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The Impact Of Cultural Values In Advertising On Saudi Consumers' Loyalty

Abdullah Mohammed Bajaber

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THE IMPACT OF CULTURAL VALUES IN ADVERTISING ON SAUDI
CONSUMERS' LOYALTY

by

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A Doctoral Dissertation

Submitted to the Graduate Faculty

of the

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in partial fulfillment of the requirements

for the degree of

Doctor of Philosophy

Grand Forks, North Dakota

May 2020

This dissertation submitted by Abdullah Mohammed A Bajaber in partial fulfillment of the requirements for the Degree of Doctor of Philosophy from the University of North Dakota, has been read by the Faculty Advisory Committee under whom the work has been done and is hereby approved.

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Dr. Chris Nelson
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Date

PERMISSION

Title	The Impact of Cultural Values in Advertising on Saudi Consumers' Loyalty
Department	Communication
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Abdullah Mohammed A Bajaber
Date: March 13, 2020

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and readers!

ABSTRACT

Advertising has been one of the most effective elements of marketing communication used to persuade audiences to behave in a certain way. Many studies have examined factors that affect ads positively. Increasing loyalty was classified as the primary goal of companies. Thus, advertisements were commonly used to achieve this goal. On the other hand, even though many studies discussed advertising elements that might generate negative impacts, the possible results of these ads were not sufficiently addressed. Through the theory of planned behavior, this study aimed to explore the role of the cultural value as an element impacting loyalty negatively by a survey that measures people's attitudes toward anti-culture ads. The research was conducted in Saudi Arabia as some studies have shown a high interest in cultural values compared to peoples of some Arab countries. Participants from all groups reported a significant negative impact of such advertisements on loyalty.

Keywords: Advertisements, Culture, Cultural values, Islam, Loyalty, Marketing communication, Saudi Arabia, Theory of planned behavior.

CHAPTER 1

INTRODUCTION

Advertising in Marketing Communications

Advertisements have been one of the common windows for organizations to create contact with audiences. It is a significant tool used to achieve marketing communication objectives successfully. In general, four goals have been used in marketing, called AIDA, that included attention, interest, desire, and action (Blakeman, 2007). Meanwhile, marketing communications have worked in compliance with these goals to make them succeed. Some scholars restricted the role of marketing communications in determining the appropriate contents and meanings, based on each objective, to be published to the public. These roles were summarized in how to communicate, compete, convince (Batra & Keller, 2016; Shimp, 2007).

These objectives formed strategies enabling communication organizations to push customers to make a purchase decision, increase sales volume, and win customer loyalty (Bin Said et al., 2017; Kalliny & Gentry, 2007; Mansour, 2015). Advertisements have played a major role in this procedure. Bin Said et al. (2017) considered advertising as one of the most effective ways to convey ideas and information to people in order to change or strengthen their opinions. This statement seemed logical if assuming that ads enhance the awareness of people about items and goods.

However, advertising could be a double-edged sword in some instances. Just as advertisements might be influential in attracting people to advertisers, it could be provocative and repulsive as well. The provocation of audiences would be inconsistent with the objectives of marketing communications, which might affect the achievement of the desired goals. Further, it might cause a converse reaction. However, provoking the public might be intentional or not, which people might not take it into account.

Provocative Advertising

Recently, many examples of provocative advertisements were broadcast on Saudi media platforms. In 2017, Zain, an Arabian telecom company, created an ad through a song by some of the famous singers in the region titled 'Let's explode'. This song dealt with the issue of terrorism. Even though there was a wide agreement about the importance of solving the problem of terrorism, the ad raised the ire of some viewers. A group of people criticized the accuracy of the information provided in the song and thought it was targeting Islam. On the other hand, another group criticized the title of the song due to its aggressivity (“Zain advertising,” 2017).

In 2018, Zain, again, published an advertising song that was titled "Mr. President" discussing some political issues in the Arab region. Consequently, a widespread controversy in interpretation occurred. Some groups liked it, and other people considered it as supporting the Ikhwan Muslim Brotherhood, a banned group in some Arab countries (“Zain's advertising,” 2018). A third group described this advertising as insulting. They considered the representation of political figures, in the declaration, indicated that the Arab countries could not decide without directions of foreign countries (“Mr. President,” 2018).

Recently, in September 2019, Nada, a Saudi milk company, broadcast a short video that cynically touched some religious beliefs, particularly about some Islamic rules. As a result, this ad was attacked widely on Twitter, and several individuals, companies, and organizations, inside and outside Saudi Arabia, announced the boycott of Nada products due to insulting Islam (“The announcement of Nada,” 2019). The boycott campaign led Nada company to remove the video and publish a statement of apology affirming their respect for religious teachings. Thus, such cases would enhance the

importance of selecting all the advertising messages directed carefully to the masses.

Regardless of the meaning of previous advertisements, it would be reasonable to examine their effects on advertisers. Thus, this study discussed the possible losses for advertising that debate controversial issues or disagreed with the majority.

Advertising Creation Steps

In terms of creating ads, according to Mostafa (2011), the creation of an ad should be done through the so-called ‘unholy trinity’ which includes advertisers, agencies, and the media represent. However, advertisements, in general, were built by two main parts: artistic production and conceptual content (Bin Said et al., 2017; Sahin, 2014).

Artistic Production

First, artistic production refers to all aesthetic aspects of advertising, such as the quality of videos and images, selection of suitable places for producing and publishing the ad (Al-Mohammed, 2014; Yasser, 2018). In this regard, technical openness heightened the effectiveness of advertisements by providing tools that facilitate the preparation and dissemination of the declaration. For example, before the age of the internet, advertisements were usually broadcast through tv channels, radio stations, and newspapers, which had cost a lot of money as they had to be created in specific methods to be qualified for publication.

Today, various means and channels through the Internet have provided opportunities to create and publish ads easily and, according to Mansour (2015), much cheaper than traditional ways, leading to an increase of ads on social media. As evidence, advertising spending on social media, either through mobile or desktop, was 173 million in 2017, while it reached 345 million in 2019, and it is expected to reach 648 by 2023 (Social Media Advertising - Saudi Arabia, n.d.).

Conceptual Content

The second part, which is no less critical than the first, is the conceptual content that, according to Husainah (2018), and Zater (2015), indicated messages included in ads. Bennett (1995) defined advertising as announcing messages through buying a space on mass media for the purpose of promoting ideas, items, service or organizations. Since advertisements put forth ideas, all explicit and implicit information should be taken into account by ad producers. Bin Said et al. (2017) named this part as an ad message that might consist of one or two words or phrases that aim to encourage and convince the consumer to be able to identify the image wanted by the advertiser.

Advertising and Loyalty:

Some scholars asserted that the goal of advertisements was not only promoting products but also building loyalty to the organization (Al-Baba, 2011; Bin Said et al., 2017), which enhanced the position of audiences. Additionally, advertisers have been described as cultural intermediaries due to the significant role of advertising in impacting cultures (Drumwright & Kamal, 2016). These roles emphasized the importance of paying attention to the details of the advertising messages. About this issue, Bin Said et al. (2017) stated that the ad messages included various factors such as clarity in the provision of information, language style used, employing cultural and societal values in ads.

In terms of the importance of audiences, Rohrs (2014) described private audiences as fixed assets of any organization. Another idea here, the author labeled the audience as 'private,' not owned. This description was intended as he justified that the public's continuity could not be guaranteed. People have the option to leave, unfollow, or stop dealing with organizations anytime, and they would do so when angered by them. So, as

advertisers have focused on attractive aspects, they should avoid repellent actions to audiences.

Saudi Audiences Characteristics

Cultural values, namely in Saudi Arabia, have been one of the essential concerns for organizations and advertisers due to their influence in persuading audiences in addition to gaining or losing their loyalty. Sahin (2014) asserted the need to pay attention to cultural values such as religion, language, and norms to be aligned with receivers. This was a result of Arab countries' strategies to maintain a conservative society for a long time (Kalliny, 2012). Some studies focused on cultural contents in advertisements in different countries. Some authors underlined that women were presented differently in Western and Arab ads. One of these differences were women usually dressed modestly in advertisements in Arab countries, in addition to avoiding the appearance in scenes of sexual attraction (Kalliny, 2010; Kalliny & Gentry, 2007). In this issue, Al-Qasimi (2011) examined how shampoo's ads were presented in Saudi Arabia. The result concluded that shampoo companies create special ads for their products with more conservative roles compared to their advertisements in other Arabic countries. Another example, despite the existence of liquor stores in the Arab countries, studies showed that the advertising of alcohol products is provocative to Arab societies, which led to its scarcity (Bin Said et al., 2017; Sahin, 2014).

However, previous writers mentioned Arab countries and Saudi Arabia, which might enhance the need for explaining the differences between them. Even though the majority of Arab countries are Muslim, they have various beliefs about worship details. Saudi Arabia is the only Arab country that believes in Hanbali doctrine on the governmental level (Abdul Cader, 2015; Al-Salomi, 2016). As well, the Islamic trend was empowered to make decisions, directly or indirectly, in the country for decades (Abdul

Cader, 2015). Therefore, many of the life aspects of Saudi Arabia, such as laws, media, and education, were established based on religious bases that differ from other Muslim countries. In terms of media, Abdul Cader (2015) reported that only the official Saudi television station presented women in a narrow frame with full hijab. Thus, many international advertisements, that showed women in an incompatible way with the Saudi culture, were edited before presenting on Saudi TV.

Other studies dealt with the cultural nature of Saudi Arabia from various perspectives. Due to its unique status, the effects of Saudi culture were examined in relation to education (e.g., Lefdahl-Davis & Perrone-McGovern, 2015), and health (e.g., Vidyasagar & Rea; 2004), and careers (Baki, 2004). Regarding the results of these studies, all researchers found profound impacts of culture, derived from religion, particularly, on individuals, where the results showed a high-level harmony between the views of Saudis and Islamic teachings.

The Motivation of the Study

Nevertheless, recent Saudi news reflected that there were many radical cultural shifts in the Saudi arena aiming to reform some cultural concepts. Since 2017, many royal decrees have been issued that resolved cultural matters relating to women. For example, in September 2017, a decision was made allowing women to enter stadiums (“Saudi women,” 2017). Another royal decree was issued granting women the right to drive (“Issuing a high order,” 2017). Also, guardianship was abolished partly by authorizing women to travel without permission from their guardians (“SA begins applying,” 2019). However, this transformation put puzzled advertisers where official decisions might not necessarily be compatible with the opinions of all individuals. Thus, advertisers might hesitate to support the new ideas to satisfy decision-makers, or not to do to avoid colliding with some audiences.

The Purpose of the Study

Essentially, the current research aimed to explore the feasibility of the adoption of cultural ideas by advertisers. Particularly, this study investigated how Saudi people deal with advertisements consisting of messages against their cultural values and beliefs. As well, this research would be valuable for advertisers and workers in marketing communication sectors by discovering how reactions were in addition to all those interested in advertising issues.

Definitions

In the beginning, it is worthy to set the conceptual boundaries of the variables that will be examined in this dissertation, which are advertisements, loyalty, and cultural values. These definitions were adopted in this study based on the merger of some previous pieces of literature.

Advertisements

Advertising was defined as a communication process aiming to influence audiences to make purchase through public channels (Hamdi, 2013). Additionally, Yahya (2014) illustrated advertising as a set of techniques and means of communication that motivate the public to acquire a particular item or service through promoting a favorable image of a business or organization. These definitions suggested that the purpose of advertisements is to persuade people to buy items or services. Recently, the idea of purchasing has been changed as many educational and intellectual advertising have been broadcasting without directly encouraging to purchase something. For example, Zain's advertisements, mentioned earlier, did not promote an item or service. Still, they might be, for the purpose of being present in people's minds, by discussing uncommercial issues. For supporting this view, Al-Mohammadi (2014), and Limbu and Torres (2009) stated that the goal of ads is to tempt people to behave in a certain way, which includes purchasing and

changing behaviors. As well, advertisers, in this study, referred to the 'trinity' of brand owners, agencies, and the media.

At the end of this point, it is worth mentioning that this dissertation targeted advertising on Saudi space either on television or social media and how the Saudi public interacts with it. International advertisements were not examined in this study.

Cultural and Anti-Cultural Values

Cultural values were likened as a perceptual lens that created people's attitudes toward advertising messages (Garcia & Yang, 2006). Assmann and Czaplicka (1995) described cultural values as norms and beliefs that control the majority within a society. It could be determined through how a particular group of people usually think, believe, and behave (Al-Salomi, 2016). With regard to Saudi Arabia, Kraidy (2009) mentioned that Saudi social life was built on Islamic basics, which shaped its culture and lifestyle. The Saudi culture was portrayed widely as a religious culture since it was derived from Islamic traditions (Ajina, 2019; Al-Habab et al., 2013; Al-Saggaf & Simmons, 2015; Al-Salomi, 2016; Bin Zaid, 2018; Purnama & Safira, 2017). Also, this view was adopted by authors from different countries and cultures, which might enhance its value.

However, not all Saudi individuals believe in the same ways. For example, Al-Habab et al. (2013) and Al-Salomi (2016) discussed how the liberal trend in Saudi Arabia has worked to pull the rug out from under the Islamists through controlling traditional media. They stated that both Islamists and liberals in Saudi Arabia claimed they apply true Islam, and both of them considered the other side as an enemy of Islam (Al-Habab et al., 2013). These studies indicated two points. First, the diversity of trends of messages discussing religious beliefs on Saudi media might create a variety in perceiving Islam, where audiences might be impacted by what they watch. Second, religion was considered

as the source of Saudi culture, although people of Saudi Arabia already had various perceptions about it.

Since these two groups claimed they practice true Islam, it would be difficult for communication scholars to determine which group was right. Islamic studies researchers should examine this issue. However, as a communication study intending to explore the reactions of receivers, cultural values were linked to individuals' beliefs. This dissertation examined how each person thought, believed, and behaved individually, not the whole society. In other words, the cultural values in this study indicated only the respondent's values and beliefs. Thus, anti-cultural values referred to all messages that were incompatible with personal cultural beliefs for respondents.

Loyalty

Loyalty is a controversial term that continually develops. A long time ago, Raj (1982) linked loyalty with power and war, while it has been linked, recently, with society, environment, and cultural values (Al-Ja'ali, 2016). Defining loyalty literally, Dick and Basu (1994) defined it as repeat purchasing with a favorable position toward an organization or brand. Also, Jarvis and Wilcox (1977) described loyalty as a psychological bond pushing repeat buying from a brand. In general, loyalty was explained as a strategic statement aimed at increasing customer satisfaction and increasing their purchase processes and enhancing their affiliation to deal only with this organization without others (Bin Said et al., 2017; Markovic et al., 2018).

However, some scholars highlighted how loyalty could be observed in reality. Loyalty could be distinguished through some practical levels starting from a purchase with the feelings of accepting an organization (Al-Baba, 2011), and ending in advocating and supporting an organization (Bin Said et al., 2017). Thus, buying was determined as the primary indicator of being loyal (Al-Baba, 2011; Bin Said et al., 2017). On the margin,

purchase behavior from commercial organizations could be replaced by dealing with non-commercial organizations (Zawash, 2018).

In terms of levels of loyalty, the current study did not need to acquire all levels to consider loyalty. Zawash (2018) illustrated these levels through four aspects, which were a psychological and emotional link between a client and an organization, repetition of purchases, following the organization's news regularly, and supporting the organization. In this paper, Zawash's definition was adopted; however, each level of loyalty indicated the full meaning of it and reflected a case of loyalty.

Theory of Planned Behavior

The theory of planned behavior (TPB) discussed the relationship between intention and behavior. It was developed by Ajzen (1985) as an extension to the theory of reasoned action (TRA) by Fishbein and Ajzen in 1967. The focus of TRA was on how attitudes and subjective norms shaped intention (Fishbein et al., 1980). However, TPB extended factors by adding perceived behavioral control (Bashqa, 2015). TPB has developed an extended paradigm covering personal beliefs, attitudes, norms, intentions, and behaviors. More specifically, according to Ajzen (1985), TPB suggested that actual behavior is built based on behavioral intention, which was adopted through attitude, subjective norms, and perceived behavioral control.

TPB became one of the most salient theories in predicting people's behaviors. From 1985 to 2010, citing TPB had increased from 22 to 4550 yearly (Ajzen; 2011). TPB has been used to predict human social behaviors whether as initiation or reaction (Ajzen; 2011; Bashqa, 2015; Karimi et al., 2019). TPB was used widely to predict how people behave in various cases such as health (Bajoulvand et al., 2019; Mo et al., 2019), gaming (Stevenson et al., 2018; VafaiNajar et al., 2019) reacting (Hyde & White, 2013; Yang et al., 2018) and others.

The current study investigated how individuals' attitudes toward some cultural values might lead to the intention of behavior and further to the actual behavior. This attitude was defined as a personal belief, or evaluation, about a specific behavior (Ajzen, 1985). Attitudes, in this paper, were represented by cultural values. Subjective norms referred to how individuals should behave based on their perceptions of their social roles (Ajzen, 1985). Practically, people might recognize the reactions they should have based on their social position. The social role differed between decision-makers and ordinary people. However, based on the focus of this study, the social role was determined by what might be expected from general people. Perceived behavioral control indicated the perception of a person about the ease or difficulty of behaving (Ajzen, 1985). For example, the perception of how easy it is to stop purchasing might lead to the actual stop, as a behavior.

As these three factors were labeled as the creators of intentions and actions (Ajzen, 1985), this research sought to explore how individuals could end, or not, their loyalty to advertisers touching their cultural values. Depending on TPB, people's beliefs about cultural values, their perceptions about their role in defending these beliefs, and their predictions about their ability to defend them would affect their actual behavior either by continuing or stopping their dealings with advertisers.

Research Questions and Hypotheses

Knowing more about the factors increasing ads' effectiveness would not provide enough information about the etiology of adverse effect(s) to be avoided. Studies showed that Arab viewers, including Saudis, concentrated on social standards and ethical issues in advertising (Ali, 2019; Al-Qasimi, 2011; Mostafa, 2011). Thus, it was expected to have negative reactions when promoting unfamiliar cultural messages. As well, sex was highlighted as a factor of perceiving and evaluating advertisements (Badawi, 2017;

Mostafa, 2011), which might lead people, from different sexes, to react differently. Moreover, some scholars found that individual characteristics such as education, age, and personal or sub-culture played a significant role in perceiving advertising messages (Badawi, 2017; Brennan et al., 2017).

On the other hand, as loyalty has been ranked as one of the ultimate goals of ads for decades (Bin Said et al., 2017; Hassan, 2007; Markovic et al., 2018; Raj, 1982; Strawi, 2016), it was the core of this dissertation. To summarize, Saudis paid special attention to cultural values. Due to their place, the way of dealing with these values would lead to certain reactions toward advertisements. Sex, education, and age were considered as influential factors on the way of responses. Thus, these three portions carried the following inquiries:

RQ1: How do Saudis deal with ads containing messages against their cultural values?

RQ2: Are there any differences in reactions among Saudi people from different sexes, ages, educational levels, and sub-cultures toward anti-cultural values in advertisements?

H1: Ads with anti-cultural values in Saudi Arabia, on average, affect loyalty to organizations negatively.

With regard to the cultural concerns in Saudi Arabia, religion and women's issues were two of the most critical concerns that have been discussed in the Saudi community (Al-Habab et al., 2013; Al-Salomi, 2016). Nonetheless, the nature of portraying women in advertising did not collide with Saudis only but also some non-Arab authors. According to Gangopadhyay (2011), women in advertisements worldwide have been presented as housewives or sex objects, which increased the need for social responsibility to reduce

obscenity in ads. Due to the sensitivity of cultural beliefs in Saudi Arabia, it was expected that representing religious values or women issues in advertisements in an unfamiliar way would cause a violent backlash against advertisers. However, some other cultural concerns were not discovered that might also harm advertisers such as political or social issues. Therefore, this study touched these aspects through RQ3 and H2.

RQ3: Are there any cultural values that may impact loyalty negatively more than other values?

H2: The advertising violation of the most sensitive cultural values for Saudis causes a greater negative impact on loyalty than the violation of less sensitive cultural values.

CHAPTER 2

LITERATURE REVIEW

Studies about Advertising Effects

First of all, the Arabic libraries suffered from a lack of sources of topics related to advertising (Ali, 2019). Talking about advertisement effects started with examining ads' structures. Luckily, many studies addressed various aspects of creating and publishing ads in Arab media. In the following, a brief look at some previous studies is listed. These studies discussed the factors that could make ads more persuasive and influential in addition to the impacts of advertising on audiences.

In terms of discovering elements of ads that create more effect, Mansour (2015) conducted a survey to explore differences in beliefs and attitudes of audiences toward advertisements across different countries. The study was done in two Arab countries, Saudi Arabia and Sudan. It questioned factors that might make advertisements more attractive and effective. Two samples were collected, 169 participants from Saudi Arabia

and 195 participants from Sudan. The findings showed that credibility and social norms played a significant role in influencing the Saudi sample. On the side, the Sudanese people were more affected by informativeness, entertainment, and credibility. So, a result could be concluded from this study that each community has appropriate factors to conduct effective ads based on their features and characteristics. In this research, the finding highlighted the importance of cultural values represented in social norms to Saudi audiences, while information standards were more important in Sudan.

However, this study focused on elements that might attract receivers and ignored the possible consequences for violating these elements. For instance, Mansour's (2015) study found that the more agreement with individual and social norms, the more positive attitudes by viewers. Nonetheless, it did not discuss how disagreements with personal and social values would make changes in participants' attitudes.

In the same context, Sahin (2014) interviewed twenty students, who were selected from Turkish universities, to examine how cultural values in advertisements impact their attitudes. They were asked about a local ad, that used a local accent of the Turkish language, and an international ad of two tea brands, that used the formal Turkish language. The results asserted that Turkish advertising was accepted more than the international one. By considering this study, it indicated the assumption that cultural similarities increase the acceptance of advertising messages. Considering this implication, this study also discussed the cultural similarity and ignored the cultural dissonance as the same as the previous study by Mansour (2015).

Medabesh (2016) conducted a survey targeting Saudi tourists in Jazan, a region located in Southern Saudi Arabia. The study sought to explore the influences of online advertisements on buying behavior. The advertising effect was tested through attention,

interest, desire, and action. The result showed a positive impact of online advertising to increase purchasing.

This study highlighted a possible effect on people's behavior directed by ads with a social issue. However, Medabesh (2016) studied a social matter, which might be associated with fewer limitations than cultural aspects. A possible question could be asked, what might differ between social and cultural issues? The most important conclusion, this study asserted the effect of advertising on people's behavior in a certain way. Thereby, a significant impact of anti-culture advertising was predicted, either by persuading people or losing their loyalty.

For addressing this question, it would be helpful to look for more studies. Badawi (2017) conducted relevant research to explore TV advertising impacts on consumer behavior among Saudi households. He examined how Saudi families trust in advertisers, motivation to watch ads, what basics participants had about purchasing behavior, and what variables might produce differences such as sex, age, and education. An online survey of 435 families was conducted. The results showed that perceptions of the concepts of the basics of consumer behavior were moderate. Second, the level of confidence among the consuming households in television advertisements was low. Third, learning motivation, emotional motivation, mental or cognitive motivation were elevated. Fourth, significant differences were found between the mean of the responses of the sample according to sex, age, education, family size, economic level, and meeting family needs through advertising.

Considering Badawi's and Medabesh's results, both of them agreed that advertising influenced purchasing behavior. However, Badawi (2017) attributed the effectiveness of advertisements to the weak perceptions of consumer behavior basics. At the same time, Badawi (2017) highlighted the lack of trust in ads, which could enhance the possibility of finding the opposite results if this study was done on cultural aspects. Especially in Saudi

Arabia, cultural messages were highly linked with well-established principles. Many scholars (e. g., Al-Salomi, 2016; Kraidy, 2009; Al-Habab et al., 2013) asserted that the Saudi culture was derived from Islam due to the deep trust in it. So, it would not be predicted to have values change by an untrusted sender. A negative impact on loyalty was predicted.

Advertising Messages and Loyalty

On the other hand, research showed many purposes of advertising, such as providing information, changing the desires of consumers, and guiding consumer behavior (Zawash, 2018; Yahya, 2014). In other words, advertising has been one of the main activities in the marketing of goods, services, and ideas by moving the consumer from the stage of lack of knowledge to the knowledge stage of the advertised items. Some authors asserted that advertising goals were divided into two parts, which are short-term and long-term goals (Rohrs, 2013; Yahya, 2014). The short-term goals indicated interim purposes such as advertising season discounts, while the long-term objectives referred to more profound effects of ads such as building loyalty and trust (Yahya, 2014). Based on these examples, short-term objectives might be as an entrance to long-term goals. It seemed that the purpose of advertising is to make a harmonious relationship between consumers and advertisers. However, it is wise to mention that advertising cannot build this relation alone, but with other essential factors (Zawash, 2018), but this study focuses only on advertisements.

In terms of the effect of advertisements on loyalty, some studies examined influential elements of advertising that could increase loyalty. Strawi (2016) conducted a survey of 110 participants to investigate how ads might shape loyal relations between buyer and seller. He found that advertising messages, particularly cultural compatibility between the advertiser and the public, in addition to media used to broadcast the

advertising had a significant influence on the loyalty of audiences to the organization. This study suggested the importance of cognitive content in ads are the same as the quality of the artistic production of the ad.

Another study, Bin Said et al. (2017) conducted a survey to test the role of advertising in improving the level of marketing performance in Algerian communication institutions. The results showed that rational-based ads made a more significant impact on loyalty than emotional-based advertising. Similar to this, ten years before this study, Li and Lin (2007) asserted that American society "prefers logical and factual manners to communicate thoughts and actions" (p. 57). These findings might indicate the significance of considering receivers' beliefs to provide acceptable messages for them, which would enhance the possibility of reaching wanted effects. However, the point here was not to know what people believe, but how they think.

In a different context, previous studies discussed advertising impacts through highlighting aspects that increase the effectiveness of ads. Although many analytical studies of advertising content were done in the Arab world and discovered some conflicts between the declarations and the prevailing culture, no research was found discussing the result of these discrepancies.

About this issue, Zatar (2015) criticized most of the Algerian advertisements in Algeria for being entirely translation-based, which could cause, what he called, self-alienation. The translation of advertising might lead to the transmission of meanings from an exotic culture, which might weaken the message. However, Zatar's (2015) study was conceptual and did not deal with numbers or actual applications.

Moreover, Purnama and Zafira (2017) analyzed how variation views among one religion caused a bank to conduct ads differently in two Islamic countries Indonesia and Malaysia. This result agreed with Mostafa (2011) assumption of "ads produced in one

country cannot be standardized or directly translated for use in another, particularly if they are different culturally" (p. 42). Nonetheless, although these states are Islamic and neighboring each other, presenting one advertising in both countries might fit one community and be inappropriate for the other people. It could be concluded that it would be challenging to produce advertising totally compatible with local culture due to sub-cultures differences.

Another study in Egypt, Ali (2019) examined the extent to which Arab advertisements were compatible with domestic cultural values. A content analysis of all advertising campaigns for Egyptian Vodafone for the year 2017, which were 44 ads. The results showed that advertisements have broken cultural values, ethics and societal norms in Egypt. Additionally, it has been observed that ads tried to flatten many beliefs. For example, Ali (2019) found that advertisers linked joy with a kind of drink; power with the characteristics of a mobile device; personality with a shampoo's brand. As mentioned before, these studies could discover how individuals' attitudes and subjective norms might be replaced with new beliefs; however, the influences of these messages need more considerations.

Given previous studies, several aspects were discussed, such as influential factors in creating advertising. Also, differences were mentioned in how cultural values were represented across countries in terms of amount and the way of portrayal. Furthermore, some studies mentioned reactions toward ads that included cultural messages. The results of these studies highlighted how people made their decisions toward ads based on agreement or disagreement with the ad's content. Even though the effects of advertisements were examined and analyzed broadly, it was focused more on culturally compatible ads. On the other hand, the adverse impacts of advertisements that were incompatible with the culture were not covered enough.

CHAPTER 3

METHOD

Design

As this study aimed to explore people's opinions, an online survey was conducted to analyze Saudi people's attitudes toward anti-cultural-values ads. However, consumers in this study indicated all people with Saudi nationality, in addition to non-Saudis living in the country permanently. This survey methodology has been used as one of the most beneficial research methods aimed at understanding the nature, character, and patterns of behavior of the media audiences (Bashqah, 2015; Hamdi, 2013).

In terms of the parts of the current survey, it was divided into three main sections. The first part included questions about behaviors of participants related to watching ads, such as the preferred kind of advertisements, trust, and frequency of exposure to ads. The questions of the second section examined some aspects related to the beliefs and attitudes toward advertisements adopting messages against the participant's culture. The purpose of this part was to look at how these messages might affect loyalty. As well, questions of this section were designed to rank the importance of mentioned cultural values based on their sensitivity to participants, which were religious, women, political, and social values. Finally, the third section provided some demographic questions to probe differences among respondents.

Financial Incentives

Like many studies, this research predicted facing some problems. Gathering enough number of answers was classified as one of the common expected difficulties of conducting a survey. Thus, financial support of \$300 was provided by this researcher for gift cards to the Oudah Store, a perfume store in Saudi Arabia. The amount was

distributed in the form of draws on six gift vouchers for six participants, \$50 each.

Participants were asked to provide a valid email optionally to participate in the drawing through another website link. So, respondents who did not provide an email were not entered into the drawing.

Participants

Participants were reached through WhatsApp, a mobile social networking application. WhatsApp has enjoyed great interest among Saudis. According to Statista (2018), about 78% of the Saudi population used WhatsApp as daily active users, with expectations of increasing to 91% by 2023. This percentage of daily active users ranked Saudi society in first place in the world. Therefore, tens of studies were published to examine WhatsApp effects on several aspects, such as privacy (e.g., Camp et al., 2019), health, (e.g., Asiri et al., 2018), education (e.g., Hemdi & Daley, 2017) and others.

The questionnaire was conducted through Qualtrics. As this study was directed to Saudis and non-Saudis living in the country, the questions were provided in Arabic, which is the first language for Saudis, in addition to an English version. Participants were reached randomly through WhatsApp groups. So, it was predicted to have diversity in opinions as responses should be from people with various backgrounds, trends, and education. The snowball strategy was used to reach the sample. An invitation through WhatsApp message was sent asking to answer and share the questionnaire with others. Sufficient details about the research and researcher were provided, including contact information.

Even though many studies asserted the difficulty of predicting how many participants might fill the survey as not all invited people participate (Duffy, Smith, Terhanian & Bremer, 2005; Hooley, Wellens, & Marriott, 2012; Wright, 2005). This study did not face any difficulty in gathering responses.

Ideally, it was desirable to have male and female participants equally to examine the impact of sex as an influential factor. Additionally, having responders with different education levels was wanted for the same previous reason. Also, it was desirable to have people from different sub-cultures in order to explore the differences between people among these sub-cultures. The diversity of sub-cultures, in this research, indicated differences in religious beliefs, regions, and living places. These factors were selected based on previous studies mentioned earlier. This diversity was needed to reduce the selection bias threat to internal validity.

The target sample was adopted based on some studies that examined advertising effects (e.g., Abed, 2010; Al-Baba, 2011; Badawi, 2017; Medabesh, 2016). The number of participants in the survey was (N = 960) people; however, (N = 279) responses were ignored. So, the valid participations were (N = 681).

Some voices were invalid due to two reasons. First, some participants ignored most of the questions. For example, some of them filled only demographic information and did not answer the questionnaire. Second, some participants were not from the population, not Saudis, nor living in Saudi Arabia. These two reasons could impact the accuracy of the answers.

An Institutional Review Board (IRB) proposal was submitted to UND. The application was approved three weeks after applying. The questionnaire was published a day after approval through WhatsApp's groups and contacts.

Demographic Information

There was a diverse group of participants from different sexes, ages, education levels, and sub-cultures as shown in Table 1. Male participants ($N = 413$) were more than female participants ($N = 248$) in addition to unknown gender ($N = 20$). These numbers implied sufficient diversity since 60.6% were male, 36.4 were female. The table reported

that most of the respondents were Muslims ($N = 655$) and ($N = 1$) was non-Muslim. Additionally, ($N = 25$) did not express their religion. In terms of nationality, most of the participants were Saudis ($N = 582$), while ($N = 75$) were non-Saudi living in Saudi Arabia besides ($N = 25$) of unknown citizenship. As well, most of them have lived in Saudi Arabia ($N = 582$), while ($N = 73$) were Saudi living out of the country in addition to ($N = 26$) of participants did not state their place. These numbers were expected in light of the purpose of the study. The results showed an acceptable variety of regions of participants. The table displayed that ($N = 18$) of participants from the Northern region, ($N = 49$) from the Eastern region, ($N = 179$) from the Central region, ($N = 362$) from the Western region, ($N = 34$) from the Southern region, and ($N = 39$) unknown. Considering these numbers, 53.2% of respondents were from the West, the region of the researcher. On the other hand, about 47% were from other areas of the country. With regard to educational levels, the majority of the respondents held bachelor or above, bachelor ($N = 333$), master ($N = 150$), professional degrees ($N = 17$), Ph.D. ($N = 56$). On the other hand, participants with no bachelor's degree or high school were ($N = 103$). Finally, people of various ages participated in the study ($M = 37.70$, $SD = 11.51$, $Minimum = 18$, $Maximum = 75$) (see the figure 1 for more details).

In general, the demographic information met the desired features, which awarded more confidence in the research. However, this study was designed to be applied in the Saudi arena, so the results could not be generalized in other countries.

Measurement

A Likert 5-scale was designed to measure people's beliefs and cultural values. These items were divided into five groups. Through nine questions, the first set focused on individuals' beliefs and practices toward advertising. The items of this part highlighted what people might expect from advertisers; how they might react toward unacceptable

advertisements. The second group included four items asking about religious issues. These four items were related to insulting the divine self, holy people, religion, and religious practices. The third group discussed some women's issues through four items. These issues dealt with the way women were presented in advertisements in addition to women's roles socially. Fourth, four other questions were designed to explore opinions about some political issues. The items of this section intended to examine how participants react with advertising that attacks governors, government, country, and supporting enemies. Finally, five questions asked about social practices. Particularly, this section aimed to explore reactions toward advertisements presenting Saudi inaccurately and inappropriately, mocking some segments of society, and enhancing racism.

The number of items were adopted based on the sufficiency of information that would be collected. Each answer included 5-point scales in which one of them be marked, where 1 = strongly disagree, 2 = disagree, 3 = neutral, 4 = agree and 5 = strongly agree.

Reliability Tests

Furthermore, the reliability was tested by using the internal consistency, which refers to assessing the compatibility of a test items results (Trochim et al., 2016). As well, Cronbach's alpha α score was adapted to measure the consistency due to its trustworthiness (Kline, 2009; Trochim et al., 2016). Four reliability tests were conducted on scales measuring religious, women, political, and social values. The score of the scale of religious issues ($N = 4$) was (Cronbach's $\alpha = .87$), women issues ($N = 4$) was (Cronbach's $\alpha = .82$), political issues ($N = 4$) was (Cronbach's $\alpha = .82$), and social issues ($N = 5$) was (Cronbach's $\alpha = .82$), which were reliable.

CHAPTER 4

ANALYSIS

General Beliefs and Practices Related to Ads

RQ1: How do Saudis deal with ads containing messages against their cultural values?

This study proposed three research questions and two hypotheses to explore the impact of anti-culture advertisements on loyalty. RQ1 sought to explore the possible reactions of Saudis with advertisements conflicting with their cultural values. To address RQ1, the survey carried five items investigating how people perceive, evaluate, and react toward advertising they watch. Statistical Package for Social Sciences software (SPSS) was used to conduct the needed statistical tests in this dissertation. A descriptive analysis was created as shown in Table 2.

Participants reported below average ($M = 2.82$, $SD = 1.13$) in the interest in watching general advertisements. However, more than average ($M = 3.66$, $SD = 1.06$) reported their interest in the advertising of companies they deal with. As well, participants reported ($M = 3.58$, $SD = 1.02$) that they evaluate advertisements messages they observe. This finding asserted the assumption of Badawi (2017) and Mostafa (2011) of the special place of cultural beliefs to Saudis. In other words, Saudi viewers would not receive messages as a piece of real information. Still, they would critic it, which enhanced the importance of considering the meanings provided by advertisers. On the other hand, respondents reported ($M = 3.64$, $SD = 1.17$) that they have taken these messages more seriously with Saudi advertiser. Moreover, an average of ($M = 3.63$, $SD = 0.97$) asserted that the directions of their relationship with advertisers would be affected based on advertising messages. This finding could be taken positively or negatively. On the positive side, ($M = 3.67$, $SD = 1.02$) reported that their loyalty to advertisers would increase when

sharing the same cultural beliefs. On the opposite, it might be affected negatively as it was confirmed by ($M= 4.24, SD = .91$) that the conflict with cultural values reinforced the negative image of advertisers. Additionally, an average of ($M = 4.28, SD = .87$) expressed that the impact would reach to stop dealing with the owners of anti-culture advertising. Finally, participants reported less than average confidence ($M = 2.93, SD = 1.174$) in advertisements in terms of reflecting reality.

H1: Ads with anti-cultural values in Saudi Arabia, on average, affect loyalty to organizations negatively.

Some questions were asked to examine the effects of anti-cultural advertisements on loyalty. The questions were designed to measure differences in answers based on the importance of cultural values, which included religious, women, political, and social values. H1 assumed that advertisements with anti-cultural values in Saudi Arabia, on average, affect loyalty to organizations negatively. A composite variable was created for all items in relation to cultural values ($N=17$). $\mu = 3$ (*Minimum* = 1, *Maximum* = 5). To test the hypothesis, a one-sample t Test was conducted. Participants reported $t(676) = 71.66$ $p < .001$, 95% CI: [1.39, 1.47]. The results rejected the null hypothesis. Thus, H1 was significantly supported.

Differences between Demographic Groups

RQ2: Are there any differences in reactions among Saudi people from different sexes, ages, educational levels, and sub-cultures toward anti-cultural values in advertisements?

The second research question RQ2 inquired about differences among groups of different sexes, ages, educational levels, and sub-culture. It queried if the impact of anti-culture advertisements differed from a group to another. To solve this question, a composite variable was conducted of all questions related to impacts ($N = 17$). Ages (*Minimum* = 18, *Maximum*

= 75) were divided into three groups, from 18-36, 37-55, and 56-75. Sub-culture consisted of nationality and current living place. Four independent samples *t* Tests were conducted to compare differences among sexes, nationality (only Saudi or not), country (inside or outside Saudi Arabia), and religion (Muslim or not). Table 3 displayed all *t* Test results.

The results showed that there were negligible differences among participants from different sexes $t(659) = -2.64, p < .05, 95\% \text{ CI: } [-.19, -0.02]$. Male and female participants reported a negative impact on loyalty. However, males reported a weaker effect ($M = 4.39, SD = 0.52$) than females ($M = 4.50, SD = 0.51$). Regarding to the differences among Saudi and non-Saudi living in Saudi Arabia, significant differences were observed $t(656) = 2.32, p < .05, 95\% \text{ CI: } [0.22, 0.27]$. Saudi people showed a stronger impact ($M = 4.44, SD = 0.52$) than non-Saudi people ($M = 4.29, SD = 0.52$). Additionally, a significant difference among people living inside and outside the country was reported $t(653) = 3.89, p < .001, 95\% \text{ CI: } [0.12, 0.37]$. Respondents living in Saudi Arabia showed a stronger effect ($M = 4.46, SD = 0.50$) than those who lived out of the country ($M = 4.21, SD, 0.65$). Nonetheless, all groups reflected a negative impact of advertisements on loyalty with various levels. In terms of religion, all participants were Muslim except one. Therefore, no test would be valid to measure the religion factor.

For testing the differences based on ages, educational levels, and regions, three one-way ANOVAs were conducted. Table 4 reported all one-way ANOVAs results. Significantly, the results showed variations among people of different ages. $F(2, 603) = 18.43, p < .001$. Post-hoc analysis using Tukey's-b procedure showed that people between 18-36 years old reported a weaker effect on loyalty ($M = 4.32, SD = 0.55$) than people between 37-55 years old ($M = 4.52, SD = 0.46$) and people between 56-75 years old ($M = 4.67, SD = 0.35$).

In terms of the educational level, significant differences among people in various educational status were found $F(7, 651) = 2.88$ $p < .05$. Based on Post-hoc analysis using Tukey's-b procedure, participants with less than a high school diploma reported the strongest impact on loyalty ($M = 4.71$, $SD = 0.46$). The second most strong impact was reported by people with professional degrees ($M = 4.62$, $SD = 0.40$) the people with a high school degree ($M = 4.54$, $SD = 0.50$). In the middle, holders of associate degrees reported ($M = 4.49$, $SD = 0.29$) and bachelor's holders reported ($M = 4.48$, $SD = 0.50$). The weaker effect was reported by holders of master's degrees ($M = 4.30$, $SD = 0.40$) and doctorate ($M = 4.30$, $SD = 0.59$). However, the results asserted a similar direction to the impact of advertising on loyalty, where all groups stated a negative effect.

By looking at the results among people from different regions, no statistically significant differences were reported $F(4, 637) = 0.71$ $p > 0.58$. Southern participants reported ($M = 4.52$, $SD = 0.38$), Northern people reported ($M = 4.35$, $SD = 0.65$), Eastern people reported ($M = 4.42$, $SD = 0.49$), Western people reported ($M = 4.40$, $SD = 0.55$), while people of the Central region reported ($M = 4.46$, $SD = 0.48$).

Differences between Cultural Values

RQ3: Are there any cultural values that may impact loyalty negatively more than other values?

H2: The advertising violation of the most sensitive cultural values for Saudis causes a greater negative impact on loyalty than the violation of less sensitive cultural values.

RQ3 was concerned about the differences in the effects on loyalty among religious, women, political, and social values. From another perspective, H2 assumed that a relationship between the sensitivity of cultural values and the impact, where the advertisements violation of the more important cultural values for Saudis would generate

more significant negative effects on loyalty compared to the less important values.

Addressing this issue started with creating four composite variables for items of each group. $\mu = 3$ (*Minimum* = 1, *Maximum* = 5). Four one-sample *t* Tests were conducted to solve RQ3 and H2. As shown in Table 5, the result showed a significant agreement on the impact of advertisements on loyalty, with slight differences among these values. The results rejected the null hypothesis. The finding of religious issues was $t(676) = 88.05$ $p < .001$, 95% CI: [1.71, 1.79]; women issues $t(676) = 48.45$ $p < .001$, 95% CI: [1.29, 1.40]; political issues $t(676) = 48.15$ $p < .001$, 95% CI: [1.26, 1.37]; social issues $t(676) = 52.41$ $p < .001$, 95% CI: [1.28, 1.38].

It could be concluded that each group constituted a part of cultural belief and violating any of them might impact loyalty. Regarding to H2, the most negative impact was reported when violating religious beliefs ($M = 4.75$, $SD = 0.52$), women issues ($M = 4.34$, $SD = 0.72$), social issues ($M = 4.33$, $SD = 0.66$), political issue ($M = 4.31$, $SD = 0.71$). The order of these values completely agreed with previous studies (e.g., Al-Habab et al., 2013; Al-Salomi, 2016). Thus, H2 was significantly supported.

CHAPTER 5

DISCUSSION

By reflecting on the analyzed answers, various exciting findings were observed. RQ1 was about the way of dealing with advertising in Saudi Arabia. The result of this question was divided into four dimensions. The first dimension was related to the interest in ads generally. Most of the participants stated that advertising is not interesting for them. However, the level of interest might increase if they have already dealt with the advertiser. So, it seemed that they take advertising as a personal relationship as they watch ads if they know advertisers. The second part was about evaluating advertising. Most of the

participants asserted that they evaluate cultural advertisements messages. However, the evaluation differed based on the nationality of the advertiser, where they deal with Saudis more seriously than non-Saudi. The third was the direction of the relationship.

Respondents, more than average, reported that the agreement with advertising messages would impact the relationship with advertisers positively, and vice versa. The fourth section touched the trust where participants expressed that they believe that advertising does not reflect the Saudi reality.

Advertisers and Audiences

The purpose of this study was to discover the impact of anti-culture advertisements on loyalty in the Saudi arena. The first part of this study wondered how Saudi people deal with advertising in general, in addition to the way of treatment with anti-culture advertisements in particular. Based on the collected data, it was found that people in Saudi Arabia evaluate cultural messages they could observe. By using the TPB's lens, evaluation of information reflected the process of creating the attitudes of individuals as a pre-step to behavioral intentions. The result of evaluating was the personal attitude of participants.

This outcome seemed reasonable as through understanding two aspects of Saudi culture. The Arabic culture, including Saudi, has been labeled as a high-context culture, where people interpret messages through analyzing words, non-verbal signs, and the whole context (Al-Olayan & Karande, 2000; Biswas, et al., 1992; Glowacki-Dudka, et al., 2008). In this case, Saudi people would analyze and evaluate implied meanings even if advertisers did not go against culture openly. Moreover, Arabic societies are characterized by collectivism (Al-Olayan & Karande, 2000; Al-Zahrani, & Kaplowitz, 1993; Buda & Elsayed-Elkhouly, 1998). People of collective communities tend to perceive life in the 'in-group' way (Al-Olayan & Karande, 2000). In other words, the values of the group would impact the individual's values.

Moreover, friends and relatives, in these societies, have been considered as a source of information that influences others. People of collective cultures tended to have friends having a common belief (Al-Olayan & Karande, 2000). On the opposite, it seemed that culturally different people might not be accepted in these societies. For instance, the Islamic religion was the collective value in Saudi Arabia, which has impacted individuals' beliefs. As a result, individuals might believe in these values to stay in the group. Thus, a high negative impact on loyalty was reported.

In a different context, the result of evaluating ad messages implied a deep-rooted cultural interest among Saudis. It seemed a reasonable finding due to the emphasis on the importance of preserving domestic cultures and warning against cultural invasion by many writers for long decades in the Arab world (e.g., Al-Salomi, 2016; Ameen, 2009; Bounekab, 2019; Omar, 2008). Moreover, Baaloul, Razzouk and Al-Wafi (2016) considered the preservation of cultural identity as the nucleus to prove the existence of societies. Thus, any threats to culture would be threats to the people of that culture. On the practical level, it became customary in the Arab world to evaluate any new invention culturally to consider its compatibility or incompatibility with the local culture. For example, social networking sites' effects on culture were studied broadly in the Arab world (Grouba, 2019; Ziani et al., 2017).

On the other hand, although people would evaluate cultural messages, individuals' differences would play a significant role in evaluations. Individuals might have various ideological references through which to evaluate even if they came to an agreement on the concept of not to violate cultural values. Even though advertisers might predict people's evaluation based on the public trend, they cannot guarantee how each person might deal with advertising messages. In light of this, it would be suggested not to adopt an opinion in any controversial cultural value.

On the opposite, advertisers could be an influential factor in evaluating messages. Some advertisers have taken a particular approach to advertise, causing people to use past experiences to judge advertisements. For example, as mentioned at the beginning of this study, Zain company has repeated the provocative approach by raising controversial issues. Therefore, it would be expected to evaluate its advertisements more cautiously than if it did not use a provocative way before. So, the previous image of advertisers could impact the public's evaluations.

In a complementary context, a remarkable consequence for advertisers was found in that the respondents showed a low level of confidence in reflecting the Saudi reality in advertising. This view might be built by their evaluation of the information sent by advertisers. Regardless of the reason for this result, it referred to an irregular relationship between advertisers and audiences. It also could point a crisis of confidence between them. At the same time, it indicated the critical thinking of the Saudi public as they employed their knowledge in judging the broadcasted messages. In different words, responses showed Saudis as active recipients of information since they evaluate and express their opinions. Thus, advertisers should repair this reputation by considering the messages they broadcast.

In another issue, participants showed a special consideration for the nationality of advertisers. They stated that the violation of cultural values by Saudi advertisers would be treated more seriously than non-Saudis. Even though the reason for that was not expressed, many rational reasons might cause that. First, it could be related to the feeling of respect, where Saudi advertisers should know what the majority believe. Thus, the violation of the public belief could be understood as disrespect. Second, it could be seen as a default or violation of the advertiser's role in social responsibility, as cultural values should be protected rather than violated. Another possible justification, third, people might perceive anti-culture messages as a trial balloon to measure the public opinion's reaction. At the same time,

conspiracy theory has been a dominant idea for Arab and Islamic peoples (Abdulsalam, 2015; Bounekab, 2019). These messages could be taken in Saudi Arabia as predictions of future changes. In a different sentence, Saudi might believe their cultural identity has been threatened by external parties, so supporting Saudi advertisers to anti-culture messages implied that these threats have entered the implementation phase. Fourth, the non-Saudi advertiser might be treated less seriously because of the ignorance of the Saudi culture.

In another context, the data showed a positive impact of sharing the same cultural belief on loyalty. On the contrary, as H1 presupposed, a negative influence of violating these values on loyalty was reported. Going back to TPB, this finding was predicted before conducting the study. After expressing how they created their attitudes, participants here reflected the social norms, and perceived behavioral control. It appeared that they assumed their social role was to boycott or reduced dealing with advertisers of anti-culture ads. Moreover, it sounded that they perceive the ease of implementing the boycott and ending loyalty. According to TPB, a weak loyalty relationship with anti-culture advertisers was predicted as individuals had opposite attitudes according to the previous studies (Al-Salomi, 2016; Kraidy 2009; Al-Habab et al., 2013). Additionally, they were aware that their social role was to end loyalty to advertisers as a doable practice for them.

Participants had reported a strong impact of advertising concerning loyalty in both a negative and positive way. On the other hand, the negative effect when in disagreement was slightly stronger than the positive impact when in agreement. This difference reflected people's expectations about advertisements, whereas people expected advertisers to touch and match the reality of the target audience (Mostafa, 2011).

Differences between Demographic Groups

As stated earlier, RQ2 asked about the role of sex, age, educational level, and sub-culture in influencing audiences. By looking at differences among people from these groups,

some variances were observed. In terms of sex, females showed a slightly stronger impact than males. From another perspective, female respondents reported a stronger adherence to cultural principles compared to males. Nevertheless, the number of male participants, mentioned above, was almost double the number of females, which could be the generator of this slight variation. Moreover, Mansour (2015) found a high interest in advertising among Arab women, so it would be possible to take messages more seriously than men. The nature of advertising could cause this variation, such as using an unaccepted lifestyle or touching the reality of women.

With regard to the factor of age, a steady relationship was found between increasing age and increasing the negative impact. It was observed that younger groups showed a weaker effect on loyalty than the older groups. This conclusion may refer to the personal experiences and characteristics of each group in terms of how each group grew up, learned, and perceived that cultural beliefs. For example, in light of media and technology openness, people became able to reach various thoughts and ideas from the whole world. So, the diversity of knowledge sources might generate a variation in traits of people in relation to receiving uncommon meanings, opening to other thoughts and ideas, the extent of commitment to beliefs. In the past, people had received knowledge and information from limited sources compared to today. As a result, it was not surprising to discover a higher negative impact on loyalty by older people.

All groups, so far, reported a negative impact on loyalty of anti-culture advertising in different degrees. Younger groups showed the weakest influence among age groups. A question could be raised about how influences would be on the coming generations. Considering the collected data, it might be expected to find reduced impacts on future generations. Further, it would be possible not to find a negative impact on loyalty in the future.

On the issue of differences among educational levels, an inverse relationship between increasing impact and having a higher education was found. The level of study was associated with the extent of the severity of the position. It was observed that the more education, the less effect. The results showed that Ph.D. holders reported the weakest negative impact on loyalty. On the other hand, participants with less than high education reported the most substantial negative impact on loyalty. For an accurate explanation, it would be needed to examine the nature of the learning process. For instance, a large number of Saudis gained their education abroad. This factor here was not only the educational level but the place where people studied. Another example was people having graduate degrees in Islamic studies or other related disciplines. The nature of the subject of this group might cause a substantial impact on loyalty, as it has enhanced the belief in Islamic and Arabic values.

Another interpretation of differences based on education, indicate that more educations enhanced the more comprehensive view of new ideas. Authors have asserted that graduate studies expand critical thinking (Seldomridge, 2006; Swanwick et al., 2014). As well, broad and in-depth knowledge is needed to create critical thinking (Swanwick et al., 2014). By assuming that graduate students used critical thinking, they would observe anti-culture messages, perhaps, more than others. However, their critical thinking might reduce the level of anger at anti-culture ideas by proposing acceptable reasons for their occurrence. The survey of this study was sent to some of WhatsApp's groups specializing in media and communication. Since they should be considered as experts in the field, their answers might differ from others.

Another difference was examined, nationality. Even though both Saudis and non-Saudis living in the kingdom reported a negative impact, Saudi participants showed a stronger effect than non-Saudis. It may be concluded from this result that the Saudi cultural

environment is conservative. Additionally, it has affected non-Saudis living there. The percentages of participants could be one of the drawbacks that should be considered, where Saudi participants were 85.5%, while non-Saudis were only 11.1%. Even though the percentage of non-Saudis was not high enough, it might give an indication of how they believe, especially since the non-Saudis in this study are people who grew up inside Saudi Arabia, but they do not have their nationality. Therefore, it would be logical to share the same cultural and social interests with Saudis.

As for non-Saudis' beliefs, people living in foreign countries, in general, could be isolating or become open to the culture of the new state. According to Li, Mobley, and Kelly (2016), the more openness to others increased the possibility of having a similar manner of thinking. Since the current dissertation targeted Saudis as the primary sample and non-Saudis as a secondary sample, the low number of non-Saudi participants would not impact the results. However, it would be helpful to re-exam non-Saudi people's opinions in another study for another purpose.

On the other hand, some differences were noticed among people who live in or outside the country. Both groups asserted the adverse impact of anti-culture advertisements on loyalty. However, results reflected a stronger influence on people who live inside the country than people living outside. It seemed a logical outcome as people outside Saudi Arabia, perhaps, accustomed to seeing ideas contrary to their culture, may have eased their narrow stances. However, the result reflected the Saudi's close connection with their cultural values.

Among people living in different regions in Saudi Arabia, most of the participants were from the Western and Central areas than others. Responses showed a high negative impact on loyalty at close levels. All results were reasonable, and nothing unexpected was observed from the collected data.

Cultural Values Importance

Finally, the study examined how four cultural values, religion, women, political, and social impact the loyalty. RQ3 treated with the order of importance of these values, where the higher negative impact reflected the importance of the value compared to other values. On the other hand, H2 discussed the possible reactions toward violating these values. The results showed that all values were significant for participants; however, religion was ranked as the most essential value. The violation of religious values caused a higher negative effect than women, political, and social values, which indicated two points. First, the outcomes articulated the solidity and firmness of religious principles. Second, it asserted the popular view said Saudi are religious or conservative. Some authors theoretically stated these two conclusions (e.g., Ajina, 2019; Al-Habab et al., 2013; Alotaibi et al., 2016; Al-Saggaf & Simmons, 2015; Al-Salomi, 2016; Bin Zaid, 2018; Purnama & Safira, 2017), and now was also supported by respondents.

With regard to other values, women's issues were second in importance. On an asymptotic level, the social issues came third. These findings seemed logical as women's issues are basically social but were divided due to its sensitivity in Saudi Arabia. As for the political issues, it came at the end, which might be a rational finding due to the weakness of political life among Saudi people. Saudi Arabia is a kingdom where decisions have made by royal orders, while popular participation might happen in a limited range. Therefore, it was expected that political values would be ranked last.

In conclusion, cultural values have been considered as a critical issue in Saudi Arabia. Moreover, Saudis, and non-Saudis living in the country, evaluate advertising messages they notice. Ideas supported by advertisers would cause a positive or negative relationship with audiences. A significant negative impact on loyalty to advertisers publishing anti-culture advertisements was found. Furthermore, people from different

sexes, ages, educational levels, and subcultures showed a high adherence to cultural values to a close degree.

Limitations

Results of this study might show what possible effects on loyalty could happen toward anti-cultural advertisements. However, the other implications were not be discussed in this dissertation. In other words, disagreement with advertising messages could be inferred through adverse effects on loyalty. In contrast, a low negative impact does not imply agreement, and it may be attributed to other reasons. For example, people might have the same attitude (e.g., disagree), but they perceived the social norms contrastively, which would lead to various behaviors.

Secondly, one of the common issues of online surveys is to have ideal answers, while the actual attitude could be different (Wellens, & Marriott, 2012; Wright, 2005). Many people could answer surveys based on what they are expected to do, especially those who have not had personal experience with the questions asked. In light of this issue, the results of this study could be taken as an indicator of possible reactions more than real reactions. This issue might motivate future researchers to conduct an experiment to measure the compatibility of beliefs with actual behaviors.

In terms of variations among cultural values, this study focused only on religious, women, social, and political issues as some components of Saudi culture. The result of the order of these values' importance was limited to these four values and cannot be generalized to values not mentioned in the study.

Finally, the results cannot be generalized to other Arab countries due to the unique Saudi status in terms of religious and cultural beliefs. Findings cannot be applied to non-Muslims people living in Saudi Arabia since only one non-Muslim participant in this study.

Contributions

This dissertation would add more conceptions related to marketing communication and intercultural communication in an integrated manner. In terms of marketing communication, this research addressed advertising's impact on Saudi customer's loyalty to advertisers. It focused more on the causes of negative influences that could happen. The current study emphasized the importance of focusing on the conceptual content of advertisements, especially in Saudi Arabia.

On the other hand, it touched a critical issue in relation to the way of thinking of people in Saudi Arabia. This study highlighted some social and cultural characteristics of Saudis. As well, it provided more details about cultural values and what they meant for Saudis, and why they were important.

This dissertation would be closer to two groups of people, advertisers and people interested in cultural studies. Advertisers might take benefit from this study by avoiding undesirable issues explained in this research. Further, readers interested in cultural studies would find information that might indicate the future of Saudi Arabia and the Saudi people.

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APPENDICES

Appendix A

English Survey

UNIVERSITY OF NORTH DAKOTA

Institutional Review Board

Study Information Sheet

Title of Project: The Impact of Cultural Values in Advertising on Saudi Consumers’
Loyalty

Principal Investigator: Abdullah Bajaber, Abdullah.Bajaber@ndus.edu

Advisor: Dr. Pamela Kalbfleisch, [701.777.6369](tel:701.777.6369), Pamela.kalbfleisch@UND.edu

Purpose of the Study:

The purpose of this research study is to explore how advertisements adopting messages against Saudi cultural values may influence Saudi Arabians' loyalty to advertisers. This study targets Saudis and non-Saudis who live in Saudi Arabia.

Procedures to be followed:

You will be asked to answer 33 questions on a survey. Please answer them carefully.

Risks:

There are no risks in participating in this research beyond those experienced in everyday life.

Benefits:

You may observe how your reactions vary from one situation to another, which may give you what cultural value is more important for you than others.

Duration:

It will take about 5-10 minutes to complete the questions.

Statement of Confidentiality:

The survey does not ask for any information that would identify who the responses belong to, such as name. Therefore, your responses are recorded anonymously. If this research is published, no information that would identify you will be included. Optionally, you can provide a valid email.

All survey responses that we receive will be treated confidentially and stored on a secure server. However, given that the surveys can be completed from any computer (e.g., personal, work, school), we are unable to guarantee the security of the computer on which you choose to enter your responses. As a participant in our study, we want you to be aware that certain "key logging" software programs exist that can be used to track or capture data that you enter and/or websites that you visit.

Right to Ask Questions:

The researcher conducting this study is Abdullah Bajaber. You may ask any questions you have now. If you later have questions, concerns, or complaints about the research please contact Pamela Kalbfleisch at [701.777.6369](tel:701.777.6369) during the day.

If you have questions regarding your rights as a research subject, you may contact The University of North Dakota Institutional Review Board at (701) 777-4279 or UND.ibr@UND.edu. You may contact the UND IRB with problems, complaints, or concerns about the research. Please contact the UND IRB if you cannot reach research staff, or you

wish to talk with someone who is an informed individual who is independent of the research team.

General information about being a research subject can be found on the Institutional Review Board website “Information for Research Participants”

<http://und.edu/research/resources/human-subjects/research-participants.html>

Compensation:

You will be entered into a drawing for one of six \$50 (185.00 SR) Oudah Store gift cards, provided by the researcher. The only condition is to complete more than 80% of the questions. You can be reached later by providing a valid email.

Voluntary Participation:

You do not have to participate in this research. You can stop your participation at any time. You may refuse to participate or choose to discontinue participation at any time without losing any benefits to which you are otherwise entitled.

You do not have to answer any questions you do not want to answer.

You must be 18 years of age older to participate in this research study.

Completion and return of the survey implies that you have read the information in this form and consent to participate in the research.

Please keep this form for your records or future reference.

I. About behaviors related to watching ads:

1. I like to watch advertisings of any company.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

2. I pay more attention to advertisings for companies I like their products and services.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

3. In general, I deal with the cultural information provided in Saudi advertisements as a reflection of the reality of Saudi people.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

4. Usually, I evaluate cultural messages in ads when occurrence.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral

<p>4) Agree</p> <p>5) Strongly agree</p>
<p>5. I deal with advertising messages contrary to my culture by Saudi advertisers more seriously than non-Saudi advertisers.</p> <p>1) Strongly disagree</p> <p>2) Disagree</p> <p>3) Neutral</p> <p>4) Agree</p> <p>5) Strongly agree</p>
<p>6. The advertising messages shape the direction of my relationship with the advertiser.</p> <p>1) Strongly disagree</p> <p>2) Disagree</p> <p>3) Neutral</p> <p>4) Agree</p> <p>5) Strongly agree</p>
<p>7. My loyalty to the advertiser is more likely to increase when we share the same cultural beliefs.</p> <p>1) Strongly disagree</p> <p>2) Disagree</p> <p>3) Neutral</p> <p>4) Agree</p> <p>5) Strongly agree</p>

II. Cultural messages in advertisements in Saudi Arabia:

8. In general, advertisements, carrying messages against my cultural values, give me a negative image of advertiser.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

9. If I am a customer for a company, I may stop dealing with it if its ad carrying messages attack my cultural values.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

10. I am no longer loyal to companies that detract the divine self in their ads.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

11. I am no longer loyal to companies that detract holy people in their ads (e.g., prophets, companions).

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral

- 4) Agree
- 5) Strongly agree

12. I am no longer loyal to companies that detract my religion in their ads.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

13. I am no longer loyal to companies that detract religious practices in their ads (e.g., ways of worship, things permitted religiously or forbidden).

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

14. I am no longer loyal to companies that use women, in their ads, to present sexual overtones.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

15. I am no longer loyal to companies that present women, in their ads, in an undesirable image for me (e.g., so liberal, VS so conservative).

- 1) Strongly disagree

- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

16. I am no longer loyal to companies that seek to change the social role of women through their ads (e.g, encouraging them to do unfamiliar things for me).

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

17. I am no longer loyal to companies that I believe they present women degradingly in their ads.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

18. I am no longer loyal to companies that attack my country in their ads.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

19. I am no longer loyal to companies that attack my country's governors (king and princes) in their ads.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

20. I am no longer loyal to companies that support the enemies my country in their ads.

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

21. I am no longer loyal to companies that stand neutral in my country's crises in their ads

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree
- 5) Strongly agree

22. I am no longer loyal to companies that present Saudis inaccurately in their ads (e.g., wrong traditional clothes or accent).

- 1) Strongly disagree
- 2) Disagree
- 3) Neutral
- 4) Agree

5) Strongly agree

23. I am no longer loyal to companies that present Saudis inappropriately in their ads (e.g., uneducated, messy, without goals...etc.)

1) Strongly disagree

2) Disagree

3) Neutral

4) Agree

5) Strongly agree

24. I am no longer loyal to companies that mock by some segments of society (e.g., disabled people).

1) Strongly disagree

2) Disagree

3) Neutral

4) Agree

5) Strongly agree

25. I am no longer loyal to companies that mock by some races or regions of the country.

1) Strongly disagree

2) Disagree

3) Neutral

4) Agree

5) Strongly agree

26. I am no longer loyal to companies that encourage some behavior I do not like (e.g., impolite scenes, verbal abuses).

1) Strongly disagree

2) Disagree

- 3) Neutral
- 4) Agree
- 5) Strongly agree

III. Demographic Data:

27. What is your age?

28. What is your gender?

- 1) Male
- 2) Female

29. What is your religion?

- 1) Muslim
- 2) Non-Muslim

30. What is your nationality?

31. Do you live in Saudi Arabia?

- 1) Yes
- 2) No

32. Which region do you live in? (For Saudis living outside of Saudi Arabia, which region did you live in most of your life?)

- 1) Northern region
- 2) Eastern region
- 3) Central region
- 4) Western region
- 5) Southern region

33. What is your educational level?

- 1) Not educated
- 1) Less than a high school diploma
- 2) High school degree or equivalent (e.g. GED)
- 3) Some college, no degree
- 4) Associate degree (e.g. AA, AS)
- 5) Bachelor's degree (e.g. BA, BS)
- 6) Master's degree (e.g. MA, MS, MEd)
- 7) Professional degree (e.g. MD, DDS, DVM)
- 8) Doctorate (e.g. PhD, EdD)

34. To be entered into the drawing, please provide a valid email.

Appendix B

Arabic Survey

جامعة داكوتا الشمالية

مجلس المراجعة المؤسسية

ورقة معلومات الدراسة

عنوان المشروع: تأثير القيم الثقافية في الإعلان على ولاء المستهلكين السعوديين

الباحث: عبدالله باجابير، Abdullah.Bajaber@ndus.edu

المشرف: د. بامبلا كبفلاش، ٧٠١.٧٧٧.٦٣٦٩، Pamela.kalbfleisch@UND.edu

الغرض من الدراسة:

الغرض من هذه الدراسة البحثية هو استكشاف كيف يمكن أن تؤثر الإعلانات التي تتبنى رسائل ضد القيم الثقافية السعودية

على ولاء السعوديين للمعلنين. تستهدف الدراسة معرفة آراء السعوديين وغير السعوديين ممن يقيمون داخل السعودية

حول بعض الجوانب الثقافية للإعلانات التي تُعرض في السعودية.

الإجراءات الواجب اتباعها:

سيُطلب منك الإجابة على ٣٣ سؤالاً في الاستبيان. يرجى الإجابة عليها بعناية.

المخاطر:

لا توجد مخاطر مترتبة على المشاركة في هذا البحث.

الفوائد:

قد تلاحظ مدى تفاوت ردود أفعالك من موقف إلى آخر، مما قد يسلط الضوء على أي القيم الثقافية أكثر أهمية بالنسبة لك.

من جهة أخرى، نظراً لاهتمام المعلنين بآراء الجمهور، فإن إبداء رأيك قد يساهم في تقليل الرسائل المزعجة في

الإعلانات.

المدة الزمنية:

سوف يستغرق الاستبيان حوالي ٥-١٠ دقائق لاستكمال الأسئلة.

بيان الخصوصية:

لا يطلب الاستبيان أي معلومات تحدد هوية المشارك، مثل الاسم. لذلك، سيتم تسجيل إجاباتك بشكل مجهول. إذا تم نشر هذا البحث، فلن يتم تضمين أي معلومات من شأنها التعرف عليك.

سيتم التعامل مع جميع ردود الاستبيان التي نتلقاها بشكل سري وتخزينها على خادم آمن. ومع ذلك، نظرًا لإمكانية إكمال الاستبيانات من أي جهاز كمبيوتر (على سبيل المثال، الحاسب الشخصي، أو في العمل أو في المدرسة)، فإننا غير قادرين على ضمان أمان الكمبيوتر الذي تختاره لإدخال الردود عليه. كمشارك في دراستنا، يرجى التأكد من عدم وجود بعض برامج "key logging" التي يمكن استخدامها لتتبع أو التقاط البيانات التي تدخلها و / أو مواقع الويب التي تزورها.

الحق في طرح الأسئلة:

الباحث الذي يجري هذه الدراسة هو عبد الله باجابر. يمكنك طرح أي أسئلة لديك الآن. إذا كانت لديك أسئلة أو مخاوف أو شكاوى فيما يتعلق بالبحث لاحقًا، فيرجى الاتصال بـ د. باميلا كيفلاش على ٧٠١.٧٧٧.٦٣٦٩ خلال ساعات العمل اليومي.

إذا كانت لديك أسئلة تتعلق بحقوقك كمشارك في البحث، فيمكنك الاتصال بمجلس المراجعة المؤسسية لجامعة نورث داكوتا على ٧٠١.٧٧٧.٤٢٧٩ UND.irb@UND.edu. يمكنك الاتصال بالمجلس في حال وجود مشكلات أو شكاوى أو مخاوف بشأن البحث. يرجى الاتصال بالمجلس إذا لم تتمكن من الوصول إلى موظفي البحوث، أو كنت ترغب في التحدث مع شخص الفرد ملم بفريق البحث ومستقل عنهم.

يمكن العثور على معلومات عامة حول كونك عينة بحث على موقع مجلس المراجعة المؤسسية "معلومات للمشاركين في

الأبحاث" <http://und.edu/research/resources/human-subjects/research-participants.html>

تعويضات:

سيتم إدخالك في السحب على واحدة من ست بطاقات شرائية من متجر عودة. تبلغ قيمة البطاقة الواحدة ٥٠ دولارًا (١٨٥ ريالاً سعودياً)، مقدمة من الباحث. الشرط الوحيد هو إكمال أكثر من ٨٠٪ من الأسئلة. يُرجى إضافة البريد الإلكتروني حتى تتمكن من الوصول إليك لاحقاً.

المشاركة الطوعية:

المشاركة في هذا البحث غير إلزامية. يمكنك إيقاف مشاركتك في أي وقت. يمكنك رفض المشاركة أو اختيار وقف المشاركة في أي وقت دون أن تفقد أي مزايا يحق لك الحصول عليها.

لا يتوجب عليك الإجابة على أي أسئلة لا تريد الإجابة عليها.

يجب أن يكون عمرك ١٨ عامًا كحد أدنى للمشاركة في هذه الدراسة البحثية.

يتضمن إكمال الاستطلاع وإعادته أنك قد قرأت المعلومات الواردة في هذا النموذج ووافقت على المشاركة في البحث.

يرجى الاحتفاظ بهذا النموذج لسجلاتك أو للرجوع إليها في المستقبل.

I. معلومات حول السلوكيات المتعلقة بمشاهدة الإعلانات:

1. أحب مشاهدة الإعلانات عادة بغض النظر عن الشركة المعلنة:
(1) غير موافق بشدة
(2) غير موافق
(3) محايد
(4) موافق
(5) موافق بشدة
2. أولي المزيد من الاهتمام لإعلانات المعلنين الذين أتعامل معهم أو تعجبني منتجاتهم وخدماتهم:
(1) غير موافق بشدة

<p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>3. بشكل عام، أتعامل مع المعلومات الثقافية المقدمة في الإعلانات السعودية على أنها تعكس طبيعة ثقافة الشعب السعودي:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>4. من عاداتي القيام بتحليل الرسائل الثقافية الموجهة عبر الإعلانات – إن وجدت :-</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>5. إذا كان المعلن سعودياً فإنني أتعامل مع الرسائل الإعلانية المتعارضة مع ثقافتني بجدية أكبر مقارنة بالمعلنين غير السعوديين:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>6. الرسائل الإعلانية تحدد طبيعة علاقتي مع المعلن إيجاباً أو سلباً:</p>

<p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>7. التوافق الثقافي بيني وبين المعلن يزيد من احتمالية ولائي له (الولاء هو ارتباط نفسي وعاطفي مع الجهة المعلنه):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>

II. الرسائل الثقافية المتضمنة في الإعلانات في السعودية:

<p>8. بشكل عام، الإعلانات التي تحمل رسائل مضادة لقيمي الثقافية تخلق أو تعزز الصورة السلبية لدي المعلن:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>9. أتوقف عن التعامل مع المعلنين الذين تتضمن إعلاناتهم أفكاراً تهاجم أو لا تتفق مع قيمي الثقافية:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p>

<p>(5) موافق بشدة</p>
<p>10. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته انتقاصاً من الذات الإلهية:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>11. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته انتقاصاً من الشخصيات المقدسة لدي (مثال: الأنبياء، الصحابة، غيرهم):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>12. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته انتقاصاً من ديني:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>13. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته انتقاصاً من ممارساتي الدينية (مثال: المذهب، طريقة الحجاب، المحرمات والمباحات وغيرها):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p>

<p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>14. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته إحياءات جنسية:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>15. تنتهي علاقة الولاء مع المعلن إذا قامت إعلاناته بتصوير المرأة السعودية بشكل لا أحبه (مثال: إظهارها بصورة متحررة أو متشددة):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>16. تنتهي علاقة الولاء مع المعلن إذا وجدت أن إعلاناته تسعى إلى تغيير دور المرأة في المجتمع - حسب اعتقادي - (مثال: تشجيع المرأة على فعل أمور لم أعتد عليها):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>17. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته إهانة للمرأة:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p>

<p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>18. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته هجوماً على بلدي:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>19. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته هجوماً على حكومة بلدي:</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>20. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته دعماً لأعداء بلدي (مثال: دعم دول أو شخصيات معادية للسعودية):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>21. تنتهي علاقة الولاء مع المعلن إذا وجدت أن إعلاناته تقف موقفاً محايداً تجاه أزمات البلاد (أي لا تقوم بالمعاداة ولا المناصرة):</p> <p>(1) غير موافق بشدة</p>

<p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>22. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته مشاهداً غير دقيقة للسعوديين (مثال: ارتداء الشماغ أو محاكاة اللهجة بشكل خاطئ):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>23. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته رسائل غير لائقة للسعوديين (مثال: السعودي فوضوي، أو جاهل، أو ليس لديه أهداف):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>24. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته انتقاصاً من فئة من المجتمع (مثال: ذوي الاحتياجات الخاصة):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>25. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته انتقاصاً من بعض أعراق أو مناطق المملكة:</p>

<p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>
<p>26. تنتهي علاقة الولاء مع المعلن إذا تضمنت إعلاناته تحريضاً على سلوكيات لا أحبها (مثال: الشتيم، الألفاظ البذيئة):</p> <p>(1) غير موافق بشدة</p> <p>(2) غير موافق</p> <p>(3) محايد</p> <p>(4) موافق</p> <p>(5) موافق بشدة</p>

III. Demographic Data:

<p>27. كم عمرك؟ (فضلاً كتابة العمر رقمياً)</p>
<p>28. الجنس؟</p> <p>(1) ذكر</p> <p>(2) أنثى</p>
<p>29. ماهي ديانتك؟</p> <p>(1) مسلم</p> <p>(2) غير مسلم (حدد)</p>
<p>30. ماهي جنسيتك؟</p> <p>(3) سعودي</p> <p>(4) غير سعودي (حدد)</p>
<p>31. هل تعيش داخل السعودية؟</p>

<p>(1) نعم</p> <p>(2) لا (حدد الدولة)</p>
<p>32. في أي منطقة تعيش في المملكة؟ (للسعوديين الذين بالخارج: من أي منطقة أنت؟)</p> <p>(1) الشمالية</p> <p>(2) الشرقية</p> <p>(3) الوسطى</p> <p>(4) الغربية</p> <p>(5) الجنوبية</p>
<p>33. ما هو مستواك التعليمي؟</p> <p>(2) غير متعلم</p> <p>(3) أقل من الثانوي</p> <p>(4) شهادة ثانوية</p> <p>(5) طالب/ة كلية (لم يحصل على الدرجة)</p> <p>(6) دبلوم (بعد الثانوية)</p> <p>(7) بكالوريوس</p> <p>(8) ماجستير</p> <p>(9) دبلوم عالي</p> <p>(10) دكتوراه</p>
<p>34. حتى تتمكن من المشاركة في السحب، فضلاً أدخل بريدك الإلكتروني</p>

Appendix C

WhatsApp invitation

Greetings,

I am a doctoral candidate at University of North Dakota, and I am conducting a study to explore how advertisements adopting messages against Saudi cultural values may influence Saudi Arabians' loyalty to advertisers. This study targets Saudis and non-Saudis who live in Saudi Arabia.

You are invited to participate in this survey, which should approximately take about 5 - 10 minutes to complete. Please answer all questions honestly and to the best of your ability.

Your responses are voluntary and will be confidential. You can skip any question or stop at any time.

The survey is available in Arabic and English.

HERE is the link of the survey

<https://.....>

Please share this message with other WhatsApp groups.

Thank you in advance for participating and for your time.

Sincerely,

Abdullah Bajaber

Ph.D. Candidate in Communication

University of North Dakota

السلام عليكم ورحمة الله وبركاته

تحية طيبة

أخوكم مرشح دكتوراه في جامعة داكوتا الشمالية، وأقوم حالياً بدراسة عن كيفية تأثير الإعلانات التي تتبنى قيماً تتعارض مع القيم الثقافية السعودية على ولاء السعوديين للمعلنين. تستهدف الدراسة معرفة آراء السعوديين وغير السعوديين ممن يقيمون داخل السعودية حول بعض الجوانب الثقافية للإعلانات التي تُعرض في السعودية.

أنت مدعو للمشاركة في هذا الاستبيان الذي يستغرق حوالي ٥ إلى ١٠ دقائق. يرجى التكرم بالإجابة عن جميع الأسئلة بدقة قدر ما استطعت. المشاركة في الاستبيان اختيارية وستعامل بسرية تامة. يمكنك تخطي أي سؤال أو التوقف في أي وقت. يمكنك تحديد اللغة العربية أو الإنجليزية للمشاركة.

رابط الاستبانة

<https://.....>

أتشرف بنشركم للاستبيان عبر مجموعات وتساب الأخرى.

شاكراً لكم تعاونكم مقدماً،

أخوكم

عبدالله باجابر

مرشح دكتوراه في برنامج الاتصال

جامعة داكوتا الشمالية

Appendix D

Tables of Descriptive and Statistical Analyses

Table 1

Demographic Characteristics of Participants (N = 681)

Characteristic	<i>n</i>	%
Gender		
Male	413	60.6
Female	248	36.4
Missing	20	2.9
Religion		
Islam	655	96.2
Other	1	0.1
Missing	25	3.7
Nationality		
Saudi	582	85.5
Other	76	11.2
Missing	23	3.4
Country		
Saudi Arabia	582	85.5
Other	73	11.1
Missing	26	3.8
Regions		
Northern region	18	2.6
Eastern region	49	7.2
Central region	179	26.3

Western region	362	53.2
Southern region	34	5
Missing	39	5.7
Education degree		
Doctorate (e.g. PhD, EdD)	56	8.2
Professional degree (e.g. MD, DDS, DVM)	17	2.5
Master's degree (e.g. MA, MS, MEd)	150	22
Bachelor's degree (e.g. BA, BS)	333	48.9
Associate degree (e.g. AA, AS)	11	1.6
Some college, no degree	43	6.3
High school degree or equivalent (e.g. GED)	46	6.8
Less than a high school diploma	3	0.4
Missing	22	3.2

Table 2

Participants' answers to general beliefs and practices related to advertisements (N= 676)

Participants' general beliefs about advertising	<i>n</i>	<i>M</i>	<i>SD</i>
I like to watch advertisings of any company	675	2.82	1.13
I pay more attention to advertisings for companies I like their products and services	676	3.66	1.06
In general, I deal with the cultural information provided in Saudi advertisements as a reflection of the reality of Saudi people.	675	2.93	1.17
Usually, I evaluate cultural messages in ads when occurrence	673	3.58	1.02

I deal with advertising messages contrary to my culture by Saudi advertisers more seriously than non-Saudi advertisers	674	3.64	1.17
The advertising messages shape the direction of my relationship with the advertiser	674	3.63	.97
My loyalty to the advertiser is more likely to increase when we share the same cultural beliefs	675	3.67	1.02
In general, advertisements, carrying messages against my cultural values, create or enhance a negative image of advertiser	673	4.24	.91
If I am a customer for a company, I may stop dealing with it if its ad carrying messages that not compatible or attack my cultural values	676	4.28	.87

Table 3

Independent Sample t Test Results of the Variations of Negative Impact on Loyalty based on Sex, Country, and Nationality

Factor	<i>N</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Sexes					
Males	413	4.25	.76	-2.64	.009
Females	248	4.40	.61		
Nationality					
Saudi Arabia	582	4.44	.52	2.32	.001
Another country	76	4.29	.52		
Living place (country)					
Saudi Arabia	582	4.46	.50	3.89	.001
Another country	73	4.20	.65		

Table 4

One-way ANOVA Results of The Variation of Negative Impact on Loyalty based on Age, Education, and Region

Factor	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>p</i>
Ages				18.42	.001
18-36	311	4.32	.55		
37-55	237	4.52	.46		
56-75	58	4.67	.35		
Education				2.87	.006
Doctorate (e.g. PhD, EdD)	56	4.30	.59		
Professional degree (e.g. MD, DDS, DVM)	17	4.62	.40		
Master's degree (e.g. MA, MS, MEd)	150	4.33	.50		
Bachelor's degree (e.g. BA, BS)	333	4.48	.50		
Associate degree (e.g. AA, AS)	11	4.49	.29		
Some college, no degree	43	4.31	.66		
High school degree or equivalent (e.g. GED)	46	4.54	.50		
Less than a high school diploma	3	4.71	.46		
Living place (region)				.71	.584
Northern region	18	4.35	.64		
Eastern region	49	4.42	.49		
Central region	179	4.46	.48		
Western region	362	4.40	.55		
Southern region	34	4.52	.38		

Table 5

One sample t Test results of the differences between the importance of cultural values

Cultural value	<i>n</i>	<i>M</i>	<i>SD</i>	<i>t</i>	<i>p</i>
Religious values	677	4.75	.52	88.05	.001
Women values	677	4.34	.72	48.45	.001
Political values	677	4.32	.71	48.15	.001
Social values	677	4.33	.66	52.41	.001

Appendix E

Figures

Figure 1

Ages of participants with frequencies of each age

