality	0.01	-0.05	NA	NA	NA	NA
Natural	<u>0.77</u>	-0.31	NA	<u>0.63</u>	NA	NA
Perseverance	-0.33	NA	NA	NA	NA	NA
Sexuality	0.04	0.75	NA	-0.05	NA	NA
Social Status	-0.13	NA	NA	NA	NA	NA
Tradition	0.16	NA	NA	0.00	NA	NA
Utilitarian	0.00	0.65	NA	0.05	NA	NA
Veneration for elders	-0.06	NA	NA	NA	NA	NA
Wealth	<u>0.36</u>	-0.02	NA	-0.02	NA	NA
Wisdom	-0.02	0.36	NA	0.06	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .81, F = 11.28, df = 26**

**(b) R<sup>2</sup> = .89, F = 1.08, df = 15**

**(c) NA**

**(d) R<sup>2</sup> = .95, F = 18.92, df = 15**

**(e) NA**

**(f) NA**

For subjugation to nature appeals, Table 17 indicates that there is a relationship between enjoyment, interdependence, morality and natural values and subjugation to nature appeals. Because we did not include cultural values that are associated with subjugation to nature, these results are not interpretable.

**Table 17**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Subjugation to Nature Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	0.02	NA	-0.17	NA	0.02	NA
Competition	0.10	NA	NA	NA	0.02	NA
Diversity of Human Race	-0.07	NA	NA	NA	NA	NA
Economy	-0.02	NA	-0.04	NA	-0.25	NA
Enjoyment	-0.01	NA	0.03	NA	<b>0.75</b>	NA
Face-Saving	NA	NA	NA	NA	-0.15	NA
Family integrity	-0.29	NA	-0.26	NA	-0.39	NA
Filial Piety	0.23	NA	-0.05	NA	NA	NA
Harmony with others	0.01	NA	-0.76	NA	-0.55	NA
Health	0.18	NA	0.10	NA	-0.07	NA
Hedonic	-0.03	NA	0.09	NA	-0.46	NA
Honesty	0.04	NA	-0.28	NA	0.10	NA
Humility	0.10	NA	NA	NA	NA	NA
Independence	0.01	NA	NA	NA	-0.48	NA
Interdependence	NA	NA	<b>0.41</b>	NA	NA	NA
Justice and Fairness	-0.03	NA	NA	NA	NA	NA
Loyalty	-0.10	NA	NA	NA	0.16	NA
Modesty	0.18	NA	0.31	NA	NA	NA
Morality	0.00	NA	<b>0.64</b>	NA	NA	NA
Natural	<b>0.75</b>	NA	0.14	NA	NA	NA
Perseverance	-0.08	NA	NA	NA	NA	NA
Sexuality	<b>-0.25</b>	NA	0.06	NA	NA	NA
Social Status	0.01	NA	NA	NA	NA	NA
Tradition	0.08	NA	-0.09	NA	-0.19	NA
Utilitarian	-0.22	NA	0.13	NA	0.02	NA
Veneration for elders	0.04	NA	NA	NA	NA	NA
Wealth	-0.02	NA	0.06	NA	0.32	NA
Wisdom	0.00	NA	NA	NA	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .68, F = 5.63, df = 26**

**(b) NA**

**(c) R<sup>2</sup> = .34, F = .53, df = 17**

**(d) NA**

**(e) R<sup>2</sup> = .71, F = .87, df = 20**

**(f) NA**



In the U.S. advertisements, hedonic (Beta = .39), honesty (Beta = .29) and social status (Beta = .24) were the major predictors of high context appeals while hedonic (Beta = .50) and honesty (Beta = -.96) were the major predictors in the Egyptian sample. For the Lebanese sample, enjoyment (Beta = .40), harmony with others (Beta = .40) and economy (Beta = .31) were the major predictors of high context advertising appeals. In the Kuwait sample, on the other hand, sexuality (Beta = .76) and tradition (Beta = .43) were the major predictors. Interdependence (Beta = .50) and family integrity (Beta = .39) were the major predictors in the Saudi sample. Finally, interdependence (Beta = .29) was the major predictor in the U.A.E. sample. The stepwise method confirmed these results and we can conclude that high context appeals are associated with hedonic; enjoyment, interdependent and sexuality (see Table 18 for details).

**Table 18**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>High Context Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	0.09	NA	0.09	0.07	-0.06	-0.27
Competition	0.16	NA	NA	NA	0.33	NA
Diversity of Human Race	0.30	-0.40	NA	NA	-0.45	0.01
Economy	0.11	0.79	<b><u>0.31</u></b>	-0.04	-0.26	-0.08
Enjoyment	0.23	0.59	<b><u>0.40</u></b>	0.17	0.79	0.00
Face-Saving	NA	NA	NA	<b><u>-0.57</u></b>	-0.11	-0.19
Family integrity	0.24	NA	0.02	0.10	<b><u>0.39</u></b>	-0.01
Filial Piety	-0.16	NA	-0.09	NA	NA	NA
Harmony with others	0.12	0.78	<b><u>0.40</u></b>	NA	0.14	0.17
Health	-0.16	NA	-0.07	0.00	0.38	0.12
Hedonic	<b><u>0.39</u></b>	<b><u>0.50</u></b>	-0.26	0.06	-0.02	0.62
Honesty	<b><u>0.26</u></b>	<b><u>-0.96</u></b>	-0.07	0.00	0.39	-0.01
Humility	0.09	-0.62	NA	NA	-0.11	0.16
Independence	-0.21	0.25	NA	NA	-0.45	NA
Interdependence	NA	NA	-0.25	NA	<b><u>0.50</u></b>	<b><u>0.29</u></b>
Justice and Fairness	-0.55	NA	NA	NA	NA	0.04
Loyalty	-0.47	NA	NA	NA	0.26	-0.08
Modesty	0.13	-0.73	0.24	0.14	-0.24	0.19
Morality	0.08	0.18	-0.24	NA	NA	NA
Natural	0.03	-0.58	-0.14	-0.16	NA	NA
Perseverance	0.27	NA	NA	NA	NA	NA
Sexuality	0.11	0.85	-0.02	<b><u>0.76</u></b>	NA	<b><u>-0.31</u></b>
Social Status	<b><u>0.24</u></b>	NA	NA	NA	0.60	NA
Tradition	0.00	NA	0.04	<b><u>0.43</u></b>	-0.03	-0.07
Utilitarian	0.07	0.68	-0.15	0.34	0.58	0.36
Veneration for elders	-0.07	NA	NA	NA	NA	NA
Wealth	-0.15	0.11	0.21	-0.14	0.61	NA
Wisdom	0.27	0.65	NA	0.11	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .58, F = 3.51, df = 26**

**(b) R<sup>2</sup> = .90, F = 1.20, df = 15**

**(c) R<sup>2</sup> = .61, F = 1.57, df = 17**

**(d) R<sup>2</sup> = .63, F = 1.72, df = 15**

**(e) R<sup>2</sup> = .79, F = 1.38, df = 20**

**(f) R<sup>2</sup> = .36, F = 1.62, df = 18**

Finally, as indicated in Table 19, competition (Beta = .28) had a significant relationship with low context appeals in the U.S. sample while wealth (Beta = .61) has a significant relationship with low context appeals in the Egyptian sample. In the Lebanese sample, enjoyment (Beta = .70) was the cultural value that significantly and positively predicted the value change of low context advertising appeals while wisdom (Beta = .58) was the cultural value that significantly and positively predicted low context advertising appeals in the Kuwaiti sample. Finally, enjoyment (Beta = .44) in the Saudi sample and economy (Beta = .78) in the U.A.E. sample had a significant relationship with low context advertising appeals. The results of stepwise regression analysis confirmed that economy, enjoyment and competition were the major predictors of low context advertising appeal. Therefore, research results revealed that low context advertising appeals were highly associated with the cultural values that emphasized rational and economic reasons for purchasing the advertised products.

**Table 19**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (Newspaper Sample)**

	<b>Low Context Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	-0.10	NA	-0.17	-0.35	-0.82	0.13
Competition	<u><b>0.28</b></u>	NA	NA	NA	0.15	NA
Diversity of Human Race	-0.15	0.18	NA	NA	-0.83	0.06
Economy	0.17	0.16	<u><b>0.70</b></u>	-0.03	-0.09	<u><b>0.78</b></u>
Enjoyment	-0.03	0.25	-0.04	0.20	<u><b>0.44</b></u>	-0.07
Face-Saving	NA	NA	NA	-0.02	0.23	0.04
Family integrity	0.22	NA	-0.25	-0.06	0.33	-0.18
Filial Piety	-0.21	NA	-0.13	NA	NA	NA
Harmony with others	0.03	0.14	0.17	NA	0.59	0.08
Health	-0.08	NA	0.10	-0.01	0.09	0.02
Hedonic	0.21	-0.09	-0.10	0.52	0.17	0.04
Honesty	0.16	0.25	0.02	-0.17	0.21	0.01
Humility	0.08	0.39	NA	NA	-0.55	0.03
Independence	-0.15	0.11	NA	NA	0.32	NA
Interdependence	NA	NA	0.02	NA	-0.13	-0.13
Justice and Fairness	0.08	NA	NA	NA	NA	0.05
Loyalty	0.00	NA	NA	NA	<u><b>-0.35</b></u>	0.00
Modesty	-0.11	-0.43	-0.01	-0.86	-0.70	0.06
Morality	-0.06	-0.40	-0.18	NA	NA	NA
Natural	-0.03	-0.13	-0.21	-0.31	NA	NA
Perseverance	0.00	NA	NA	NA	NA	NA
Sexuality	-0.01	0.63	-0.06	-0.69	NA	<u><b>0.22</b></u>
Social Status	-0.06	NA	NA	NA	0.48	NA
Tradition	0.08	NA	<u><b>-0.36</b></u>	0.29	-0.17	0.00
Utilitarian	0.24	0.97	-0.03	<u><b>0.77</b></u>	-0.21	0.06
Veneration for elders	-0.03	NA	NA	NA	NA	NA
Wealth	0.03	<u><b>0.61</b></u>	-0.07	0.00	-0.10	NA
Wisdom	-0.05	0.20	NA	<u><b>0.58</b></u>	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .22, F = .73, df = 26**

**(b) R<sup>2</sup> = .84, F = .74, df = 15**

**(c) R<sup>2</sup> = .79, F = 3.90, df = 17**

**(d) R<sup>2</sup> = .56, F = 1.27, df = 15**

**(e) R<sup>2</sup> = .85, F = 2.10, df = 20**

**(f) R<sup>2</sup> = .74, F = 8.23, df = 18**

## **Summary**

In summary, the above research results indicate that there are similarities and differences between the U.S. and the Arab world newspaper advertisements. Some of the cultural values were manifested in both the U.S. and the Arab world advertisements while others appeared only in the U.S. or the Arab world. There were also similarities and difference between the U.S. and the Arab world in regard to advertising appeals used.

Moreover, this study revealed that there is a linear relationship between manifested cultural values and advertising appeals. In addition, this study found that advertising appeals with different cultural value orientation was in accord with certain corresponding cultural values manifested each country's newspaper advertisements. This study also revealed that here are some differences and similarities between the newspaper sample and the television sample.

## RESULTS (Cont.)

### Results for the Television Sample

150 television advertisements were used from the U.S. Lebanon and Egypt and 144 from Saudi, 145 from Kuwait and a 127 from U.A. Table 20 presents a detailed description of the distribution of sample advertisements according to product category. The most frequently advertised product in the Egyptian, U.S., and Saudi television sample is food with 58%, 28.6 and 20% respectively. As Table 20 indicates, 9.9% of the Lebanese sample was for alcoholic products, while none of the other counties sampled included advertisements for alcoholic products. The Lebanese sample also included 4% of its advertisements for tobacco products while none of the other countries sampled had advertisements for tobacco. Hair care (16%) and laundry/soap (14%) also appeared more frequently in the Lebanese sample than in any other. As was revealed in the newspaper sample, a big portion (11%) of the U.A.E. sample was for insurance and health while a big portion of the U.S. sample (15.3%) was for automobile. TV-VCR products (6.6%) and cellular phones (2.6%) appeared more frequently in the Egyptian sample than in any other while toothpaste (2.4%) appeared more frequently in the Kuwaiti sample than in any other. Besides automobiles, the U.S. sample included 12% of the advertisements for medicines and 3.3% for credit card and banking which is higher than any of the other samples. For a detailed description of the product categories, please see Table 20.

**Table 20**  
**Distribution of Television Sample Advertisements on Product Category**

	<b>Egypt</b>	<b>Lebanon</b>	<b>Kuwait</b>	<b>Saudi</b>	<b>U.A.E.</b>	<b>U.S.A.</b>
Alcohol	0.00	14 (9.9%)	0.00	0.00	0.00	0.00
Automobile	0.00	0.00	15(10.3%)	2 (1.3%)	3 (2.2%)	23 (15.3%)
Cellular phone	4 (2.6%)	3 (2.0%)	2 (1.3%)(	3 (2.0%)	1 (.6%)	3 (2.0%)
Coffee/Tea	5 (3.3%)	1 (.6%)	4 (3.0%)	8 (5.5%)	1 (.6%)	0.00
Credit						
Card/Banking	0.00	3 (2.0%)	1 (.6%)	3 (2.0%)	1 (.6%)	5 (3.2%)
Cosmetic	1 (.6%)	11 (7.3%)	12 (8.2%)	4 (2.7%)	9 (7.0%)	4 (2.6%)
Computer/software	0.00	0.00	0.00	4 (2.7%)	0.00	3 (2.0%)
Hair Care	1 (.6%)	16 (10%)	14 (9.6%)	9 (6.0%)	7 (5.5%)	3 (2.0%)
Health/ Insurance	0.00	0.00	5 (3.4%)	5 (3.4%)	14 (11%)	11 (7.3%)
Laundry/ Soap	8 (5.3%)	21 (14%)	17(11.8%)	8 (5.5%)	9 (7.0%)	1 (.6%)
Medicines	0.00	0.00	1 (.6%)	2 (1.3%)	1 (.6%)	18 (12%)
TV/VCR	10 (6.6%)	0.00	0.00	1 (1.3%)	0.00	2 (1.3%)
Tobacco	0.00	6 (4.0%)	0.00	0.00	0.00	0.00
Toothpaste	4 (2.6%)	2 (1.3%)	4 (2.7%)	1 (.6%)	3 (2.3%)	1 (.6%)
Watches	0.00	0.00	1 (.6%)	7 (4.8%)	0.00	1 (.6%)
Contraceptive	0.00	0.00	0.00	0.00	0.00	0.00
Food	87 (58%)	22(14.6%)	16 (11%)	29 (20%)	10 (7.8%)	43 (28.6%)
Other	30 (20%)	53 (35%)	54(36.8%)	57(39.5%)	68 (53%)	33 (22%)
Total	150.00	150.00	145.00	144.00	127.00	150.00

### **Research Question One and Two**

Research question one deals with investigating similarities and differences of manifestation of cultural values in U.S. and the Arab world television advertisements. Question 2 deals with investigating similarities and differences of manifestation of cultural and religious values among the Arab countries. As stated in the method section of this dissertation, statistical tools of descriptive analysis, Multivariate Analysis of Variance (MANOVA) and regression tools were utilized to analyze the similarities and differences of cultural values reflected in newspaper advertisements in all countries sampled.

To answer research question one, we used descriptive statistics and MANOVA to examine the differences between the United States and the Arab world television advertisements. Table 21 provides a description of the mean averages of each cultural value. Values of 1.00 (**bolded**) indicate the absence of the cultural value in the sample.

As table 21 indicates, the cultural values that had the highest manifestation in the U.S. sample are justice and fairness (mean = 1.99), honesty (mean = 1.76, enjoyment (mean = 1.42), diversity of human race (mean = 1.38), economy (mean = 1.36) health (mean = 1.34) and competition (mean = 1.30). The cultural values that were least manifested in the U.S. sample are: face-saving (mean = 1.00), interdependence (mean = 1.01), perseverance (mean = 1.00), morality (mean = 1.00), filial piety (mean = 1.00), tradition (mean = 1.01), loyalty (mean = 1.00), and wealth (mean = 1.00).

The cultural values that appeared most often in the Egyptian sample are utilitarian (mean = 1.57), enjoyment (mean = 1.46), natural (mean = 1.42), economy (mean = 1.31), health (mean = 1.23), and beauty (mean = 1.18). Filial piety (mean = 1.03), face-saving (mean = 1.00), veneration for elders (mean = 1.00), perseverance (mean = 1.00), justice and fairness mean = 1.02), interdependence (mean = 1.00), family integrity (mean = 1.00), and morality (mean = 1.00) had the least appearance.

In the Kuwait sample, enjoyment (mean = 1.77), utilitarian (mean = 1.70), natural (mean = 1.55), beauty (mean = 1.50), hedonic (mean = 1.32) and economy (mean = 1.17) were the most manifested cultural values while filial piety (mean = 1.00), morality (mean = 1.00), perseverance (mean = 1.01), veneration for the elders (mean = 1.02), humility (mean = 1.00), and diversity of human race (mean = 1.00) were the least manifested cultural values.



In addition, the sample from Lebanon contained more of utilitarian (1.78), enjoyment (mean = 1.64), natural (mean = 1.56), beauty (mean = 1.43), and economy (mean = 1.23), and less of diversity of human race (mean = 1.00), filial piety (mean = 1.00), independence (mean = 1.00), justice and fairness (mean = 1.00), perseverance (mean = 1.00), interdependence (mean = 1.00), and honesty (mean = 1.00).

Moreover, the Saudi sample included more of enjoyment (mean = 1.54), beauty (mean = 1.50), hedonic (mean = 1.31), utilitarian (mean = 1.28), and economy (mean = 1.22), and less of perseverance (mean = 1.00), sexuality (mean = 1.00), veneration for elders (mean = 1.02), humility (mean = 1.02), face saving (mean = 1.02), and humility (mean = 1.00).

Finally, the United Arab Emirates sample included more of utilitarian (mean = 1.75), hedonic (mean = 1.51), beauty (mean = 1.50), enjoyment (mean = 1.46), economy (mean = 1.42), honesty (mean = 1.41), natural (mean = 1.40), health (mean = 1.35), and interdependence (mean = 1.14) and less of competition (mean = 1.03), filial piety (mean = 1.00), morality (mean = 1.00), perseverance (mean = 1.00), veneration for elders (mean = 1.00), wisdom (mean = 1.00), wealth (mean = 1.00), social status (mean = 1.00), independence (mean = 1.00), humility (mean = 1.00), loyalty (mean = 1.0), and family integrity (1.03).

**Table 21**  
**Means of Cultural Values for the TV sample**

Cultural Values	USA N=150	Egypt N=150	Lebanon N= 150	Kuwait N=145	Saudi N= 144	U.A.E. N=127
Beauty	1.15	1.18	1.43	1.51	1.50	1.50
Competition	1.30	1.13	1.16	1.02	1.11	1.03
Diversity of Human race	1.38	1.01	<b>1.00</b>	<b>1.00</b>	1.05	1.04
Economy	1.36	1.31	1.23	1.17	1.22	1.42
Enjoyment	1.42	1.46	1.64	1.77	1.54	1.46
Face-Saving	<b>1.09</b>	<b>1.00</b>	<b>1.06</b>	1.01	1.02	1.01
Family integrity	1.12	<b>1.00</b>	<b>1.00</b>	1.02	1.14	1.03
Filial Piety	<b>1.00</b>	<b>1.03</b>	<b>1.00</b>	<b>1.00</b>	1.04	<b>1.00</b>
Harmony with others	1.10	1.02	1.06	<b>1.00</b>	1.07	1.07
Health	1.34	1.23	1.06	1.08	1.17	1.35
Hedonic	1.11	1.14	1.09	1.32	1.31	1.51
Honesty	1.76	<b>1.00</b>	<b>1.00</b>	1.03	1.08	1.41
Humility	1.01	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>
Independence	1.05	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	1.07	<b>1.00</b>
Interdependence	<b>1.01</b>	<b>1.00</b>	<b>1.00</b>	1.01	1.09	1.14
Justice and Fairness	1.99	1.02	<b>1.00</b>	<b>1.00</b>	<b>1.06</b>	1.03
Loyalty	1.01	1.14	1.04	<b>1.02</b>	1.21	<b>1.00</b>
Modesty (dressed)	2.43	1.96	1.75	2.76	2.60	2.56
Morality	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	<b>1.04</b>	<b>1.00</b>
Natural	1.05	1.42	1.56	1.55	1.18	<b>1.40</b>
Perseverance	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	1.01	<b>1.00</b>	<b>1.00</b>
Sexuality	1.04	1.02	1.05	1.05	<b>1.00</b>	1.07
Social Status	1.05	1.00	1.00	1.04	1.09	1.00
Tradition	1.01	1.06	<b>1.00</b>	1.03	1.04	1.03
Utilitarian	1.02	1.57	1.78	1.70	1.28	1.75
Veneration for elders	1.04	<b>1.00</b>	<b>1.00</b>	1.02	<b>1.02</b>	<b>1.00</b>
Wealth	<b>1.00</b>	<b>1.00</b>	<b>1.00</b>	1.18	1.07	<b>1.00</b>
Wisdom	1.02	<b>1.00</b>	<b>1.00</b>	1.06	1.04	<b>1.00</b>

This study also utilized Multivariate Analysis of Variance (MANOVA) to examine the differences of cultural values manifested in the U.S. and the Arab countries. MANOVA is appropriate because it allows for multiple comparisons and allows for post hoc tests to be conducted avoiding the problem of inflated alphas (Field, 2000).

Table 22 shows the comparison results between the United States and each of the Arab countries. In this study, the U.S. is compared to each one of the Arab countries included in the sample. As indicated in table 22, there was a significant difference between the U.S., and (Lebanon, Kuwait, Saudi and the United Arab Emirates) in regard to the cultural value beauty. Each of these Arab countries had a higher score on this cultural value than the United States. Although Egypt had a higher score, the difference was not significant. There was also a significant difference between Egypt and each of the other Arab countries where Egypt scored lower than the rest.

The United States scored higher than all the Arab countries in regard to competition. Research results in this study also showed a significant difference between the United States and the Arab countries in regard to the manifestation of diversity of human race. All of the Arab countries scored very low on this cultural value. In the newspaper sample, U.A.E. scored higher than the United States on the cultural value economy and the difference was significant. In the television sample, none of the relationships were significant and the scores on this cultural value, economy, were fairly close.

On the enjoyment value, Lebanon and Kuwait scored significantly higher than the United States, and while Egypt, U.A.E. and Saudi each scored higher than the U.S., the difference was not significant. In addition, there was a significant difference between the United States and each of the Arab countries in the sample (except for Egypt and Lebanon) in regard to the hedonic cultural value. Each of the Arab countries (except for Lebanon) scored higher than the United States. The U.S. scored significantly higher than any Arab country in the sample in terms of honesty. Another cultural value where the

United States scored significantly much higher than the Arab countries is justice and fairness. All the Arab countries in the sample had a very low score on this cultural value while the U.S. score was fairly high.

In the newspaper sample, the cultural value sexuality was almost non-existent in the Arab sample; however, we see a little increase of this value in the television sample. In addition, in the newspaper sample there was a significant difference between the United States and the Arab countries (except Saudi) in regard to social status where the United States scored significantly higher than the Arab countries. In the television sample, the satiation changed where there was no significant difference among any of the countries. Although Egypt scored significantly higher than the U.S. in regard to acceptability of wealth in the newspaper sample, Kuwait is the one that had the highest score in the television sample. Although Egypt scored significantly higher than the U.S. in regard to wisdom in the newspaper sample, there was not significant difference between the two countries in the television sample. Another noticeable difference between the newspaper sample and the television sample is the health value where it is much higher in the television sample than the newspaper sample for all countries. Finally, the United States scored significantly lower than all the Arab countries with regard to the utilitarian value.

**Table 22**  
**Comparison of Cultural Values between U.S. and the Arab Countries**  
**(TV Sample)**

Cultural Values	USA N=150	Egypt N=150	Mean Difference	Lebanon N= 150	Mean Difference	Kuwait N=145	Mean Difference
Beauty	1.15	1.18	-0.02	1.43	-.28**	1.51	-.35**
Competition	1.30	1.13	.16**	1.16	.14**	1.02	.27**
Diversity of Human Race	1.38	1.10	.37**	1.00	.38**	1.00	.38**
Economy	1.36	1.31	0.04	1.23	0.12	1.17	0.18
Enjoyment	1.24	1.46	-0.03	1.64	-.22**	1.77	-.34**
Face-Saving	1.09	1.00	.09**	1.06	0.03	1.01	.07**
Family integrity	1.12	1.00	.12**	1.00	.12**	1.02	.09**
Filial Piety	1.00	1.03	-0.02	1.00	0.00	1.00	0.00
Harmony with others	1.10	1.02	0.06	1.06	0.07	1.00	.10**
Health	1.34	1.23	0.10	1.06	.27**	1.08	.25**
Hedonic	1.11	1.14	-0.03	1.09	0.02	1.32	-.21**
Honesty	1.76	1.00	.76**	1.00	.76**	1.03	.73**
Humility	1.01	1.00	0.01	1.00	0.01	1.00	0.01
Independence	1.05	1.00	0.05	1.00	0.05	1.00	0.05
Interdependence	1.01	1.00	0.01	1.00	0.01	1.01	0.00
Justice and Fairness	1.99	1.02	.99**	1.00	.93**	1.00	.99**
Loyalty	1.09	1.14	-0.10	1.04	0.00	1.00	0.01
Modesty	2.43	1.96	.47**	1.75	.68**	2.76	-.33**
Morality	1.00	1.00	0.00	1.00	0.00	1.00	0.00
Natural	1.05	1.42	-.37**	1.56	-.50**	1.55	-.49**
Perseverance	1.00	1.00	0.00	1.00	0.00	1.01	0.00
Sexuality	1.04	1.02	0.02	1.05	0.00	1.05	0.00
Social Status	1.05	1.00	0.05	1.00	0.05	1.04	0.00
Tradition	1.01	1.06	-0.05	1.00	0.00	1.03	-0.02
Utilitarian	1.02	1.57	-.55**	1.78	-.76**	1.70	-.69**
Veneration for elders	1.04	1.00	.04**	1.00	.04**	1.02	0.02
Wealth	1.00	1.00	0.00	1.00	0.00	1.18	-.18**
Wisdom	1.02	1.00	0.02	1.00	0.02	1.06	-0.04

Table 22 (Continued)

Cultural Values	USA N=150	Saudi N=144	Mean Difference	U.A.E. N= 127	Mean Difference
Beauty	1.15	1.50	-.34**	1.50	-.35**
Competition	1.30	1.11	.18**	1.03	.26**
Diversity of Human Race	1.38	1.05	.28**	1.04	.33**
Economy	1.36	1.22	0.13	1.42	-0.06
Enjoyment	1.24	1.54	-0.12	1.46	-0.03
Face-Saving	1.09	1.02	0.06	1.01	.07**
Family integrity	1.12	1.14	-0.01	1.03	0.08
Filial Piety	1.00	1.04	-.04**	1.00	0.00
Harmony with others	1.10	1.07	0.02	1.07	0.02
Health	1.34	1.17	0.16	1.35	-0.01
Hedonic	1.11	1.31	-.19**	1.51	-.39**
Honesty	1.76	1.08	.68**	1.41	.34**
Humility	1.01	1.00	0.13	1.00	0.13
Independence	1.05	1.07	-0.02	1.00	0.05
Interdependence	1.01	1.09	-0.07	1.14	-.12**
Justice and Fairness	1.99	1.06	.93**	1.03	.96**
Loyalty	1.09	1.06	-.18**	1.00	0.03
Modesty	2.43	2.60	-0.17	2.56	-0.13
Morality	1.00	1.04	-.04**	1.00	0.00
Natural	1.05	1.18	-0.13	1.40	-.35**
Perseverance	1.00	1.00	0.06	1.00	0.06
Sexuality	1.04	1.00	0.04	1.07	-0.02
Social Status	1.05	1.09	-0.03	1.00	0.05
Tradition	1.01	1.04	-0.03	1.03	-0.01
Utilitarian	1.02	1.28	-.26**	1.75	-.73**
Veneration for elders	1.04	1.02	0.02	1.00	0.04
Wealth	1.00	1.07	-0.07	1.00	0.00
Wisdom	1.02	1.04	-0.02	1.00	0.02

\* significant at the 0.05 level ( $p < .05$ )

\*\* significant at the 0.01 level ( $p < .01$ )

## Hypotheses Testing

Hypotheses 1a through 3b focused on the differences between the United States and the Arab world in regard to woman's role and depiction in television advertisements. Each one of these hypotheses has been tested and will be reported in this section. Hypothesis 1a predicted that women will be used less frequently in Arab television advertising compared to American television advertising. As reported in Table 23, the mean score for the U.S. for woman depiction is ( $x=2.14$ ), Egypt ( $x=2.27$ ), Lebanon ( $x=2.03$ ), Kuwait ( $x=2.09$ ), Saudi ( $x=1.79$ ) and U.A.E. is ( $x=1.08$ ). The difference between the U.S. and all the Arab countries (except Saudi) was not significant. The United States scored higher than all the Arab countries, except for Egypt, but the difference was only significant in the case of Saudi. Because the U.S. scored higher than the majority of the Arab countries, we can conclude that hypothesis 1a was partially supported.

Hypothesis 1b predicted that women will be used less frequently in Saudi Arabia, United Arab Emirates and Kuwait television advertising compared to Egyptian or Lebanese television advertising. There was a significant difference between Egypt and Saudi where Egypt scored significantly higher than Saudi. Although Lebanon scored higher than Saudi, the difference was not significant. Egypt also scored higher than Kuwait and the U.A.E. but the difference was not significant. Lebanon; however, scored lower than Saudi and U.A.E., therefore, H1b was partially supported.

Hypothesis 2a posits that women used in television advertising in the Arab world will be dressed more modestly than women used in television advertising in the United

States. Kuwait ( $x = 2.76$ ) and Saudi ( $x = 2.60$ ) had the highest scores followed by U.A.E. ( $x = 2.56$ ) and the U.S. ( $x = 2.43$ ). Lebanon ( $x = 1.75$ ) and Egypt ( $x = 1.96$ ) had the lowest scores. The U.S. scored significantly lower than Kuwait and significantly higher than Egypt. Although Saudi and U.A.E. scored higher than the U.S., the difference was not statistically significant. The results of this study indicate that there was only partial support for hypothesis 2a. Hypothesis 2b predicted that women used in television advertising in Saudi Arabia, Kuwait and United Arab Emirates will be dressed more modestly compared to women used in advertising in Egypt or Lebanon. There was a significant difference between U.A.E and Lebanon, U.A.E. and Egypt, where U.A.E. scored significantly higher than both Lebanon and Egypt. Saudi and Kuwait also scored significantly higher than Lebanon and Egypt; therefore, H2b was supported

Hypothesis 3a posited that the likelihood of women being portrayed as housewives in Arab television advertisements will be higher than their counterparts in the United States. A MANOVA test revealed that all the Arab countries scored lower than the U.S. on this variable. However, the difference was only significant in the case of Lebanon and U.A.E. Because the United States scored higher than all the Arab countries, we conclude that hypothesis 3a was not supported. Hypothesis 3b stated that the likelihood of women being portrayed as housewives in Saudi Arabia, Kuwait and United Arab Emirates in television advertisements will be higher than their counterparts in Lebanon and Egypt. Mean scores revealed that Egypt scored higher than all the other Arab countries and MANOVA test indicated that Egypt scored significantly higher than U.A.E, thus, hypothesis 3b is not supported.



Hypothesis 4a predicted that hedonic values will be less emphasized in Arab television advertisements compared to those in the United States. The MANOVA results revealed the opposite of what has been predicted. All the Arab countries scored higher than the U.S. (except for Lebanon) and there was a statistically significant difference between Kuwait and the U.S., Saudi and the U.S., and the U.A.E. and the U.S; therefore, hypothesis 4a was not supported. Hypothesis 4b predicted that hedonic values will be less emphasized in the poor Arab countries (e.g., Egypt and Lebanon) television advertisements compared to rich Arab countries (e.g., U.A.E., Kuwait and Saudi Arabia). U.A.E. had the highest score ( $x= 1.51$ ) followed by Kuwait ( $x= 1.31$ ) and Saudi ( $x= 1.31$ ). The lowest score was for Lebanon ( $x= 1.09$ ) followed by Egypt ( $x= 1.14$ ). There was a statistical significant difference between U.A.E. and Egypt, and Saudi and Lebanon; therefore, hypothesis 4b was supported. For full description of the results for the above hypotheses, please see Table 23.

**Table 23**  
**Comparison of Cultural Values between U.S. and the Arab Countries**  
**(TV Sample)**

Cultural Values	USA N=150	Egypt N=150	Mean Difference	Lebanon N= 150	Mean Difference	Kuwait N=145	Mean Difference
Depiction of Woman	2.14	2.27	-.12	2.03	.11	2.09	.05
Modesty (dressed)	2.43	1.96	.47**	1.75	.68**	2.76	-.33**
House wife	1.49	1.36	.12	1.21	.28**	1.22	.26**
Hedonic	1.11	1.14	-.03	1.09	.02	1.32	-.21*

**Table 23 Continued**

Cultural Values	USA N=150	Saudi N=144	Mean Difference	U.A.E. N= 127	Mean Difference
Depiction of Women	2.14	1.79	.35**	2.08	.06
Modesty (dressed)	2.43	2.60	-.17	2.56	-.13
House wife	1.49	1.31	.17	1.14	.35****
Hedonic	1.11	1.31	-0.19*	1.51	-0.39**

\* significant at the 0.05 level ( $p < .05$ )

\*\* significant at the 0.01 level ( $p < .01$ )

In this section, we will address the remaining portion of the hypotheses which have to do with advertising appeals. Table 24 presents a detailed description of the mean scores for each advertising appeal for each one of the countries in the sample. To provide a more accurate description, the aggregate mean for each country has also been calculated and reported in Table 25. These means have been calculated by adding each group of appeals (e.g., adding the five collectivistic appeals) and dividing them by the number of appeals. This procedure will allow us to treat each group of advertising appeals as constructs to be used for analysis simplification and for further analysis.

Hypothesis 5a posits that advertising appeals in Arab television advertisements will be more high-context, whereas U.S. television advertising appeals will be more low-context. As shown on Table 24, 25 and 26, on the high context appeals, the U.S. scored the highest ( $x = 1.72$ ) followed by U.A.E. ( $x = 1.49$ ) and Egypt ( $x = 1.30$ ). The difference between all of the Arab countries and the U.S. is statistically different where the U.S. scored higher than all of them; therefore, hypothesis 5a was not supported. On the low context appeals, the U.S. also had the highest score ( $x = 1.58$ ), followed by U.A.E. ( $x =$

1.48) and Kuwait ( $x= 1.33$ ). The difference between the U.S. and all the Arab countries, except for U.A.E. was statistically different; therefore, hypothesis 5b was supported.

Hypothesis 6 stated that Arab television advertisements will focus on actual rather than perceived benefits of products by including fewer exaggerations compared to their U.S. counterparts. To test for this, coders were asked to evaluate each advertisement and decide whether the advertisement focused more on the actual or perceived benefits of the product and whether the benefits of the product advertised were exaggerated. As Table 26 indicates, the Kuwait had the highest score ( $x= 2.14$ ) followed by Egypt ( $x=1.68$ ) and Lebanon ( $x= 1.76$ ). Saudi was the only Arab country sampled that scored fairly close to the U.S. and the difference was not significant; therefore, hypothesis 6 was not supported.

Hypothesis 7 predicted that Arab television advertisements will contain less price information compared to their U.S. counterparts. Coders were instructed to count the number of information cues found in each advertisement and based on that rate each advertisement. MANOVA results reported in Table 26 indicate that U.A.E. had the highest score ( $x= 2.53$ ), followed by the U.S. ( $x= 2.26$ ), Kuwait ( $x= 2.04$ ) and Egypt ( $x= 1.99$ ). Saudi had the lowest score ( $x= 1.74$ ) followed by Lebanon ( $x= 1.88$ ). There was a significant difference between each one of the Arab countries and the U.S, therefore, hypothesis 7 was supported.

Hypothesis 8a predicted that advertising appeals in Arab television advertisements will be more collectivistic, whereas U.S. television advertisements appeals will be more individualistic. In this study, we used 5 collectivistic and 5 individualistic appeals to assess each sample. In Table 24 we provide detailed information in regard to the score mean of each advertising appeal. In Table 25 we

provided detailed information about the aggregate mean of each group (collectivistic and individualistic) and in Table 26, we provided the comparison results. As Table 26 indicates, the U.S., unlike what has been predicted, scored significantly higher than each of the Arab countries (except for Saudi); therefore, H8a was not supported. Table 26 also indicates that the U.S. scored lower than Saudi, Kuwaiti, and U.A.E. in regard to use of individualistic appeals. Based on the results of this study, it is apparent that collectivistic appeals are used more frequently in the U.S. than in the Arab countries while the results for individualistic appeals use were mixed where some Arab countries scored higher and some lower than the U.S. Hypothesis 8b predicted that U.S. television advertisements will contain more comparative ads compared to the Arab television advertisements. Coders were instructed to look for any type of comparisons (direct and indirect) because previous research shows that the Arab countries tend to use indirect comparisons. This study reveals that the use of comparative advertisements is seldom used in the Arab countries. Table 26 shows that the U.S. scored significantly higher than each of the Arab countries sample, therefore, hypothesis 8b is fully supported.

Hypothesis 9 predicted that Arab television advertising is likely to depict different races. This study reveals that diversity is almost non-existent in the Arab television advertising. Advertisers focused on using main stream Arabs. It is probably worth mentioning that about 50% of the U.A.E. population is South Asian (World Fact Book, 2004). However, this was not depicted in the advertisements; therefore, hypothesis 9 was not supported. The U.S. scored significantly higher than all of the Arab countries on this variable.

Hypothesis 10 posits that Arab television advertisements will depict elders in a more respectful manner than the American advertisements. Score means and MANOVA results revealed that there was no statistically significant difference between the U.S. and the Arab. Hypothesis 10 was not supported.

Finally, hypothesis 11 stated that advertising appeals in Arab television advertisements will be more past-time-oriented, whereas U.S. television advertisements appeals will be more future-time-oriented. As reported in Table 26, there is no significant difference between the Arab countries and the U.S. in regard to past time orientation advertising appeals. The U.S., however, scored significantly higher than each of the Arab countries in regard to present time orientation appeals. The U.S. also scored significantly higher than each of the Arab countries in regard to the future time orientation advertising appeal. From the results of this study, we can conclude that hypothesis 11 was mostly supported.

**Table 24**  
**Means of Advertising Appeals for the TV Sample**

Appeals	USA N=150	Egypt N=150	Lebanon N= 150	Kuwait N=145	Saudi N= 144	U.A.E. N=127
<b>Collectivistic Appeals</b>						
1. Appeals about family integrity	1.19	1.02	1.00	1.00	1.22	1.00
2. Emphasis on conformity to parents	1.03	1.02	1.00	1.00	1.13	1.00
3. Reflection of interdependent relationships with others	1.06	1.00	1.00	1.01	1.12	1.04
4. Concerns about others or support of society	1.18	1.02	1.00	1.01	1.11	1.06
5. Emphasis on product benefits to the whole family or social group	1.64	1.60	1.04	1.08	1.29	1.03
<b>Individualistic Appeals</b>						
6. Appeals about individuality or independence of the Appeals audience	1.20	1.03	1.02	1.10	1.30	1.58
7. Emphasis on uniqueness or originality	1.48	1.70	1.83	1.74	1.70	2.14
8. Reflections of self-reliance with hedonism, competition, or freedom	1.08	1.06	1.00	1.04	1.06	1.04
9. Emphasis on self-fulfillment, self-development, or self-realization	1.18	1.09	1.05	1.27	1.09	1.15
10. Emphasis on product benefits to an individual consumer	1.99	1.52	1.63	1.79	1.52	2.29
<b>Past time orientation Appeals</b>						
11. Emphasis on being classic, historical, old, antique, or nostalgic	1.00	1.02	1.00	1.00	1.02	1.04
12. Concerning man's accumulated experience or knowledge	1.02	1.05	1.00	1.08	1.05	1.00

**Table 24 (Continued)**

Appeals	USA N=150	Egypt N=150	Lebanon N= 150	Kuwait N=145	Saudi N= 144	U.A.E. N=127
<b>Present time orientation Appeals</b>						
13. Emphasis on contemporary or now	1.68	1.00	1.00	1.00	1.17	1.48
14. Enjoyment of being young	1.23	1.01	1.00	1.09	1.00	1.00
<b>Future Time Orientation Appeals</b>						
15. Emphasis on future or being progressive	1.25	1.00	1.00	1.09	1.03	1.00
16. A better future for children	1.10	1.00	1.00	1.02	1.02	1.00
<b>High-context Appeals</b>						
17. Emphasis on emotion and mood	1.38	1.11	1.16	1.19	1.30	1.36
18. Associating a product with a particular situation or a type of lifestyle	2.06	1.01	1.00	1.11	1.16	1.54
19. Addressing affective or subjective impressions of intangible aspects of a product	1.71	1.00	1.00	1.06	1.16	1.57
<b>Low-context Appeals</b>						
20. Emphasis on product features, characteristics, or merits	2.32	1.86	1.89	2.01	1.74	2.51
21. Use of comparative appeals	1.27	1.06	1.12	1.02	1.09	1.04
22. Addressing low price or cost-saving to the consumer	1.44	1.15	1.06	1.17	1.03	1.11
23. Price Given	1.30	1.15	1.16	1.11	1.06	1.25

**Table 24 (Continued)**

Appeals	USA N=150	Egypt N=150	Lebanon N= 150	Kuwait N=145	Saudi N= 144	U.A.E. N=127
<b>Manipulation of Nature Appeals</b>						
24. Emphasis on man's superiority	1.03	1.01	1.00	1.15	1.00	1.01
25. Reflections of man's technical achievements	1.09	1.00	1.00	1.19	1.00	1.01
<b>Oneness with Nature</b>						
26. Emphasis on goodness and beauty of nature	1.04	1.00	1.00	1.02	1.04	1.00
27. Reflections of interaction and affinity of man and nature	1.05	1.00	1.00	1.03	1.00	1.00
<b>Subjugation to Nature Appeals</b>						
28. Emphasis on nature's superiority over man	1.06	1.00	1.00	1.00	1.00	1.00
29. Reflections of man's fatalism; being at the mercy of nature	1.10	1.00	1.00	1.00	1.01	1.00



**Table 25**  
**Aggregate Means of Advertising Appeals for the TV Sample**

Appeals	USA N=150	Egypt N=150	Lebanon N= 150	Kuwait N=145	Saudi N= 144	U.A.E. N=127
Collectivistic	1.22	1.04	1.00	1.02	1.17	1.02
Individualistic	1.38	1.28	1.30	1.39	1.39	1.64
Past Time	1.01	1.00	1.00	1.04	1.01	1.02
Present Time	1.45	1.00	1.00	1.04	1.08	1.24
Future Time	1.17	1.04	1.00	1.05	1.03	1.00
High-contexts	1.72	1.30	1.05	1.12	1.21	1.49
Low-context	1.58	1.00	1.30	1.33	1.23	1.48
Manipulation of Nature	1.06	1.00	1.00	1.17	1.00	1.01
Oneness with Nature	1.05	1.00	1.00	1.02	1.02	1.00
Subjugation	1.08	1.00	1.00	1.00	1.00	1.00

**Table 26**  
**MANOVA Results for the TV Sample**

Appeals	USA N=150	Egypt N=150	Mean Differencer	Lebanon N= 150	Mean Difference	Kuwait N=145	Mean
Difference							
Collectivistic	1.22	1.04	.17**	1.00	.21**	1.02	.20**
Individualistic	1.38	1.28	.10**	1.30	0.07	1.39	0.09
Past Time	1.01	1.00	-0.02	1.00	-0.01	1.04	-0.02
Present Time	1.45	1.00	.45**	1.00	.45**	1.04	.40**
Future Time	1.17	1.04	.17**	1.00	.17**	1.05	.11**
High-contexts	1.72	1.30	.67**	1.05	.66**	1.12	.59**
Low-context	1.58	1.00	.27**	1.30	.27**	1.33	.25**
Manipulation of Nature	1.06	1.00	0.05	1.00	0.06	1.17	-.11**
Oneness with Nature	1.05	1.00	.05**	1.00	.05**	1.02	0.02
Subjugation to Nataure	1.08	1.00	.08**	1.00	.08**	1.00	.07**
Exaggeration	1.30	1.68	-.37**	1.76	-.45**	2.14	-.83**
Information Cues	2.26	1.99	.26**	1.88	.34**	2.04	.21**
Price Information	1.34	1.20	0.13	1.20	0.14	1.11	.22**
Comparative Ads	1.26	1.02	.24**	1.06	.19**	1.00	.25**
Respect for Elders	1.02	1.00	0.02	1.00	0.02	1.00	0.02

**Table 26 (Continued)**

Appeals	USA N=150	Saudi N=144	Mean Differenc	U.A.E. N= 127	Mean Difference
Collectivistic	1.22	1.17	0.04	1.02	.19**
Individualistic	1.38	1.39	-0.01	1.64	-.25**
Past Time	1.01	1.01	0.00	1.02	0.00
Present Time	1.45	1.08	.36**	1.24	.21**
Future Time	1.17	1.03	.14**	1.00	.17**
High-contexts	1.72	1.21	.50**	1.46	.22**
Low-context	1.58	1.23	.35**	1.48	0.09
Manipulation of Nature	1.06	1.00	0.06	1.01	0.04
Oneness with Nature	1.05	1.02	0.02	1.00	.05**
Subjugation to Nature	1.08	1.00	.08**	1.00	.08**
Exaggeration	1.30	1.00	.07**	1.00	.08**
Information Cues	2.26	1.74	.49**	2.53	-.27**
Price Information	1.34	1.07	.26**	1.25	0.08
Comparative Ads	1.26	1.02	.19**	1.03	.22**
Respect for Elders	1.02	1.02	0.00	1.00	0.02

### Research Question Three

Research question three investigated whether advertising appeals are in accord with manifested cultural values in each country. In other words, we examined whether a linear relationship existed between manifested cultural values, and advertising appeals in each country. To answer this research question, we used multiple regression analysis to assess the linear relationship between cultural values and advertising appeals.

A multiple regression analysis with an enter method was used for each country in the sample to test the relationship between cultural values and advertising appeals.

Because we do not have previous research that can help us assess the impact of major

cultural values on advertising appeals, another multiple regression analysis with a stepwise method was also used to help identify cultural values that were the major contributors to the value changes of advertising appeal. 28 measured cultural values were used in the multiple regression for each country; however, some of these cultural values were eliminated because they were not manifested. A list for each country of the eliminated cultural values will be provided as we report the results. Cultural values were treated as the independent variables in order to predict the dependent variable, advertising appeal, in all countries.

Table 27 through Table 36 report the regression results of the manifested cultural values on advertising appeals. The significant relationships that were confirmed by stepwise method are reported in bold letters and underlined. Table 17 indicates that there was a significant relationship between manifested cultural values and advertising appeals. In U.S. advertisements, the main predictor of the collectivistic appeals is family integrity (Beta = .55). In Egypt sample, competition (Beta = .25) and diversity of human race (Beta = .36) were the major contributors to the value changes of collectivistic advertising appeal. In the Lebanon sample, loyalty (Beta = .39) was the major predictor of the collectivistic appeals. In the Kuwaiti sample, hedonic had a strong and positive relation with the collectivistic appeals (Beta = .80). Wisdom (Beta = -.64) and wealth (Beta = -.60) had a strong negative relationship with the collectivistic appeals. In the Saudi sample, family integrity (Beta = .72) had a strong positive relationship with collectivistic appeals along with diversity of human race (Beta = .34) and honesty (Beta = .34). Finally, in the U.A.E. sample, tradition (Beta = .88) and honesty (Beta = .21) were the major predictors of the collectivistic appeals. These results are the ones that have been

confirmed by stepwise regression preceded by an entry method. Although the results are not conclusive, family integrity, which is associated strongly with the collectivistic value as well loyalty and tradition are the major predictors of collectivistic appeals. These cultural values are the ones that emphasize interpersonal and collectivistic relationships. Therefore, the research results indicate that collectivistic advertising appeal was in accord with collectivistic cultural values (see Table 27 for details).

**Table 27**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Collectivistic Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	-0.16	0.02	-0.12	-0.06	-0.04	0.12
Competition	0.08	<b><u>0.25</u></b>	-0.31	-0.02	-0.01	-0.02
Diversity of Human Race	0.16	<b><u>0.36</u></b>	NA	NA	<b><u>0.34</u></b>	-0.06
Economy	0.04	0.07	0.28	-0.04	-0.04	-0.03
Enjoyment	-0.01	-0.23	-0.04	0.00	0.00	-0.08
Face-Saving	-0.06	NA	0.00	-0.01	NA	0.02
Family integrity	<b><u>0.55</u></b>	NA	NA	0.47	<b><u>0.72</u></b>	-0.15
Filial Piety	0.08	-0.03	NA	NA	-0.03	NA
Harmony with others	0.12	0.05	-0.04	NA	-0.19	-0.26
Health	-0.10	-0.09	-0.07	-0.19	-0.03	0.17
Hedonic	-0.02	-0.34	0.02	<b><u>0.81</u></b>	0.02	-0.27
Honesty	0.04	NA	<b><u>NA</u></b>	<b><u>-0.43</u></b>	-0.05	<b><u>0.21</u></b>
Humility	NA	NA	NA	NA	NA	NA
Independence	0.25	NA	NA	NA	0.30	NA
Interdependence	NA	NA	NA	NA	-0.02	0.09
Justice and Fairness	-0.02	NA	NA	NA	<b><u>0.28</u></b>	0.02
Loyalty	0.05	-0.12	<b><u>0.39</u></b>	0.03	0.23	NA
Modesty	-0.06	0.00	0.09	0.06	0.00	-0.07
Morality	-0.02	NA	-0.02	NA	-0.19	NA
Natural	-0.04	0.05	-0.04	-0.06	0.14	0.03
Perseverance	NA	NA	NA	NA	NA	NA
Sexuality	-0.10	0.14	-0.06	0.00	NA	0.00
Social Status	0.09	NA	NA	NA	-0.18	NA
Tradition	NA	0.00	-0.05	0.02	-0.09	<b><u>0.88</u></b>
Utilitarian	NA	-0.18	0.17	-0.13	-0.04	-0.20
Veneration for elders	0.13	NA	NA	NA	0.14	NA
Wealth	NA	NA	0.02	<b><u>-0.60</u></b>	0.16	NA
Wisdom	-0.13	NA	NA	<b><u>-0.64</u></b>	0.31	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .48, F = 2.99, df = 22**

**(b) R<sup>2</sup> = .35, F = 3.20, df = 15**

**(c) R<sup>2</sup> = .29, F = 2.23, df = 15**

**(d) R<sup>2</sup> = .96, F = 93.70, df = 16**

**(e) R<sup>2</sup> = .90, F = 27.0, df = 24**

**(f) R<sup>2</sup> = .87, F = 19.80, df = 18**

Table 28 reports the regression results for the individualistic advertising appeals. In the U.S. sample, independence (Beta = .25), health (Beta = .23), and morality (Beta = .30) were the major contributors to the value changes of individualistic appeals. In the sample from Egypt, there were not significant positive strong relationships revealed. In the Lebanese sample, beauty (Beta = .31) and utilitarian (Beta = .37) were the only values that had a significant positive relationship with individualistic appeals. In Kuwait sample, beauty (Beta = .43) and natural (Beta = .24) were the major predictors. In addition, in the Saudi sample, independence (Beta = .46) was the only cultural value that had a significant positive relationship with individualistic appeals. Finally, in U.A.E. sample, there were no positive significant relationships between cultural values and individualistic appeals; however, there was a significant negative relationship between family integrity (Beta = -.37) and individualistic appeals. The results of this study reveal that there was a significant positive relationship between independence, which is a cultural value that is strongly associated with individualism, and individualistic appeals in the U.S. and Saudi sample. Therefore, we can conclude that there was only partial support for the claim that cultural values are in accord with individualistic appeals (see Table 28 for details).

**Table 28**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Individualistic Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	0.21	0.13	<u>0.31</u>	<u>0.45</u>	0.08	0.07
Competition	0.16	-0.06	-0.07	0.20	0.04	-0.17
Diversity of Human Race	-0.15	0.11	NA	NA	-0.10	0.27
Economy	0.13	-0.07	0.09	0.07	0.03	0.16
Enjoyment	0.19	0.00	-0.16	0.00	0.01	0.06
Face-Saving	0.22	NA	0.04	0.04	NA	-0.01
Family integrity	0.04	NA	NA	NA	-0.19	<u>-0.37</u>
Filial Piety	0.11	<u>-0.28</u>	NA	NA	-0.07	NA
Harmony with others	0.12	0.11	0.07	NA	0.49	0.04
Health	<u>0.25</u>	0.15	0.07	0.26	0.04	0.01
Hedonic	-0.13	-0.03	0.25	-0.19	-0.26	0.25
Honesty	-0.07	NA	0.05	0.45	0.22	-0.07
Humility	NA	NA	NA	NA	NA	NA
Independence	<u>0.23</u>	NA	NA	NA	<u>0.46</u>	NA
Interdependence	NA	NA	NA	NA	0.33	0.09
Justice and Fairness	0.12	NA	NA	NA	0.02	0.25
Loyalty	0.04	0.17	NA	-0.11	0.18	NA
Modesty	-0.03	-0.07	-0.10	0.11	-0.11	NA
Morality	<u>0.30</u>	NA	-0.15	NA	-0.10	NA
Natural	0.09	0.06	0.19	<u>0.24</u>	0.25	<u>-0.52</u>
Perseverance	NA	NA	NA	NA	NA	NA
Sexuality	-0.28	0.21	0.29	0.02	NA	0.00
Social Status	-0.02	NA	NA	NA	-0.13	NA
Tradition	NA	-0.11	0.02	0.06	-0.36	-0.06
Utilitarian	NA	-0.08	<u>0.37</u>	0.31	-0.33	0.21
Veneration for elders	0.01	NA	NA	NA	0.36	NA
Wealth	NA	0.28	NA	0.19	0.16	NA
Wisdom	-0.05	0.02	NA	0.18	-0.36	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .38, F = 1.99, df = 22**

**(b) R<sup>2</sup> = .22, F = 1.72, df = 15**

**(c) R<sup>2</sup> = .45, F = 4.41, df = 15**

**(d) R<sup>2</sup> = .47, F = 3.40, df = 16**

**(e) R<sup>2</sup> = .63, F = 4.74, df = 24**

**(f) R<sup>2</sup> = .60, F = 4.22, df = 18**

As reported in Table 29, in the U.S. advertisements, the value change of past-time-oriented advertising appeal was positively influenced by the cultural values of harmony with others (Beta = .52) and hedonic (Beta = .23), while competition (Beta = .28) was the major contributor in the Egyptian sample. In the Lebanese sample, there was no manifestation of past-time-orientation appeals. In Kuwait, the major contributors were wealth (Beta = .63) and hedonic (Beta = .28). In addition, in the Saudi sample, interdependence (Beta = .42) was the major predictor. Finally, in the U.A.E. sample, sexuality (Beta = .61) and hedonic (Beta = .32) had a significant positive relationship with past-time-orientation appeal. Although some of these cultural values are associated with past-time-orientation such as harmony with others, there is not enough evidence to suggest that the cultural values are in accord with the past-time-orientation appeals.



**Table 29**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Past Time Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	0.06	-0.10	NA	0.16	0.17	0.00
Competition	-0.10	<b><u>0.28</u></b>	NA	0.06	-0.20	0.03
Diversity of Human Race	-0.12	-0.05	NA	NA	-0.40	0.26
Economy	0.09	-0.07	NA	0.11	0.11	-0.18
Enjoyment	-0.17	0.00	NA	-0.01	0.19	-0.15
Face-Saving	0.07	NA	NA	0.04	NA	0.07
Family integrity	-0.05	NA	NA	0.04	0.02	-0.16
Filial Piety	0.05	-0.02	NA	NA	0.05	NA
Harmony with others	<b><u>0.52</u></b>	0.01	NA	NA	-0.27	-0.07
Health	-0.18	0.05	NA	0.44	-0.11	0.19
Hedonic	<b><u>0.23</u></b>	0.23	NA	<b><u>0.28</u></b>	-0.08	<b><u>0.32</u></b>
Honesty	0.10	NA	NA	-0.13	-0.02	0.12
Humility	NA	NA	NA	NA	NA	NA
Independence	NA	NA	NA	NA	-0.67	NA
Interdependence	-0.09	NA	NA	NA	<b><u>0.42</u></b>	-0.18
Justice and Fairness	0.13	NA	NA	NA	-0.17	0.07
Loyalty	-0.05	0.01	NA	-0.08	0.47	NA
Modesty	-0.02	0.18	NA	-0.15	0.14	-0.03
Morality	-0.13	NA	NA	NA	-0.42	NA
Natural	0.02	0.04	NA	0.14	0.08	0.07
Perseverance	NA	NA	NA	NA	NA	NA
Sexuality	-0.23	0.08	NA	0.00	NA	<b><u>0.61</u></b>
Social Status	0.00	NA	NA	NA	0.15	NA
Tradition	NA	0.08	NA	-0.05	0.10	0.17
Utilitarian	NA	0.06	NA	0.31	-0.12	0.27
Veneration for elders	-0.09	NA	NA	NA	-0.03	NA
Wealth	NA	NA	NA	<b><u>0.63</u></b>	0.30	NA
Wisdom	0.03	NA	NA	-0.31	0.09	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .51, F = 3.31, df = 22**

**(b) R<sup>2</sup> = .19, F = 1.41, df = 15**

**(c) NA**

**(d) R<sup>2</sup> = .79, F = 14.37, df = 16**

**(e) R<sup>2</sup> = .63, F = 4.96, df = 24**

**(f) R<sup>2</sup> = .60, F = 4.19, df = 18**

As reported in Table 30, in the U.S. sample, there were no significantly positive relations between cultural values and present time orientation appeals. In the Egyptian sample, only enjoyment (Beta = .35) had a significantly positive impact on present time orientation appeals. In the Kuwait sample, honesty (Beta = .71) and health (Beta = .44) were the major predictors while enjoyment (Beta (.34) was the major predictor in the Saudi sample. Finally, economy (Beta = .55) and honesty (Beta = .35) were the major predictors in the U.A.E. sample. Was the only significant relation in the U.A.E. sample. Stepwise analysis confirmed that enjoyment was the most influential cultural value on present time oriented appeals. Because enjoyment is highly associated with present-time orientation, it can be concluded that cultural values and present-time-oriented appeals are partially in accord with each other (see Table 30 for details).

**Table 30**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Present Time Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	0.22	-0.01	NA	0.11	-0.33	0.04
Competition	0.21	0.05	NA	0.04	0.18	-0.08
Diversity of Human Race	-0.03	0.02	NA	0.07	-0.13	-0.21
Economy	0.14	-0.07	NA	-0.01	-0.05	<b>0.55</b>
Enjoyment	0.32	<b>0.35</b>	NA	0.02	<b>0.34</b>	0.04
Face-Saving	-0.15	NA	NA	NA	NA	-0.16
Family integrity	0.14	NA	NA	NA	0.46	0.14
Filial Piety	0.02	-0.01	NA	NA	-0.08	NA
Harmony with others	0.09	-0.01	NA	NA	-0.24	0.19
Health	0.15	-0.07	NA	<b>0.44</b>	-0.13	-0.28
Hedonic	-0.04	-0.04	NA	0.56	-0.07	0.47
Honesty	-0.10	NA	NA	<b>0.71</b>	-0.13	<b>0.35</b>
Humility	NA	NA	NA	NA	NA	NA
Independence	0.32	NA	NA	NA	0.44	NA
Interdependence	NA	NA	NA	NA	0.22	0.54
Justice and Fairness	0.28	NA	NA	NA	-0.15	0.00
Loyalty	-0.05	0.05	NA	-0.06	0.07	NA
Modesty	0.01	-0.01	NA	-0.11	-0.06	0.24
Morality	0.02	NA	NA	NA	-0.13	NA
Natural	-0.15	-0.18	NA	0.10	-0.10	-0.20
Perseverance	-0.23	NA	NA	NA	NA	NA
Sexuality	0.00	-0.07	NA	0.00	NA	-0.07
Social Status	0.09	NA	NA	NA	0.07	NA
Tradition	NA	0.08	NA	-0.03	-0.12	0.01
Utilitarian	NA	-0.11	NA	0.22	-0.23	0.42
Veneration for elders	0.11	NA	NA	NA	0.08	NA
Wealth	NA	NA	NA	-0.23	0.05	NA
Wisdom	0.01	NA	NA	-0.22	0.00	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .41, F = 2.25, df = 22**

**(b) R<sup>2</sup> = .19, F = 1.46, df = 15**

**(c) NA**

**(d) R<sup>2</sup> = .89, F = 32.0, df = 16**

**(e) R<sup>2</sup> = .47, F = 2.56, df = 24**

**(f) R<sup>2</sup> = .71, F = 6.78, df = 18**

In addition, the results of linear regression analysis reported in Table 14 indicated that cultural values of economy (Beta = .36), perseverance (Beta = .31) in the U.S. sample, morality (Beta = .73) in the Egyptian sample, natural (Beta = .36) in the Lebanese sample, wisdom (Beta = .50) in the Kuwaiti sample, utilitarian (Beta = .71) in the Saudi sample, and none in the U.A.E. sample were the major predictors of future time orientation. Because the majority of these cultural values are not associated with future-time-orientation, we can conclude that cultural values and future-time-orientation were not in accord with each other.

**Table 31**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Future Time Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	0.02	NA	NA	0.03	-0.04	NA
Competition	-0.12	NA	NA	0.02	-0.18	NA
Diversity of Human Race	0.21	NA	NA	NA	-0.10	NA
Economy	0.09	NA	NA	0.02	0.16	NA
Enjoyment	-0.25	NA	NA	0.05	0.00	NA
Face-Saving	-0.05	NA	NA	0.02	NA	NA
Family integrity	0.16	NA	NA	NA	0.40	NA
Filial Piety	0.02	NA	NA	NA	-0.10	NA
Harmony with others	-0.05	NA	NA	NA	-0.50	NA
Health	0.16	NA	NA	<b><u>0.52</u></b>	0.00	NA
Hedonic	0.24	NA	NA	0.31	-0.01	NA
Honesty	0.03	NA	NA	<b><u>0.49</u></b>	0.07	NA
Humility	NA	NA	NA	NA	NA	NA
Independence	-0.17	NA	NA	NA	<b><u>0.31</u></b>	NA
Interdependence	NA	NA	NA	NA	-0.49	NA
Justice and Fairness	0.06	NA	NA	NA	-0.26	NA
Loyalty	0.03	NA	NA	-0.82	-0.46	NA
Modesty	0.09	NA	NA	-0.05	0.05	NA
Morality	-0.04	NA	NA	NA	0.32	NA
Natural	-0.11	NA	NA	0.02	-0.08	NA
Perseverance	NA	NA	NA	NA	NA	NA
Sexuality	0.11	NA	NA	0.00	NA	NA
Social Status	-0.01	NA	NA	NA	-0.51	NA
Tradition	NA	NA	NA	<b><u>0.26</u></b>	-0.13	NA
Utilitarian	NA	NA	NA	0.02	0.03	NA
Veneration for elders	0.14	NA	NA	NA	-0.02	NA
Wealth	NA	NA	NA	-0.17	<b><u>0.44</u></b>	NA
Wisdom	-0.16	NA	NA	-0.13	0.12	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .32, F = 1.47, df = 22**

**(b) NA**

**(c) NA**

**(d) R<sup>2</sup> = .88, F = 30.04, df = 16**

**(e) R<sup>2</sup> = .60, F = 4.42, df = 24**

**(f) NA**

Regarding the linear relationship between mastery over nature advertising appeals and manifested cultural values, as reported in Table 15, the only cultural value that makes sense to be associated with mastery over nature was beauty (Beta = .47) found in the Kuwait sample. Although there were more cultural values that had significant relationship with mastery over nature appeals, none of them can logically be associated to this advertising appeal; therefore, cultural values and mastery over nature appeals are not in accord with each other.

**Table 32**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Mastery over Nature Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	0.02	-0.04	NA	0.11	NA	NA
Competition	-0.09	-0.09	NA	0.04	NA	NA
Diversity of Human Race	0.10	-0.05	NA	NA	NA	NA
Economy	0.06	0.19	NA	0.07	NA	NA
Enjoyment	-0.14	-0.01	NA	-0.01	NA	NA
Face-Saving	0.04	NA	NA	0.02	NA	NA
Family integrity	<b>0.32</b>	NA	NA	NA	NA	NA
Filial Piety	-0.22	-0.07	NA	NA	NA	NA
Harmony with others	<b>0.33</b>	-0.07	NA	NA	NA	NA
Health	-0.18	-0.15	NA	<b>0.44</b>	NA	NA
Hedonic	0.16	-0.06	NA	0.56	NA	NA
Honesty	0.03	NA	NA	<b>0.71</b>	NA	NA
Humility	NA	NA	NA	NA	NA	NA
Independence	0.12	NA	NA	NA	NA	NA
Interdependence	NA	NA	NA	NA	NA	NA
Justice and Fairness	0.02	NA	NA	NA	NA	NA
Loyalty	-0.10	NA	NA	NA	NA	NA
Modesty	0.03	0.04	NA	-0.06	NA	NA
Morality	-0.10	NA	NA	-0.11	NA	NA
Natural	0.09	-0.07	NA	0.10	NA	NA
Perseverance	NA		NA	0.00	NA	NA
Sexuality	-0.26	0.02	NA	0.00	NA	NA
Social Status	0.11	NA	NA	NA	NA	NA
Tradition	NA	0.04	NA	-0.03	NA	NA
Utilitarian	NA	0.12	NA	0.22	NA	NA
Veneration for elders	0.05	NA	NA	NA	NA	NA
Wealth	NA	NA	NA	-0.23	NA	NA
Wisdom	0.01	NA	NA	-0.22	NA	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .42, F = 2.28, df = 22**

**(b) R<sup>2</sup> = .07, F = .48, df = 15**

**(c) NA**

**(d) R<sup>2</sup> = .89, F = 32.08, df = 16**

**(e) NA**

**(f) NA**

Table 16 shows that there was a strong and positive significant relationship between natural (nature) (Beta = .77) in the U.S. sample and harmony with nature advertising appeals. There was also a strong and positive significant relationship between natural (nature) (Beta = .63) and harmony with nature appeals in the Kuwaiti sample. The results of stepwise regression analysis also confirmed that natural was the major predictor of harmony with nature advertising appeals. Based on these results, harmony with nature advertising appeals was in accord with the cultural value that suggested harmony between man and nature.



**Table 33**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Harmony with Nature Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	-0.21	NA	NA	0.16	0.20	NA
Competition	-0.14	NA	NA	0.06	0.02	NA
Diversity of Human Race	-0.06	NA	NA	NA	-0.17	NA
Economy	0.09	NA	NA	0.11	0.00	NA
Enjoyment	<b>0.20</b>	NA	NA	-0.01	0.03	NA
Face-Saving	-0.04	NA	NA	0.04	NA	NA
Family integrity	-0.12	NA	NA	NA	0.15	NA
Filial Piety	0.00	NA	NA	NA	0.05	NA
Harmony with others	-0.11	NA	NA	NA	<b>0.49</b>	NA
Health	-0.04	NA	NA	<b>0.63</b>	0.18	NA
Hedonic	-0.03	NA	NA	0.79	-0.09	NA
Honesty	-0.08	NA	NA	-0.31	-0.04	NA
Humility	NA	NA	NA	NA	NA	NA
Independence	0.02	NA	NA	NA	0.74	NA
Interdependence	NA	NA	NA	NA	0.11	NA
Justice and Fairness	0.10	NA	NA	NA	0.05	NA
Loyalty	0.01	NA	NA	NA	-0.15	NA
Modesty	0.10	0.04	NA	-0.08	-0.03	NA
Morality	0.04	NA	NA	-0.15	0.07	NA
Natural	<b>0.30</b>	-0.07	NA	<b>0.16</b>	0.16	NA
Perseverance	NA	NA	NA	NA	NA	NA
Sexuality	0.00	NA	NA	0.00	NA	NA
Social Status	0.09	NA	NA	NA	-0.31	NA
Tradition	NA	NA	NA	-0.05	-0.58	NA
Utilitarian	NA	NA	NA	0.31	-0.08	NA
Veneration for elders	-0.07	NA	NA	NA	0.26	NA
Wealth	NA	NA	NA	-0.33	0.11	NA
Wisdom	-0.01	NA	NA	-0.31	<b>-0.33</b>	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .24, F = 1.00, df = 22**

**(b) NA**

**(c) NA**

**(d) R<sup>2</sup> = .79, F = 14.37, df = 16**

**(e) R<sup>2</sup> = .74, F = 8.56, df = 24**

**(f) NA**

For subjugation to nature appeals, Table 17 indicates that there is a relationship between enjoyment, interdependence, morality and natural values and subjugation to nature appeals. Because we did not include cultural values that are associated with subjugation to nature, these results are not interpretable.

**Table 34**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Subjugation to Nature Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	-0.02	NA	NA	NA	-0.17	NA
Competition	-0.10	NA	NA	NA	0.00	NA
Diversity of Human Race	-0.06	NA	NA	NA	-0.35	NA
Economy	-0.02	NA	NA	NA	0.04	NA
Enjoyment	-0.10	NA	NA	NA	<b><u>0.24</u></b>	NA
Face-Saving	-0.02	NA	NA	NA	NA	NA
Family integrity	0.12	NA	NA	NA	NA	NA
Filial Piety	-0.03	NA	NA	NA	-0.20	NA
Harmony with others	-0.04	NA	NA	NA	-0.12	NA
Health	0.24	NA	NA	NA	-0.05	NA
Hedonic	0.24	NA	NA	NA	-0.05	NA
Honesty	-0.07	NA	NA	NA	-0.12	NA
Humility	NA	NA	NA	NA	NA	NA
Independence	-0.11	NA	NA	NA	0.30	NA
Interdependence	NA	NA	NA	NA	-0.12	NA
Justice and Fairness	0.00	NA	NA	NA	-0.08	NA
Loyalty	-0.04	NA	NA	NA	-0.74	NA
Modesty	0.11	NA	NA	NA	0.00	NA
Morality	-0.05	NA	NA	NA	0.45	NA
Natural	-0.15	NA	NA	NA	-0.12	NA
Perseverance	NA	NA	NA	NA	NA	NA
Sexuality	0.06	NA	NA	NA	NA	NA
Social Status	-0.02	NA	NA	NA	-0.01	NA
Tradition	NA	NA	NA	NA	0.03	NA
Utilitarian	NA	NA	NA	NA	-0.07	NA
Veneration for elders	0.00	NA	NA	NA	-0.09	NA
Wealth	NA	NA	NA	NA	0.01	NA
Wisdom	<b><u>0.38</u></b>	NA	NA	NA	-0.27	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a)  $R^2 = .32$ ,  $F = 1.49$ ,  $df = 22$**

**(b) NA**

**(c) NA**

**(d) NA**

**(e)  $R^2 = .40$ ,  $F = 1.96$ ,  $df = 24$**

**(f) NA**

In the U.S. advertisements, hedonic (Beta = .39), honesty (Beta = .29) and social status (Beta = .24) were the major predictors of high context appeals while hedonic (Beta = .50) and honesty (Beta = -.96) were the major predictors in the Egyptian sample. For the Lebanese sample, enjoyment (Beta = .40), harmony with others (Beta = .40) and economy (Beta = .31) were the major predictors of high context advertising appeals. In the Kuwait sample, on the other hand, sexuality (Beta = .76) and tradition (Beta = .43) were the major predictors. Interdependence (Beta = .50) and family integrity (Beta = .39) were the major predictors in the Saudi sample. Finally, interdependence (Beta = .29) was the major predictor in the U.A.E. sample. The stepwise method confirmed these results and we can conclude that high context appeals are associated with hedonic, enjoyment; interdependence and sexuality (see Table 18 for details).

**Table 35**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>High Context Appeals</b>					
	USA(a)	Egypt(b)	Lebanon(c)	Kuwait(d)	Saudi(e)	U.A.E.(f)
	B	B	B	B	B	B
Beauty	-0.09	-0.02	-0.19	0.05	0.00	0.11
Competition	-0.11	0.15	0.02	0.11	0.27	-0.03
Diversity of Human Race	0.00	0.04	NA	NA	0.04	-0.01
Economy	-0.10	-0.23	0.05	0.07	-0.22	0.01
Enjoyment	<b><u>0.32</u></b>	0.22	0.51	<b><u>0.23</u></b>	0.19	0.18
Face-Saving	0.08	NA	-0.06	0.01	NA	-0.17
Family integrity	-0.16	0.00	NA	NA	0.40	-0.24
Filial Piety	0.04	NA	NA	NA	0.07	NA
Harmony with others	<b><u>0.36</u></b>	0.22	-0.15	NA	-0.12	0.28
Health	0.14	-0.06	0.05	0.14	0.06	0.00
Hedonic	0.26	0.01	0.03	0.15	0.00	0.79
Honesty	0.22	NA	NA	-0.04	-0.51	0.39
Humility	NA	NA	NA	NA	NA	NA
Independence	-0.28	NA	NA	NA	0.28	0.06
Interdependence	NA	NA	NA	NA	-0.18	<b><u>0.55</u></b>
Justice and Fairness	-0.29	NA	NA	NA	0.06	0.21
Loyalty	0.20	0.12	0.17	-0.13	-0.21	NA
Modesty	0.12	-0.08	-0.11	0.01	-0.09	0.22
Morality	0.04	NA	-0.15	NA	0.07	NA
Natural	-0.18	-0.01	0.15	0.07	0.10	-0.14
Perseverance	NA	NA	NA	NA	NA	NA
Sexuality	0.41	<b><u>0.42</u></b>	0.20	0.07	NA	-0.26
Social Status	0.11	NA	NA	NA	-0.02	NA
Tradition	NA	-0.20	0.22	0.04	-0.09	0.29
Utilitarian	NA	0.00	0.17	0.04	-0.06	0.48
Veneration for elders	-0.06	NA	NA	NA	-0.02	NA
Wealth	NA	NA	NA	-0.13	0.01	NA
Wisdom	-0.01	NA	NA	<b><u>0.74</u></b>	-0.15	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .51, F = 3.37, df = 22**

**(b) R<sup>2</sup> = .39, F = 3.91, df = 15**

**(c) R<sup>2</sup> = .45, F = 4.44, df = 15**

**(d) R<sup>2</sup> = .70, F = 9.14, df = 16**

**(e) R<sup>2</sup> = .19, F = .69, df = 24**

**(f) R<sup>2</sup> = .79, F = 10.60, df = 18**

Finally, as indicated in Table 19, competition (Beta = .28) had a significant relationship with low context appeals in the U.S. sample while wealth (Beta = .61) has a significant relationship with low context appeals in the Egyptian sample. In the Lebanese sample, enjoyment (Beta = .70) was the cultural value that significantly and positively predicted the value change of low context advertising appeals while wisdom (Beta = .58) was the cultural value that significantly and positively predicted low context advertising appeals in the Kuwaiti sample. Finally, enjoyment (Beta = .44) in the Saudi sample and economy (Beta = .78) in the U.A.E. sample had a significant relationship with low context advertising appeals. The results of stepwise regression analysis confirmed that economy, enjoyment and competition were the major predictors of low context advertising appeal. Therefore, research results revealed that low context advertising appeals were highly associated with the cultural values that emphasized rational and economic rationales for purchasing the advertised products.

**Table 36**  
**Results of Multiple Regression of Manifested Cultural Values on Advertising Appeals (TV Sample)**

	<b>Low Context Appeals</b>					
	USA(a) B	Egypt(b) B	Lebanon(c) B	Kuwait(d) B	Saudi(e) B	U.A.E.(f) B
Beauty	0.00	0.21	0.12	0.02	0.14	0.05
Competition	<b><u>0.39</u></b>	0.08	<b><u>0.67</u></b>	0.15	-0.01	0.02
Diversity of Human Race	-0.13	-0.14	NA	NA	-0.36	-0.01
Economy	<b><u>0.60</u></b>	<b><u>0.36</u></b>	<b><u>0.28</u></b>	0.11	0.18	<b><u>0.37</u></b>
Enjoyment	-0.03	-0.25	-0.11	-0.11	-0.09	-0.05
Face-Saving	-0.06	-0.17	-0.06	-0.01	NA	0.01
Family integrity	0.07	0.00	NA	NA	0.33	0.25
Filial Piety	0.20	NA	NA	NA	<b><u>-0.25</u></b>	NA
Harmony with others	0.10	NA	0.04	NA	0.13	0.05
Health	-0.02	-0.03	0.10	-0.06	-0.01	0.01
Hedonic	-0.03	0.05	0.04	-0.15	0.22	0.91
Honesty	0.15	NA	NA	0.14	<b><u>0.21</u></b>	0.39
Humility	NA	NA	NA	NA	NA	NA
Independence	-0.05	NA	NA	NA	-0.09	NA
Interdependence	NA	NA	NA	NA	0.29	-0.21
Justice and Fairness	-0.16	NA	NA	NA	-0.06	0.20
Loyalty	-0.11	0.17	0.02	0.32	-0.55	NA
Modesty	0.10	0.22	-0.13	-0.13	-0.10	0.11
Morality	0.00	NA	0.03	NA	0.22	NA
Natural	0.00	-0.07	-0.06	-0.01	0.16	<b><u>-0.61</u></b>
Perseverance	NA	NA	NA	NA	NA	NA
Sexuality	-0.02	<b><u>0.45</u></b>	-0.01	-0.20	NA	0.27
Social Status	-0.11	NA	NA	NA	0.24	NA
Tradition	NA	0.05	-0.22	-0.24	-0.34	-0.43
Utilitarian	NA	-0.04	-0.05	0.04	0.01	0.59
Veneration for elders	-0.11	NA	NA	NA	0.22	NA
Wealth	NA	NA	NA	<b><u>0.59</u></b>	-0.02	NA
Wisdom	-0.05	NA	NA	0.30	-0.23	NA

**NA: The cultural value was excluded in this multiple regression because it was not manifested.**

**(a) R<sup>2</sup> = .64, F = 5.62, df = 22**

**(b) R<sup>2</sup> = .53, F = 6.68, df = 15**

**(c) R<sup>2</sup> = .58, F = 7.74, df = 15**

**(d) R<sup>2</sup> = .52, F = 4.18, df = 16**

**(e) R<sup>2</sup> = .44, F = 2.32, df = 24**

**(f) R<sup>2</sup> = .85, F = 16.35, df = 18**

## **CHAPTER SIX**

### **CONCLUSIONS AND RECOMMENDATIONS**

Al-Olayan and Karande (2000) argued that the controversy of standardized versus specialized international advertising has increased the demand for more cross-cultural research on advertising content. In response to this increasing demand, this study using a content analysis investigated the similarities and differences of manifested cultural values in the U.S. and the Arab world (represented by Egypt, Lebanon, Kuwait, Saudi and U.A.E.). Moreover, this study examined whether newspaper and TV advertising appeals and cultural values were in accord with each other. To increase the generalizability of the study, two media were surveyed, newspaper and television commercials. A sample of 150 newspaper advertisements were taken from each country and 150 TV commercials were taken from the U.S., 150 from Egypt, 150 from Lebanon, 145 from Kuwait, 144 from Saudi and 127 from U.A.E. The research findings are discussed in the following section.

#### **Discussion of Results**

##### **Cultural Values Manifestation**

The findings of this study reveal that there are some similarities and differences of manifested cultural values between the U.S. and the Arab world. First, the cultural values that are most frequently manifested in both the U.S. and the Arab countries newspaper



advertisements included: utilitarianism, enjoyment, and honesty. This study also reveals that product features and merits were highly used in both the U.S. and the Arab newspaper advertisements. There was a significant correlation between utilitarian, enjoyment, and honesty and product features and merits. This finding is in accord with past studies (Mueller, 1987) that suggested advertising appeals such as product merits are likely to be used frequently across countries. In the TV sample, enjoyment was also one of the most frequently manifested cultural values along with economy and beauty. These cultural values were also significantly correlated with product features and merits. Therefore, the findings of this study are consistent with the findings of past studies.

Second, the research results indicate that U.S. and the Arab countries' newspaper advertisements significantly differed on the manifestation of the cultural values; competition, economy, justice and fairness, and diversity of human race. Competition, which highly and significantly correlated with the use of comparative advertisements, was highly manifested in the U.S. and highly absent in the Arab advertisements. Justice and fairness was also highly present in the U.S. newspaper advertisements and absent in the Arab newspaper advertisements. In the TV sample; however, the U.S. and the Arab countries differed mainly on: diversity of human race, honesty, justice and fairness, and natural. This study reveals that the U.S. used more competition, justice and fairness and diversity of human race than the Arab countries in newspaper and TV advertisements, while the Arab countries use more of economy, natural and loyalty than the U.S. in both samples. The findings of this study are consistent with previous research that found competition to be a cultural value that was not manifested much in the Arab world advertisements (Al-Olayan and Karande, 2000). Previous cross cultural research has also

indicated that loyalty is highly valued in the Arab culture (Almaney & Alwan, 1982; Lamb, 1987); therefore, the findings of this study are consistent with previous research. In addition, previous literature suggested that the Arab culture is prone to encourage fatalism and the acceptance of things the way they are including the challenges of nature (Lamb, 1987). Previous literature, on the other hand, point out that the U.S. culture is prone encourage individuals to challenge and conquer the challenges of nature (De Mooij, 1998); therefore, the findings of this study are consistent with previous research.

Third, this study found that some cultural values that were manifested in the Arab advertisements but not in any of the U.S. advertisements. In the newspaper sample, none of the U.S. advertisements were found to manifest the cultural value interdependence while this cultural value was manifested in the Arab advertisements. There is a huge body of literature (Hofstede, 2001) that suggests the individualistic nature of the U.S. culture and the collectivistic nature of the Arab culture. Interdependence is a cultural value that is highly associated with collectivistic culture; therefore, this finding is consistent with previous literature.

Fourth, the findings of this study indicate that the same cultural value could highly connect to a different cultural value in the U.S. and Arab advertisements. Consequently, the same cultural value might have different interpretations and implications in the U.S. and the Arab advertisements because of cultural difference and uniqueness in each country. To illustrate, consider the following examples. The cultural value of family integrity was highly connected (correlated) with justice in the U.S. advertisements and was highly connected to loyalty, harmony and honesty in the Arab advertisements. This difference exists probably because loyalty and harmony are seen as

an important part of maintaining the family integrity in the Arab culture because it is a collectivistic society while being just and fair is an important component of family integrity in the U.S. Another example is independence where it is highly connected to the cultural value competition in the Arab advertisements and with enjoyment in the U.S. advertisements. This can also be attributed to the nature of the Arab culture that emphasizes interdependence and family ties which is hoped to lead to collaboration and cooperation and not competition. On the other hand, the U.S. culture emphasizes independence in that pursuing personal gains and enjoying life were often portrayed as a reflection of individual independence. Finally, harmony was highly connected to interdependence, tradition and wisdom in the Arab advertisements while highly connected to diversity of human race, and enjoyment in the U.S. advertisements. These relationships are revealed probably because interpersonal relationships are very important in the Arab world and they are constantly emphasized while diversity is encouraged in the U.S.

In summary, this study revealed that there are some similarities and differences in the manifestation of cultural values in the U.S. and the Arab world newspaper and television advertisements. The cultural values that were most frequently manifested in the U.S. and the Arab newspaper advertisements included; utilitarianism, enjoyment, and honesty. Although in most cases, cultural values manifestation in both newspaper and TV advertisements, there were also some differences. For example, honesty was highly manifested in the Arab newspaper advertisements while it was not one of the most frequently manifested cultural values in the TV sample. In addition, this study found some cultural values that were only manifested in U.S. advertisements but not in the Arab

advertisements and vice versa. Finally, this study found that the same cultural value could highly connect to different cultural values, which can lead to different interpretation and implications for the U.S. and the Arab world advertisements.

### **Advertising Appeals Manifestation**

Cross cultural researchers have argued that each country tends to be prone to a certain set of cultural orientation. For example, it is argued that the U.S. culture tends to be more individualistic, future time oriented, encourages mastery over nature, and adopts a low context communication (De Mooij, 1998; Hall, 1976; Hofstede, 2001). On the other hand, the Arab world is argued to be more collectivistic, past time oriented, encourages fatalism and subjugation to nature, and adopts a high context communication (Almaney & Alwan, 1982; Lamb, 1987; Nydell, 1987; Wilson, 1996). This study investigated whether the use of advertising appeals is in accord with cultural orientation in each country.

The findings of this study showed that both the U.S. and the Arab world newspaper advertisements emphasized product benefits to the individual, originality and uniqueness, contemporary or now, associating a product with a particular situation or life style, emphasizing the intangible aspects of products, and provide price information. Uniqueness and originality, product benefits to the individual consumer, emotions and mood, and product features and merits, were emphasized in the U.S. and the Arab world TV advertisements. This study also shows that there were some differences between the U.S. and the Arab world emphasis of advertising appeals. The U.S. advertisements used more newspaper advertising appeals that emphasized man's technical achievements than

the majority of the Arab countries. The U.S. also emphasized comparative newspaper advertisements more than the Arab countries, while the Arab countries emphasized family integrity, and originality. Unlike what was predicted, the majority of the Arab countries emphasized more of the individualistic newspaper advertising appeals, while the U.S. emphasized more of the collectivistic newspaper advertisements. This is a surprising finding considering the collectivistic nature of the Arab culture and the individualistic nature of the U.S. culture. Similar results were also obtained for the TV sample; therefore, advertising appeals were not consistent with the collectivistic, individualistic value orientation.

In addition, this study revealed that the Arab newspaper advertisements frequently emphasized the contemporary or present. Therefore, the advertising appeals in the Arab world were observed to be more present time oriented than past time or future time oriented. Although the U.S. also scored high on present time oriented appeals, research findings showed that the U.S. significantly used more future time oriented appeals than the Arab countries. Therefore; the results of this study confirmed that U.S. advertising appeals were more future time oriented than the Arab advertising appeals.

In regard to high context and low context communication, the results of this study showed that Arab newspaper advertising were observed to include more high context than the U.S., while the U.S. newspaper advertisements were observed to include more low context. The U.S. TV advertisements were also observed to be more low context than the Arab TV advertisements. This finding lends support to the notion that Arab newspaper and TV advertisements are high context oriented while the U.S. newspaper and TV are low context oriented.

In additions, with regard to mastery over nature, research results indicated that U.S. newspaper advertisements frequently emphasized man's mastery over nature. Although this finding is consistent with the U.S. human relationship with nature orientation, the results did not show that Arab countries newspaper or TV advertising to be oriented toward subjugation to nature orientation.

### **Implications for International Advertising**

The findings of this study present several implication for international advertising practices. First, the finding that there are several common cultural values that were emphasized in the U.S. and the Arab countries indicates the universality of these cultural values such as product merits or enjoyment. This finding may suggest the possibility of using a standardized international advertising approach advocated by Levitt (1983). In spite of these similarities; however, there were also significant difference between the U.S. and the Arab countries manifestation of cultural values. Therefore, the findings of this study suggest that there are some cultural values that are unique to each country. Therefore, it is important for international advertisers to familiarize themselves with these cultural differences when deciding which cultural value to utilize in cross cultural advertising content. Consistent with past studies (see Al-Olayan and Karande, 2000; Gilly, 1988) on cross-cultural advertising, the research findings suggest that advertisements used in one country cannot simply be directly translated for use in another, particularly if the cultural differences between these countries are significant.

The findings of this study also reveal that there are some significant differences among the Arab countries in regard to manifestation of cultural values. Although the

Arab countries are close to each other in geographical proximity and share many cultural trades, each country has its own unique history and background that has contributed to some differences among the Arab nations. Therefore, international advertisers are encouraged to familiarize themselves with these cultural differences and not treat the Arab world as one nation but a group of nations that have similarities and differences.

In addition, the findings of this study suggest that the same cultural value might be connected to different cultural values resulting in different interpretations. Therefore, it is important for international advertisers to understand the interpretation of these cultural values while deciding on which cultural values to include in the advertisements.

Although the findings of this study are not conclusive in all cases in regard to whether advertising appeals are in accord with cultural values, the majority of the evidence suggests that they are. It is important for international advertisers to understanding the cultural orientation and align advertising appeals with it. For example, if being too direct is considered rude and causes turn-off for the consumer, then international advertisers need to pay attention to high and low context cultural orientations. Al-Olayan and Karande (2000) pointed out the price information are usually not included in Arab advertisements because including it would be considered too direct and even rude. This study confirmed this notion and international advertisers are encouraged to pay attention to such differences. This becomes especially important when international advertisers decide to use some universal cultural values.

### **Limitations and Extensions**

The results of this study should be interpreted with the following limitations in mind. First, this study looked at a limited number of cultural values and advertising appeals; therefore the conclusions reached are based on the limited cultural values and advertising appeals selected.

Second, as described in the method chapter of this dissertation, content analysis has some limitations and research results should be interpreted with this in mind. For example, the results of content analysis alone can not serve as a basis for making inferences about the effectiveness of advertising content on consumers. In other words, results of content analysis can not be used to make inferences about how consumers responded to certain advertisements.

Third, this study only analyzed the advertising content of the U.S. and 5 Arab countries newspaper and television advertisements. The advertising content in other media such as magazine, radio and internet was not included. Therefore, the results of this study may not provide accurate information in regard to differences and similarities of advertising content in other media.

Fourth, this study only analyzed advertising content from one newspaper and one television channel in each country. It can be argued that one newspaper and one television channel may not be representative of this media. For example, whether a television channel is considered liberal or conservative may have an impact on advertising content. Therefore, the results of this study may not accurately provide information in regard to other newspaper and television channels.



Fifth, this study did not investigate the effect of product category on advertising appeals and cultural values. In other words, it is possible that the cultural differences may be due to product category. For example, the cultural value, beauty, may be highly correlated with the product category, cosmetics. Therefore, if a large number of cosmetic advertisements are included in one of the countries sampled, it may show some significant differences.

### **Future Research**

Although this study provides some information about the differences and similarities of cultural values and advertising appeals between the U.S. and the Arab countries, it is only a starting point and a lot more needs to be done. First, this study investigated only a limited number of cultural values and advertising appeals. There are certainly many other cultural values and advertising appeals that need to be investigated to increase our understanding of the similarities and differences between the U.S. and the Arab world.

Second, this study considered a sample from one newspaper and one television channel in each country. To increase the generalizability, more newspapers and television channels should be sampled. This study considered only two media, newspaper and television, so other media should be looked at.

Third, the potential for a product category effect should be investigated to make sure that the effect is truly due to cultural and advertising appeals differences and not due to just product category. For example, it would be helpful to investigate whether there is a connection between cultural values, advertising appeals and product category.

Fourth, Arab countries exhibit somewhat unique demographic characteristics because of a large expatriate population. The findings of this study apply to Arab audiences and not to the entire population in the Arab world. Therefore, a sample from some other Arab countries, especially those in Africa, would increase our understanding of Arab advertising.

## REFERENCES

- Aaker, D. and Norris, D. (1982), "Characteristics of TV Commercials Perceived as Informative", *Journal of Advertising Research*, Vol. 22, pp. 61-70.
- Abernethy, A. and Franke, G. (1996), "The Information Content of Advertising: A Meta-Analysis," *Journal of Advertising*, Vol. 25 (2), pp. 1-17.
- Adair, W. (2003), "Integrative Sequences and Negotiation Outcome in Same- and Mixed-Culture Negotiations," *International Journal of Conflict Management*, Vol. 14, (3/4) pp. 273-297.
- Albaum, G and Peterson R. (1984), "Empirical Research in International Marketing: 1976-1982," *Journal of International Business Studies*, Vol. 15 (Spring –Summer), pp. 161-173.
- Albers-Miller, N. (1999), "An International Analysis of Emotional and Rational Appeals in Services Vs Goods Advertising," *Journal of Consumer Marketing*, Vol. 16 (1), pp. 42-58.
- \_\_\_\_\_ (1996), "Designing Cross-Cultural Advertising Research: A Closer Look at Paired Comparisons," *International Marketing Review*, 13 (5), pp. 59-75.
- \_\_\_\_\_ and Stafford, R.M. (1999), "An International Analysis of Emotional and Rational Appeals in Services vs. Goods Advertising," *Journal of Consumer Marketing*, Vol. 16 (1), pp. 42-57.
- Albers-Miller, N. and Gelb, B. (1996), "Business Advertising Appeals as a Mirror of Cultural Dimensions: A Study of Eleven Countries," *Journal of Advertising*, Vol. XXV (4), (Winter), pp. 57-70.
- Agrawal, M. (1995), "Review of a 40-year Debate in International Advertising: Practitioner and Academician Perspectives to the Standardization/Adaptation Issue," *International Marketing Review*, Vol. 12 (1) p. 26-48.
- Alden, D., Steenkamp, J. and Batra, R. (1999), "Brand Positioning Through Advertising in Asia, North America, and Europe: The Role of Global Consumer Culture," *Journal of Marketing*, Vol. 63 (1) pp. 75-87.

- Al-Olayan, F. and Karande, K. (2000), "A Content Analysis of Magazine Advertisements from the United States and the Arab World", *Journal of Advertising*, XXIX (3), (Fall), pp. 69-82.
- Ali, A. (1999), "Middle East Competitiveness in the 21<sup>st</sup> Century's Global Market" *The Academy of Management Executive*, Vol.13, pp. 102-108.
- Allan, K. and Coltrane, S. (1996), "Gender Displaying Television Commercials: A Comparative Study of Television Commercials in the 1950s and 1980s," *Sex Roles*, Vol. 35, pp. 185-203.
- Al-Makaty, S., Van Tubergen, N. Whitlow, S. and Boyd, D. (1996), "Attitudes Toward Advertising in Islam," *Journal of Advertising Research*, Vol. 36 (3), pp. 16-26.
- Almaney, A. & Alwan, A. (1982). *Communicating with the Arabs*. Prospect Heights, IL: Waveland Press.
- Alsop, R. (1984), "Efficacy of Global Ad Projects is Questioned in Firm's Survey," *Wall Street Journal*, 13 (September).
- Amine, L. & Cavusgil, S. (1983), "Mass Media Advertising in a Developing Country," *International Journal of Advertising*, Vol. 2 (4) pp. 317-330.
- Anastos, D., Bedos, A. and Seman, B. (1980), "The Development of Modern Management Practices in Saudi Arabia," *Columbia Journal of World Business*, Vol. 15 (2), pp. 81-85.
- Anwar, S. A. and Chaker, M. N. (2003), "Globalization of Corporate America and its Implications for Management Styles in an Arabian Cultural Context," *International Journal of Management*, Vol. 20 (1), pp. 43-55.
- Arens, W. & Bovee, C. (1994). *Contemporary Advertising* (5<sup>th</sup> ed.). Boston: Richard D. Irwin.
- Bakhtari, H. (1995), "Cultural Effects on Management Style," *International Studies of Management and Organization*, Vol. 25, pp. 97-118.
- Barrett, R. (1984). *Culture and Conduct: An excursion in Anthropology*, Belmont, CA, Wadsworth, Inc.
- Bates, D. G., & Fratkin, E. M. (2003). *Cultural Anthropology*, Allyn & Bacon.
- BBC News (2004) (accessed December 2004: available at <http://news.bbc.co.uk/1/hi/world/europe/4132801.stm>).

- BBC News (2005), (accessed January 2005: available at <http://news.bbc.co.uk/2/hi/technology/4170523.stm>).
- Belk, R. & Pollay, R. (1985), "Materialism and Status Appeals in Japanese and U.S. Print Advertising," *International Marketing Review*, Vol. 2 (4), pp. 38-47.
- \_\_\_\_\_ & Bryce, W. (1986), "Materialism and Individual Determinism in U.S. and Japanese Television Advertising," *Advances in Consumer Research*, Vol. 13, (1) pp. 568-572.
- Berelson, B. (1952). *Content Analysis in Communications Research*, Glencoe, III: The Free Press.
- Biswas, A., Oleson, J and Carlet, V. (1992), "A Comparison of Print Advertisements from the United States and France," *Journal of Advertising*, Vol. 21 (4), pp. 73-81.
- Boddewyn J., Soehl, R., and Picard, J. (1986), "Standardization in International Marketing: Is Ted Levitt in Fact Right?" *Business Horizons*, Vol. 29 (November), pp. 69-75.
- \_\_\_\_\_ (1982), "Advertising Regulation in the 1980s: The Underlying Global Forces," *Journal of Marketing*, Vol. 46 (Winter), pp. 27-35.
- \_\_\_\_\_ (1981), "Advertising Regulation, Self-Regulation and Self-Discipline around the World: Some Facts, Trends and Observations," *Journal of International Marketing*, Vol. 1 (1), pp. 46-55.
- \_\_\_\_\_ & Marton, K. (1978). *Comparison Advertising: A Worldwide Study*. Hastings House, New York.
- Brett, J. (2000), "Culture and Negotiation," *International Journal of Psychology*, Vol. 35 (2), pp. 97-104.
- Britt, H. (1974), "Standardizing Marketing for the International Market," *Columbia Journal of World Business*, Vol. 9 (Winter) pp. 39-45.
- Brown, D. (1923). *Export Advertising*, Ronald Press, New York, NY.
- Budd, R., Thorp, W. & Konohe, L. (1967). *Content Analysis of Communications*. New York: Macmillan.
- Buzzell, R. (1986), "Can You Standardize Multinational Marketing?" *Harvard Business Review*, Vol. 46 (November/December), pp. 102-113.

- Caillat, Z. & Mueller, B. (1996), "Observations: The Influence of Culture on American and British Advertising: An Exploratory Comparison of Beer Advertising," *Journal of Advertising Research*, Vol. 36 (3), pp. 79-89.
- Calloway-Thomas, C. & Blacke, C. (1999), *Intercultural Communication: Roots and Routes*. Boston: Allyn and Bacon.
- Carter, R. (1991), Cultural Values: A Review of Empirical Research and Implications for Consulting," *Journal of Counseling and Development*, Vol. 70, pp. 164-174.
- Cervellon, M. and Dube. L. (2000), "Standardization Versus Cultural Adaptation in Food Advertising: Insights from a Two-Culture Market," *International Journal of Advertising*, Vol. 19 (4), pp. 429-447.
- Chandler, C. (1971), "Value Orientations among Mexican Americans in a Southwestern City," *Sociology and Social Research*, Vol. 58, pp. 262-271.
- Cheng, H. and Schweitzer, J (1996), "Cultural Values Reflected in Chinese and U.S. Television Commercials," *Journal of Advertising Research*, Vol. 36 (3), pp. 27-45.
- Cheng, H. (1994), "Reflections of Cultural Values: A Content Analysis of Chinese Magazine Advertisements from 1982 and 1992," *International Journal of Advertising*, Vol. 13 (2), pp. 167-183.
- Cleveland, W. L. (1964). *A History of the Modern Middle East*, Boulder, Co. Westview Press, Inc.
- Conner, P. & Becker, B. (2003), "Personal Value Systems and Decision-Making Styles of Public Managers," *Public Personal Management*, Vol. 32 (1), pp.155-180.
- Cho, B., Up Kwon, Gentry, J., Sunkyu, J. & Kropp, F. (1999), "Cultural Values Reflected in Theme and Execution: A Comparative Study of U.S. and Korean Television Commercials." *Journal of Advertising*, Vol. 28 (4), pp. 59-64.
- Choi, Y. and Thorson, E. (1983), "Memory for Factual, Emotional and Balanced Ads Under Two Instructional Sets", in Fletcher, A.D. (Ed.), *Proceedings of the 1983 Conference of the American Academy of Advertising*, University of Tennessee, Knoxville, TN.
- Costa, J. and Pavia, T. (1992), "What It All Adds Up To: Culture and Alpha-Numeric Brand Names," *Advances in Consumer Research*, Vol. 19, (1) pp. 39-45.
- Coulson, J.S. (1989), "An Investigation of "Mood Commercials", in Cafferata, P. and Tybout, A. (Eds), *Cognitive and Affective Responses to Advertising*, Lexington Books, Lexington, MA.

- Coulson, N. (1964). *A History of Islamic Law*, Edinburgh: Edinburgh University Press.
- Cukur, C.S., De Guzman, M., & Gustavo, C (2004), "Religiosity, Values, and Horizontal and Vertical Individualism/Collectivism: A Study of Turkey, the United States and the Philippines," *Journal of Social Psychology*, Vol. 144 (6), pp. 613-635.
- Cutler, B. and Javalgi, R. (1992), "A Cross-Culture Analysis of the Visual Components of Print Advertising," *Journal of Advertising Research*, Vol. 32 (January), pp. 320-24.
- Data Stream (2002, 2004).
- Davis, S. (2003), "Sex Stereotypes in Commercials Targeted Toward Children: A Content Analysis," *Sociological Spectrum*, Vol. 23, pp. 407-24.
- De Mooij, M. (1998), *Global Marketing and Advertising: Understanding Cultural Paradoxes*, Thousand Oaks, CA: Sage Publications.
- Donnelly, J. Jr (1970), "Attitudes Toward Culture and Approach to International Advertising," *Journal of Marketing*, Vol. 34 (July), pp. 60-63.
- Douglas, S. & Dubois, B. (1977), "Looking at the Cultural Environment of International Marketing," *Columbia Journal of World Business*, Vol. 12 (Winter), pp. 102-109.
- Dowling, G. (1980), "Information Content in U.S. and Australian Television Advertising," *Journal of Marketing*, Vol. 44 (Fall), pp. 34-7.
- Dunn, S. (1976), "Effects of National Identity on Multinational Promotional Strategy in Europe," *Journal of Marketing*, Vol. 40 (4), pp. 50-57.
- Durgee, J., O'Connor, G.C. & Veryzer, R. (1996), "Observations: Translating Value into Product Wants," *Journal of Advertising Research*, Vol. 36 (6), pp. 90-00.
- Durkheim, E. (1895), *The Rules of Sociological Method*, Chicago, Illinois, University of Chicago Press.
- Elbashier A. & Nicholls J. (1983), "Export Marketing in the Middle East: The Importance of Cultural Differences," *European Journal of Marketing*, Vol. 17 (1), pp. 68-81
- Elinder, E. (1965), "How International Can European Advertising Be?" *Journal of Marketing*, Vol. 29 (April), pp. 7-11.
- El-Hamidi, F. (2003), "Poverty and Labor Supply of Women: Evidence from Egypt," *Tenth Annual Conference of the Economic Research Forum Proceedings*.

- England, G. (1967), "Personal Value Systems of American Managers," *Academy of Management Journal*, Vol. 10 (March), pp. 53-68.
- England, G. and Lee, R. (1974), "The Relationship Between Managerial Values and Managerial Success in the United States, Japan, India, and Australia," *Journal of Applied Psychology*, Vol. 59, pp. 411-419.
- Fares, S. (1978), "The Middle East," in Dunn, W.S. and Lorimor, E.S. (eds.) *International Advertising and Marketing*, Grid Publishing, Ohio, p. 372.
- Fatt, A.C. (1967), "The Danger of 'Local' International Advertising," *Journal of Marketing*, Vol. 31 (1), pp. 60-62.
- Fearing, F. (1953), "Towards a Psychological Theory of Human Communication," *Journal of Personality*, Vol. 22, pp. 71-88.
- Feather, N. (1975). *Values in Education and Society*. New York: Free Press.
- Fournis, Y. (1962), "The Markets of Europe or the European Market?" *Business Horizons*, Vol. 5 (Winter), pp. 77-83.
- Frith, K. (1997), "Asian Advertising: Charting the Trends," *Media Asia* Vol. 24 (2), pp. 94-98.
- \_\_\_\_\_ & Frith, M. (1989), "Western Advertising and Eastern Culture: The Confrontation in South East Asia," *Current Issues & Research in Advertising*, Vol. 12 (1), pp. 63-74.
- Gannon, M. (1994). *Understanding Global Cultures*. Thousand Oaks, CA: Sage Publications.
- Geertz, C. (1973), *The Interpretation of Cultures*. New York: Basic Books.
- Gelb, B., Jae Hong & Zinkhan, G. (1985) "Communications Effects of Specific Advertising Elements: An Update," *Current Issues and Research in Advertising*, Vol. 8 (2), pp. 25-98.
- Geier, P. (1986), "Global Products, Localized Messages," *Marketing Communication*, Vol. 11 (December), pp. 23-27.
- Gilly, M.D. (1988), "Sex Roles in Advertising: A Comparison of Television Advertisements in Australia, Mexico, and the United States," *Journal of Marketing*, Vol. 52 (April), pp.75-85.
- Gjesme, T. (1979), "Future Time Orientation as A Function of Achievement Motives, Ability, Delay of Gratification, and Sex," *The Journal of Psychology*, Vol. 101, pp. 173-188.



- Goldberg, M.E. and Gorn, G.J. (1987), "Happy and Sad TV Programs: How They Affect Reactions to Commercials", *Journal of Consumer Research*, Vol. 14 (December), pp. 387-403.
- Golden, L. and Johnson, K.A. (1983), "The Impact Of Sensory Preferences And Thinking Vs Feeling Appeals On Advertising Effectiveness", in Bagozzi, R.P. and Tybout, A.M. (Eds), *Advances in Consumer Research*, Association for Consumer Research, Ann Arbor, MI, pp. 203-08.
- Gordon, M. (1964), *Assimilation in American life: The Role of Race, Religion, and National Origin*, New York: Oxford University Press.
- Gould, S. (1995), "The Buddhist Perspective on Business Ethics: Experiential Exercises for Exploration and Practice," *Journal of Business Ethics*, Vol. 14 (1), pp. 63-70.
- Graham, J., Kamins, M. & Oetomo, D. (1993), "Content Analysis of German and Japanese Advertising in Print Media from Indonesia, Spain, and the United States," *Journal of Advertising*, Vol. 22 (2), pp. 5-15.
- Graves, D. (1967), "Psychological Acculturation in a Triethnic Community," *Southeastern Journal of Anthropology*, Vol. 23, pp. 337-351.
- Green, R. Cunningham, W. and Cuunningham, I. (1975), "The Effectiveness of Standard Global Advertising," *Journal of Advertising*, Vol. 4 (3), pp. 25-30.
- Gregory, G. and Munch, J. (1997), "Cultural Values in International Advertising: An Examination of Familial Norms and Roles in Mexico," *Psychology & Marketing*, Vol. 14 (2), pp. 99-119.
- Grønhaug, K., Gilly, M. & Penaloza, L. (1993), "Barriers and Incentives in Consumer Acculturation," *European Advances in Consumer Research*, Vol. 1, pp. 278-286.
- Gudykunst, W., Matsumoto, Y., Ting-Toney, T., Nishida, T., Kirn, K. and Seyman, S. (1996), "The Influence of Cultural Individualism-Collectivism, Self Construal, and Individual Values on Communication Styles Across Cultures," *Human Communication Research*, Vol. 22 (June), pp. 510-543.
- Gouveia, V., Clemente, M. & Espinosa, P. (2003), "The Horizontal and Vertical Attributes of Individualism and Collectivism in a Spanish Population," *Journal of Social Psychology*, Vol. 143 (1), pp 43-64.
- Harris, G. (1984), "The Globalization of Advertising," *International Journal of Advertising*, Vol. 3 (3), pp. 223-34.
- Hall, E. (1959), *The Silent Language*. New York: Doubleday.

- Hall, E. (1976), *Beyond Culture*. Garden City, NY: Anchor Books, Doubleday.
- Hall, E. & Hall, M. (1989), *Understanding Cultural Differences*. Yarmouth, ME: Intercultural Press.
- Han, S. and Shavitt, S. (1994), "Persuasion and Culture: Advertising Appeals in Individualistic and Collectivistic Societies," *Journal of Experimental Social Psychology*, Vol. 30 (4), pp. 326-350.
- Harvey, M. (1993), "Point of View: A Model to Determine Standardization of the Advertising Process in International Markets," *Journal of Advertising Research*, Vol. 33 (4), pp. 57-64.
- Hetsroni, A. (2000), "The Relationship Between Values and Appeals in Israeli Advertising: A Smallest Space Analysis," *Journal of Advertising*, Vol. 29 (3), pp. 55-69.
- Hill, J. and Shao, A. (1994), "Agency Participation in Multicountry Advertising: A Preliminary Examination of Affiliate Characteristics and Environments," *Journal of International Marketing*, Vol. 2 (2), pp. 29-48.
- Hirschman, E. (1984), "Religious Affiliation and Consumption Processes," In *Research in Marketing*, Ed. J. Sheath. Greenwich, CT: JAI Press, pp. 131-170.
- Hoebel, E & Frost, E. (1976), *Culture and Social Anthropology*. New York: McGraw Hill.
- Hofstede, G. (1980), *Culture's Consequences: International Differences in Work-Related Values*, Beverly Hills, CA: Sage Publications.
- \_\_\_\_\_ (1991), *Culture and Organizations: Software of the Mind*, London: McGraw-Hill.
- \_\_\_\_\_ (1984), *Culture's Consequences: International Differences in Work-Related Values*, Newbury Park, CA: Sage Publications.
- \_\_\_\_\_ (1998), *Masculinity and Femininity: The Taboo Dimension of National Cultures*. Thousand Oaks, CA: Sage Publications.
- \_\_\_\_\_ (2001), *Culture's Consequences: Comparing Values, Behaviors, Institutions, and Organizations Across Nations*, Thousand Oaks, CA: Sage Publications.
- Hong, J., Muderrisoglu, A. and Zinkhan, G. (1987), "Cultural Differences and Advertising Expression: A Comparative Content Analysis of Japanese and U.S. Magazine Advertising," *Journal of Advertising*, Vol. 6 (1) pp. 55-68.

- Hornik, J. (1980), "Comparative Evaluation of International and National Advertising Strategies," *Columbia Journal of World Business*, Vol. 15 (January), pp. 36-45.
- Ibn Khaldun (1967), *The Mugaddhimah: An Introduction to History*. Transl R. Rosenthal. Princeton NJ: Princeton Univ. Press.
- Jain, S. (1989), "Standardization of International Marketing Strategy: Some Research Hypotheses," *Journal of Marketing*, Vol. 53 (January) pp. 70-79.
- Javalgi, R., Cutler, B. and Malhotra, N. (1995), "Print Advertising at the Component Level: A Cross-Cultural Comparison of United States and Japan," *Journal of Business Research*, Vol. 34, pp. 117-24.
- Johar, S. J. and Sirgy, J.M. (1991), "Value-Expressive Versus Utilitarian Advertising Appeals: When and Why to Use Which Appeal," *Journal of Advertising*, Vol. 20 (3), pp. 23-34.
- Jones-Pauly, C. (1999), "Women and the Right to Work in Islamic Law" Lecture, *World Bank* July 13.
- Judy Associations Inc. (Accessed January 2005: available at <http://www.judydiamond.com/gold12-00.html>).
- Kabasakal, H. & Bodur, M. (2002), "Arabic Cluster: A Bridge Between East and West," *Journal of World Business*, Vol. 37 (1), pp. 40-54.
- Kahle, L. (1983). *Social Values and Social Change: Adaptation to Life in America*. New York: Praeger.
- Kalliny, M., Dagher, G., and Minor, M. (2004), "The Impact of Cultural Differences and Religion on Television Advertising: A Content Analysis of the United States and the Arab World," *American Marketing Association Summer Educator's Conference Proceedings*, Vol. 15, pp. 165-171.
- Kanso, A. (2001), "Cross-Cultural Public Relations: Implications for American and Arab Public Relations Practitioners," *Competitive Review*, Vol. 11 (1), pp. 65-82.
- \_\_\_\_\_ (1992), "International Advertising Strategies: Global Commitment to Local Vision," *Journal of Advertising Research*, Vol. 32 (1), pp. 10-14.
- Kassarjian, H. (1977), "Content Analysis in Consumer Research," *Journal of Consumer Research*, Vol. 4 (1), pp. 8-18.
- Kaynak, E. (1989), "The Development of Multinational Advertising Strategy," in the *Management of International Advertising*, Quorum Books, New York, NY, CT.

- Kavoossi, M. (2000), *The Globalization of Business and the Middle East: Opportunities and Constraints*. Westport, CT: Quorum Books.
- Keegan, W. (1989), *Global Marketing Management*, Englewood Cliff, NY: Prentice Hall.
- Keesing, R. (1974), "Theories of Culture," *Annual Review of Anthropology*, Vol. 3, pp. 73-97.
- Kerlinger, F. (1964), *Foundations of Behavioral Research: Educational and Psychological Inquiry*. New York: Holt, Rinehart & Winston.
- Khalid, M. (1977), "The Sociocultural Determinants of Arab Diplomacy," In G.N. Atiyeh (Ed.), *Arab and American Cultures*, Washington, C: American Enterprise Institute for Public Policy Research.
- Kluckhohn, C., & Kelly, W.H. (1945), *The Concept of Culture*. In R. Linton (Ed.). *The Science of Man in the World Culture*. New York. (pp. 78-105).
- Kluckhohn, F.R and Strodtbeck, F.Z (1961), *Variations in Value Orientations*, West Port, CT: Greenwood Press.
- Kotler, P. (1986), "Global Markets or Global Competition?" *Journal of Consumer Marketing*, Vol. 3 (Spring) pp. 13-15.
- Krippendorff, K. (1980). *Content Analysis: An Introduction to its Methodology*. Beverly Hills, CA: Sage Publications.
- Kroeber, A. & Kluckholn, C. (1952), "Culture: A Critical Review of Concepts and Definitions," *Papers of the Peabody Museum of American Archaeology and Ethnology*, Harvard University Press, Vol. 47 (1).
- Lamb, D. (1987), *The Arabs*. New York: Random House.
- Lawrence, B. (1998), *Shattering the Myth: Islam Beyond Violence*. Princeton, NJ: Princeton University Press.
- Leiss, W., Kline, S. & Jhally, S. (1990), *Social Communication in Advertising: Person, Products and Images of Well-Being* (2<sup>nd</sup> ed.). New York: Methuen Publications.
- Lerman, D. and Callow, M. (2004), "Content Analysis in Cross-cultural Advertising Research: Insightful or Superficial?" *International Journal of Advertising*, Vol. 23 (4), pp. 507-522.
- Lenormand, J. (1964), "Is Europe Ripe for the Integration of Advertising?" *The International Advertiser*, Vol. 5 (3), pp. 12-14.

- Lin, C. (1993), "Cultural Differences in Message Strategies: A Comparison Between American and Japanese TV Commercials," *Journal of Advertising Research*, Vol. 33 (July/August), pp. 40-8.
- Lugmani, M.; Quraeshi, Z. & Delene, L. (1980), "Marketing in Islamic Countries: A Viewpoint," *MSU Business Topics*, Vol. 28 (3), pp. 17-25.
- \_\_\_\_\_, Yavas, U. and Quraeshi, Z. (1989), "Advertising in Saudi Arabia: Content and Regulation," *International Marketing Review*, Vol. 6 (1), pp. 59-72.
- Lynn, M., Zinkhan, G. and Harris, J. (1993), "Consumer Tipping: A Cross-Cultural Study," *Journal of Consumer Research*, Vol. 20 (December), pp. 1-11.
- Madden, C., Caballero, M. and Matsukubu, S. (1986), "Analysis of Information Content in U.S. and Japanese Advertising," *Journal of Advertising*, Vol. 15 (Spring), pp.38-45.
- Mannes, M. (1964), *But Will It Sell?* New York: Lippincott.
- Martin, M. (1988a), "Middle East Print Matures," *Campaign*, May 8, 7-8.
- Masid, N. (2002), "Islam Working Against Women in Morocco," *Ninth Annual Conference of the Economic Research Forum Proceedings*.
- Maslow, A. (1954), *Motivation and Personality*, New York: Harper
- Moaddel, M. (2002), "The Study of Islamic Culture and Politics: An Overview and Assessment," *Annual Review of Sociology*, Vol. 28, pp. 359-86.
- McCarty, J. & Hattwick, P. (1992), "Cultural Value Orientations: A Comparison of Magazine Advertisements from the United States and Mexico," *Advances in Consumer Research*, Vol. 19, pp. 34-38.
- \_\_\_\_\_, (1994), "The Role of Cultural Value Orientations in Cross-Cultural Research and International Marketing and Advertising," In B. G. English (eds.), *Global and Multinational Advertising*, pp. 23-45. Hillsdale, NJ: Lawrence Erlbaum Associates, Inc.
- McLuhan, M. (1964), *Understanding Media*. New York: Mentor.
- Mezei, L. (1974), "Factor Validity of the Kluckhohn and Strodtbeck Value Orientation Scale," *Journal of Social Psychology*, Vol. 92 (2), pp. 145-146.
- Milner, L. (1994), "Multinational Gender Positioning: A Call for Research," in Basil Englis, ed., *Global and Multinational Advertising*, New York, NY: Lawrence-Erlbaum Associates, 83-102.

- Mintu-Wimsatt, A. & Gassenheimer, J. (2000), "The Moderating Effects of Cultural Context in Buyer-Seller Negotiation," *Journal of Personal Selling and Sales Management*, Vol. 20 (1), pp. 1-9.
- \_\_\_\_\_ and Collins, J (1998), "Sex Role Portrayals in Turkish Television Advertisements: An Examination in Global Context," *Journal of Euromarketing*, Vol. 7 (1), pp. 1-28.
- Miracle, G., Chang, K. & Taylor, C. (1992), "Culture and Advertising Executions: A Comparison of Selected Characteristics of Korean and US Television Commercials," *International Marketing Review*, Vol. 4 (4), pp. 5-17.
- Mitchell, A. (1983), *The Nine American Lifestyles*. New York: Warner.
- Montero, D. (1981), "The Japanese Americans: Changing Patterns of Assimilation Over Three Generations," *American Sociological Review*, Vol. 46 (December), pp. 829-839.
- Mueller, B. (1987), "Reflections of Culture: An Analysis of Japanese and American Advertising Appeals," *Journal of Advertising Research*, Vol. 27 (June-July), pp. 51-59.
- \_\_\_\_\_ (1992), "Standardization vs. Specialization: An Examination of Westernization in Japanese Advertising," *Journal of Advertising Research*, Vol. 32 (1), pp. 15-24.
- Nydell, M. K. (1987), *Understanding Arabs: A Guide for Eesterners*. Yarmouth, ME: Intercultural Press.
- Nielsen, A. Jr (1964), "Do's and Don'ts in Selling Abroad," in Dunn, S. W. (Ed.), *International Handbook of Advertising*, McGraw Hill, New York, NY.
- O'Guinn, T., Lee, W. & Faber, R. (1986), "Acculturation: The Impact of Divergent Paths on Buyer Behavior," *Advances in Consumer Research*, Vol. 13, ed. Richard J. Lutz, Provo, UT: *Association for Consumer Research*, Vol. 3 (September), pp. 65-74.
- Onkvisit, S & Shaw, J. (1987), "Standardized International Advertising: A Review and Critical Evaluation of the Theoretical and Empirical Evidence," *Columbia Journal of World Business*, Vol. 22 (3), pp. 43-55.
- Papajouhn, J. & Spiegel, J. (1971), "The Relationship of Culture Values Orientation Change and Rorschach Indices of Psychological Development," *Journal of Cross-Cultural Psychology*, Vol. 2, pp. 257-272.

- Papavassiliou, N. and Stathakopoulos, V. (1997), "Standardization Versus Adaptation of International Advertising strategies: Towards a framework," *European Journal of Marketing*, Vol. 31 (7) pp. 504-527.
- Perea, A., & Slater, M. (1999), "Power Distance and Collectivist/Individualist Strategies in Alcohol Warnings: Effects by Gender and Ethnicity," *Journal of Health Communication*, Vol. 4, pp. 295-310.
- Pollay, R. (1983), "Measuring the Cultural Values Manifest in Advertising," *Current Issues and Research in Advertising*, Vol. 6 (1), pp. 71-92
- \_\_\_\_\_ (1986), "The Distorted Mirror reflections on the Unintended Consequences of Advertising," *Journal of Marketing*, Vol. 50 (2), pp. 18-36.
- \_\_\_\_\_ and Gallagher, K. (1990), "Advertising and Cultural Values: Reflections in the Distorted Mirror," *International Journal of Advertising*, Vol. 9 (4), pp. 359-372.
- Posner, B. & Schmidt, W. (1996), "The Values of Business and Federal Government Executives: More Different Than Alike," *Public Personnel Management*, Vol. 25 (3), pp. 277-286.
- Potter, D. (1954). *People of Plenty: Economic Abundance and the American Character*. Chicago: University of Chicago Press.
- Prior, J. B., & Whalen, N. J. (1997), "A typology of Sexual Harassment: Characteristics of Harassers and the Social Circumstances Under Which Sexual Harassment Occurs," In O'Donohue, W. (Ed.), *Sexual Harassment: Theory, Research, and Treatment* (129-151). Boston, MA: Allyn & Bacon.
- Puto, Christopher & William Wells (1984), "Informational and Transformational Advertising: The Differential Effects of Time," in *Advances in Consumer Research*, XI, 638-643, Thomas C. Kinnear, ed., Provo, UT: Association for Consumer Research.
- Rice, G. & Al-Mossawi, M. (2002), "The Implications of Islam for Advertising Messages: The Middle Eastern Context," *Journal of Euromarketing*, Vol. 11 (3), pp. 71-65.
- \_\_\_\_\_ (1999), "Islamic Ethics and the Implications for Business," *Journal of Business Ethics*, Vol. 18, pp. 345-358.
- Rokeach, Milton (1973), *The Nature of Human Values*. New York: Free Press.
- \_\_\_\_\_ (1968), *Beliefs, Attitudes and Values*. San Francisco: Jossey Bass.

- Riffe, D. Lacy S. & Fico, F. (1998), *Analyzing Media Messages: Using Quantitative Content Analysis in Research*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Roostal, I. (1963), "Standardization of Advertising for Western Europe," *Journal of Marketing*, Vol. 27 (October) pp. 15-20.
- Roth, M. (1992), "Depth versus Breadth Strategies for Global Brand Management," *Journal of Advertising*, Vol. 21 (June), pp. 25-36.
- Rossauw, G. (1994), "Business Ethics: Where Have all the Christians Gone?" *Journal of Business Ethics*, Vol. 13, pp.557-570.
- Sahih Al-Bukhari (1996), translated by Dr. Muhammad Muhsin Khan, Islamic University, Al-Madina Al-Munawara, Kingdom of Saudi Arabia, Riyadh, Saudi Arabia: Darussalam Publishers and Distributors.
- Samiee, S. & Jeong, I. (1994), "Cross-Cultural Research in Advertising: An Assessment of Methodologies," *Journal of the Academy of Marketing Science*, Vol. 22 (3), pp. 205–217.
- Schnieder, Kenneth C. and Sharon Barich Schneider (1979), "Trends in Sex Roles in Television Commercials," *Journal of Marketing*, Vol. 43 (Summer), pp. 79-84.
- Schudson, M. (1984), *Advertising: The Uneasy Persuasion*. New York: Basic Books.
- Scudder, D. (1985), "Values—A Warning Signal for the Global Market," *Proceedings of the Marketing Education Group Conference*.
- Schoen, R. & Cohen, L. (1980), "Ethnic Endogamy among Mexican-American Grooms: A Reanalysis of Generation and Occupational Effects," *American Journal of Sociology*, Vol. 86 (September), pp. 359-366.
- Shao, A. (1999), "Shifting Advertising Appeals in Taiwan," *Journal of Advertising Research*, Vol. 39 (6), pp. 61-69.
- Silverstein, Arthur Jay and Rebecca Silverstein (1974), "The Portrayal of Women in Television Advertising," *Federal Communications Bar Journal*, Vol. 27 (1), pp. 71-93.
- Simintiras, A. and Thomas, A. (1998), "Cross Cultural Sales Negotiations: A Literature Review and Research Propositions," *European Journal of Marketing*, Vol. 15 (1), pp. 10-28.
- Singelis, T. and Brown, W. (1995), "Culture, Self, and Collectivist Communication," *Human Communication Research*, Vol. 21 (3), pp. 354-389.



- Singhapakdi, A. and Rawas, M. (1999), "A Cross-Cultural Study of Consumer Perceptions about Marketing Ethics," *Journal of Consumer Marketing*, Vol. 16 (3), pp. 257-72.
- Solberg, C. (2001), "The Perennial Issue of Adaptation or Standardization of International Marketing Communication: Organizational Contingencies and Performance," *Journal of International Marketing*, Vol. 10 (3) pp. 1-21.
- Sommers, M. & Kernan, J. (1967), "Why Products Flourish Here, Fizzle There," *Columbia Journal of World Business*, Vol. 2 (2), pp. 89-98.
- Sriram, V. and Gopalakrishna, P. (1991), "Can Advertising Be Standardized Among Similar Countries? A Cluster-Based Analysis," *International Journal of Business Studies*, Vol. 23 (4), pp.137-149.
- Srikandath, S. (1991), "Cultural Values Depicted in Indian Television Advertising," *Gazette*, Vol. 48 (3), pp. 165-176.
- Stern, B. (1996), "Textual Analysis in Advertising Research: Construction and Deconstruction of Meanings," *Journal of Advertising*, Vol. XXV. (3), pp. 61-73.
- Sternthal, B. & Craig, S. (1973), "Humor in Advertising," *Journal of Marketing*, Vol. 37, pp. 12-18.
- Stone, L. (2002), "The Islamic Crescent: Islam, Culture and Globalization," *Innovation*, Vol. 15 (2), pp. 121-132.
- Synodinos, N., Keown, C. & Jacobs, L. (1989), "Transactional Advertising Practices: A Survey of Leading Brand Advertisers in 15 Countries," *Journal of Advertising Research*, Vol. 29 (2), pp. 43-50.
- Tansey, R., Hyman, M. and Zinkhan, G. (1990), "Cultural Themes in Brazilian and US Auto Ads: A Cross Cultural Comparison," *Journal of Advertising*, Vol. 19 (2), pp. 30-39.
- Taylor, D. and Miracle, G. (1994), "The Impact of Brand Differentiating Messages on the Effectiveness of Korean Advertising," *Journal of International Marketing*, Vol. 2 (4), pp. 31-52.
- The Chinese Culture Connection (1987), "Chinese Values and the Search for Culture-Free Dimensions of Culture," *Journal of Cross-Cultural Psychology*, Vol. 18 (2), pp. 143-146
- The World Factbook (2004).

- Thomas, K. (1998), "Between Cindy and the Kitchen Sink," *Gulf Marketing Review*, Vol. 49, pp. 24-29.
- Traindis, H. (2004), "The Many Dimensions of Culture," *Academy of Management Executive*, Vol. 19, (1), pp. 88-95.
- \_\_\_\_\_, Darius Chan; Dhram Bhawuk; Sumiko Iwao; Jai Sinha (1995), "Multimethod Probes of Allocentrism and Idiocentrism," *International Journal of Psychology*, Vol. 30 (4), pp. 461-480.
- Tse, D., Belk, R. & Zhou, N. (1989), "Becoming a Consumer Society: A Longitudinal and Cross-Cultural Content Analysis of Print Ads from Hong Kong, the People's Republic of China, and Taiwan," *Journal of Consumer Research*, Vol. 15 (4), pp.457-472.
- \_\_\_\_\_, John K. Wang and Chin Tiong Tan (1988), "Towards Some Standardized Cross-Cultural Consumption Values," *Advances in Consumer Research*, Vol. 15, pp. 387-395.
- Tsai, J.L. and Levenson, W.R. (1997), "Cultural Differences on Emotional Responding: Chinese American and European American Dating Couples During Interpersonal Conflict," *Journal of Cross-Cultural Psychology*, Vol. 28, pp. 600-25.
- Tylor, E. (1958), *The Origins of Culture*. New York: Harper & Brothers.
- Unwin, S. (1974), "How Culture Affects Advertising Expression and Communication Style," *Journal of Advertising*, Vol. 3 (2), pp. 24-27.
- Varner, I & Beamer, L. (1995), *Intercultural Communication in the Global Workplace*. Chicago: Irwin.
- Vaughn, R. (1980), "How Advertising Works: A Planning Model," *Journal of Advertising Research*, Vol. 20 (5), pp. 27-33.
- Vladimir, I.A. (1950), "Industrial and Export Advertising: Export Adverting," in Barton, R. (Ed.), *Advertising Handbook*, Prentice-Hall, New York, NY.
- Walters, P.G. (1986), "International Marketing Policy: A Discussion of the Standardization Construct and its Relevance for Corporate Policy," *Journal of International Business Strategies*, Vol. 17 (Summer) pp. 55-69.
- Wells, W. & Tigert, D. (1971), "Activities, Interests, and Opinions," *Journal of Advertising Research*, Vol. 11 (4), pp. 27-35.
- White, R.W. (1951). *Value Analysis: The Nature and Use of the Methods*. Glen Gardner, New Jersey: Libertarian Press.

- Wiles, J., Wiles, C. & Tjernlund, A. (1995), "A Comparison of Gender Role Portrayals in Magazine Advertising: The Netherlands, Sweden, and the U.S.," *European Journal of Marketing*, Vol. 29 (11), pp. 35-49.
- Wiles, C. & Wiles, J. (1996), "The Ideology of Advertising: The United States and Sweden," *Journal of Advertising Research*, Vol. 36 (3) pp. 57-87.
- Wilson, M. (1996), "Arabic Speakers: Language and Culture, Here and Abroad," *Top Long Disord*, Vol. 16 (4), pp. 65-80.
- Wimmer, R. and Dominick, J. (2002). *Mass Media Research: An Introduction* (7<sup>th</sup> ed.). Belmont, CA: Wadsworth Publishing Company.
- Weinberger, M. and Spotts, H. (1989a), "Humor in U.S. Versus U.K. TV Commercials: A Comparison," *Journal of Advertising*, Vol. 18 (2), 39-44.
- Wind, Y. and Douglas, S. (1986), "The Myth of Globalization," *Journal of Consumer Marketing*, Vol. 3 (Spring) pp. 23-26.
- Yau, O. (1988), "Chinese Cultural Values: Their Dimensions and Marketing Implications," *European Journal of Marketing*, Vol. 22 (5), pp. 44-57.
- Zandpour, F., Campos, V., Catalano, J., Chang, C., Dae, D., Cho, Y., Hoobyar, R., Jiang, S., Lin, M., Madrid, S., Scheideler, H. & Osborn, S.T. (1994), "Global Reach and Local Touch: Achieving Cultural Fitness in TV Advertising," *Journal of Advertising Research*, Vol. 35 (5), pp. 35-63.
- Zhou, N. and Belk, R. (1994), "Chinese Consumer Readings of Global and Local Advertising Appeals," *Journal of Advertising*, Vol. 33 (3) pp. 63-76.

**APPENDIX A**  
**CODING SHEET**

**Coder (Name)** \_\_\_\_\_

**Ads Type:**    \_\_\_ TV            \_\_\_ Newspaper

**Ads NO:**        \_\_\_\_\_

**Country:**    \_\_\_ Egypt        \_\_\_ Lebanon        \_\_\_ Kuwait  
                  \_\_\_ Saudi        \_\_\_ U.A.E            \_\_\_ U.S.A.

**Product Category:**

- |                                |                      |  |                       |
|--------------------------------|----------------------|--|-----------------------|
| ___ 1. Alcohol                 | ___ 2. Automobiles   | ___ 3. Cellular phone                        | ___ 4. Coffee/tea     |
| ___ 5. Credit card/<br>banking | ___ 6. Cosmetics     | ___ 7. Computer/printer<br>Software/internet | ___ 8. Hair care      |
| ___ 9. Health/<br>insurance    | ___ 10. Laundry/soap | ___ 11. Medicines                            | ___ 12. TV/VCR        |
| ___ 13. Tobacco                | ___ 14. Toothpaste   | ___ 15. Watches                              | ___ 16. Contraceptive |
| ___ 17. Food                   | 18. Other            |  |                       |

**1. How does this advertisement reflect the following values in its content? Please check all that apply.**

	<b>Not at all</b>	<b>Somewhat</b>	<b>Very Much</b>
1. Beauty	___	___	___
2. Competition	___	___	___
3. Diversity of Human race	___	___	___
4. Economy	___	___	___
5. Enjoyment	___	___	___
6. Face-Saving	___	___	___
7. Family integrity	___	___	___
8. Filial Piety	___	___	___
9. Harmony with others	___	___	___
10. Health	___	___	___
11. Hedonic	___	___	___
12. Honesty	___	___	___
12. Humility	___	___	___
14. Independence	___	___	___
15. Interdependence	___	___	___
16. Justice and Fairness	___	___	___
17. Loyalty	___	___	___
18. Modesty (dressed)	___	___	___
19. Morality	___	___	___

20. Natural	—	—	—
21. Perseverance	—	—	—
22. Sexuality	—	—	—
23. Social Status	—	—	—
24. Tradition	—	—	—
25. Utilitarian	—	—	—
26. Veneration for elders	—	—	—
27. Wealth	—	—	—
28. Wisdom	—	—	—

**APPENDIX A (Continued)**

**2. How does this advertisement emphasize the following appeals? Please check all that apply.**

	Not at all	Somewhat	Very much
<b>Collectivistic Appeals</b>			
1. Appeals about family integrity or belonging to a social group	___	___	___
2. Emphasis on conformity to parents or harmony with others	___	___	___
3. Reflection of interdependent relationships with others	___	___	___
4. Concerns about others or support of society	___	___	___
5. Emphasis on the product benefits to the whole family or social group	___	___	___
<b>Individualistic Appeals</b>			
6. Appeals about the individuality or independence of the Appeals audience	___	___	___
7. Emphasis on uniqueness or originality	___	___	___
8. Reflections of self-reliance with hedonism, competition, or freedom	___	___	___
9. Emphasis on self-fulfillment, self-development, or self-realization	___	___	___
10. Emphasis on the product benefits to an individual consumer	___	___	___
<b>Past time orientation Appeals</b>			
11. Emphasis on being classic, historical, old, antique, or nostalgic	___	___	___
12. Appeals concerning man's accumulated experience or knowledge	___	___	___
<b>Present time orientation Appeals</b>			
13. Emphasis on the contemporary or now	___	___	___
14. Appeals about the enjoyment of being young	___	___	___

**Future Time Orientation Appeals**

- |  |     |     |     |
|--|-----|-----|-----|
| 15. Emphasis on the future or<br>being progressive | ___ | ___ | ___ |
| 16. Appeals about a better future<br>for children  | ___ | ___ | ___ |

**High-context Appeals**

- |   |     |     |     |
|---|-----|-----|-----|
| 17. Emphasis on emotion and mood  | ___ | ___ | ___ |
| 18. Associating a product with a<br>particular situation or a type of lifestyle             | ___ | ___ | ___ |
| 19. Addressing affective or subjective<br>impressions of intangible aspects of<br>a product | ___ | ___ | ___ |

**Low-context Appeals**

- |   |     |     |     |
|---|-----|-----|-----|
| 20. Emphasis on product features,<br>characteristics, or merits | ___ | ___ | ___ |
| 21. Use of comparative appeals                                  | ___ | ___ | ___ |
| 22. Addressing the low price or<br>cost-saving to the consumer  | ___ | ___ | ___ |
| 23. Price Given   | ___ | ___ | ___ |

**Manipulation of Nature Appeals**

- |  |     |     |     |
|--|-----|-----|-----|
| 24. Emphasis on man's superiority                  | ___ | ___ | ___ |
| 25. Reflections of man's technical<br>achievements | ___ | ___ | ___ |

**Oneness with Nature**

- |  |     |     |     |
|--|-----|-----|-----|
| 26. Emphasis on the goodness and beauty<br>of nature, or stressing the ingredients<br>of the product are natural or not artificial | ___ | ___ | ___ |
| 27. Reflections of the interaction<br>and affinity of man and nature   | ___ | ___ | ___ |

**Subjugation to Nature Appeals**

- |  |     |     |     |
|--|-----|-----|-----|
| 28. Emphasis on nature's superiority<br>over man                   | ___ | ___ | ___ |
| 29. Reflections of man's fatalism; being<br>at the mercy of nature | ___ | ___ | ___ |



**Other Appeals**

30. Depiction of women	—	—	—
31. Depiction of Men	—	—	—
32. Female Occupation			
1. Housewife	—	—	—
2. Employed at office	—	—	—
3. Employed outside	—	—	—
33. Price given	—	—	—
34. Information Given	—	—	—
35. Exaggeration of Benefits	—	—	—
36. Comparative	—	—	—
37. Respect for elders	—	—	—

**-End-**

## VITA

### Personal Information

---

Morris Kalliny Assistant Professor Department of Business Administration	School of Management and Information Systems University of Missouri-Rolla 106-B Fulton Hall Rolla, MO 65409-0320
--	--

### Degrees Awarded

---

*Bachelor of Arts in Business Administration and Secondary Education*, 1996, Middle East College

*Master of Business Administration*, 2000, Northwest Nazarene University

*Doctor of Philosophy in Business Administration*, 2005, The University of Texas-Pan American

### Teaching Experience

---

MBA 541- International Business, MBA 502- Organizational Behavior and BUS 311- Introduction to Business at Northwest Nazarene University; EDU 201- Foundation of Education at Boise State University; INTB 3330- International Business at The University of Texas-Pan American.

### Selected Publications

---

**Morris Kalliny**, "The Impact of the Islamic Law (Shari'a) on the Economic Development of Islamic Countries: The Case of the Arab Countries," **Journal of the Academy of Business Administration** (*forthcoming*).

**Morris Kalliny** and Jane LeMaster, "Before You Go, You Should Know: The Impact of War, Economic, Cultural and Religious Animosity on Entry Modes," **The Marketing Management Journal** (*forthcoming*).

**Morris Kalliny** & Gilberto De Los Santos (2004), "The Advantages and Disadvantages of Using the Case Method to Teach Business Courses: Practitioners' Perspectives," **Review of Business Research**, Vol. II, No. 1, 68-77.

Russell Adams, **Morris Kalliny**, Anshu Saran and Gilberto De Los Santos, "Determining the Demographic and Psychographic Variables Associated with Hispanics Who Intend to Pursue Graduate Studies," **The Journal of Marketing for Higher Education** (*forthcoming*).

Mahjarul Talukder, **Morris Kalliny**, Rais Ahmed, and Mohammad Rahman (2004), "Market Transformation on the Internet: A New Edge in the Era of Technology," **The International Journal of the Academy of Business and Public Administration**, Vol. 1 No. 1 (Fall) pp. 104- 119.

**Morris Kalliny**, Grace Dagher and Michael Minor (2004), "The Impact of Cultural Differences and Religion on Television Advertising: A Content Analysis of the United States and the Arab World," **American Marketing Association 2004 Summer Educator's Conference Proceedings, Vol. 15, pp. 165-171.**

**Morris Kalliny** and Angela Hausman (2004), "The Influence of Religious and Cultural Values on Adoption of Innovation: A Conceptual Model," **The Academy of Marketing Science Cultural Perspectives in Marketing Conference Proceedings, Vol. V p. 19.**

**Morris Kalliny** and Michael Minor (2004), "The Influence of Demographic and Ease-of-Use Factors on M-Commerce Adoption," **The Academy of Marketing Science Cultural Perspectives in Marketing Conference Proceedings, Vol. V, p. 14.**

---

### PRESENTATIONS

---

**Morris Kalliny**, Grace Dagher and Michael Minor (2004), "The Impact of Cultural Differences and Religion on Television Advertising: A Content Analysis of the United States and the Arab World," **American Marketing Association 2004 Summer Educator's Conference, Boston, MA.**

**Morris Kalliny** and Angela Hausman (2004), "The Influence of Religious and Cultural Values on Adoption of Innovation: A Conceptual Model," **The Academy of Marketing Science Cultural Perspectives in Marketing Conference.**

**Morris Kalliny** and Michael Minor (2004), "The Influence of Demographic and Ease-of-Use Factors on M-Commerce Adoption," **The Academy of Marketing Science Cultural Perspectives in Marketing Conference.**

Russell Adams, **Morris Kalliny**, Anshu Saran and Gilberto De Los Santos, "Determining the Demographic and Psychographic Variables Associated With Hispanics Who Intend to Pursue Graduate Studies," **American Marketing Association Symposia**, November, 2003, Miami, Florida.

**Morris Kalliny** & Gilberto De Los Santos, "Challenges and Opportunities of Using the Case Method to Teach Business students: Practitioners' Perspective," **The International Business and Economic Research Conference**, October 2003, Las Vegas, Nevada.

Mahjarul Talukder, **Morris Kalliny**, Rais Ahmed, and Mohammad Rahman, "Market Transformation on the Internet: A New Edge in the Era of Technology," **International Academy of Business and Public Administration Disciplines (IABPAD) Conference**, January, 2004, New Orleans, Louisiana.